

How To Transfer Culture Intergeneration (Case Study In Chinese Indonesia (Tionghoa))

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Abstract

Culture is learned, not a genetic one, but formed from long life individual learned process. Continuity of culture not only depends on there is heirs generation or not, but on how culture constantly doing intergeneration. Pioneer generation have to share or transfer or teach culture to the next generation. How to the pioneer generation share or transfer or teach culture to the next is interesting to know, especially in Tionghoa's people. For 33 years (1967-2000), Chinese Indonesians lived under the discriminative President's Instruction no 14 year 1967 on "Chinese religion, beliefs and traditions" that prohibits Chinese Indonesians to celebrate Chinese religion and traditional customs in the public area, and only able to perform those in the family scope. This paper would like to address how Tionghoa's people transfer culture intergeneration due to the abovementioned restriction. This research utilizes eleven Chinese Indonesians as interviewees.

Key Words: *Tionghoa, Transfer culture, Intergeneration.*

Introduction

Former President Soeharto's Presidential Instruction no. 14 year 1967 on "Chinese's Religion, Belief, and Culture" had halted Chinese Indonesians' (*Tionghoa*) culture in Indonesia for about 33 years as the regulation prohibited them to celebrate and perform Chinese religion and culture in public spaces. They only did the ceremonies within their own environment. Nevertheless, a massive wave of change appeared since former President Abudrachman Wahid signed Presidential Decision no. 6 year 2000 on "The Annulment of Presidential Instruction no. 14 Year 1967 on Chinese's Religion, Belief and Culture" on 17 January 2000. The termination has provided Chinese Indonesians rooms to express freely their culture.

A possible consequence from the 33 years prohibition is the emergence of a generation with cultural identity "crisis". On the other hand, there are significant numbers of Chinese Indonesians which preserve and practice their culture though in a small scale, family. The dark shadow of the Presidential Instruction 14/1967 did not deter those Chinese Indonesians groups to abandon it. In fact, these groups have successfully transferred their Chinese culture to the next generation. First generation obliges to educate culture to the new generation to keep the culture's existence. A human being was not born with a particular culture. In fact, culture is gained by learning process and can be learned (Beamer & Varner, 2008). One of the ways to learn it is formal education. Culture learning process defines a situation whereby an adult or older sibling share to younger family members on how to act (Schiffman & Kanuk, 2004). It is interesting to study how this formal learning process emerged in Tionghoa families.

Literature Review

Culture Etymology

Culture origins from Latin *Cultura* which means various things related with cult and worship (Hodgetts & Luthans, 2003). In a wider term, *Cultura* is a result of human interactions.

Meaning of Culture

Culture is a set of values that are believed by a social group and circulated to the group members through symbol and language (Assael, 2001). Schiffman & Kanuk (2004) noted culture is a cluster of beliefs, values, and customs which are learned and used to regulate a certain society's behaviors. Culture is a group's special assets and information systems which exist across generations and fulfill basic needs for survival, pursuit of happiness, and wealthy and meaning of life (Matsumoto & Juang, 2013). Other interpretation for culture is someone's knowledge that interprets experiences and shapes social behaviors. This knowledge forms values and acts, and influences behaviors (Hodgetts & Luthans, 2003).

Culture Characteristics

Hodgetts and Luthans (2003) define culture characteristics as: 1). Learned. Culture is not biological or inherited. Culture is gained through study and experience. 2). Shared. Culture is not only for an individual, but also societies. 3). Trans-generations. Culture is cumulative and passed through generations. 4). Symbolic. Culture is based on human's abilities to symbolize and represent things. 5). Patterned. Culture has an integrated structure. A change in one side affects the other. 6). Adaptive. Culture is based on human's abilities to change and adapt.

What Culture Can Do?

There are three things than culture can do (Beamer & Varner, 2008): 1). Culture teaches values and crucial priority things. 2). Culture gives direction to response ideas, situations, events, and objects. 3). Culture determines how to act.

How Culture is Studied?

Human was not born with a particular culture. It is obtained through learning process, and can be studied (Beamer & Varner, 2008). Therefore, it is improbable for someone to hold on only one culture. If a person would like to study other culture, they can learn it. Many people learn more than one culture and able to move from one to another comfortably or even in between.

Schiffman and Kanuk (2004) described three ways to study culture: 1) Formal learning. Culture learning process whereby an adult or older sibling teaches to younger family members about how to act. 2). Informal learning. It refers to a situation when kids learn by copying others' behaviors, such as family, friends, hero figures on TV, or celebrities. 3). Technical learning. This process describes a condition whereby a teacher teaches kids in an educational environment on what to do, why must do, and how to do.

Culture's Enculturation and Acculturation

Anthropologists divide culture acquisition into native culture learning and new culture learning. New or external culture learning is acculturation. Meanwhile, native culture learning is enculturation (Schiffman &

Kanuk, 2004). Enculturation is a process when young generations learn and adopt their culture's ways and customs (Matsumoto & Juang, 2013).

Enculturation Agents

Matsumoto & Juang (2013) noted several enculturation agents: people, institution, and organization which help the implementation of enculturation. The first and primary agent is parents. Parents gradually tutor morale and culture values to children, give strength when moral and culture values were learned and employed well, and revise mistakes during the process.

Besides parents, biological siblings, extended family and peer friends are other crucial enculturation agents for many people (Matsumoto & Juang, 2013). Other paramount agent is organization, for example school, house of worship, and social groups.

According to Schiffman & Kanuk (2004), there are some elements of society that function to deliver and disseminate culture. Those social institutions include family, education institution and house of worship. Family is a main agent institution for culture enculturation. Family is a pioneer for beliefs, values, and habits. Education institution primarily acts to give basic skills, history, heroism, civics, and technical learning which are needed to prepare someone to play instrumental role in a society. Religious institution provides and perpetuates religious awareness, spiritual guidance, and morale (Schiffman & Kanuk, 2004).

Bronfenbrenner's Ecological Systems Theory

Bronfenbrenner's ecological systems theory offers a crucial structure for organizing various enculturation dimensions (Bronfenbrenner, 1979; Bronfenbrenner & Morris, 1998). Based on Bronfenbrenner's argument (Matsumoto & Juang, 2013), human development is dynamics as it is a reciprocal process between individuals and a variety of ecologies from the closest, middle until farthest. The environment comprises microsystem, on-going interactions environment, such as family, school, and peer friends. Mesosystem is a connection between microsystems, for instance school and family link. Exosystem relates to a system which indirectly influences children, in example parents' working place. Chronosystem refers to a socio-historical condition and phases of life period.

Bronfenbrenner (Matsumoto & Juang, 2013) argued that children are not passive receivers in enculturation process. Children receive information not only from family, peer friends, and education institution, but also influence each other, other persons, groups, and institutions surrounding them.

Culture, Parenting, and Family

The most important microsystem for children is family, and parents are the paramount agent in enculturation process (Collins, Steinberg, Maccoby, Hetherington, & Bornstein, 2000). By examining how parents interact with children, it explores how culture values are strengthened and inherited from a generation to another (Matsumoto & Juang, 2013).

Research Questions

What happened with Tionghoa people mentioned above have a possible consequence in the emergence of a generation with cultural identity "crisis". On the other hand, there are significant numbers of Chinese Indonesians which preserve and practice their culture though in a small scale, family. These groups also have successfully transferred their Chinese culture to the next generation. First generation obliges to

educate culture to the new generation to keep the culture's existence (formal learning). So, the research question is:

How to transfer culture intergeneration in Tionghoa's families?

Theoretical Framework

After 33 years, Chinese's Religion, Belief and Culture was prohibited under pressured of "orde baru" government, in January 2000, President Abudrachman Wahid signed Presidential Decision no. 6 year 2000 on "The Annulment of Presidential Instruction no. 14 Year 1967 on Chinese's Religion, Belief and Culture". A possible consequence from the 33 years prohibition is the emergence of a Tionghoa's generation with cultural identity "crisis", but surprisingly there are significant numbers of Tionghoa that not only done the culture, but also have successfully transferred their culture to the next generation.

As we known that human was not born with a particular culture. It is obtained through learning process, and can be studied. One of the way to study culture is formal learning, process whereby an adult or older sibling teaches to younger family members about how to act. Formal learning used to teach culture intergeneration in Tionghoa's family. It is interesting to know how formal learning process emerged in Tionghoa families

Analysis

From interview with 11 Tionghoa, 20 – 69 years old, research found that enculturation (process when young generations learn and adopt their culture's ways and customs) happens although 33 years, Tionghoa lived under the discriminative and restriction in express their customs & tradition. Enculturation happens through formal learning process, when an adult or older sibling teaches younger family members on how to act. Family (parents, grand parents, siblings in laws, and wife) as the most important enculturation agents. Besides parents and grandparents, siblings in law and wife also involve in formal learning process and act as other enculturation agent. Parents and grandparents educate culture as early as possible by involving children in diverse cultural activities. Meanwhile siblings in law and wife play as role models in implementing culture. Siblings in law and wife do not ask subjects to involve in various culture activities, but subjects see and follow their cultural activities.

Results also shown that individualism belief system prevent them to do cultural things.

Discussion

Human was not born with a particular culture. A person gained culture through learning process, and studies it (Beamer & Varner, 2008). Schiffman & Kanuk (2004) argued three ways to learn culture; one of those is formal learning. Formal learning is a culture learning process when an adult or older sibling teaches younger family members on how to act. Parents are not the only enculturation agent. Biological siblings, extended family, are other crucial enculturation agents for many people (Matsumoto & Juang, 2013). Parents and grandparents educate culture as early as possible by involving children in diverse cultural activities. Meanwhile siblings in law and wife play as role models in implementing culture. Siblings in law and wife do not ask subjects to involve in various culture activities, but subjects see and follow their cultural activities.

According to Schiffman & Kanuk (2004), there are some elements of society that function to deliver and disseminate culture. One of them is religious institution, that provides and perpetuates religious awareness,

spiritual guidance, and morale (Schiffman & Kanuk, 2004). In this research religious prevent them to do cultural things, because there are a lot of culture or ritual that contradictory with religious guidelines. Religious seen that many culture and ritual things are occultism that can't be tolerated in that religion.

Conclusion

The dark shadow of the Presidential Instruction 14/1967 did not deter those Tionghoa group to abandon their culture. In fact, these groups have successfully transferred their Chinese culture to the next generation. First generation obliges to educate culture to the new generation to keep the culture's existence (formal learning).

Formal learning is a culture learning process when an adult or older sibling teaches younger family members on how to act. Parents, Grandparents, siblings in law and wife also involve in formal learning process with a different role.

There are some elements of society that function to deliver and disseminate culture. One of them is religious. In this research religious prevent them to do cultural things, because there are a lot of culture or ritual that contradictory with religious guidelines.

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