The development of the acculturation of the Chinese muslim and Java culture in Semarang with the case of comparison between Sam Poo Kong and Hivara Buddhagaya Watugong

R I Pradhana, A P Gunawan, A Dianti, H Hartono

DKV, School of Design, Bina Nusantara University, Jakarta, Indonesia, 11480
Corresponding author: nrpradhana@binus.edu

Abstract. Indonesia is a country located in a strategic geographical area as a meeting point of cultures between nations. This is why cultural acculturation has been widespread since people started traveling in commerce from various parts of the world. This cultural acculturation is evident in a variety of cultural heritages that have continued to the present day. One of them will be observed: the high understanding of diversity (pluralism) in the daily life of the inhabitants of the city of Semarang, Central Java, which we can see from the high level of tolerance of the residents of Semarang, most of whom are mostly Javanese and Chinese Muslims who are non-ethnic. - Muslim. The research proposed in this proposal is to examine how the relations of the Semarang community in terms of aspects of the visits of the Muslim community to places that are becoming the center of Chinese culture, the Sam Poo Kong temple as something that is considered normal in the culture and behavior of daily life. With a long-term objective is to preserve the culture in each region and to improve tolerance relations between Indonesians in a pluralistic framework. The research method is carried out by direct observation and documentation of the cultural center of the city of Semarang as well as the examination of literature files on the lifestyle of the inhabitants of Semarang in the spirit of diversity among them.

Keywords: acculturation, Chinese muslim, Java

1. Introduction & Objective

As reported by m.liputan6.com on December 8, 2018 and viewed on January 22, 2020, in an assessment published by the Setara Institute in 2018 in the Tolerant City Index (IKT), Semarang ranked 19th out of 94 cities in Indonesia. Tolerance in question is how a city with a heterogeneous population of diverse ethnic origins and descendants is able to practice tolerance in their daily lives. Some points observed were freedom of religion / belief, gender equality and social inclusion guaranteed and protected by law.

The Chinese diaspora that took place in Indonesia started with commercial activities that go through the bustling Silk Road. Indonesia itself is bypassed by Chinese traders who pass from East to West via the shipping route. Various products are traded on this busy trade route. Unpredictable weather conditions at sea sometimes forced them to transit through Indonesian territory, one of their destinations is the coastal area of Semarang, central Java. According to [1], NJ Krom, the arrival of the Chinese people is estimated long before Europeans travel at sea around the world. In the 14th century, even small Chinese colonies were found on the north coast of Java. The north coast of Java,
which is often used as a transit destination for Chinese traders, brings good relations with the natives of this region.

The objective of this research is to focus on how the interaction and acculturation of Chinese culture and Javanese Muslims took place in the Sam Poo Kong temple that represented cultural acculturation in the past, and Watugong-Buddhagaya Vihara representing cultural acculturation in the present, based on historical literature, visual observation and documentation, as well as providing visual documentation of the object.

2. Method

2.1. Literature review
Collection of theoretical data from a spiritual or spiritual point of view, from the point of view of the value of art and culture contained in the temple, as well as historical data which are closely linked in the temporal process of this temple until it becomes one of the cultural sites. In addition to this, it was also examined from a literature review on how the history and process of community acculturation around the Sam Poo Kong temple and the Buddhist temple of Watugong [2-3].

2.2. Visual ethnographic methods
Creation is done using visual ethnographic methods. Ethnography is a case study related to community research, ethnic groups and their characteristics. The visual ethnography can be interpreted simply as an anthropological study which naturally produces an ethnography, and the whole ethnography is then presented in the form of visualization with the main goal which is also very simple, namely to do the ethnographic work of so that it can be seen clearly and directly by the listener, in this case using photographic supports.

Figure 1. Visual Ethnography Method (Based on Boaz & Wolfe’s research)

3. Research and Exploration
One of the most commonly known culture of Indonesian people are pilgrimages to various places considered sacred and respected as ancestral heritage. And in its realization, among others, realized by visiting places of worship practiced by the inhabitants of the city of Semarang, central Java. The people of Semarang make many pilgrimages to several temples there, including the Sam Poo Kong Temple and the Watugong Buddhist Temple. It was not only Buddhist citizens who visited the place of worship, but also other religious communities paid tribute to this sacred site. This attitude of mutual respect and respect among the Semarang people has long been a way of life applied daily. This is what makes the inhabitants of Semarang turn out to be citizens considered tolerant according to a survey conducted by the Setara Institute in 2018.
Historical records stated that Chinese citizens and Javanese residents of the city of Semarang have been doing cultural exchanges since the 15th century with the arrival of traders from different worlds coming to Semarang to carry out various commercial transactions in this town on the north coast of Java. The entry of Islam itself into the city of Semarang was initiated by Admiral Cheng Ho who came from mainland China and had the worldwide mission to introduce the superiority of the Ming dynasty and at the same time to spread the religion of Islam.

While the syncretism that has occurred so far among the people of Semarang is a combination of Islamic teachings with Chinese culture, this is why we see a lot of phenomena about how the Muslim community of Semarang often does pilgrimages and pays homage to Sam Poo Kong temple and Buddhaya Watugong temple.

People of Chinese descent and the Javanese of Semarang continue to maintain the cultural acculturation that has lasted for hundreds of years. For example, when the Chinese community and the Chinese New Year celebrated and distributed the angpao, the Sam Poo Kong temple and the Buddhist temple of Watugong were opened to the public and the general public could also celebrate their joy. Angpao is distributed by Chinese citizens to help people with low economic levels regardless of their religion. The culture of sharing angpao also applies during the celebration of Eid. Muslim residents prepare envelopes with little money to distribute to children walking around the village to stay in touch with residents.

![Figure 2](https://www.suara.com/foto/2018/02/16/174548/perim-imlek-2569-di-various-regions?Page=3)
Besides the Sam Poo Kong temple and the BuddhayaWatugong temple, cultural acculturation in the city of Semarang can also be seen in the Semawis market which is a night market which sells a variety of local specialties and snacks (Javanese food) and of foods affected by Chinese culture that has been adapted to the local culture. The Semawis Market is a night hawker center organized by the Semawis Coffee Association (Semarang Chinatown Community for Tourism). It was held for the first time during the Chinese New Year celebrations in 2004 at Jalan Gang Warung Chinatown. The Semawis market is only open on weekends on Fridays, Saturdays and Sundays from 6:00 p.m. to 11:00 p.m. and for certain hours open until midnight. In this Semawis market, Semarang residents of
various ethnic groups come to buy and taste a variety of special foods sold there. This is where cultural acculturation is well formed and where tolerance between different citizens is anchored and is naturally achieved in everyday life. People are free to choose things according to their individual tastes and to respect the choices of others which are very diverse. At the Semawis market, a variety of dishes are sold, ranging from the public and can be eaten by anyone to foods processed from pork that cannot be eaten by certain religious communities [4].

\[\text{Figure 5 & 6 (left & right). Semawis market atmosphere} \]
\[\text{Source of both images: Hendri Hartono} \]

4. Conclusion
Based on the results of research and documentation, the research team concluded that the tolerance and syncretism that has been passed down for generations by the residents of Semarang is the result of acculturation long time among people of Chinese descent and Javanese Society. At first, the Javanese people of Semarang were introduced to Islam, due to Admiral Cheng Ho's brief visit to Simongan and chased by the men of his Ong King Hong who then settled in Semarang. It was from Ong King Hong who tried to introduce various Chinese cultures to the Javanese people of Semarang while spreading Islam. This cultural acculturation activity has been transmitted so far and has led to the formation of a collective memory which is a positive experience, a good experience of the relations between Javanese society and Chinese society. This collective memory encourages positive memories and gives birth to the tendency of the Semarang people to maintain a tolerant lifestyle between the Javanese and Chinese citizens.

For the problem of understanding syncretism, the Javanese Muslims in Semarang may first know Islam because of the acculturation of the local Javanese culture with the Chinese culture. This is what makes the understanding of syncretism in Javanese society flourish. Javanese people are already very used to knowing various Chinese cultures which ultimately lead to cultural acculturation. And from this strong cultural acculturation, it causes syncretism, which is a combination of the teachings of Islam with other different religious beliefs, in this case the Confucianism and Buddhism, then integrated into one which then forms a new version of belief. In Semarang, many Muslims participated in the celebration of the Chinese New Year at the Sam Poo Kong temple or on a pilgrimage of honor at the Wayagong Buddhaya temple.

This cultural acculturation and this understanding of syncretism have made tolerance a kind of life behavior for the people of Semarang. A positive collective memory for the inhabitants of Semarang provokes the tendency of the inhabitants of Semarang to maintain it. From this, which ultimately led to the coronation of Semarang as one of the most tolerant cities by the Setara Institute in 2018. Through the research and documentation provided here, we hope that it will be able to help this life of tolerance to be continued throughout various other regions of Indonesia where the society is very diverse and made up of various ethnicities, races, religions and beliefs.
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