

LIFE OF CHINESE ETHNIC PEOPLE IN BANYUWANGI

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Abstract

This study aims to explain the life of the Chinese ethnic group in Banyuwangi. Faculty of Teacher Training and Education, Banyuwangi PGRI University Supervisor: (1) Dhalia Soetopo, M.Pd (2) Hervina Nurullita, MA The writing in this thesis uses method History or Historical Research . Approach the For compile related about facts that exist in the past . Stages implementation in study history that is heuristics , criticism , interpretation And historiography . The data obtained taken from observation , documentation , interviews , books , journals And archives . Results study This is the difference in the story between the arrival and life in Banyuwangi, According to the history of the arrival of the Chinese ethnic group according to explaining that the presence of the Chinese ethnic group in Banyuwangi was brought by the influence of Admiral Zheng Ho in the 15th and 16th centuries, While according to legend the arrival of the Chinese ethnic group was brought by Tan Hun Cin Jin, an architect. Thus there is a different perspective on the arrival and life of the Chinese ethnic group according to History and Legend.

Keywords: Life, History, Chinese Ethnicity.

INTRODUCTION

Indonesia is a country that has various cultures, tribes, religions, and races that lead to diversity. In this case, there is a Chinese group that lives side by side with the indigenous people. In the 1930s, the Chinese ethnic group who lived in Indonesia in carrying out their activities were not well received by the indigenous people, so the relationship between the Chinese ethnic group and the indigenous people was not good (Siska, et al. 2014 :3). The Chinese ethnic group is an ethnic group that lives in Indonesia so that its arrival can be estimated to have come in the 15th and 16th centuries and was marked by the arrival of Admiral Zheng Ho's Fleet which can be estimated to have come 7 times to the archipelago (Yuanzhi, 2005: 23-25).

The Chinese ethnic group has long established trade relations throughout the archipelago, it can be estimated from the records originating from China, thus providing an explanation that the ancient kingdoms in Indonesia have established very close cooperation with the dynasty that is currently leading in China. The Chinese peranakan ethnic group in Indonesia has provided solutions and many things for the smoothness and progress in Indonesia, so that they prefer the economic system so that trade in Indonesia can be implemented (Meij, 2009:1).

Over the years, Chinese culture has increasingly blended with the traditions of other ethnic groups and tribes that have previously set foot in the archipelago, even when

there are certain customs or things identical to the Chinese ethnic group that can only be found in Indonesia, not in other countries. Thus creating a strong relationship between cultures and ethnicities that provide its own characteristics. From this statement, it can be strengthened by the existence of historical evidence, namely several relative motifs in the Sewu Temple in the Yogyakarta area, which are also thought to have been influenced by silk cloth motifs in China (Rustopa, 2008: 314).

The fusion of Chinese and Javanese culture has produced many high-quality works of art and crafts. This is clearly seen in coastal batik designs, traditional Javanese designs combined with Chinese designs. Images of candles, especially celestial bodies in Chinese mythology, are often found in Cirebonan batik (Daradjadi, 2013: 68).

Before the founding of the Indonesian state, ethnic Chinese had already arrived in Java. According to various historical relics, it is known that in 300 BC, traders from China had reached the coastal areas of the South China Sea, but there is another written historical perception that says that they reached Southeast Asia long before 300 BC (Dahana, 2001: 54). There are also documents written by religious figures, such as *Fa Hien* in the 4th century and *I Ching* in the 7th century. *Fa Hien* told the kingdoms in the Java region ("To lo mo ") and *I Ching* that they would come to India to study Buddhism and stop in Java to learn Sanskrit. In Java, I Ching was taught by a man named Janabhadra (Lilik Dwi, 2017: 1).

In ancient Chinese records, it is recorded that the kingdoms in ancient Java had close ties with the ruling dynasties in China. In the 14th century, it was known that there was a Chinese Muslim village at the mouth of the Brantas Kiri River or what is now known as Kali Porong. At first, they only settled temporarily during trade visits to several coastal cities. However, when they saw the good resources and potential of Javanese land, in the following years it was known that 183 ethnic Chinese came and lived in Java to get a better life with the main goal of trading (Perkasa, 2012: 47).

Based on background back above , then researcher interested For lift title " Chinese Ethnic Life In Banyuwangi" The reasons for this are: base in appointment title study This is place strategic research , and also the topics studied are also very interesting . Research This later expected as effort For to study more in Again related history , existence and also data mining from the life of the Chinese ethnic group in Banyuwangi, so that the history that happened to the Chinese ethnic group in Banyuwangi is not lost and can be remembered by the Banyuwangi community.

METHOD

This research uses a *historical approach* with type study qualitative . This is Because in study This the contents more focus to description A history especially in the life of the Chinese ethnic group in Banyuwangi. Thus, the historical method is the process of studying archival sources and historical data, whether in the form of text, audio, images, diaries, or oral data, then determining its authenticity and interpreting it until the final stage is obtained . After that, it is written in a scientific article. Thus, the historical research method is divided into four stages, namely the first stage, namely the Heuristic stage or collection of archival sources and historical data, criticism, Interpretation or interpretation, and the last stage is Historiography or writing (Ismaun, 2005 : 4).

DISCUSSION

Banyuwangi Regency is an area inhabited by various ethnic groups, one of which is the Chinese . Various histories show that the Chinese ethnic community has settled in Banyuwangi for a long time. The Chinese ethnic community has migrated to Banyuwangi since the 14th century AD for trading purposes. Gradually, the Chinese ethnic community

became permanent residents and participated in social life in Banyuwangi. However, there is a statement regarding the Chinese ethnic group who began to migrate to Blambangan to save themselves after the massacre of the Chinese ethnic group in Batavia in 1740 which continued until 1741 in Semarang (Samsubur, 2011: 215).

Ethnic Chinese came to Blambangan or Banyuwangi to migrate and carry out activities trade . The Chinese ethnic group did this because Blambangan at that time had natural resources such as wood, bird nests, and rice that accommodated . Pampang Port or called Lopampang or can also be called Ulupampang , besides Blambangan at that time was one of the busiest ports around the Bali Strait because of the many traders from various ethnicities such as Bugis, Mandar, Chinese, Malay and Javanese who regularly gathered. In addition, at the Lopampang port there were many settlements of Chinese people together with the Bugis and Mandar ethnicities of Sulawesi who stood in the area . Since the Lopampang port was crowded with settlements, Lopampang became the largest place or city for trade and fish markets (Samsubur, 2011 : 291).

The Chinese ethnic group in Banyuwangi can be said to have succeeded and been able to achieve success in the field of trade in the 19th to 20th centuries, it can be understood that, first, as a foreign minority in the midst of indigenous people and other foreign ethnic groups which were initially exclusive. The existence of the Chinese ethnic group experienced cultural acculturation, it can be said that the trading activities carried out had good cooperation which was usually determined by the relationships and social interactions around. Second, in terms of historical thinking, the trading activities of the Chinese ethnic group have continued from the role that has existed for a long time, namely from their arrival to trade until continuing during the Colonial period which was only allowed to trade (Volkstelling, 1930: 174).

In 1766, the British East India Company (EIC) traders were interested in the economic potential in Blambangan which began with the arrival of three large ships and hundreds of small British ships under the command of Edward Cole. The arrival of the British East India Company (EIC) traders began by approaching a local Chinese trader named Encik Lok and giving him gifts with a request to be helped to obtain permission from Gusti Agong Mengwi to buy rice in Blambangan. Through Encik Lok, the British traders managed to exchange one package of opium, 21 firearms and two tons of gunpowder for 10 koyan of rice. In addition to its natural resources, the flourishing of trade in Blambangan was due to the many residents of Blambangan who were opium smokers which became a lucrative opium market potential for the British. The arrival of the British and the free opium trade around the Bali Strait increasingly attracted Chinese people to come to Blambangan (Margana, 2012 : 54-56) .

In the economic field, the Chinese ethnic group in Blambangan became intermediaries between native traders, the kingdom and British traders. The British plan to monopolize trade in Blambangan finally failed after Dutch traders (VOC) invaded in 1767. VOC colonialism then met with fierce resistance from the Blambangan people led by Wong Agung Wilis and supported by the Chinese. The war that ended in the defeat of the Wilis troops, had an impact on many Chinese who were killed and captured and then exiled. When the city of Ulupampang was taken over on May 13, 1768, the VOC obtained 30 Chinese who were considered important. Of that number, only two Chinese survived, namely Ong Ap Ko and Ong To Ko (Samsubur, 2011 : 323) .

In 1905, the number of ethnic Chinese in Banyuwangi was 570 people, while other foreign ethnic groups numbered 350 people. In 1920, the number of ethnic Chinese experienced rapid growth of 1,770 people, while other foreign ethnic groups numbered

749 people. The success of the ethnic Chinese in Banyuwangi resulted in more and more Chinese immigrants flowing in with trade motivations (Winarni and Kartodirjo, 1999: 327).

The Life of Chinese Ethnic Groups in Religion

The Banyuwangi region during the 19th century continued to survive as a frontier region of the Dutch East Indies, until entering the 20th century this region developed and was centered on one city point called Banyuwangi. Banyuwangi experienced many series of historical conflicts from centuries ago until the 20th century . The majority resident English is a Muslim with total 1,568,721 people . Total This reaching 96.41 % of the total population Banyuwangi . The area whose population is the largest Muslim population is Subdistrict Muncar with amount population 123,272 people or equivalent with 97.28 % of the total population . However If seen in a way percentage , sub-district with amount resident the highest Muslim religion is Subdistrict Slippery with amount resident reached 99.65 % . The largest religion second is Hindu, with amount population 25,758 people or equivalent with 1.58% of the total population English (Population Service 2014: 7).

Next is people Christian (18,692 souls) or 1.14%), Catholic (5,494 people or 0.33%), Buddhist (4,504 people) or 0.27%), Confucian (3,880 people) or 0.23%) and final 88 people are Muslim . 11 In the past , there were majority resident Banyuwangi religious Islam with figures above 95%, for example on in 1996, the number resident Muslim Banyuwangi reached 95.90%. If see the data above so can it is said that majority public Banyuwangi always follow the Islamic religion , so culture Islam very close with culture daily life public Banyuwangi . Besides that , there is Islamic boarding schools spread across most of big region Regency Banyuwangi (Population Office 2014: 7).

Table 1 Total Resident According to Subdistrict and Religions Practiced in the Regency Banyuwangi , 202 2

SUBDISTRICT	ISLAM	PROTESTANT	CATHOLIC	HINDU	BUDDHA	CONFUCIANISM
THE RETREAT	51,869	1,567	85	2,358	891	4
SILIRAGUNG	44,384	1,990	76	3,979	13	5
BANGOREJO	63,733	750	227	2,968	8	4
PURWOHARJO	65,421	948	743	4,104	144	3
TEGALLIMO	62,613	901	109	4,510	319	0
MUNCAR	136,120	928	358	2,067	43	9
CLUTCH	79,093	505	73	441	66	2
GAMBIRAN	65,467	1,682	332	44	1,147	0
TEGALSARI	50,892	251	22	2,175	3	1
GLENMORE	75,794	984	179	506	30	5
NEW KALI	67,093	208	52	36	20	1
ROOFTILE	93,462	1,401	384	577	258	6

SRONO	99,391	385	106	312	49	14
ROGOJAMPI	56,143	673	278	45	258	9
STARFRUIT	54,617	82	5	1,838	16	8
NEWS	65,419	100	22	38	4	3
THE RIGHT PATH	52,537	152	31	6	5	3
SEMPU	85,655	634	129	336	38	4
SONGGON	58,801	176	23	191	8	0
GLAGAH	37,316	229	86	42	18	0
SLIPPERY	30,144	28	14	11	12	0
ENGLISH	115,687	2,540	937	378	507	24
GIRI	31,231	406	155	66	43	0
KALIPURO	84,787	710	228	180	52	9
THE GREAT WALL	79,941	193	54	30	22	5

Source: Central Bureau of Statistics, 2022

Chinese Ethnicity Based on Legend

According to legend, the life of the Chinese ethnic group when they arrived in Banyuwangi is divided into 2, as follows:

Life span as a human

Tan Hun Cin Jin is Chen Fu Zhen Ren, the oldest brother and has two younger brothers who came to Indonesia with him. Tan Hun Cin Jin became the captain of a single-masted ship commonly called a Sloop. When traveling from Batavia to Bali, the boat they were on sank in the Bali Strait. So with this incident, Tan Hun Cin Jin was stranded on Blambangan beach, his second brother was lost at sea, and his third brother was stranded on Bali beach. Worshippers at the Chen Fu Zhen Ren Temple believe that his second brother became a god on Watu Dodol beach and was called Ji Kongco (second great-grandfather), while the third brother became a god on Watu Dodol beach and became a tiger and he was called Sa Kongco (third great-grandfather).). Therefore, the surrounding community, especially the Fujian community, believes that tigers will not attack people they consider to be their grandchildren. (Indrana & Soepranata, 2010: 20).

Chen Fu Zhen Ren then traveled to the Blambangan Kingdom. It is written that at that time Chinese people began to appear in the land of Blambangan, and at that time many ethnic Chinese settled in the land of Blambangan. (According to the Babad Blambangan written by Raden Haryo Notodiningrat and Ottolander, 1915) ethnic Chinese had settled in Banyuwangi in 1631. Although the Malay writing does not explain or describe the occurrence of this, it is certain that at that time the Blambangan Kingdom was under the rule of the Mengwi Kingdom. Chen Fu Zhen Ren's arrival in Blambangan

occurred after 1729, especially after the Buleleng Kingdom was defeated by the Mengwi Kingdom (Caludine, et al., 2000: 3-4)

Tan Cin Jin was welcomed by the King of Blambangan and ordered him to build a palace in Macanputih (present-day Probolinggo). It is said that the palace was so perfect that the news that the King of Blambangan had a talented architect reached the King of Mengwi. At that time, the King of Mengwi wanted to hold a big party and build a new palace, so the King of Blambangan sent Tan Cin Jin to Mengwi. Initially, Tan Cin Jin refused because he knew he would be betrayed, but the King of Blambangan remained adamant and even swore that if Tan Cin Jin encountered a disaster there, the Blambangan kingdom would not prosper for centuries.

Finally, Tan Cin Jin left for Mengwi and immediately built a new palace. When the palace was only half finished, the palace officials met the King of Mengwi and told him that the king did not hire a Chinese sculptor because the work was easy and the salary was expensive. The Balinese themselves were able to do the same work and the salary was not too expensive. The King of Mengwi was confused because he had promised to pay him, especially since he had called him from a far away place. The palace officials advised the king to kill him because Tan Cin Jin was alone. The King of Mengwi then sent two Brahmin castes to kill him (Caludine, et al., 2000: 24).

According to the head of the Hoo Tong Bio temple, Tan Hun Cin Jin's arrival in Banyuwangi was as follows: "*Tan Hun Cin Jin this is an architect yes , he is right to English the story to English That like this , he stay at home , so At home there he is each day that's it prayer , prayer that's what is being prayed for That No nothing , the almighty power The same spirit , spirit he 's Chinese that's the one that haunts That he pray , what it means That yes wandering spirit please Don't bother other people so that himself and others here still safe that's right , Tan Hun Cin Jin when prayer There is come along , come along , come along follow like that , One one by one plus many , finally be it temple , same people This right temple not Tan Hun Cin The genie wakes up temple and forced the people to follow him , so people who are enthusiastic about together until Tan Hun Cin Jin This No There is age*" (Interview with Mr. Kwok Yu, February 13 , 2024).

Life period after becoming a holy spirit

In the 40-50 years after before the end of the Blambangan kingdom with the emergence of Kongco (Tan Hun Cin jin) who disguised himself as a Balinese Satria. Tan Hun Cin Jin came to Blambangan after 1729 (after Mengwi controlled Blambangan) and the year of the destruction of Blambangan in 1765 with the arrival of Tan Hun Cin jin made many Chinese or Tionghoa live in Blambangan and there were 4 Chinese villages, namely in Banyualit Kedaleman, Lateng and Kesatria. Banyualit was a developing port city with Chinese/Tionghoa as the harbormaster or "Harbor Master". During this time (17th century), there was a lot of slave trade between Bali and Batavia, including the largest slave trade in Asia.

One day, a large sailing ship from Badung to Batavia brought 60 to 70 slaves, male and female, big and small, very simple and humble, all tied with iron chains from neck to toe. When the boat reached the other side of Mount Sembulungan, it seemed as if the sailing ship had left this place for a day and a night. The wind blew hard and strong, but suddenly in the morning the boat returned to its original place. The man then jumped into the sea and walked carefully on the waves, while the captain of the ship followed him in a canoe. After the knight reached the top of Mount Sembulungan, he found out and found three statues: one large statue and two small statues. The two of them then took the three statues to the port of Banyualit (Claudine S & Myra, in the book TITD Hoo Tong Bio 2000: 4).

The Chinese welcomed the arrival of Chen Fu Zhen Ren and built a temple in Lateng. However, after Blambangan was attacked by the Dutch in 1765, the center of the kingdom was moved to the city now called Banyuwangi (previously around Muncar). The Chinese population also migrated and moved the location of the Chen Fu Zhen Ren Pagoda to the current Hu Tang Miao/Ho Tong Bio Pagoda (Claudine S & Myra, in the book TITD Hoo Tong Bio 2000:4).

Chen Fu Zhen Ren was an architect who responded to the competition of the King of Mengwi to build a royal garden within a certain period of time. However, up to three days after the specified deadline, the architect had not built anything. At that time, the King of Mengwi continued to give reprimands, but the architect seemed indifferent. On the third night before the deadline ended, a very beautiful palace garden suddenly appeared. The King of Mengwi ordered the arrest of the architect because he was afraid of his supernatural powers. That night, two soldiers who were assigned to guard the architect took him to Blambangan because they were sure that the architect was truly innocent. Not far from there, their escape was discovered and pursued until they crossed the Bali Strait. The two soldiers fought hard to protect the architect and eventually died, while the architect who was surrounded turned into a large stone with a strange shape, especially the upper part which was larger than the lower part. The locals buried the two soldiers on a hill, near a large stone which later became known as Watu Dodold and remains sacred to this day. When the road was widened, the government tried to move Watu Dodol but failed. That is why Watu Dodol is now located between two roads in the north of Banyuwangi (Indrana & Soepranata, 2010:8).

From the explanation in the journal above, the statement from the head of management is as follows:

“ On the rock dodol That There is tomb , his tomb his bodyguard Hangout first , Kongco /Tan Hun Cin Jin first that's the architect , after that Tan Hun Cin/Kongco Want to killed by the king of Mengwi , so delivered The same bodyguard his to Blambangan , until we arrive in Blambangan wanted to be killed but the guards didn't want to kill him so they follow Hangout this , until they died , time That the era Tan Hun Cin Jin company at work force , until hidden under the cover that , after that when in the hiding place Tan Hun Cin Jin "lost " (interview result of Mr. Kwok Yu, February 13, 2024).

CONCLUSION

Based on the results of research on "the life of ethnic Chinese in Banyuwangi", the following are the conclusions:

It can be explained that the arrival and life of the Chinese ethnic group in Banyuwangi are divided into, namely according to history and legend, with this stating that the first arrival of Chinese people to Blambangan recorded in historical sources is estimated to have occurred in the early 14th century AD. At that time, Admiral Cheng Ho's troops carried out their goodwill to Majapahit and Blambangan. The arrival of Cheng Ho's troops to Blambangan in 1405 occurred when the relationship between the Blambangan Kingdom (Eastern Kingdom) and Majapahit (Western Kingdom) was in conflict. After the arrival of Admiral Cheng Ho's troops, information regarding the arrival of Chinese people to Blambangan was very minimal. In the local chronicle, Babad Notodiningratan, it is stated that in 1631 Chinese people began to settle in Blambangan. They raised many cows and pigs. According to legend, Chen Fu Zhen Ren then headed to the Blambangan Kingdom. It is written that at that time there were new Chinese people in the land of Blambangan, at that time Chinese people had just begun to settle in the

Blambangan kingdom. (According to the Babad Blambangan written by Raden Haryo Notodiningrat and Ottolander, 1915, the Chinese community began to settle in Blambangan in 1631. Although the Malay writings do not mention when this happened, it is stated that at that time the Blambangan Kingdom was under the rule of the Mengwi Kingdom.

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