



History of Arrival and Development of Chinese Ethnic in Kupang

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Abstract

In the results of this study discusses the history of ethnic Chinese entry, the development and impact of the presence of ethnic Chinese in Kupang. This study uses historical research methods with steps that include heuristics, criticism to select historical sources, interpretation or steps to interpret the data that has been tested, then connect the facts in the form of concepts arranged based on an analysis of historical sources that have been obtained, and the last is historiography or the compilation of research results in written form or research report in accordance with the theme or problem under study.

Keywords: Chinese Ethnic; Kupang; History

Introduction

The symbol of our country is Bhineka Tunggal Ika which means different but one, not only functions as a game of lips but has been made by the founding pioneers of our country to symbolize the diversity of society and culture that are united in the container of one society and the Indonesian state with a culture nationally inspired by Pancasila and the 1945 Constitution. Based on the typology that exists in Anthropology and Sociology regarding various shades of society, Indonesian people who are characterized by Unity in Diversity can be classified as plural society.

Indonesia is an archipelago that has thousands of islands with cultural diversity. Existing diversity is characterized by differences in ethnicity or ethnicity, culture, language, and religious beliefs. The State of Indonesia is a multicultural country whose people differ in ethnicity, religion, culture, customs, and others. There are ethnic groups that are indigenous, such as Javanese, Minang, Batak, Flores, Malays, and there are also non-native ethnic groups that are migrants such as Arabs, Indians and Chinese. Among the non-indigenous ethnic groups, there are Chinese (Chinese) who form the largest group.

Talking about the arrival of the Chinese people for the first time in the archipelago actually can not be known with certainty. Relations in the shipping lane between the Chinese and the Archipelago have been going on since ancient times. This was archaeologically proven by the discovery of a number of large bronze drums in South Sumatra included in the Dongson culture. Based on the chronicles and various stories in the Han Dynasty, during the reign of Emperor Wang Ming or Wang Mang (1-6 BC) it turned out that China already knew the archipelago called Huang Tse (Setiono, 2002: 18).

Some experts classify the arrival of the Chinese into the archipelago in several categories. According to Purcell (1997) in his book *The Chinese in South East Asia*, the migration of Chinese people to the archipelago was divided into 3 stages, first in the kingdom, second in the coming of Europeans, and third in the Dutch colonial period. The first stage, at this time the Archipelago was still governed by kings. The number of Chinese who came was still small and had not yet formed an established community unit. They come in accordance with the wind season which is the main shipping facility. They settled around the port and in a not too long period of time. Although it lasted for centuries, this stage was slow and did not show any meaningful existence. This stage is known as Chinese Follow the Trade or the arrival of the Chinese to trade (Purcell, 1997: 33 in the Ministry of National Education, 2000: 6-7).

The second stage, occurred after Europeans arrived in the Southeast Asian region in the sixteenth century. The presence of Europeans such as Portuguese, Spanish, English and Dutch made Southeast Asia even busier. They began to make several ports in the region as the center of economic activity. This situation has encouraged an increasing migration of Chinese people and made opportunities for Chinese to actively participate in trading. In addition, it allows them to stay in the archipelago for a long time. The third stage, when the power of the archipelago was under the rule of the Dutch East Indies, many Chinese settlements were found in areas such as West Kalimantan, the East Coast of Sumatra, and along the North Coast of Java. This stage marks the Chinese nation in large numbers, they are not only driven by commercial interests, but also general economic needs. In fact, the Dutch deliberately brought in Chinese people to overcome the shortage of labor for mining and plantation projects (Purcell, 1997: 33 in the Ministry of National Education, 2000: 6-7).

Another opinion expressed by Wang Gungwu in *China and the Chinese Overseas* the first part "Patterns of Chinese Migration in Historical Perspective" (1995: 1-21) states that there are certain migration patterns that occur in Southeast Asia. The first pattern, The Trade Pattern or Huashang which is the oldest pattern in the history of Chinese migration, namely inter-regional trade within China itself. Then this trade expanded into interstate commerce including trade to the Southeast Asian region around the fifth century to the seventeenth century. The second pattern, The Coolie pattern or Huagong, which is the labor pattern. This pattern was popular when Southeast Asia was dominated by Western colonialists. They need workers among others from China to develop mining and plantations in various places in Southeast Asia. Generally the workers come from poor families who migrate with the aim of improving economic conditions. The third pattern, the Sojourner pattern or Huaqiao, Wang himself is still unsure of the term Huaqiao because the term applies to all overseas Chinese. Most of the overseas are teachers, journalists, and other professional groups who are very concerned with the nationalism of the overseas Chinese. Therefore, during this Huaqiao period there were many terms that referred to ethnic Chinese migration such as Huaren, Huamin, Min Guaren, Min Yueren, and Tangren. The last pattern is Re-migrant pattern or Huayi. This pattern is not related to the previous three patterns which lead to Chinese people with diverse citizenship (overseas Chinese).

The development of the migration of more and more Chinese people to Southeast Asia, including the Archipelago, was partly due to the situation in China itself which at that time was under the leadership of the Ming Dynasty (1368-1644 AD). China's population is increasingly dense, making livelihoods for farmers increasingly difficult. In addition, the cause was the reopening of Chinese trade with the Southeast Asian region as a result of the successful warfare waged by the Ching troops in Formosa (Carey, 2008: 16 Ministry of National Education, 2000: 5-6).

Chinese ethnic migration occurred on a large scale after the Opium War (1839-1842), and the Taiping rebellion (1851-1865), which resulted in the economic collapse in South China. That caused many Chinese people to leave their homeland to get a better livelihood. Chinese people who come to Indonesia generally work in the field of trade.

In the 16th century, the island of Timor was known as the only source of the best sandalwood in the world. This wood is also the gate for traders from China. Sandalwood is widely used by Chinese people on a large scale as part of religious activities, room fragrances, aroma therapy, medicinal ingredients, cosmetics, furniture, to coffins. Local people trade sandalwood by exchanging it for ceramics, silk, iron, silver and other luxury items. Until now many ancient ceramics are found on the island of Timor.

The presence of ethnic Chinese in Kupang, East Nusa Tenggara, is not much different from other regions in Indonesia, this is because the main purpose of the presence of ethnic Chinese is to trade. In almost all corners of the archipelago there are people of Chinese descent so they often mention a term "where the sun shines there are Chinese people". Not only in Java, but in Kupang, the capital of East Nusa Tenggara Province, is also one of the areas where ethnic Chinese live and develop in various fields of life. The Chinese who entered the Kupang, East Nusa Tenggara region were Cantonese Chinese who had previously lived in Java, Sulawesi and Kalimantan. The Chinese in Kupang entering through trade now have a better life even many of them can be categorized as people with a fairly large income level.

The Macau Chinese in Timor, for the first time carried out sandalwood trade with local people in Kupang. In addition to sandalwood according to news that existed before the 20th century, the Chinese traded porcelain, silk, honey, gold, candles. The Chinese who came to the island of Timor chose to live on the coast because they were closer to the port, an easy place to trade or exchange goods between merchants. The existence of Chinese in Timor seems to increase from time to time (Parimarta, 2002: 126-127).

The presence of ethnic Chinese in Kupang is inseparable from the history of the entry of ethnic Chinese in Indonesia. In its development ethnic Chinese experienced ups and downs due to government policies in the New Order era. This is also felt by the ethnic Chinese in Kupang, however, it is not too striking as in Jakarta and Solo, even in Kupang, the ethnic Chinese situation at this time can be said to be in a safe condition because of the tolerance that is still held in high esteem by the people of Kupang.

Chinese ethnic life in Kupang is very interesting from various aspects of life more specifically economic and trade aspects. The tenacious, determined and hard-working attitude of the ethnic Chinese is something that needs to be emulated by indigenous people. Based on the description above, the presence of ethnic Chinese in Kupang is very interesting to study.

Methodology

This study uses the historical research method, which is an attempt to provide an interpretation of the up and down trends of the state of conditions in the past to obtain a generalization that is useful for understanding historical reality, comparing with current conditions and can predict future conditions (Moh, 1988). Historical methods are a set of principles and rules that are systematically intended to provide effective assistance in the effort to gather material for history, assess critically and then present a synthesis rather than the results (Poesponegoro & Notosusanto, 1984). The aim of historical research is to make an objective and systematic reconstruction of the past by collecting, evaluating, and explaining and synthesizing evidence to establish facts and draw conclusions precisely (Moh, 1988). The steps that must be taken in historical research according to Nugroho Notosusanto include:

1. Heuristics is the process of finding data and gathering the necessary sources or data, this activity is focused on the study of document archives, scientific literature, magazines and the internet regarding the research themes raised.

2. Criticism Is an activity undertaken to select historical sources that have been obtained. The process of criticism through two stages. The first stage is called extreme criticism which is the step taken to process or select data that is seen from the outside (physical) regarding historical sources that have been obtained. All characteristics of historical sources obtained must have nuances related to the theme adopted. The second stage, called internal criticism, is an activity of the selection process towards the core of historical sources that have passed external criticism. The next step is to choose historical sources that are suitable with the research study material.
3. Interpretation is a step of interpreting data that has been tested, then connecting the facts in the form of concepts arranged based on an analysis of historical sources that have been obtained.
4. Historiography Is the process of compiling and pouring all research results into written form or report on the results of research on the themes raised, namely the Kartosoewijo movement from 1946 to 1962 obtained from facts that have been given meaning.

Result and Discision

Early History of the Arrival of the Chinese People

The arrival of the Chinese people for the first time in the archipelago is actually not known for certain. Relations in the shipping lane between the Chinese and the Archipelago have been going on since ancient times. This was archaeologically proven by the discovery of a number of large bronze drums in South Sumatra that are included in the Dongson culture. Based on the chronicles and various stories in the Han Dynasty, during the reign of Emperor Wang Ming or Wang Mang (1-6 BC) it turned out that China already knew the archipelago called Huang Tse (Setiono, 2008).

Some experts classify the arrival of the Chinese into the archipelago in several categories. According to (Purcell, 1966) in his book *The Chinese in South East Asia*, the migration of Chinese people to the archipelago was divided into 3 stages, first in the kingdom, second in the coming of Europeans, and third in the Dutch colonial period. The first stage, at this time the Archipelago was still governed by kings. The number of Chinese who came was still small and had not yet formed an established community unit. They come in accordance with the wind season which is the main shipping facility. They settled around the port and in a not too long period of time. Although it lasted for centuries, this stage was slow and did not show any meaningful existence. This stage is known as Chinese Follow the Trade or the arrival of the Chinese to trade (National, Culture, & Archeology, 2000). Meanwhile according to Pramoedya Ananta Toer in *Hoakiau in Indonesia*, it was stated that during the kingdom of Airlangga, there were already Chinese colonies in Tuban, Gresik, Jepara, Lasem and Banten. That is because the Chinese people can be accepted and live side by side with the local indigenous population (Toer, 1998)

The second stage, occurred after Europeans arrived in the Southeast Asian region in the sixteenth century. The presence of Europeans such as Portuguese, Spanish, English and Dutch made Southeast Asia even busier. They began to make several ports in the region as the center of economic activity. This situation has encouraged an increasing migration of Chinese people and made opportunities for Chinese to actively participate in trading. In addition, it allows them to stay in the archipelago for a long time. The third stage, when the power of the archipelago was under the rule of the Dutch East Indies, many Chinese settlements were found in areas such as West Kalimantan, the East Coast of Sumatra, and along the North Coast of Java. That stage marks the Chinese nation in large numbers, they are not only driven by commercial interests, but also economic needs in general. In fact, the Dutch deliberately brought in the

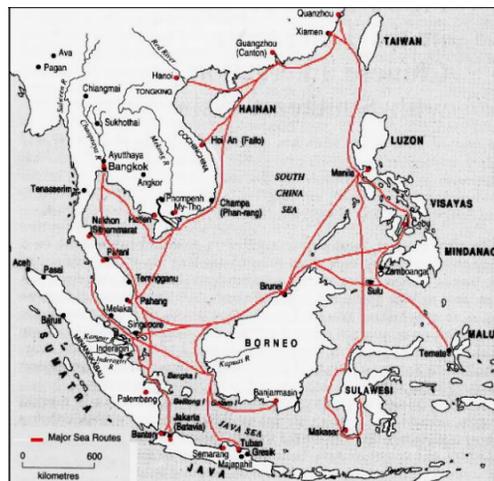
Chinese people to overcome the shortage of labor for mining and plantation projects (Nasional et al., 2000).

States that there are certain migration patterns that occur in Southeast Asia. The first pattern, The Trade Pattern or Huashang which is the oldest pattern in the history of Chinese migration, namely inter-regional trade within China itself. Then this trade expanded into interstate commerce including trade to the Southeast Asian region around the fifth century to the seventeenth century. The second pattern, The Coolie pattern or Huagong, which is the labor pattern. This pattern was popular when Southeast Asia was dominated by Western colonialists. They need workers among others from China to develop mining and plantations in various places in Southeast Asia. Generally the workers come from poor families who migrate with the aim of improving economic conditions.

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This long-standing migration in China actually has two flows, namely internal migration, Chinese migration to the north, Manchuria and Siberia, and external migration to the south by the southern Chinese. Migration to the south is carried out through two routes, namely land and sea routes. The land route covers the Guizhou, Guangxi, and Yunnan regions and continues to the Tangkei (Indochina) area and then the Vietnam area. This route is used by Chinese traders, Chinese ambassadors and priests, on their trips to the Burmese, Thai and Southeast Asian regions. In the future the sea route which was used more after the land route was felt began to have many obstacles and required a lot of costs. This sea route was mainly used for trade traffic and reached its peak during the reign of the Ming Dynasty 1368-1644 AD (Nasional et al., 2000).

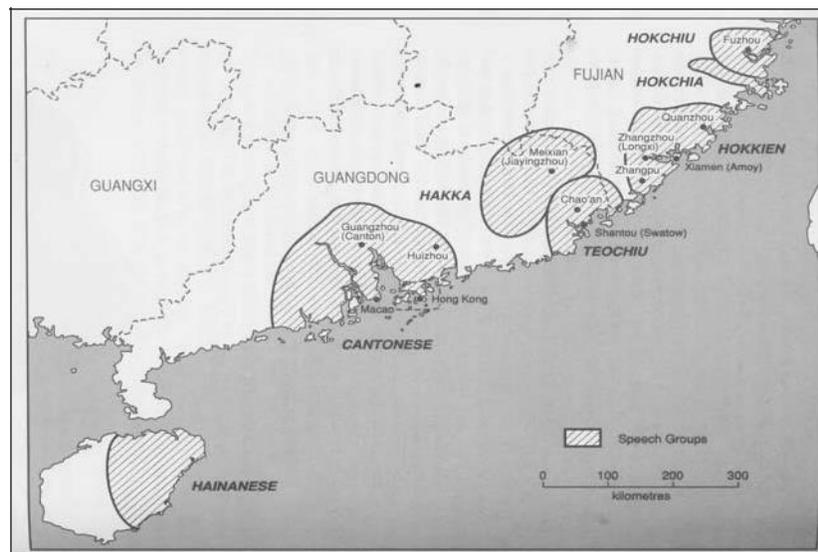
The development of the migration of more and more Chinese people to Southeast Asia, including the Archipelago, was partly due to the situation in China itself which at that time was under the leadership of the Ming Dynasty (1368-1644 AD). China's population is increasingly dense, making livelihoods for farmers increasingly difficult. In addition, the cause is the reopening of Chinese trade with the Southeast Asian region as a result of the successful warfare waged by the Ching troops in Formosa (National et al., 2000).



Chinese trade routes to Southeast Asia from East and West (Gungwu & Reid, 1996)

In the Chronicle of the Tang Dynasty, it was mentioned that the arrival of To-lo-mo royal emissaries in 525, 528, 666, and 669 BC in China. To-lo-mo turned out to be Ta-ru-ma or Tarumanegara adapted to the Chinese tongue. The first Chinese to come to the archipelago was a Buddhist priest named Fa-Hien (Fa Xien). He stopped on the island of Java in 413 AD He told things about Tarumanegara, a Hindu kingdom located on the Citarum River in his notes (Setiono, 2008). During his stay, he said that there was no Chinese living on Java (Hidayat AAN, 2018).

In the XIII century, according to Zhenghe or Cheng Ho in their stopover on Java, most Chinese people were centered in coastal cities such as, Tuban , Surabaya and Gresik. These areas are important places in trade with the Chinese. In West Java most Chinese people at that time lived in Banten and Jayakarta. The most traded objects of trade include rice, pepper and sugar. Besides trading, they also work on agricultural land, planting pepper, and paddy fields. They mostly came from Fukkien, and Kwantung mainly from the Hokkien, Hakka, and Cantonese tribes (Hidayat, 1977; Nasional et al., 2000).



The Origins of Chinese Immigrants in Southeast Asia (Gungwu & Reid, 1996)

In addition, there are also some Chinese people who come to the archipelago is a wealthy merchant. It can be seen in the seventeenth century that many private areas around Batavia were turned into sugar cane plantations. Generally the rulers did not come from the regents but most of these areas were controlled by ethnic Chinese and European peoples. Governor General Daendels (1808-1811) sold many agricultural lands to the Chinese people. However, in 1870 agrarian law prohibited foreign ownership of land (Poerwanto, 1991).

The peak of the spread of Chinese from southern and central China was at the end of the XIX century until the beginning of the early XX century. The migration was followed by centuries of colonization (Setiono, 2008). At the beginning of the nineteenth century the population of the Chinese to Batavia was more than 100,000 while the population of Java was estimated at 5 million (Setiono, 2008). Until the Middle Ages XIX Hokkien tribes were the dominant group and they were among those who were good at trading. Other ethnic groups, such as the Hakka, mostly worked initially as plantation laborers, then dominated the mines, especially gold mines in West Kalimantan, and tin mines on Bangka Belitung Island. Then many of them went to Java as traders or laborers in Priangan (Nasional et al., 2000)

The Process of Chinese Ethnic Entry in Kupang

The presence of Chinese or Chinese in Indonesia has been long, even long before the arrival of Westerners. Since the beginning of the century the Chinese have been active in trading activities in various regions of the archipelago. According to historical records the arrival of Chinese or Chinese people to Indonesia since the Han Dynasty (206 BC-220 AD). At that time China had opened trade relations with countries in Southeast Asia, and according to records there were Chinese / Chinese people who came to Java (Djawa Dwipa). During the Tang dynasty (618-907 AD) there were also Chinese / Chinese found in the Sriwijaya Kingdom. Furthermore, during the Ming dynasty, the Chinese came along with Admiral Cheng Ho's expedition seven times to the archipelago (Kong, 2005).

At the end of the Ming dynasty (1368-1644) and the beginning of the Ching Dynasty (1644-1911), the number ethnic Chinese immigrants coming to the archipelago are increasing. This is due to the attack of the Manchus against the Ming Dynasty so that many Chinese residents migrated to avoid war. The nomads mostly come from provinces in South China, such as Kwangtung, Fukien, Kwangsi, and Yunan. The nomads do not come from one ethnic group, but at least eight ethnic groups with different languages. The Chinese in Indonesia come in part from four ethnic groups, namely Hokkien, Hakka or Kheh, Tiu-Chiu, and Cantonese people.

The Chinese in Kupang are from Canton, and many come from the lower classes, many live in poverty and some have ships to trade. The role of the Chinese in trading activities in Kupang is very important. The Chinese process candles and make handicrafts from sandalwood. This effort made the quality of candles from Timor better and more expensive compared to elsewhere. There are also Chinese people who make crafts from gold and weapons.

According to information conveyed by a Chinese descendant, Mr. Robi Lay (65 years old), the Chinese in Kupang initially came from China then to Bangka Belitung, Kalimantan, Java and then to Kupang. But the arrival of Chinese in Kupang is uncertain when and what year they arrived in Kupang. Although many sources say that around the 18th century there were Chinese in Kupang, but according to Mr. Robi Lay long before that there were Chinese in Kupang even it was estimated that at the beginning of the century the Chinese had come by using ships to trade in Kupang. This was also confirmed by Mr. Very Ngahu (54 years) that the presence of the Chinese had existed long before the arrival of Europeans and the activity carried out was trading.

The existence of Chinese / Chinese in Timor during the colonial period had its own class and had the task of being an economic world agent. The existence of this ethnic Chinese has a leader who is appointed by the Dutch, not only ethnic Chinese but other ethnicities also have their own leaders. The appointment of ethnic leaders was carried out in the Netherlands with the aim of being able to control their existence. Chinese leaders include Captain Laij Loen Hie was appointed on 4 October 1892, Captain Laij Loen Hie was appointed on 29 June 1902, and finally Laij Soen Long was appointed on 21 September 1902. The existence of ethnic Chinese can be proven by the fact that the existence of Chinese settlements in Timor, this is a report from Hegendorp in the 18th century. He mentioned that in Kupang Chinese settlements were located along the coast, close to the old port which is now called Tedis Kupang, which is located in the LLBK sub-district. Chinese residents are active as traders. Then G. Heijmering mentioned that in 1987 in Kupang there was an extraordinary fire in Chinese settlements which resulted in hundreds of houses and places of worship or places of worship of the Chinese burned to the ground.

Obstacles Experienced by Chinese Ethics When Arriving in Kupang

In history, conflicts between ethnic Chinese and natives have occurred since the Dutch colonial era. (Dawis, 2013) during the colonial era, the Dutch built a New Dutch empire based on the "devide et impera" which gave birth to the tripartite race system. Under this system, Europeans were placed at the top of the social ladder, while foreigners from Asia (Chinese) and indigenous people (native Indonesians) were placed below. This system was designed to separate the Chinese from the indigenous population, and to pit these two groups. From this there arose hatred from the natives towards ethnic Chinese at that time because the ethnic Chinese were given special rights and were appointed as "intermediaries" and tax collectors for the Dutch (Dawis, 2013).

This conflict continued into the New Order era led by Soeharto. In 1965 Suharto came to power that is after the failed coup attempt (known as the September 30th movement or the G30S or gestapu). In the aftermath of the coup, anti-Chinese riots broke out in big cities in Indonesia. According to Coppel (1983) This riot was directed at China and towards adherents of the communist sect. The process of destruction was also based on Suharto's leadership opposed to communism, which was supported by Sukarno (Dawis, 2013).

In connection with discussions on ethnic Chinese in Indonesia, there were allegations that ethnic Chinese Indonesians had close ties with Communist China, Soeharto established an assimilationist policy that resulted in the erosion of the Chinese language and culture. This policy began in 1965, cultural fusion or assimilation in Indonesia of ethnic Chinese. One of the policies issued was for ethnic Chinese to change their name to Indonesian (Dawis, 2013).

On January 11, 1958, the government passed Law No. 2 of 1958 concerning the agreement of the Republic of Indonesia and the PRC agreement on Dwi Citizenship and ethnic Chinese were told to choose to determine his nationality. Many ethnic Chinese in Indonesia no longer use their ancestral culture. The impact of the enactment of law No. 2 of 1958 is that in 1959 there was a massive deportation of ethnic Chinese in Indonesia.

In addition, a treaty issued by the government in 1968 called on Chinese Indonesians to change their Chinese names to Indonesian names. Indonesia to show their commitment to the country. With this policy the result was that ethnic Chinese who were born in Indonesia after 1966 only spoke, wrote and read in Indonesian (Dawis, 2013).

The event that carved the nation's history was the events of May 1998, after the revolution that resulted in the fall of Soeharto. This riot occurred allegedly because most ethnic Chinese in Indonesia held aspects of the nation's economy. In fact, they are often blamed as economic criminals. Nearly 70% of the country's economic sector is held by ethnic Chinese, who make up 3% of the 240 million people living in Indonesia (Dawis, 2013).

Ethnic Chinese Activities When Arriving in Kupang

The life of the Chinese people, known as Chinese, has existed since the beginning of AD. . This can be seen by the trade contacts made with the indigenous people, with merchandise brought from blue patterned porcelain, gold embroidered silk cloth, beads, and even mixed marriages between Chinese and natives at that time. The existence of Chinese society cannot be ignored especially in the economic aspect. History proves that the Chinese have lived and developed in Indonesia for a long time and formed a life that is in accordance with the traditions they carry along with other traditions around them.

The Chinese who came to Kupang generally were traders, farmers, blacksmiths, carpenters, masons, fishermen, and laborers. Traders are generally intermediaries or retail traders who live frugally and work diligently. The problem of economic mastery by the Chinese group cannot be separated from the historical background of their lives, which since the beginning of their arrival have been engaged in trade. Chinese people who work as traders usually prefer strategic places to trade in the city, such as on the edge of major roads and around it, or around the market. Basically, for Chinese people as well as Westerners, cities are heterogeneous spaces, privileged places, gathering places for the driving forces of the exchange economy, and a place for developing a unique lifestyle.⁸ It has been widely held that Chinese minority groups play a decisive role in life Indonesian economy.

The Chinese group has always been interpreted as a strong economic group and the indigenous group as a weak economic group if a distinction is made. Regardless of whether or not the opinion regarding the control of national economic activities is in the hands of the Chinese minority, the problem is that the opinion has been formed. Shops in each city, generally located in strategic places, easily accessible and generally conspicuous. The shops are generally owned by Chinese people, this is what raises the opinion of the Chinese economy mastered the economy. Chinese economic networks in Indonesia also affect economic networks at the local level. Economic influence at the local level makes a different contribution to each region.

The activity of the Chinese in Kupang is growing, this is closely related to the increasingly advanced influence of the Dutch colonial who used the Chinese as partners, or competed in trade. The presence of the Chinese from Canton had originally arrived in Java or Batavia and then came to Timor to compete with the Portuguese. Apart from trading, the Chinese also functioned as tax tenants at the port. the presence of Chinese traders makes trade traffic more crowded, expanding contact with the outside world which has an influence on trade patterns (Parimatha, 2002).

The influx of Chinese / Chinese in Kupang is very close to trade activities and the search for sandalwood in Timor especially Sandalwood White. Sandalwood is a commodity that is very well known in world trade. In conducting trading activities, the Chinese always maintain good relations with the local community and local authorities who are used as partners in order to facilitate the trade process at a low price when taking goods from the local community. It was not only sandalwood that was bought and sold by the Chinese but there were candles, forest honey and grocery items even in the 20th century Chinese traders carried out slave trade as factory workers or laborers. How to trade using the barter system or the exchange of goods and selling around from house to house. Using this pattern can strengthen social relations between Chinese traders and local communities.

Development of Chinese Ethnic Life in Kupang

Kupang city is a municipality and also the capital of the province of East Nusa Tenggara. The city of Kupang is the largest city on the island of Timor located on the coast of the bay of Kupang, in the northwestern part of Timor. As the largest city in the province of East Nusa Tenggara, Kupang City is filled with various ethnic groups. a significant number are Timorese, Rote, Sabu, Chinese, Flores and a small number of migrants from Bugis and Java.

In Indonesia the Chinese people have since functioned as intermediaries between the indigenous population and foreign traders who came to Indonesia (Poerwanto, 1991). Ethnic Chinese settlements in Kupang are almost the same as other cities in Indonesia in general, that is, occupying a certain area such as the city center, shopping center or trade center. In general, almost the majority of ethnic Chinese

communities in Kupang make a living as traders. This is because the placement of Chinese ethnic areas is at the center of the city which is the economic route during the Dutch administration.

The existence of ethnic Chinese in Kupang cannot be separated from the influence of the Dutch colonial government in Kupang. To control a Dutch territory, it uses the principle of *divide et impera* to control its colonies. When compared with the indigenous population, the Dutch population is very small. In an attempt to control the majority indigenous population, the colonial government used certain groups of people, for example indigenous nobility groups who were allowed to occupy government positions and foreign minority groups such as the Chinese who were only allowed to move in the economic field.

Adaptation is an individual behavior that consciously, actively, and creatively chooses and decides what it wants to do as an adjustment, so it is not a process that happens by chance and is unconscious. Adaptation also occurs through the process of identifying and internalizing significant symbols of indigenous people. Chinese acculturation-and the culture of the Kupang people goes hand in hand with trade activities, several factors that support cultural acculturation in society, including the similarity of traditions. In celebrations or religious holidays.

The Chinese, whether they are full-blooded or *peranakan*, they have great economic potential and spirit, especially in the field of trade, where the economic-trade spirit has been seen since their initial arrival to the archipelago, and of course this has enough a big influence on the local nation of the archipelago. Indonesian relations with ethnic Chinese have existed for hundreds of years. Until now, the relationship is also still closely intertwined by passing long tides. Over time, the results of culture, knowledge, thought patterns and beliefs that influence each other's Indonesian culture significantly are born today. Indonesian society is now adopting many things from ethnic groups that come to Indonesia, both from technology, building style, culinary, language, culture and art.

Chinese culture is a subcultural culture of Indonesian culture. They have acculturated with the original culture so that it becomes an inseparable unity. However, if explored deeper, in such a long span of time, Chinese culture has apparently drowned and began to erode the current of globalization. So it is natural that the Indonesian Chinese community no longer knows which of their original cultures because there is a cultural renewal that occurs due to marriage, the transfer of beliefs, adjustment of individual culture adherents or the process of cultural assimilation with local local culture, and also influenced by changing patterns of mindset the adherents more advanced Chinese culture to follow the flow of globalization as a consequence slowly the original culture of the Chinese community shifted.

Political turmoil and discrimination against ethnic Chinese in the New Order era influenced the development of the Chinese ethnic economy in Kupang. All forms of ethnic Chinese activity at that time were limited in various aspects of life. Economic activity is also affected so that economic activity does not develop properly. However, thanks to the tenacity and hard work of the ethnic Chinese can prove that despite being under pressure in various aspects of life, they must still survive and try to make ends meet. This was confirmed by Mr. Roby the situation did not weaken the spirit of ethnic Chinese to rise up and try to get ahead. Further explained by Aci Wirama that since the zavan of the new order their business has not been developed because it is limited in various aspects so that economic activity has not been well developed. After the New Order era and ethnic Chinese received recognition and were given the freedom of Indonesian citizens, economic development was even more advanced and it could be said that ethnic Chinese could control the economy in Indonesia.

In Kupang the development of the ethnic Chinese economy is very fast. All shopping centers, shops, minimarkets, motorcycle and car dealers are all Chinese. The growing demands of society's needs are encouraging the Chinese to meet people's needs. In Kupang the property and restaurant or restaurant business is now a business that is in high demand by the community. The question is why it is not the

indigenous people or the local community who are involved in the business fields mentioned above but are dominated by the Chinese. Of course, the simplest answer is that the Chinese have very strong capital and are quite large in number compared to indigenous people or local communities. In carrying out economic activities the Chinese are smarter in the management system so they do not run out of capital. The Chinese are more trusted by the banks in making capital loans.

In establishing business relationships for Chinese people generally prefer to invest or invest in shares for the sake of business continuity. The economic activities of the Chinese in Kupang seemed to have advanced around the early 1990s until now. For Chinese people as entrepreneurs or traders can maintain their status and wealth until the next generation by establishing cooperative relations with fellow Chinese people and the most important thing is that there is still a family relationship, this is intended to be easily controlled between one another whether in the form of a CV or PT that has been built. Entrepreneurs in Kupang such as a pallet shop choose to be a distributor of goods such as construction goods, automotive goods and textile goods.

For Chinese businesspeople, it is considered to be further along than traders. Entrepreneurs are quite trying to make one type of goods with a wide network and more workers. While traders try various types of goods and sometimes uncertain types of their merchandise. According to ability, employing a few workers, some even do not have workers. Entrepreneurs or traders of Chinese descent trust family more in establishing trade relations and doing business.

The Chinese presence in Kupang generally does not want to be compared to the native Indonesians but the Chinese always try to maintain their Chinese identity. The attitude grew because of nationalism in China which developed around the 20th century.

The ethnic Chinese social system in Kupang was no different from the local communities in the city of Kupang. The Chinese also recognize the division of groups in Chinese descent society. The Chinese are divided into several tribes, including: Hakka, Hokain, Kong Fu and Nai Nam. To distinguish between tribes can be seen from the language used. Among the four tribes the most dominant in Kupang is the Hakka tribe and the second tribe is the Hokain tribe. In addition, the people of Chinese descent in social groups are usually symbolized by the symbol of a peacock which is the highest caste or community group, symbol of kepting and pangolin. These three animal symbols are markers of social groups in Chinese ethnic society

Implications of the Chinese Ethnic Presence in Kupang

The economy and business wheels in Kupang to date are still 90 percent controlled by Chinese people and ethnic groups. This is no longer strange news in Indonesia. Indeed the reality is so since the days of the kingdom in the archipelago to the present. Even then, it was proven that many people or groups of Chinese descent became conglomerates and monarchs of money in Indonesia.

Ethnic Chinese with economic behavior is realized or not, in reality has contributed various economic activities of the Indonesian nation both positive and negative. The strong links between ethnic Chinese networks in Kupang have led to an increase in the strength of ethnic Chinese businesses. These situations and conditions have encouraged ethnic Chinese businesspeople to establish their businesses in rural areas. But this condition did not provoke business conflict with indigenous entrepreneurs, instead the domination of ethnic Chinese entrepreneurs in the more important sectors of economic life in Kupang city was one of the causes of fierce competition with middle-class indigenous entrepreneurs.

According to Mr. Roby, there are a number of things that make Chinese people successful in their lives: they have principles. Chinese principles include:

1. If we want to be more successful than others, we have no choice but to work harder and be diligent. This proverbial Ann Wan Seng teaches that there is no other way to be successful, you need to work hard and be diligent even above others.
2. Eat porridge before you eat rice after success. This proverb is similar to assembling upstream, swimming to the edge which means Pain first have fun then.
3. He who is not economical will eventually suffer. In line with the previous adage based on this Confucius saying, life-saving is so emphasized by most ethnic Chinese.
4. Traders should not be too rigid, but it is better to allow the bargaining process. This is what makes most ethnic Chinese successful in business, especially in trading. They treat their customers as kings.
5. People who cannot smile are prohibited from opening a shop. We need to be friendly to your customers if you want your merchandise to sell well, remember the success factor of a business is not just because the price is cheap but rather the service provided.
6. Deviating a detail of a thousand stones. For most Chinese they place a high priority on keeping records of income and expenses
7. Don't worry about unfulfilled hopes, don't waste the past. This principle teaches us not to regret what has passed and also do not worry about some hope that has not yet been accomplished.
8. Our greatest success is not because we never fail, but how we get up every time we fail. This teaches us rather than continually lamenting about failure, it is wiser if we try to rise from failure.
9. Thinking of three breeds, this teaches us not to think about ourselves but it is better to think of success as our descendants.

Furthermore, ethnic Chinese also hold very much to the Confucius philosophies and make them their grip. Chinese philosophies include the following:

1. Respect and respect parents, because they are the ones who continue to love You always. Until whenever parents will be our main foundation in achieving success. They are the ones who always meet all our needs, they are also the ones who will always support us when we have a disaster.
2. Success starts with hard work, thrifty and good at managing finances. It is undeniable that our hard work will produce good results. But all of that must be accompanied by a simple life, do not spree especially if we are not sufficient, live smartly manage finances, you who want to start an entrepreneur are also good at regulating the velocity of money, such as the balance of income and expenditure.
3. Don't be easily scared and never regret the decisions that have been made. The Chinese believe that the courage to make decisions and opportunities that will lead to success. We seemed not afraid to experience all kinds of losses and risks. Although everything is based on our own decisions we also may not ultimately regret. The point is, whatever we do will produce results both positive and negative, all lived alone.
4. The greater the problems we get, the greater our enthusiasm and confidence in our business. Everyone will experience problems, but problems that occur during life should not be used as an excuse to give up. Instead it becomes a stepping stone for us to improve and make our efforts better.
5. Don't be afraid to keep trying. Don't give up easily, loss is the main enemy, but it can also be our stepping stone to find the right thing, so that we can learn from mistakes.
6. Don't be arrogant, remember life is like a spinning wheel. Sometimes we are in a comfortable position, but sometimes we get into trouble and distress, and therefore pride or arrogance is not the right nature to live life.
7. Make sure that everything you do is really complete. In other words in doing something, make sure everything is finished, the terms have a clear beginning and end. So do all things with all your heart.

8. Do what makes you happy. Don't force yourself on things you don't like if you will eventually stop. It is better to do what is according to your wishes or expertise
9. Opportunity and time will not be repeated again. Every opportunity that lies ahead must be taken, never fear. In the end this opportunity will not be repeated for us to achieve.
10. Do not be greedy. Because in the end you won't get everything you want, then you have to realize that not all of your desires will be fulfilled.
11. If you use good or bad ways, there will be a karmic tone you receive. Good and bad karma you will get after Your actions, do not be blinded by wealth and do not easily accept other people's offers, you must understand that everything has consequences.
12. Honesty is sometimes bitter, but it's the best way. Being honest will bring you good path, indeed sometimes when struggling with honesty there will be hurt, will be offended tone, but indeed that is the only way out to get good destiny.
13. The more we age, the more mature and wise we think. Not only thinking, but also in acting, we must not be careless, must be able to read the situation, besides relying on the brain and logic in making decisions.
14. Develop your abilities, correct mistakes. Every human being has advantages and disadvantages, therefore both must be balanced. If you have the ability to an area, do not hesitate to develop. The same applies to Your mistakes, fix them because people are more pleased to see Your intention to make good.
15. When you reach the initial stage of success, don't forget to inspire others. Do not hesitate to share knowledge, there's no harm in sharing the path of success for others as well. The reward in God's eyes is greater than the provision in the world. Don't give up quickly and don't be afraid to start.

All the successes and attitudes of life, principles and philosophy of the Chinese who are able to survive in difficult circumstances can be an example for people to achieve success

Conclusion

The history of the entry and development of ethnic Chinese in Kupang is almost the same as the history of arrivals in other regions of Indonesia. Chinese ethnicity in Kupang since the beginning of its arrival plays an important role in the economic field, especially in terms of trade. The Chinese ethnic in Kupang have principles and philosophies that are held and carried out so that the ethnic Chinese life in Kupang is very different in terms of perseverance in living life so that the impact is so felt in social life. The principles and philosophy of the Chinese people should be an example so that local people can change their mindset and behavior so that they can change the way of thinking of local people who live in Kupang.

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