History of Chinese Communities in the District Aru Islands
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Abstract:

Ethnicity Chinese is group society nomads who almost occupy all over Indonesian territory arrived in remote areas even though even ethnicity this is almost too occupy all countries in the world. Existence of ethnicity Chinese in Aru has a long history and very interesting for examined. The Problem in research this is: how history society Chinese in the District The Aru Islands with use Method historical research. Historian England, Robin George Collingwood (1889-1943), gave three understanding about history, namely: (1) all history is history thinking, (2) knowledge history is enforcement back thought in mind historians whose history is being studied, and (3) knowledge history is a business inviting back thoughts of the past are wrapped up in context thoughts today are with contradict it, limit it from different fields from field them (Collingwood 2004: 134-139). It seems Collinwood is more emphasis on history thoughts and how the historian uses his mind to understand various things that are in event history. Way of thinking this is also dominant in thought the history of Michel Foucault (1926-1984) who tended to the history of ideas or thought (Foucault 2002). He admitted that history Indeed is 'cheap' fields to anyone who wants to learn it, but on him also there space astray for those who aren't able to dive in room knowledge history in a manner deep particularly related with network knowledge invisible. Research results showing that: Arrival ethnicity Chinese in Aru are caused because of reason economy because the difficulty life economy in China are urging the community to do migrant Exit from China. Aru with various results earth especially results in the sea that is pearls, Lola, sea cucumbers, and fish and bird paradise make Pull the power itself alone for migrants including ethnicity Chinese. Social adaptation conducted by ethnicity Chinese to the Aru community is very binding life social The Aru community own because ethnicity Chinese in life daily not create differently or distance between they are.

Key Words: History, Etnis Tionghoa, Aru

Preliminary

The long history of the Aru people began from Eno- Karang Island, where the Aru people started to spread to all-region about it Aru. In a manner, social and cultural Aru tribe included clumps their Pacific Melanesia and composed of 16 tribes native to Aru people and various tribe others from Maluku, Java, and China. because of The tribal people are not Aru different far with people who inhabit Island as Java, Sumatra, Kalimantan and islands Other generally also Pacific Melanesian family.

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History of entry society Chinese to Indonesia in general not could be confirmed so too with arrival if they are in the Aru Islands there is the source that proves arrival society Chinese mostly from story society local and also from some evidence inheritance and decent Chinese still is located to now even already married with population original Aru tribe.

The Chinese community has long been part from civilization social, culture and economy in Maluku as a whole general and Aru in specifically. They believed to take part share change behavior society the indigenous Moluccas, especially in p trading results earth and sea since first. Even when nation Europe focus on trade spices, some data also mentions that trader Chinese then buy soil from rulers local to do various business they are in the field economy; especially when also found their other products that sell well in the European market as sea cucumber, finfish, pearls, all of which this could found by the community Chinese who were in Aru. Based on background back above then problem principal in research who will examine is How the history of the Aru Chinese Society?

**Literature Overview**

The first time a person hears the word history, it is imagined in mind we are something that has been pass, as stated by (Kuntowijoyo 2005: 18). Not surprisingly if historian or people who study about history, only has power or room past life. Often without realized someone assumes history only something ancient, classic, old-fashioned and predicate negative more really want to stated that history not there is the point learn history.

According to Roeslan Abdulgani (1963: 174), history is one branch the science of researching and investigating in a manner systematic whole development society and humanity in the past, along with all events, with mean for the rate in a manner critical all over results research and investigation that, for finally made into treasury guidelines for assessment and determination circumstances now and the future direction of the process. History in understanding that contains three dimension time, namely past, now (present), and will come (future). Historian England, Robin George Collingwood (1889-1943), gave three understanding about history, namely: (1) all history is history thinking, (2) knowledge history is enforcement back thought
in mind historians whose history is being studied, and (3) knowledge history is a business inviting back thoughts of the past are wrapped up in context thoughts today are with contradict it, limit it from different fields from field them (Collingwood 2004: 134-139). It seems Collinwood is more emphasis on history thoughts and how the historian uses his mind to understand various things that are in event history. Way of thinking this is also dominant in thought the history of Michel Foucault (1926-1984) who tended to the history of ideas or thought (Foucault 2002). He admitted that history Indeed is 'cheap' fields to anyone who wants to learn it, but on him also there space astray for those who aren't able to dive in room knowledge history in a manner deep particularly related with network knowledge unvisible.

Society is association life human (a set of people who live together in something the place with the bond specific flow). Society can also be called as a group of people who have identity alone, the difference with other groups and live in silence region or area certain in a manner alone. Group this well narrow or large have feeling will existence unity in between member group and assume himself different with group others. In a manner large in society there is all form organizing necessary for continuity his life (The society). From an explanation that is Rusdiyanta (2009: 105) say that society is a living person together that produces culture. Not there are people who don't have culture, on the contrary, not there is culture without society. Culture has meaning beyond normal importance for society. Meeting two culture and a different class in Barth (1988: 10) mentioned there are two views: first; boundaries culture could last although tribes that are each other blend in. In other words there is difference deliver ethnicity no determined by no occurrence intermingling, contact and exchange information, however, more caused by the existence of social processes in the form of separation and unification, so difference category permanent maintained although happen exchange role and membership among ethnic units in travel life someone; second, you can found relationship a solid, long-lasting and important social deliver two group different ethnicities, usually happen because of the divided ethnic status two (dichotomy). With the word characteristic each group different ethic that is not determined by no existence interaction and acceptance social, but vice versa precisely because realized by the formation social system certain.
Group ethnicity determined by boundaries and has characteristic Typical determined by the group that himself later forming pattern alone. On the side, that limit culture could last although between two ethnicities could blend in. Existence difference sweet in society more caused by a process in the form of separation and unification so that difference could be maintained in travel life, someone. On the side, that relationship social in people who are so old and run in such a way appearance in multi-ethnic society usually happen more caused the existence of ethnic status. Thus the case each group different ethnic that is based on the formation of a social system in society. Narrow (in Barth, 1988: 10) mentions that group ethnicity namely; 1). In a manner biological able to developing multiple and survive; 2). Have values the same and conscious culture will feel together in something form culture; 3). Forming network communication and interaction alone; 4). Determine characteristic of the group himself accepted by other groups and can distinguish from group population others. Every ethnicity in a manner biological could develop and survive and have values culture and moral values so to be characteristic typical from an ethnicity that is. Thus the case every ethnicity be marked with system communication and interacting at once characteristic group ethnicity that is could acceptable and distinguished with group others. Every ethnicity in people who have established limitation ethnicity very clear so that interaction interethnic be marked with system social who have agreed upon. According to the theory of Barth in society although each other different culture and ethnicity will but unification and separation based on a continuous process take place in society. In something group could maintain his identity while its members interact with society others so that existence criteria and limits from something society braid valuable relationship and guard harmony in community (in Barth, 1988: 16) that , if a group permanent maintain his identity while its members interact with group others, this signifies existence something criteria for determining membership in group and this the is a way for signifying which member the group and which are not . Group ethnicity not solely determined by the region in question, the various way used for maintaining group this, not with way once get for soon, but with disclosure and confirmation that continues continuously.

Method Research
Research this is a research history that is, related research with past events so that procedure research this use method consisting history on heuristics, criticism, interpretation, and historiography. The goal is to try to do reconstruction past events (Gottschalk, 1986: 32, Sjamsuddin, 2007: 85-87, Herlina, 2008: 15). Heuristics is stage or activities find and collect sources, information, and traces of the past (Gottschalk, 1986: 32, Herlina, 2008: 15). Heuristics do base on primary sources and sources secondary (Herlina, 2008: 17-24). Sources this, later on, will seek in Maluku Regional Archives in Aru, Maluku Regional Library in Aru, and National Library in Jakarta. Primary sources that will be tracked is archives and documents exist relationship with research this. Sources secondary in the form of works write the study theme this well in the form of books, articles magazine, letter news and so on. Stages next are criticism. Critics do for headed to direction validity source. Well, that for researching authenticity source, or authenticity source, which is called critics external, and researching credibility s source, or internal criticism. Critics external do with way give away judgment to condition physical source such, like type printing paper, ink, writing, letters, watermarks, stamps, and so on, internal criticism reached with way do it judgment intrinsic to sources, such as rate author or compiler source that is. Besides, that will also carry out the corroboration process that is polarizing existing data in a source that is with source others are independent. With a process like that, will obtain a credible source or could trust (Herlina, 2008: 24-34). Stage third is interpretation namely the process of interpretation to the various fact that has been collected in stage heuristic. Interpretation there is two kinds, that is interpretation analysis the meaning decipher facts and interpretations synthesis the meaning unite or collect fact. For understand the information contained in files not only enough interpret in a manner verbalistic, but also can combine with interpreting fact that is in a manner technical, factual, logical, or psychological. Thus, the interpretation is produced could understand in a manner thorough and deep (Herlina, 2009: 36-39). Stages last one is historiography that is doing the writing process of the past with selecting the facts then coupled in a manner imaginative to be story chronological history (Herlina, 2009: 56-60). In the writing process also contained an explanation or explanation from events that occurred in the past (Sjamsuddin, 2008: 190).
Research Flow Chart

TAHAP 1
HEURISTIC
(Search and find sources)

TAHAP 2
KRITIK SUMBER
(Eksternal dan internal)

TAHAP 3
INTERPRETASI
(word order and analysis)

TAHAP 4
HISTORIOGRAFI
(Historical writing)

Research Results

Arrival Nation Chinese To the Archipelago

Relationship between China and the archipelago already intertwined centuries ever, even before this country stands up. Evidence clear there is. Start from evidence prehistoric as the Neolithic, the spread of Islam in the archipelago, the beach batik pattern north Java to ordinances Hindu religious ceremonies in Bali, and others in part. At this time ethnicity Chinese life side by side with ethnicity others with peace for centuries and influence way life society local. Ceramics the oldest Chinese originated from Song Dynasty, found in total big p this is a piece of evidence that Chinese people have come before century to 16-17 (Yerri Wirawan, 2002: 9). Next said it that possibility big the oldest ceramics under by traders foreigners who are towards Maluku or through trading between Makassar and the Philippines. Enter the 18th and 19th centuries, situation economy and land China influence rate immigration its citizens. Economy experience stagnation at the end power Qing Dynasty. At the same time, The Netherlands already came in the opening archipelago mines new and needy many power work. He opened the Suez canal also affects immigration massively woman China, so man Sino previously mate with women local tend to take woman countryman as a wife. For the 19th century, citizens Chinese in Batavia themselves increased 5-fold of 100,000 residents become 500,000 residents.

Maluku already recorded in Tambo the Tang dynasty in China (618-906) mentions about 'Miliku', i.e. something Spoken area as benchmark determination direction to Holing kingdom (Kalingga) that exist in the West. W.P. Groenveldt estimate 'Mi-Li-Ku' is as Maluku. the meaning at least Maluku already known in
China in the 7th century. J.C. Van Leur calls: 'Since century first Masehi, Indonesia already take part take part in Ancient Asian trade with Street commerce through Southeast Asia from China in the east to the Mediterranean in the west. At the time it's famous Indonesia as exporter spices, ingredients medicine, wood valuable, results from forests, animals and beautiful birds. Clove is the only one plants only contained in Maluku time that. Chinese traders and sailors know the Moluccas as producer clove, will but they keep it a secret Street the voyage. " Chinese documents that tell long wide about the existence of Maluku is Annual China from Ming dynasty (1368-1643), calling at sea Maluku Tenggara. Before that, and arrived by 1421, China's navigation map regarding existence island herbs and spices saved as document secret, and published is the map already changed the system the navigation. In Annual China is called: Maluku has 'mountains incense (incense mountain), and if has been 'down the rain', then incense that falling down cover soil so that population not able to collect it because of the amount. The place saves it a lot and then brought in to boat trader for sold. "Gavin Menzies told a story long wide about How expansion Chinese trade and navy broke through the ocean and make a map of shipping than for so much time the length of 'hiding' Maluku as island spices, some century then new known by Europeans.

Likewise, Need to be known that group Chinese already has been in Aru since colonial times. Existence they have proven with existance results calculation population (Proto Census) conducted by Dr. Gerrit Knaap, one expert history The Netherlands. Calculation results population conducted in 1694 that shows that total whole Aru population of 4 487 inhabitants, the overall total The Aru residents then divided between local residents and migrants. total local residents of results estimates obtained are as many as 274 people (5%) whereas the total population or migrants as many as 4,213 people (95%). Next in his studies were conducted in the middle The 17th century, Knaap divides again Aru residents inside two categories namely: First VOC employees and their soldiers and second are residents city (Burger). Citizen city (Burger) divided again into 3 categories namely, the Netherlands, which is 25%, China which is 15% and migrants from Nusantara (Inlander ), which is 50% (Leirissa et al 2004: 218). What is described above showing that group Chinese has been in Aru since the colonial era in 1694's is a generation first. Now, those who are
generation first already not maybe exist and certainly already died because the process has been happening some hundred years ago so that offspring from group Chinese wave the first is also difficult found when this. There are offspring from generation first group Chinese who have a move or migrate to City or other area or maybe to the area around Aru like on the island Saparua and area Island My day. Move they can to be caused by existence determinism colonialism The Netherlands at the time that. Boy Alexander Darakay in Chinese in Aru (2012) writes various possibility the arrival of the Chinese in Aru, began from the Han Dynasty (206 Before Masehi - 24 Masehi) who preach shipping Chinese looking for the pearl to Aru or Janggi designation by traders Sriwijaya which refers to the notion Aru Papua and Papua section. The APC Sol MSC (2002) mentions after Banda and Aru were abandoned Government Indies The Netherlands in 1806, the Chinese and the Makassar people returned to trade in Aru. They originated from tribe Hokkien on the coast of South Mainland China. They come to Aru for hunt product results sea, especially shells pearl and cenderawasih bird. Moment this, amount of residents offspring China in the Aru Islands is estimated at 20 percent from around 85,000 people Aru residents. In part big from they concentrated around Dobo and located in strategic places for run commerce. In part residents offspring China this also entered in life politics. Since the 1970s, some have become police, army, prosecutors, up to Regent.

**Interaction Social Chinese Etnis and Aru Etnis**

Chinese etnis is one from so much many ethnicity entrants in Aru. Besides that group, Chinese are also known as Ethnic already Aru long enough. Existence those who have lived long enough in Aru this can also be proven with existence generation the first in 1694 to generation fourth or maybe also generation fifth to when this. Corresponding with aim arrival them at the time that evidently group Chinese is one ethnic fixed exist and survive in braid life they are in Aru. What actually the next cause they still permanent exist and survive? Answer to statement this, in fact, is a part from strategy adaptation they are on Aru strategy adaptation built by category Chinese in life together with Aru ethnic is always maintain and maintain relationships harmonious in life together. this could be seen with existence marriage
so many done by ethnicity Chinese with Aru's ethnic alone. Nearly 50% of Aru ethnicity is people who already do married with ethnicity Chinese that alone. In fact, reason from married that more inclined to reason economy, cause as known that Aru is one region in eastern Indonesia were also imposed right *Hak Ulayat Laut* (HUL) where this very related tightly with results earth possessed in p this results in the sea. For it was one strategy by ethnicity Chinese is married society the original Aru at the same time to be Indonesian citizens and bearers clan from Aru's ethnic own ones with by itself they could directly dominate or have a *Petuanan* custom where his wife is located. Although in fact there was also prejudice (stereotype) emerging ethnic in the process of interaction social between group Chinese with Aru ethnic but not influence interaction social who have intertwine in between they are. For example, inside interactions that occur often group Chinese say Aru's ethnic like it wasteful, lazy, and not honest. The opposite is also true Aru ethnicity often say group Chinese that smart, like raise price goods and not honest. Satires as this already heard normal in association life they from past to now and maybe it also happened in life other communities in Aru. The explanation above as the information conveyed by a severe informant at the time do Interview in activities research. The information submitted by one informant namely Mr. Andre Sayoso is as the following: *Beta* and family already live long in Aru, so it's *beta* already know many about the life of the Aru people. From the beginning to now please that life fine only. Relationships please with the Aru people already as relationship family. It's also deep braid relationship that sometimes there are only innuendos to please. Like Chinese people not honest, like give up prices goods, smart, and variety, but that please think of it normal only. if please normal says Aru people are lazy, wasteful, no honest, and others. But with so please relationship permanent well to now. Information presented above it turns out it's the same with what was conveyed by Mr. Samuel Tan that *Katong* because so long ago in Aru *please* already life *bae* with Aru people. *Katong* already each other know one each other. Relationship between *Katong* also smoothly not there is different. Moreover, if there are certain events *please* others invite others. As for example, there is a side event church certainly *please* also can invite, wedding or if there is child christen too. So also if *please* there had an event at home like a wedding, for sure *Katong* also invite *Vadodara* the Aru people. this already so habit from past so not
can forget so only. if past that usually please like it says Aru people are lazy, no honest. So is there the name Aru people make please that not honest, like end up in price. But that right reasonable because let how else matters so there is in please life, moreover already in Strengthen with bond marriage for this already intertwined with the Aru people alone.

What is presented above corresponding with results observations and interviews at the time activities research that process of interaction existing social this intertwined deliver group Chinese with ethnic Aru has done with good? Although in the interception process social that is often between group Chinese and ethnic Aru emerged ethnic prejudice. Thing like this has been to be part of life together they however not blocking the interaction process social are intertwined between they are. In life together they always attempted for permanent keep relationships harmonious. The reality this it appears from How they always each other involved in various events performed well by groups Chinese or ethnic Aru. For example, if No wedding is happening in family Chinese then they will invite ethnic Aru for attending the event. Vice versa if there is family Aru ethnic who held the event must also be inviting group Chinese. Besides that, there is also a relationship between group Chinese with ethnic Aru more is nature family. For example, on the baptism program conducted by ethnic Aru as well as group Chinese.

Group Chinese is one ethnicity nomads in Aru time this. As is ethnicity nomads others then group Chinese also have a term for the monitors they are. The term that sounds " Where there is the sun, there certainly there is group Chinese "term this contains mean that group Chinese that always there is everywhere and life that blend in with society others in the area the place overseas they are. this it appears in real life together with ethnic Aru, where group Chinese, not No live in groups or have a specific by their region. Reality appears is places businesses owned by group Chinese may close together between one with others but houses they are in another location that is located blend in with ethnic Aru. Feeling each other need in between group Chinese with and Aru ethnic groups with ethnicity comer others in life neighbor is a form the life they as creature social. As the place stay ethnicity Chinese in Aru is not same with ethnicity Chinese in place others for example in Ambon. Di Aru community Chinese very merges with Aru people maybe this is also caused
because they already married with Aru community. If elsewhere typically ethnicity Chinese have House luxury surrounded fence iron and concrete but if not in Aru, home ethnicity Chinese same with House Aru community, moreover seen in the village we difficult distinguish between ethnic Chinese and the Aru community own because life brand so simple although have much treasure. thus life social ethnicity Chinese very merges with The Aru society own so that there is comfort in do relationship social are intertwined between the group with the group, or individual with groups and individuals with an individual between two ethnicities that is. Already to be something habits that occur in life together they from first to now. Usually, also those who have to do marriage mix and has been living in Aru will admit self they as Aru people as well as with children they are. Recognition group Chinese as an actual Aru person has been to be evidence from the creation of something integration social between them with ethnic Aru.

Not only in the field social, inside field government and also ethnic politics Chinese Aru holds role important where at the beginning the formation of Aru as District that becomes Buapati Aru Aru is the derivative Chinese namely Bapat Theddy Tengku (Chen was born in the Jursians on the month October in 1955. Where he lead Aru District during the second period that is since year and continued in the period 2005-2010 next ie in the next year in the period 2010-2015 now it becomes Regent is ethnicity Chinese who are in Aru namely Mr. Dr. Johan Gongga who grew up in Aru, after graduating from medical he served in Aru and later file self as candidate Regent 2015-2020 period arrived now still take office as Regent districts Aru islands . Not only Regent but some position the strategy is also led by the leadership offspring Aru Chinese or even the still ethnicity Chinese but grow and big in Aru like Aru DPRD chairman Andreas Limbers is derivative Chinese Aru even ex the chairman of the Aru DPRD is also derivative Chinese. This showing that an adaptation social massive culture which also performed by ethnicity Chinese in Aru.

Conclusion

Ethnicity Chinese is group society nomads who almost occupy all over Indonesian territory arrived in remote areas even though even ethnicity this is almost too occupy all countries in the world. Existence ethnicity Chinese in Aru has a long
history and very interesting for that there are some conclusions that can be taken in research including:

1. Arrival ethnicity Chinese in Aru are caused because of reason economy because the difficulty life economy in China is urging the community to do migrant Exit from China.

2. Aru with various results earth especially results from the sea that is pearls, Lola, sea cucumbers, and fish and bird paradise make Pull the power itself alone for migrants including ethnicity Chinese.

3. Social conducted by ethnicity Chinese to the Aru community is very binding life social The Aru community own because ethnicity Chinese in life daily not create differently or distance between they are.

4. Social adaptation conducted by the ethnic culture Chinese to Aru community is through marriage, where through marriage they bound in life culture and customs which one culture that is existence the Hak Ulayat Laut.

5. Mastery in field government and fields strategy others in the district Aru islands, where ethnicity Chinese Aru derivatives master field government as the first person in the district dubbed earth Margarita.

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