

## The Dynamics of Chinese Culture in the Suryakencana Chinatown Area of Bogor in 1970-2016

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### Abstrak

Penelitian ini bertujuan untuk mengetahui Dinamika Kebudayaan Tionghoa di Kawasan Pecinan Suryakencana Bogor tahun 1970-2016. Metode yang digunakan dalam penelitian ini menggunakan metode penelitian historis, meliputi beberapa tahap yakni heuristik, kritik, interpretasi, dan historiografi. Hasil penelitian menunjukkan bahwa terciptanya sebuah kawasan sentral perekonomian dan pemukiman Tionghoa (Pecinan) yang pada akhirnya menciptakan sebuah proses pembauran yang terjadi antar etnis Tionghoa dan masyarakat lokal Sunda di kawasan Pecinan Suryakencana, hal tersebut nampak dalam unsur-unsur kesenian, keagamaan, maupun infrastruktur seperti, Festival budaya *Cap Go Meh*, Ritual *Tangsin* dan Lawang Suryakencana. Kesimpulan dari penelitian menunjukkan bahwa proses adaptasi budaya berpotensi terjadi karena adanya beberapa faktor, yaitu: adanya kemiripan budaya tradisional Tionghoa dengan budaya tradisional Sunda, latar belakang sebagian besar masyarakat Tionghoa yang bermata pencaharian sebagai pedagang, sifat dasar orang Tionghoa yang sangat mudah beradaptasi dan masyarakat Sunda yang terkenal ramah. Selain itu, pada perkembangannya terjadi tiga proses adaptasi budaya yakni substitusi, sinkretisme dan adisi.

**Kata kunci:** pecinan, suryakencana, etnis, kebudayaan.

### Abstract

*This research aims to determine the the Dynamics of Chinese Culture in the Suryakencana Chinatown Area of Bogor In 1970-2016. The method used in this research is historical methods, which includes several stages, namely heuristics, criticism, interpretation, and historiography. The research results show that there is a creation of China's central economic and residential area (Chinatown) which ultimately creates a cultural adaptation process that occurs between ethnic Chinese and local Sundanese communities in Suryakencana Chinatown area, This can be seen in elements of art, religion and infrastructure such as, Cap Go Meh cultural festival, Tangsin Ritual, and Lawang Suryakencana. The conclusions of this research show that the process of cultural adaptation has the potential to occur due to several factors such as, there are similarities between traditional Chinese culture and traditional Sundanese culture, the historical background of the Chinese people who made their living as traders, The basic nature of Chinese people is very adaptable and Sundanese people are known to be friendly. Besides that, During the development, three processes of cultural adaptation occurred, namely substitution, syncretism and addition.*

**Keywords:** chinatown, suryakencana, ethnicity, culture.

### INTRODUCTION

As one of the heritage cities in Indonesia with historical values and high socio-cultural diversity, Bogor participates in highlighting its cultural diversity. This is characterized by the heterogeneity of the

population, community ethnicity, customs, as well as building forms or ornaments that are unique to each region. One of the existing socio-cultural diversity can be clearly seen in the Chinatown area located on Jalan Suryakencana, Babakan

Pasar, Bogor Tengah District, Bogor City, West Java (Hasibuan, 2016).

Looking at the history and uniqueness of the Chinatown area, there is a Chinatown area in Bogor known as "Suryakencana", the Suryakencana Chinatown area is located opposite the Bogor Botanical Gardens, at the intersection of the Otto Iskandardinata and Ir. H. Juanda. As part of the city center of the old trading area, Chinatown has historical value for the development of the city of Bogor itself. Jalan Suryakencana is often related to the reign of the Governor of the Dutch East Indies at that time, Herman William Daendels (Burhanudin, 2018).

Jalan Suryakencana which is one of the Jalan Raya Post or De Groote Post Weg routes in the construction of the Anyer-Panarukan road. The Groote Post Weg route in Bogor goes through several roads including Jalan Raya Cibinong, heading to Jalan Jenderal Ahmad Yani, then to Jalan Sudirman (Pabaton), then passing Jalan Ir H. Juanda (Groote Weg) then heading to Jalan Suryakencana (Handelstraat), and continuing to Tajur and Cipanas.

Since De Grote Postweg was opened, in the 19th century there was a policy of localizing Chinese people around this road section. There were many impacts from the construction of this road, one of which was the policies made by the Dutch colonial government, which then also had an impact on the formation of an ethnic

Chinese community and its Chinatown area in Bogor, namely on Jalan Suryakencana. One of the policies of the Dutch colonial government that had an impact on the formation of the Suryakencana Chinatown area was the Wijkenstelsel policy. This policy will later strengthen the concentration of ethnic Chinese occupation in the city of Bogor (Noordjanah, 2010).

Going up to the transition period from the Old Order to the New Order, several upheavals occurred which had an impact on various aspects of the lives of Indonesian people, especially ethnic Chinese. Chinese descendants receive a lot of discrimination, both politically and culturally. Then new hope emerged in 1999, when Abdurrahman Wahid was elected as President of the Republic of Indonesia. Abdurrahman Wahid believes in pluralism in Indonesia and wants to protect minority groups.

Until the Reformation era, Chinese descendants gained freedom of expression in their religious life and maintained their traditions and culture. In its development, Suryakencana Chinatown has increasingly become an economic center and City Strategic Area (KSK) in terms of Cultural Heritage interests and is designated as a cultural tourism area, specifically directed to become the Chinatown Area of Bogor City. Based on the results of identifying heritage assets in 2013. Another interesting thing is the process of cultural

adaptation between ethnic Chinese and the local Sundanese community. Cultural adaptation between ethnic Chinese and Sundanese people is also proven by the cultural adaptation that occurs between ethnic Chinese and local Sundanese people in the cultural sector, namely the Cap Go Meh cultural festival tradition, in the religious sector, namely the Tangsin Ritual and in the infrastructure sector, namely the typical ornaments of Chinese buildings, namely Lawang Suryakencana. This shows that ethnic Chinese and Sundanese people in Bogor City can live together and side by side as Indonesian citizens (Peningkatan et al., 2019)

*Based on the background of the above thinking*, provides an illustration that there are problems that need to be answered, there is a need for an in-depth review and study of the background of the ethnic Chinese community in Bogor and the Suryakencana Chinatown area, as well as analyzing the dynamics of Chinese culture in the Suryakencana Chinatown area of Bogor in 1970-2016. A historical event is always limited both administratively and geographically (Gracea, Diana, & Rima Dewi Suprihardjo, 2014).

This study consists of three limitations, the first limitation is spatial limitations, where the research focuses on the Suryakencana Chinatown area in Bogor. The second limitation is the time step, this research itself is limited to the

time period from 1970 to 2016, 1970 represents the year that Jalan Suryakencana was inaugurated by the Bogor City government and 2016 saw the inauguration of Lawang Suryakencana so that it is a milestone for cultural assimilation and adaptation that continues to develop. The third limitation is the limitation of the scope of the material, namely the dynamics of Chinese culture in the Suryakencana Chinatown area of Bogor in 1970-2016.

#### **METHOD**

The research method used is historical. Historical research methods can be defined as a systematic collection of principles and rules intended to assist effectively in collecting source materials from history, in assessing or testing those sources critically, and presenting a result that is achieved in written form. In writing this research, four basic stages of historical writing were used, namely: heuristics. The first step or heuristic is to search, collect and extract historical sources, both primary and secondary data, then critically analyze the sources or historical data that the researcher has obtained. Then there is the interpretation or interpretation stage of the sources that have been collected, and finally historiography, the stage of presenting the findings or presenting the overall historical reconstruction. This explanation must of course pay attention to the

formulation of the problem or purpose of this research.

## **RESULTS AND DISCUSSION**

### **Early History of the Arrival and Entry of the Chinese Ethnic Community in Bogor**

History records that the beginning of the presence of ethnic Chinese in the archipelago is not without reason. Ethnic Chinese have a long history of integrating themselves into Southeast Asian society, especially Indonesia. This is proven by the arrival of the first Chinese person who was a Buddhist priest from China, namely Fa-Hien (Fa Xien) (Karlani, 2021). He stopped on the island of Java in the 4th century around 413 AD. He told things about Tarumanegara, a Hindu kingdom located on the Citarum River. In his notes, the existence of to-lo-mo in Java is also mentioned.

On his way back from India to his country, Fa-Hien was stranded in the kingdom of Tarumanegara, West Java. Meanwhile, the large number of Chinese people arriving in the archipelago to settle only occurred in the following centuries along with the development of the Islamic religion and the policies of the Dutch Colonial Government (VOC) regarding population in Indonesia.

Until the 19th century, many immigrants came, especially Chinese immigrants who came bringing merchandise and looking for work. Therefore the government tried to limit

the number of immigrants by introducing a quota system, but to no avail. To many new arrivals were unemployed and clustered in areas outside the fort. In addition, many Chinese plantation workers were fired because the sugar market fell. As a result, the number of Chinese people increased and had a negative social impact, causing high crime rates.

This was one of the reasons the Dutch government reduced the number of Chinese populations in Batavia. As a result, bad news circulated about a rebellion by the Chinese. The Dutch crushed this rebellion by carrying out a mass massacre (Geger Pecinan) which resulted in thousands of Chinese being killed in 1740. The Chinatown area on the east side of the Ciliwung river was burned to the ground, and they were driven out from within the Benteng city walls. Many of them fled to inland areas which were considered safer, one of which was to Bogor City to consolidate or save themselves from VOC attacks. This is proven by the increasing number of Chinese residents from year to year.

According to data from BPS Bogor City, the number of foreign residents, especially Chinese, in Bogor Municipality in 1980, it is known that many ethnic Tinghoa live in Gudang, Central Bogor District, which is a central area of the Chinese economy and settlement which is now known as Chinatown. Until then the Dutch East Indies Government

implemented several policies. The Dutch East Indies government divided the social status of citizens into several groups according to ethnicity and tribe, ethnic immigrants were required to live in special residential areas (Hamidah, Nur Fajriatul, 2015).

The Dutch East Indies Government's policy of segregation applied throughout Indonesia. In other big cities such as Jakarta, Surabaya, Lasem, and so on. It can be seen that the existence of Chinese settlements or Chinatowns is placed in a separate area. This was intended as a political effort by the colonial government to implement a control mechanism for the rise of collective consciousness between ethnic groups (Kurnadi & Kristha Paramita, 2009).

The status of Chinese people regulated by the Dutch East Indies government can be seen in the determination of residence permits (Wijkenstelsel) and in the determination of travel permits (passenstelsel). The first is the determination of a residence permit or Wijkenstelsel. Wijk itself is a village or certain settlement in a large or small city, so Wijkenstelsel means settlement system. The wijkenstelsel policy was implemented since 1834, requiring Chinese people to live in special zones in urban areas designated for them. This policy stipulates that all Chinese people must live in a special area known as "Chinatown".

The Dutch East Indies colonial government's policy regarding Wijkenstelsel certainly had a big impact on the sustainability of settlements in the city of Bogor. This policy also had an impact on the formation of an ethnic Chinese community and its Chinatown area, namely Suryakencana. Compared with the conditions before the Chinatown riot, Chinese people in Bogor were more orderly in terms of housing. They are given a free place to live within predetermined regional boundaries. In Bogor itself, ethnic Chinese were given the right to live in the south along the Handelstraat road to the Empang hill.

Meanwhile, the Passenstelsel policy was detrimental and brought Chinese people who were economic actors or traders to bankruptcy on a daily basis, because capital could not circulate smoothly, and also European traders because their goods could not be distributed. This policy is a continuation of the Wijkenstelsel policy and this policy also strengthens the concentration of ethnic Chinese occupation in Bogor City, especially in the Handelstraat area.

### **The Beginning of the Formation of the Suryakencana Chinatown Area in Bogor**

Suryakencana is often related to the reign of the Governor of the Dutch East Indies at that time, namely Herman William Daendels. In 1808, the government of Governor General Daendels built a road

known as Groote Post Weg or Jalan Raya Post. Jalan Raya Pos is a historic road which is a silent witness to the deaths of thousands of indigenous people who carried out forced labor in the construction of the Anyer-Panarukan road.

The Groote Post Weg route in Bogor goes through several roads including Jalan Raya Cibinong, towards Jalan Jenderal Ahmad Yani, Jalan Sudirman (Pabaton), Jalan Ir H. Juanda (Groote Weg) then towards Jalan Suryakencana (Handelstraat), continuing to Tajur and Cipanas.

Initially, this area was intended as a trading area for indigenous people and ethnic Chinese. Gradually, over time, this area became identified as an ethnic Chinese settlement, because the Dutch East Indies Government began implementing the policy of dividing areas for each ethnic group in Bogor. Until the 19th century, there was a localization of Chinese people around the Handelstraat road. There were many impacts from the construction of this road, one of which was the policies made by the Dutch colonial government, which then also had an impact on the formation of an ethnic Chinese community and its Chinatown area in Bogor, namely jalan Suryakencana (Pratiwi, Aprilyanti, 2021).

The road and the surrounding Handlestraat area were a base for ethnic Chinese activities which also became the center of economic activity in Bogor at

the beginning of the 19th century. Until finally Jalan Suryakencana, which in 1905 was given the name Handelstraat, as its name suggests, was the initial road for the existence of a commercial area in Bogor City which was built during the Dutch East Indies occupation. Then Handlestraat changed its name to Jalan Perniagaan once Indonesia became independent, Jalan Perniagaan functioned as the economic center of the city and was chosen as the central area for the ethnic Chinese community in Bogor.

Until finally, in 1970 the Bogor City government officially changed the name from Jalan Perniagaan to Jalan Suryakencana. Even though the name of this area often changes, its function remains unchanged, it still functions as a central economic area and Chinatown in the city of Bogor. Chinatown is known to have historical values for the development of Bogor City.

Entering the 20th century, Chinese immigrants entering Indonesia, especially in the city of Bogor, became increasingly diverse. They are no longer dominated by middle class traders or rich merchants, but vary from various social layers, such as small traders, laborers, and even rough coolies. However, in general, due to the placement of the Chinatown area in the city center, which was an economic route during Dutch rule, almost the majority of Chinese people in Bogor made their living as traders. These changes of course

affected their adjustment process in forming the social system and structure of the Chinese community in the new place.

The Chinatown area developed due to economic growth like other strategic areas. The Chinatown area has experienced many transformations, from physical changes to buildings to residential houses or shop houses. Material cultural remains that can be used as evidence of their existence include two temples, namely, the Hok Tek Bio Temple and the Pan Koh Temple as well as several rows of typical Chinese houses (Fuad, 2013).

#### **Transition from the Old Order to the New Order**

Entering the transition period from the Old Order to the New Order, several upheavals occurred which had an impact on various aspects of the lives of Indonesian people, especially ethnic Chinese. In this era, the existence of ethnic Chinese is a crucial problem (Pranoto, Suhartono, 2010). Such a complex problem is not only about national identity, but also political, economic and even cultural issues.

The election of Suharto as President of the Republic of Indonesia in 1967 marked a major change in policy towards the ethnic Chinese community. President Soeharto's government implemented an assimilation policy and stated that citizens of Chinese descent must integrate and assimilate with indigenous society.

However, in its implications, the policy of assimilating Ethnic Tionghoa (Nurcahyo, 2016).

In terms of tolerance towards religious minorities and differentiation between indigenous and non-indigenous populations, it tends to differentiate and there is no real evidence of the government uniting ethnic Chinese and indigenous communities. In fact, what happened was anti-Chinese sentiment which led to violence such as what happened at the end of Suharto's term as president, the events of May 1998. The New Order regime seemed to have created a thick wall against ethnic Chinese, seen in several aspects where there was power against the ethnic Chinese community, such as ethnic Chinese are not allowed to use the promised name and are required to use a national name, ethnic Chinese do not get strategic positions in jobs in the fields of politics, military, security, law, or even to enter state universities. So that ethnic Chinese people are forced to work in the economic sector. Ethnic Chinese descendants were only dependent on the economic sector by the New Order regime. Chinese descendants receive a lot of discrimination, both politically and culturally (Nurcahyo, 2016 and interview with Ibu Leny, 2022).

The unpleasant experience is also felt by ethnic Chinese in the cultural sector, they are not allowed to celebrate Chinese New Year and Cap Go Meh

cultural festival celebrations, or other celebrations around Chinese New Year activities, they are not allowed to perform lion or lion dances in public, the government also does not recognize the Confucian religion, even learning Chinese is not allowed. The long journey of President Soeharto's government has fostered anti-Chinese sentiment among all levels of society in Indonesia (Onghokham, 2008).

President Soeharto issued Presidential Instruction Number 14 of 1967 concerning Chinese religion, beliefs and customs on December 6 1967. In this instruction it was stipulated that all Chinese or Chinese religious ceremonies, beliefs and customs could only be celebrated within the family and in closed rooms. . This Presidential Instruction aims to eradicate all influence of Chinese culture. Including beliefs, traditions, customs and religion, and encouraging total assimilation.

The issuance of the Instruction, which stated that Chinese ethnic customs were prohibited from being displayed in public, meant that Chinese descendants were not free to preserve their ancestral culture. Apart from that, the New Order regime government was concerned that preserving the ancestral culture of Chinese descendants would disrupt the planned assimilation program process. In fact, the assimilation policy resulted in the erosion of Chinese language and

culture. At that time the organization was disbanded and the Chinese school was closed. The assimilation policy in Indonesia is the most radical policy, because this policy has eliminated the three pillars that support the existence of society and the cultural identity of people of Chinese descent, namely schools, mass media, and associations of people of Chinese descent (Nurcahyo, 2016).

The culture and customary activities of the Chinese ethnic group were "curtailed" by the creation of rules and restrictions imposed by the state. The stigma that has existed and developed since the New Order era, has increasingly strengthened the gap between ethnic Chinese who are ultimately labeled "minorities", even in Indonesia when they have assimilated and acculturated to become Indonesian citizens.

Actually, what went wrong in the history of the Indonesian people that myths and prejudices against ethnic Chinese are so embedded in the minds. The development of anti-Chinese sentiment cannot be separated from state policy. The state, in this case the government, is an institution that always creates racial issues in order to maintain the status quo. Since the Dutch East Indies colonial era, the authorities have also implemented a policy of social segregation towards ethnic Chinese. Either directly or indirectly, the state maintains prejudice and manipulates to maintain its power.

### **New Hope in the Era of Reform**

The end of President Soeharto's government in May 1998 was like opening the door to freedom for all Indonesian people, especially in the socio-cultural realm. Even for the ethnic Chinese community, new hope emerged in 1999, when Abdurrahman Wahid was elected as President of the Republic of Indonesia. Abdurrahman Wahid believes in pluralism in Indonesia and wants to protect minority groups.

President Abdurrahman Wahid approved the proposal to celebrate Chinese New Year 2551 nationally on January 17 2000 and issued Presidential Decree (Keppres) No. 6 of 2000. Presidential Decree (Keppres) no. 6 of 2000 regarding the revocation of Presidential Instruction (Inpres) no. 14 of 1967 concerning Chinese religion, beliefs and customs by emphasizing its commitment to the pluralism of the Indonesian nation as initiated by the founders of the Indonesian nation.

Learning himself the nickname "father of pluralism" and this action created freedom for the Chinese ethnic community to express their cultural and religious identity. The policies that were then created by the Presidents of the Republic of Indonesia after Abdurrahman Wahid's administration in the Reformation era were very beneficial to ethnic Chinese. The impact of the law, government regulations and even the

Presidential Decree for Chinese people is that there is no longer any fear of discriminatory actions against the rights of ethnic Chinese. Ethnic Chinese can also carry out religious rituals freely. Having the freedom to carry out their cultural practices is the same as the rights that other ethnic groups have. This policy was able to change the lives of ethnic Chinese in Indonesia (Rasyid, Haris, 2021).

The impact of the freedom to carry out cultural practices in Indonesia is also increasingly being felt by the ethnic Chinese community in the city of Bogor, especially in the Suryakencana Chinatown area of Bogor, where Chinese descendants are starting to gain freedom of expression in their religious life and maintaining their traditions and culture. The red color that dominates Chinese New Year celebrations is starting to decorate the Suryakencana Chinatown area again. Ethnic Chinese in Bogor no longer hesitate to worship at the Chinese Temple and are happy to be able to show off their culture such as the Cap Go Meh celebration and the Tangsin Ritual which are increasingly becoming icons of the Chinese New Year cultural festival celebrations every year to the general public along Suryakencana street.

### **Cap Go Meh**

Apart from looking at the point of view from a historical perspective, another interesting thing about Suryakencana Chinatown in the reform era is that there

was a process of assimilation and cultural adaptation between ethnic Chinese and Sundanese people. In the cultural aspect, adaptation is an inevitable necessity. The peaceful and harmonious adaptation of Indonesian culture gives birth to local wisdom that is capable and unique. The adaptation of Chinese culture to the Sundanese people in the city of Bogor was recorded and manifested in an arts and culture party known as the People's Festival.

#### **Cap Go Meh-Bogor Street Fest**

In the city of Bogor, the Chinese New Year holiday is synonymous with the Cap Go Meh People's Festival-Bogor Street Fest, which prioritizes beauty and togetherness in diversity in creating a lively parade of the richness of Indonesian culture and the creativity of Bogor's local arts and culture. The celebration is packaged in the form of a 2 km long street festival, stretching from Jalan Suryakencana to Simpang Batutulis Bogor City (Kemenparekraf).

Ethnic Chinese maintain the strong characteristics of the Jalan Suryakencana area as a Chinatown area, by holding arts and cultural activities to celebrate the closing of the Chinese New Year holiday every year. Cap Go Meh, which had disappeared due to the New Order policies, began to be held again in 2003. In the reform era, its development was very rapid, and became an interesting innovation when other cultural elements

finally joined in and enlivened the Cap Go Meh cultural festival in Suryakencana Chinatown (Utami, Lusia Savitri Setyo, 2015).

Cap Go Meh is a festival that symbolizes the 15th and final day of the Chinese New Year celebration period for Chinese communities throughout the world. This term comes from the Hokkien dialect and literally means the fifteenth day of the first month (Cap = Ten, Go = Five, Meh = Night). This means that the Chinese New Year celebration period lasts fifteen days. And the Cap Go Meh celebration falls on the 15th of the first month of Chinese New Year (Peningkatan et al., 2019).

Cap Go Meh, also called Yuan Xiaojie, Yuanxi, Yuanye or Shang Yuanjie in Chinese, is the highlight of the Chinese New Year celebration (Chinese New Year), where the tradition of celebrating Chinese New Year is usually accompanied by a thanksgiving ceremony for the blessings given by Almighty God. Esa in the previous year. The Cap Go Meh celebration is very popular because it is held in public spaces as a form of expression of gratitude for the blessings received. According to belief, the god who brings blessings is Dewa Hok Tek or Hok Tek Tjeng Sin, therefore usually in the Cap Go Meh event, a statue of the embodiment of Dewa Hok Tek is paraded on a palanquin around the city to spread blessings to all

members of the community (Peningkatan et al., 2019).

In essence, every region has its own Chinatown area, and each region has its own characteristics and characteristics, how they interpret Chinese New Year holidays, celebrate cultural festivals or religious rituals therein, all have different rules and historical backgrounds. This is also the case with the celebration of the Cap Go Meh cultural festival in the city of Bogor which has its own characteristics and uniqueness compared to the Cap Go Meh celebrations in other cities. There are traditional forms of art and culture from the city of Bogor which also enliven the celebration of this cultural festival.

The cultural adaptation that occurs during the celebration of the Cap Go Meh cultural festival in the Suryakencana Chinatown area can be seen from the use of pangsi clothes which are characteristic of Sundanese culture which are used in the celebration of the Cap Go Meh festival and also the native people of Bogor City who take part in holding the celebration. Cap Go Meh culture. For example, in the Arts and Culture Parade, the Sundanese people take part in performing traditional dances, traditional musical art performances, apart from wayang potehi wayang golek, they also enliven the monastery in the Cap Go Meh celebration, then there are yellow coconut leaves, pasundaan umbrellas, cleaver-shaped statues which become one of the

characteristics of Sundanese customs and traditions shows that the adaptation process in the Suryakencana Chinatown area was recorded and manifested in an arts and cultural festival known as the Cap Go Meh Folk Festival - Bogor Street Fest (resource interview, Dian Sudioanto and Ramadhan, 2020).

Strengthened by the statement of Dian Sudioanto as Cultural Staff from the Bogor City Culture and Tourism Office, according to him, Cap Go Meh is a religious event wrapped in an arts and culture event. The go meh stamp itself occurs in the spirit of Chinese religious rituals in welcoming the Chinese New Year. As far as he knows, from a cultural perspective, especially Sundanese culture in Bogor, the Cap Go Meh event, especially the celebration of the cultural festival in the Suryakencana Chinatown area, was responded to by ethnic groups other than Chinese, namely the Sundanese people, who incidentally are the majority ethnic group in Bogor City.

According to him, this cultural festival is a form of tolerance and "bringing excitement" towards his brothers who are celebrating the holiday. Meanwhile, Cap Go Meh in the reform era was indeed packaged with new conceptual ideas and innovations such as a "Street Art" performance which was aimed at making this traditional and cultural festival event acceptable to the people of Bogor, the majority of whom are Muslims.

This then shows that the attitude of tolerance that exists between ethnic Chinese and Sundanese people in the city of Bogor can live in harmony and side by side as Indonesian citizens.

### **Tangsin Ritual**

The long harmonious relationship between ethnic Chinese and Sundanese people gave birth to a very unique Chinese culture from the archipelago, one of which is religious rituals or ceremonies. Koentjaraningrat in his Introduction to Anthropology states that ritual ceremonies or ceremonies are activities or a series of actions regulated by customs or laws that apply in society which relate to various kinds of events that usually occur in the society concerned.

The existence of rituals throughout the region is a form of symbol in religion, magic and also the symbolism of human culture. Symbolic actions in religious ceremonies are a very important part and cannot possibly be left alone. Man must do something that symbolizes communication with God. Apart from religion, customs also emphasize their symbolism, such as traditional ceremonies which are inherited from generation to generation. (Herusatoto, Budiono, 2010).

Like the Tangsin ritual. Tang means body. Meanwhile, Sin means spirit. So, Tangsin is a spirit that enters a person's body. Like a borrowed body, this ritual comes from the Hokkien word tangsin and

in Mandarin it is called tongshen, which means an intermediary between gods and humans or humans and non-god spirits or what is usually called a medium. The tangsin ritual is a ritual inviting the spirits of ancestral gods (Chinese) to enter the body of a tangsin (medium) with the aim of begging the gods to be given safety and kept away from disaster (Kurniawan, 2016).

Tangsin religious rituals are one of the many products of Chinese culture that have adapted to local Sundanese culture. In the era of ever-growing globalization, this sacred tangsin ritual is still routinely held in Bogor City, specifically at the Dhanagun Vihara in the Suryakencana Chinatown area. Tangsin religious rituals are routinely held in conjunction with the Cap Go Meh celebration. The Tangsin religious ritual which is usually held in the Suryakencana Chinatown area is considered to have its own uniqueness, in that the ritual contains elements of local Sundanese culture that mingle and adapt. The Tangsin ritual in the Suryakencana Chinatown area not only invites the spirits of Chinese gods, but during its implementation it also invites the spirits of ancestral rulers in the land of Sunda such as Eyang Raden Suryakencana (resource interview, Dian Sudianto, and Kurniawan, 2016).

Prior to the Cap Go Meh cultural festival, various prayers were offered solemnly in various ways. With the hope

that the gods will be willing to take these prayers and hopes to the sky. To be conveyed to God Almighty. One way to request prayer is through the tongue-slicing ritual. The blood that came out of the cut tongue was then collected. Used to write kanji letters on a piece of yellow HU paper. The writing contains prayer and hope. Requests and supplications, to be granted by the Almighty.

Then it was told again by Dian Sudioanto, that Chinese people are very knowledgeable about gods and goddesses, about their ancestors, about history and existing relics, they never just forget these things. Therefore, as a form of respect, the Tangsin ritual request is still carried out and preserved by them, and they believe that their success is the prayers of their ancestors. Apart from praying to the creator, they also pray and thank their ancestors by carrying out the Tangsin Ritual.

Several aspects of the Tangsin ritual at Dhanagun Vihara are assimilated with Sundanese culture, namely the use of objects and ceremonial tools that do not originate from Chinese culture. Apart from using Hokkien, the prayers offered in this ritual also use Sundanese. Apart from that, Tangsin practitioners who are infused with ancestral spirits when they write are also written in Mandarin characters and ancient Sundanese characters. This is because the spirit that enters Tangsin's body can be the spirit of a

Chinese god or the spirit of Sundanese ancestors (resource interview, Dian Sudioanto and Kurniawan, 2016).

The existence of cultural assimilation or adaptation in the Tangsin ritual has the potential to occur due to several factors, such as: the background of the majority of Chinese people who make their living as traders, the similarity of traditional Chinese culture with traditional Sundanese culture, the nature of the Chinese people who are easy to adapt and the Sundanese people who tend to be known as friendly. The first principle of adaptation in the Tangsin ritual is the principle of integration where elements of Chinese and Sundanese culture complement each other. The second is the principle of function which explains that the ritual is still carried out because it is one of the rituals that is considered important and sacred. The third is the concrete principle where in the Tangsin ritual, changes and additions occur to ritual instruments. The adaptation between Chinese and Sundanese culture in the Tangsin ritual in the Suryakencana Chinatown area of Bogor makes the ritual very unique and distinctive and different from the tangsin ritual in general.

#### **Lawang Suryakencana**

The strong characteristics of Chinese culture in the Chinatown area can be seen from the existence of the Vihara or

Temple and the gate building located at the eastern corner of the Jalan Suryakencana intersection and the architectural form of the shophouse buildings which show typical Chinatown characteristics. In accordance with the character of the Chinatown area which is generally a trading area, the Chinatown area of Bogor City is also a central trade area with a city service scale.

Functionally, the Suryakencana Chinatown area has been the economic center of Bogor City since the 19th century and was chosen as a residential area for the ethnic Chinese community in Bogor. Apart from its historical, cultural and religious ritual aspects, the attraction of Suryakencana returned in 2016, when a building ornament typical of Chinese culture was built in the Chinatown area, namely Lawang Suryakencana.

Lawang Suryakencana is a gate that has become a new ornament in the city of Bogor. Lawang Suryakencana stands tall and sturdy with a gate flanked by Pelawang (gate guard) on the right and left sides which is characterized by two black and white tigers, tigers which are said to be the hallmark of the Siliwangi Kingdom, thus maintaining and preserving the symbol of the earth. Pasundan. Black and white tigers also apply the concept of balance in life which is regulated in the duality of Yin and Yang in Chinese belief. Yang symbolizes positive, male, light, strong, man-made energy while Yin

symbolizes negative, female, dark energy, and absorbs elements. This indicates that everything in the universe, even though it is in conflict, will always coexist without realizing it (Laporan Akhir RTBL Suryakencana-Empang Bogor).

The existence of the Suryakencana Chinatown area is basically based on good feng shui or layout. The orientation of temple buildings in the Chinatown area is usually located between north and south. However, in the Suryakencana Chinatown area, Hok Tek Bio is located to the north of Chinatown and Lawang Suryakencana or the typical Chinatown gate functions as a character enhancer of the area. If the analogy is that Jalan Suryakencana is a dragon route, the Hok Tek Bio and Lawang Suryakencana temples are considered the head of the dragon in the north, while the settlements and shophouses that extend south along Jalan Suryakencana are the body of the dragon.

Reporting from the Bogor City Diskominfo website, Bima Arya as Mayor of Bogor stated that Lawang Suryakencana is a symbol of acculturation from three cultures at once. Sundanese culture is represented by the words Kampung Tengah and Dayeuh Bogor, and Buitenzorg itself literally means "without business" and is also the name of the city of Bogor during the colonial era as well as the building ornaments, namely the gate which has nuances and has typical Chinese architectural characteristics.

Lawang Suryakencana seems to be a milestone in tolerance for diversity between ethnicities and cultures in the city of Bogor. The inauguration of Lawang Suryakencana is also a milestone in the history of the city of Bogor in maintaining religious harmony, where the wider community knows Suryakencana as a Chinatown area because of the large number of ethnic Chinese who live and trade in the area. This is side by side with local communities and immigrants who both trade or live in this area. Therefore, the inauguration of Suryakencana as a heritage area proves that religious tolerance in the Suryakencana Chinatown area tends to be high.

#### **City Strategic Area**

In 2003, the Indonesian Heritage Conservation Charter was born. The Indonesian Heritage Cities Conservation Charter needed to be prepared by absorbing experiences and lessons from various efforts by heritage conservation institutions and the government in encouraging efforts to organize and preserve heritage cities. The Heritage City Preservation Charter is an agreement between communities supporting heritage preservation which will oversee and continue to encourage the arrangement and preservation of Heritage City (BPPI, 2013).

A heritage city is a city that has cultural, historical and natural qualities and values that are closely related to the process of forming a city or parts of a city, which can be in the form of natural heritage assets, cultural heritage and cultural heritage. The knitting of various heirlooms is completely based on local wisdom which encourages creativity, innovation, productivity and quality of the city for the welfare of the community.

As one of the heritage cities in Indonesia with historical values and high socio-cultural diversity, Bogor participates in highlighting its cultural diversity. This is characterized by the heterogeneity of the population, community ethnicity, customs, as well as building forms or ornaments that are unique to each region. One of the existing socio-cultural diversity can be clearly seen in the Chinatown area located on Jalan Suryakencana, Babakan Pasar, Bogor Tengah District, Bogor City, West Java (Hasibuan, 2016).

The Suryakencana Chinatown area is located in Central Bogor District, which is one of the 6 sub-districts in Bogor City. The Suryakencana Chinatown area is precisely located in Babakan Pasar and Gudang Village. The Suryakencana Chinatown area is included in the Bogor City Strategic Area Zoning Regulation program (Hasibuan, 2016).

Based on the results of identifying heritage assets in 2013, there are 6 (six) Cultural Heritage Areas in Bogor City,

namely the Bogor Palace Area, European Settlement Area, Karsten-Plan Area, Empang Area, Western Expansion Area and Suryakencana Area. In the Bogor City Regional Spatial Planning (RTRW) for 2011-2031, the Suryakencana area is designated as a City Strategic Area (KSK) in terms of Cultural Heritage interests and is designated as a cultural tourism area, specifically directed to become the Chinatown area of Bogor City (Triharto, 2018).

Thanks to the Heritage City Planning and Preservation Program (P3KP), the government is trying to encourage cities in Indonesia to organize city space based on preservation which is in line with the traditions and diversity of the heritage they have. The city of Bogor is one of the cities participating in the program and has six historical core areas, one of which is the Suryakencana Chinatown area. This area has a wealth of physical heritage typical of Chinatown and potential cultural activities but is hampered by several problems such as the large number of abandoned heritage buildings, the decline in the quality of the physical and cultural environment and the slums of the area due to high trading activity (Nendissa & Julio Eliazer, 2022).

Therefore, to restore the environmental quality of the area and the image of the old city center, the Suryakencana Chinatown area was designated as a strategic area of the city.

The importance of determining this area as a strategic area for the city is because Suryakencana Chinatown is an area that has historical value and is an area that still respects and maintains culture and customs that need to be preserved, apart from that because in the Chinatown area there are also several cultural heritage assets or buildings. which must be protected and preserved. The direction for developing this area is to organize the environment and buildings by restoring the quality of the environment, the image of the area, structuring the function of buildings, and maintaining the heritage value of the area, as well as maintaining the function of the area as an economic center and cultural tourism area.

Apart from the government which is tasked with handling every problem related to the development of environmental areas and buildings, it is fitting that Indonesian citizens, especially in this case the local people of Bogor, should also participate in maintaining the quality of the Suryakencana Chinatown area. As a strategic area of the city that has historical values and an area that still respects and maintains culture and customs, for this reason, let's work together to defend and preserve what was started by our predecessors. Continue to commemorate and respect Chinese New Year, participate in organizing the Cap Go Meh cultural festival and the Tangsin Ritual, properly protect Lawang

Suryakencana ornaments from vandalism, and continue to maintain the harmony that exists between ethnic Chinese and Sundanese people as Indonesian citizens.

## CONCLUSION

Based on the description that has been presented in this paper, it can be concluded that the geographical condition of the Suryakencana Chinatown area has the characteristics of a Chinatown with a strong point value seen from its strong historical background. The history of Suryakencana Chinatown itself has a long background when viewed from the perspective of regional control within the framework of historical.

Starting from the construction of the Groote Post Weg by the government of the Governor of the Dutch East Indies, Jalan Raya Pos which is a historic road which was a silent witness to the deaths of thousands of indigenous people who carried out forced labor in the construction of the Anyer-Panarukan Road and one of its routes in Bogor, namely Jalan Suryakencana or formerly known as with the name Handelstraat. then Handelstraat was formalized as "Suryakencana" in 1970.

In its development, the inauguration of the Suryakencana Chinatown area as a strategic city area proves that religious tolerance in the Suryakencana Chinatown area tends to be high. This is proven by the cultural adaptation that occurs

between ethnic Chinese and local Sundanese communities in the cultural sector, namely the Cap Go Meh cultural festival tradition, in the religious sector, namely the Tangsin Ritual and in the infrastructure sector, namely the typical ornaments of Chinese buildings, namely the Lawang Suryakencana.

The adaptation process that occurs in the Suryakencana Chinatown area in cultural, religious or infrastructure aspects has the potential to occur due to several factors, namely: the similarity of traditional Chinese culture with traditional Sundanese culture, the productive age of Chinese people who migrate to Bogor, the background of the majority of the community Chinese who make their living as traders, as well as the basic nature of Chinese people who are very adaptable, and Sundanese people tend to be known as friendly.

The cultural adaptation that occurs in the Suryakencana Chinatown area in arts, religion or infrastructure has principles, the first principle is integration where elements of Chinese and Sundanese culture complement each other. Second, is the principle of function which explains that these three aspects are cultural adaptations that are considered important and therefore are still implemented and preserved. Third, namely concrete principles where in these three aspects, there are changes and additions to several instruments from each aspect.

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