

THE PARTICIPATION OF TIONGHOA ETHNIC IN STRENGTHENING THE LOCAL GOVERNMENT OF BANGKA REGENCY, PROVINCE OF KEPULAUAN BANGKA BELITUNG

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ABSTRACT

The focus of this research is to study and analyze the participation of ethnic Tionghoa and study and analyze the attitudes of the ethnic Malay community on the participation of ethnic Tionghoa in strengthening local government in Bangka Regency. This research uses descriptive qualitative and explorative research designs. Data collection techniques are done through interviews, observation, documentation, triangulation. The results of the study revealed that ethnic Tionghoa participation in government was still not optimal. From several aspects of participation studied by ethnic Tionghoa in Bangka Regency, it showed positive participation in the form of participation in skills, money and goods and showed negative participation in the form of participation of thought and energy. There are several things that motivate the Tionghoa to contribute to the government, which are seen in physiological needs, job security, respect and self-actualization. In addition, the Tionghoa are quite good in accepting responsibility for participation, it is seen from several indicators, namely carrying out tasks that are given on time and in accordance with the rules, although there are some tasks / work that is not a work / effort itself. While the attitudes of the Malay community on ethnic Tionghoa after analyzing their responses verbally by paying attention to cognitive, affective and conative categories it can be concluded that the attitude of the ethnic Malay community shows acceptance of the ethnic Tionghoa community participating in the government because it is caused by several factors, especially cultural factors and origins from the people of Bangka Regency itself.

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INTRODUCTION

Ethnicity is a source of wealth and assets for a nation. Ethnic diversity in a country always has an impact such as two sides of a coin, on the one hand it can be an opportunity of strength in building a nation, but on the other hand it can be a threat to national disintegration if a country is unable to manage that ethnic diversity properly.

Based on this, Indonesia as one of the multi-ethnic countries in the world has a very large number of ethnic groups which are re-divided into several sub-ethnic groups. Ethnic diversity in the process of interacting with each other into a new culture that is considered a national culture which is wealth as well as the threat of national disintegration. Ethnic diversity is considered to be able to make a positive contribution to national development because each ethnic group has a distinct identity, character and work ethic that is complementary and can be used in development activities.

As a multi-ethnic country, Indonesian people recognize ethnic divisions based on two major groups namely indigenous and non-indigenous. Non-native categories are commonly perceived as migrant residents in Indonesia who have become Indonesian Citizens. The majority of these non-native ethnic groups come from Arab countries, China, and India. Of the several countries mentioned earlier, it was the Tionghoa who dominated non-indigenous ethnic groups in Indonesia, where in its development the Tionghoa ethnic in Indonesia were better known by the Indonesian population as ethnic Tionghoa. The Tionghoa term then becomes the standard designation which is used not only for the Tionghoa themselves but also other ethnic groups.

As mentioned above, the ethnic Tionghoa are the largest non-native ethnic groups in Indonesia which have a fairly even distribution of ethnic (diffusion) ethnics throughout Indonesia. One way to look at ethnic composition in Indonesia is to look at a demographic map of the Indonesian population, but information about the composition of ethnic groups in Indonesia can only be seen from census data on Indonesian populations in 1930 and 2000.² The 1930 census was a census conducted by the Dutch Government in Indonesia, while in 2000 it was the first time the Indonesian Badan Pusat Statistik (BPS) entered data based on ethnicity.

Based on data calculated from the 2012 Susenas, it can be seen that the Tionghoa ethnic in Bangka Belitung Province is the second largest ethnic majority after the Malay ethnic group, which is not the case in other regions in Indonesia. In this study the author focuses on the ethnic Tionghoa in Bangka

Regency. The reason for the research was carried out in Bangka, because the ethnic Tionghoa in Bangka were a unique group among the Tionghoa minorities in Indonesia. In the general perception of the Indonesian people towards Tionghoa people, it usually appears in the shadow of an established, wealthy or businessman who controls the economic sector. But in reality the ethnic Tionghoa in Bangka Regency occupy a variety of jobs. This type of work is engaged in the sector of small traders, shop owners, farmers and fishermen. Not infrequently this community lives below the poverty line.

In addition, there has been an increase in the number of ethnic Tionghoa who sit and work in government, namely as civil servant, village apparatus and as members of the DPRD, which is very rare in the days before reform. Therefore, it will be examined in more detail about how community participation in the form of contributions is given, motivation in contributing and acceptance of responsibilities in participation will also be examined by attitudes of ethnic Malays towards Tionghoa ethnic participation in strengthening local government in Bangka Regency, Province Kepulauan Bangka Belitung

METHOD

The use of research methods is a step that must be taken, so that the results that have been selected can be answered in a valid, reliable and objective manner, with the aim to be found, proven and developed a knowledge, so that it can be used to understand, solve, and anticipate existing problems. Based on the problem and focus of the study, the research method used in this study is qualitative-descriptive.

Sugiyono defines the qualitative method as a research method used to examine natural object conditions (as opposed to experiments) where the researcher is a key instrument, data collection techniques are triangulated (combined), data analysis is inductive, and qualitative research results emphasize more meaning rather than generalization.³

Qualitative research can be assumed to be in the category of participatory research where the research design has flexibility or it is very likely that changes will occur to match the guidelines compiled based on actual phenomena at the research location. Therefore, the researcher does not know in relation to the research informant and the questions to be asked, but in the research process it is permissible to make changes to the research design.⁴

² *Indonesia's Population: Ethnicity and Religion in Changing political Landscape*, Leo Suryadinata et. ISEAS, Singapore 2003, p.13.

³ Sugiyono, 2011, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, Alfabeta, Bandung, p. 1

⁴ Fernandes Simangunsong, *Metodologi Penelitian Pemerintahan*, Penerbit: Alfabeta, Bandung, 2016, p. 190

Based on these opinions in this study the researchers used qualitative research methods with a descriptive approach.

Primary data in this study were obtained through interviews and notes from observations in the field. The author takes interview data with informants who act as implementers and target groups from the policy. According to Rusidi, the informant is a primary data source that is able to provide information about themselves / the state of others, or provide information about the situation and environmental conditions.⁵

In general there are two sampling techniques that can be used, namely probability sampling which tends to be quantitative with statistical analysis, and non-probability sampling techniques that tend to be qualitative. To answer specific problems that are difficult to express and not easily analyzed statistically, non-probability sampling techniques will be more appropriate and can be more useful in the data collection process. For more details, non-probability sampling techniques can be seen in the following table:

Table 1
Types of Sampling in Non-Probability Sampling Techniques

No.	Types of Sampling	Principles for Implementation
(1)	(2)	(3)
1.	<i>Haphazard</i> (arbitrary, improvised)	Taking various cases in ways that are preferred by researchers.
2.	<i>Quota</i> (selecting / determining categories)	Taking a number of cases begins by determining several categories that can show differences in population,
3.	<i>Purposive</i> (determining / adjusting)	Taking all cases that may be in accordance with certain criteria through the use of various methods.
4.	<i>Snowball</i>	Taking a number of cases through the relationship of one person to another or one case with another case,
5.	<i>Deviant Case</i>	Take cases that are substantially different from the dominant patterns

⁵ Rusidi, 2006, Metodologi Penelitian, Pascasarjana Magister Administrasi Pemerintahan Daerah, Jatinangor, p. 14

No.	Types of Sampling	Principles for Implementation
(1)	(2)	(3)
6.	<i>Sequential</i>	Take cases until there is no additional information or new characteristics
7.	<i>Theoretical</i>	Taking cases that will help bring up a theoretically important picture of a particular topic / setting

Source: Neuman Social Research Methods: Qualitative and Quantitative Approach⁶

In this qualitative study, the sampling technique used was purposive sampling. As explained in the table above, purposive sampling is a sampling technique from the bucket of data with certain considerations. Considerations such as the sample is considered as the person who knows best about what is expected by researchers or people who have power over the object of research so it is easy to observe the object / phenomenon under study.

Furthermore, according to Sugiyono, informants should meet the following criteria (a) Those who master and understand something through the process of enculturation, so that something is not just known, but also lived; (b) Those who are classified as still working or involved in the activities under investigation; (c) Those who have adequate time to be asked for information; (d) Those who are not inclined to submit information on their own "packaging"; (e) Those who were initially classified as "quite foreign" to researchers so that it was more exciting to be a kind of teacher or resource person.⁷

Informants can be declared as the number one after researchers because without informers researchers will be confused in expressing the problem. In qualitative research, the informant used as a source is a competent informant, having relevance to the social setting under study, where the social setting itself concerns the situation and environmental conditions of the place associated with research.

RESULTS AND DISCUSSION

A. Analysis of Tionghoa ethnic participation in strengthening local government in Bangka

⁶ Neuman, W.L., 2003, "Social Research Methods: Qualitative and Quantitative Approach", Allyn and Bacon, Boston

⁷ Sugiyono, op.cit., p.146

Regency, Province of Kepulauan Bangka Belitung

Based on the research results discussed earlier in this section, the results of the study will be discussed in accordance with the concept of participation explained by Keith Davis and Newstrom, which states that

“Participative manager consult with their employees, bringing them in on problems and decisions so that they work together as a team. The managers are not autocrats, but neither are they free-rein managers who abandon their management responsibilities. Participative manager still retain ultimate responsibility for the operation of their units. But they have learned to share operating responsibility with those who perform the work. They result is that employees feel a sense of involvement in group goals. It follows that participation is mental and emotional involvement of person in group situations that encourage them to contribute to group goals and share responsibility for them. There are three important ideas in this definition-involvement, contribution, and responsibility.”⁸

Based on this opinion it can be concluded that there are 3 (three) main ideas discussed in participation, namely Mental and Emotional Involvement, Motivation to Contribute and Acceptance of Responsibility. Community participation is a voluntary contribution from the community in the decision making process, in the implementation of programs / policies, where they share in the benefits of these government programs and are involved in program evaluation in order to achieve a common goal, namely to increase the level of community welfare including the following dimensions:

1. Mental and emotional involvement

From the results of the study found several forms of Tionghoa ethnic involvement / participation in local government in Bangka Regency, namely:

a) Contribution of thought

participation in the form of Tionghoa ethnic thought in Bangka Regency in local government activities can be seen from the presence of ethnic Tionghoa who are stakeholders in the formulation, implementation process and evaluation of public policies in Bangka Regency. Although involved in general, the contribution in the form of thinking from

the ethnic Tionghoa community in Bangka Regency is still very low, it can be seen from the low level of attendance in the village and subdistrict musrenbang activities, although there are only limited interests that are local in contact with their interests or the interests of the community groups only. Because of the background nature in ethnic Tionghoa culture that is individualist, Tionghoa ethnic communities are involved in activities that require thought contribution, for example in development and development activities at the village / kelurahan or subdistrict level, are limited to personal or family interests and are less concerned about other larger interests . The participation of the ethnic Tionghoa community in government activities requiring thought participation is still limited to ethnic Tionghoa whose work is within the local government environment such as the Village Head, Village Officials, the Head of the Environment or the Head of the Hamlet, the administrators of the Rukun Tetangga or Rukun Warga and ethnic Tionghoa which is the State Civil Apparatus both from civil servants or honorary. In contributing the thoughts of the ethnic Tionghoa community to individuals, there has not been a political or social organization with an ethnic Tionghoa background in Bangka Regency. The only organization whose background comes from ethnic Tionghoa in the Bangka Regency is the Indonesian Confucian Religion Council (MAKIN).

b) Contributions of expertise

The ethnic Tionghoa contribute a great deal of expertise to the government in Bangka Regency. Some ethnic Tionghoa who become the State Civil Apparatus (ASN) on average work as health workers and education. Their profession in ASN is dominated as health workers (doctors, pharmacists) and teachers (PAUD, Kindergarten, Elementary School, Middle School, High School) where in the profession they contribute in contributing expertise to the local government.

In addition, the mining sector as a mainstay and main commodity of Bangka Regency is at the same time an attraction for other local communities (migrants) to try their luck to the island of Bangka is a legacy of ethnic Tionghoa expertise. The tin mining management technique comes from the expertise of the ethnic Tionghoa community which is passed on from generation to generation and subsequently experiences the transfer of expertise to the local population. Tin mining expertise both on a scale of community mining and mining carried out on a large scale by the government is inseparable from the history of the existence of the ethnic Tionghoa themselves, namely initially the arrival (migration) of ethnic Tionghoa in the archipelago, especially in Bangka Regency, deliberately brought by the Dutch government from mining areas in China to manage tin mining on Bangka Island. Until now the use of the terms of tin

⁸ Davis and Newstrom, 1985, Human Behavior at Work: Organization Behavior, McGraw-Hill, Singapore. p.187

mining and the naming of areas, especially ex-mining areas in Bangka Regency, are from the Hakka language.

The ethnic Tionghoa in Bangka Regency also transfer knowledge of their expertise in carpentry, agriculture, culinary and small industries to local ethnic communities (Malays). At present there are still many ethnic Tionghoa people who work as farmers, mechanics, builders and restaurants, where in carrying out their profession they are very professional and the quality of their work has a far better quality than the work of ethnic Malays pursue a similar profession.

Meanwhile the ethnic Tionghoa also contributed to community empowerment in the sector economics in the form of knowledge about expertise, especially in the management of marine products. Bangka region which is an archipelago where is rich in natural resources of marine products. In Bangka Regency, the small and medium industrial sector in the management of marine products is one of the main economic drivers of the community, especially in Bangka Regency and the Bangka Belitung island province in general. At first the management of the sea products was only occupied by the Tionghoa ethnic community by employing local people, but over time many ethnic Malay communities have been engaged in the management of these seafood products. Special foods in Bangka Belitung such as brains, soft rice, noodles, *martabak (hok Lo Pan)*, *Kwe tiau*, Bangka noodles and others are culinary originating from the knowledge and expertise of the ethnic Tionghoa community.

c) Energy contribution

The ethnic Tionghoa also participated in the form of labor, although the degree of participation was still lacking because their involvement was minimal. The cause of the lack of participation in the form of labor is caused by the main factors namely the type of work that is cultivated by the ethnic Tionghoa community requires them to be actively involved in their business fields besides the cultural factor is no less important causes the lack of participation where the Tionghoa ethnic is more individualistic and a strong family culture where they are more concerned with their personal and family than other larger interests and are interested in participating when it concerns their local interests only.

The involvement of ethnic Tionghoa in government programs that are empowering is also lacking. Ethnic Tionghoa felt less enthusiastic to participate in these activities despite the socialization. The existence of community empowerment activities that are self-managed and then paid to third parties is evidence that the empowerment programs implemented have not been maximized and are on target. The cause of the lack of Tionghoa ethnic

involvement in government programs is due to the perception of the ethnic Tionghoa that government activities are difficult, too bureaucratic and have legal aspects so that they do not want to be involved in activities that are related to government administration.

d) Contributing money

Based on observations in the Tionghoa ethnic, there are still many who contribute in the form of labor, although relatively small. The participation of fellow ethnic Tionghoa looks different based on their economic level. The participation of wealthy Tionghoa is more in the form of cash while the less capable Tionghoa are more often involved directly in social activities such as community service. But in general compared to giving participation in the form of labor that requires physical presence, ethnic Tionghoa communities are more interested in contributing in the form of monetary donations, as a form of compensation for their absence in activities that require physical participation. This is considered normal by ethnic Malays because the Tionghoa have a busy schedule to take care of their business so they tend to provide assistance in the form of money. In addition, the ethnic Tionghoa community considers that donations in the form of money are more practical and flexible so that their utilization can be better targeted. Contributions in the form of money are usually limited in the religious context only, the most obvious contribution of the community in social community activities is the contribution of money in the implementation of National Day Commemoration activities where entrepreneurs from ethnic Tionghoa often become donors in these activities.

e) Contribution of goods

Basically donations in the form of goods are quite well made by the ethnic Tionghoa community in Bangka Regency. This can be seen from the contributions in the form of material for the construction of public facilities, given that the ethnic Tionghoa are traders, it is not too difficult for them to make donations in the form of goods. In addition, the ethnic Tionghoa community also contributed to the activities carried out at the Regional, Subdistrict and Village / Village level. They also supported government activities by helping to lend goods in the form of vehicles, equipment and others to support the implementation of these activities.

The existence of ethnic Tionghoa communities outside the region also contributed to the area of origin, by making a contribution in the form of money and goods. Besides that, there is now a change in the pattern of contributions that were limited to donations in the form of money. Now there are also many ethnic Tionghoa who make contributions in kind, this is due to the perception that donations in kind are better targeted and more targeted. difficult to

divert.

Giving donations in the form of goods to the government is seen by some ethnic Malays as a form of giving compensation to the government in the hope of a return from the government to him / his business. Contributions made by the ethnic Tionghoa community sometimes have different motives which are often misinterpreted by government officials. The motive for contributing to the government is usually in order to find support for their business activities in an area.

2. Motivation to Contribute

In motivation in contributing ethnic Tionghoa in government, it is analyzed based on the factor of need where according to the concept Maslow believes that human needs as a motivator forms a hierarchy or rank. According to Abraham Maslow, there are 5 levels of human needs, namely Physiological Needs, Safety Needs, The Belongingness and Love Needs, The Esteem Needs, and The Needs for Self-Actualization. Levels of motivation are binding, meaning that needs at a lower level must be relatively satisfied before people realize or are motivated by higher level needs. This section will analyze the factors that motivate the ethnic Tionghoa community to participate in regional government based on their needs.

a) Physiological Needs

The ethnic Tionghoa motivation to participate in government in relation to working in the most basic government is the desire to earn income, along with the increasingly difficult to find work in the post-service era in Bangka Regency. In addition to this, there are few alternative jobs and the better income patterns in several areas of local government make Tionghoa ethnic communities interested in working in the government field.

b) Safety Needs

Working in the local government environment is considered as a job with a low level of risk both physical and non-physical risks. Employment as a regional government apparatus also provides insurance for health and old age savings in the form of pension funds. Besides that work in the sector formal in the regional government although it has a relatively small amount of income compared to the trade sector and others but has certainty in terms of income, different from other types of informal work that is mostly cultivated by the ethnic Tionghoa community.

c) The Belongingness and Love Needs (Social Needs)

The existence of ethnic Tionghoa in the previous government was considered as something strange for the Tionghoa ethnic community considering the majority of ethnic Tionghoa worked

in the informal (private) sector. If it is related to the individualistic nature of the Tionghoa ethnic and their informal social environment then there is no motivation that is motivated by social needs, namely the desire to associate and group with others and be accepted in the group / community because basically the Tionghoa community is not in the environment formal one.

d) The Esteem Needs

Motivation of ethnic Tionghoa to be involved in government is caused by many factors including professions and positions in local government both executive and judiciary having a high level of prestige in the community environment both within the ethnic Tionghoa community and in other communities, such as the ethnic Malays. The appreciation of the ethnic Tionghoa community for the existence of the Tionghoa in the government is due to the better level of understanding of the younger generation of ethnic Tionghoa who have received a lot of formal education and the increasing involvement of ethnic elite figures. Tionghoa in the world of government both on a national and local scale. Besides participation in the form of contributions in the form of money and goods in addition to due to the factor of prestige and respect from the community as well to maintain their existence in social stratification within the ethnic Tionghoa and other ethnic communities.

e) The Needs for Self-Actualization

The ethnic Tionghoa community from professionals is interested in working in the government sector because there is clarity about their career patterns where seniority, professionalism and competency enhancement are part of the reward and punishment. In addition, a career system in government is an open system in contrast to a career system in the private sector that is closed or semi-open which is common in companies owned by foreigners and family ownership. In addition, the ethnic Tionghoa who participated in the government, especially in the legislative field, felt that by becoming a member of the council, they could actualize themselves by influencing and making policies directly and becoming a partner for the regional government in realizing the welfare of the community rather than just giving input to government as ordinary people.

3. Acceptance Responsibility

Someone is said to have participated if it has shown responsibility for their involvement. To measure responsibility as a form of ethnic Tionghoa participation in this study, it can be seen from 3 (three) indicators as stated by Nurul Zuriah, namely (1). Complete assignments on time; (2). Working according to instructions; (3). Work on assignments

based on the work itself.⁹

a) Complete tasks on time

In terms of completing tasks on time the ethnic Tionghoa community is more both in completing government administrative tasks such as Village Fund accountability, administrative tasks given by the government at the top such as districts and districts compared to the ethnic Malay itself. This is not independent because of the work ethic factor inherent in its ethnic culture, where ethnic Tionghoa as ethnic migrants must be more active in working to adapt to regional situations to maintain their existence.

b) Work according to instructions

In carrying out the tasks of government, both as government employees or not ethnic Tionghoa always follow the established rules. This can be seen until now there has not been any government employees or legislative members from ethnic Tionghoa groups involved in legal issues related to financial management or in government administration activities. The existence of government officials and village officials involved in legal issues, both convicted and in the process of investigation and trial, became a kind of shock therapy for ethnic Tionghoa to carry out government activities in accordance with applicable regulations. While there are no legal cases that ensnare the ethnic Tionghoa, it does not mean that the Tionghoa are better at carrying out government activities compared to the Malays, it is not yet relevant to be compared given that the ratio of the ethnic Tionghoa involved in the government is relatively small compared to the ethnic Malays.

c) Work on assignments based on one's own work

The ethnic Tionghoa community in carrying out the tasks / government affairs based on their own work is still very low, where their involvement in carry out many government tasks that are still done / represented by other people or third parties and are not the result of their own efforts. This can be seen from the many self-supporting activities as well as community empowerment activities in the village / kelurahan which should be carried out in a labor-intensive manner, in fact many are done / paid to other parties. Considering that one of the success factors of community empowerment activities is the level of community participation, indirectly it causes the empowerment program to be unsuccessful or not on target.

B. The attitude of the Malay ethnic community

⁹ Nurul Zuriah, 2011, Pendidikan Moral dan Budi Pekerti dalam Prespektif Perubahan, PT. Bumi Aksara, Jakarta,

towards the participation of the Tionghoa in the strengthening of local government in Bangka Regency, Bangka Belitung Islands Province

In this study the attitude of the Malay ethnic community towards the Tionghoa ethnic community is seen from two types of responses, first, the type of verbal response which is divided into categories of cognitive, affective and conative responses, and secondly, the types of non-verbal responses which are divided into categories of cognitive, affective and conative. Because of the limitations of research instruments and the difficulty of researching non-verbal responses because the information obtained from the attitude given is indirect. So in this study the response is only seen from the type of verbal response where in the context of this study the response can be translated as the attitude of the ethnic Malay community towards the Tionghoa ethnic community as a result of stimulation / interaction of participation in government activities.

As explained by Azwar (2013) who explains that the cognitive component contains beliefs about what applies and what is true for the object of attitude. Often what someone believes is a stereotype something that has been patterned in the mind. Trust comes from what is seen and what is known, based on what is seen and known formed an idea or ideas about the nature or general characteristics of an object. Trust can continue to develop personal experience, what others are talking about and emotional needs are the main determinants in the formation of trust. It is this generalized personal experience that forms stereotypes. If the stereotype has been rooted for a long time, then people will then have an attitude that is more based on the predicate attached to the stereotype pattern and not based on the object of a particular attitude. Attitudes based on these stereotyped patterns are usually very difficult to accept change. Trust as a cognitive component is not always accurate. Sometimes this trust is formed precisely because of lack or lack of correct information about the object at hand.¹⁰

1. Cognitive Verbal Response

The verbal response of the ethnic Malays to the Tionghoa when viewed from the cognitive aspect generally shows that the ethnic Malay community believes that the ethnic Tionghoa community naturally participates in government as citizens. The trust factor is believed collectively that Malay and Tionghoa are basically ethnic groups that have been mixed due to mixed marriages so that basically ethnic Malays and Bangka Tionghoa have a lineage from the same ancestors. In addition, the factor of trust that is formed in symbols and slogans in the community

¹⁰ Azwar, Saifuddin, 2013, Sikap Manusia: Teori dan Pengukurannya, Pustaka Pelajar, Yogyakarta, p.25-26

accompanied by other factors that support, creating ethnic Tionghoa acceptance in the ethnic Malay community runs naturally without any conflict and polemic.

2. Affective Verbal Response

The verbal response of the Malays against the Tionghoa when viewed from the affective aspects in general the Malays felt that the Tionghoa were already involved / participating in the government although in some parts there were still deficiencies but the ethnic Malays felt no objection to the form of compensation provided by the Tionghoa. In the implementation of the participation of ethnic Malays, accepting the involvement of the Tionghoa in the government, it can be seen from the lack of discriminatory attitude of the ethnic Malays against the Tionghoa in their implementation. In addition, the historical factor in which Tionghoa migrant groups coming to Bangka is a group of poor laborers and farmers from the Hakka sub-ethnic group who tends to easily adjust to overseas life, making the process of assimilation with local residents proceed without conflict.

3. Conative Verbal Response

The attitude of acceptance of ethnic Malays towards the Tionghoa ethnically is most visibly apparent from the election of legislative members from the ethnic Tionghoa Bangka as representatives of the Bangka Belitung people. This is inseparable from the factors of Bangka culture that were formed from ancient times plus the original culture of Malay Bangka which is open and accepts the influence of other cultures that have formed long from the process of interaction with the Tionghoa. In addition, mutual relations between Tionghoa and Malays create a pattern of interdependence between ethnic Malays and Tionghoa in the economic sector, for example if Eid ul-Fitr Eid then the economy becomes a vacuum because the suppliers of goods that are mostly ethnic Malays are celebrating Eid while if the Tionghoa New Year the majority of ethnic Tionghoa traders do not carry out trading activities because they are celebrating Tionghoa New Year

CONCLUSIONS

1. Tionghoa ethnic participation in strengthening local government

Of the 5 (five) aspects of the contribution studied there were 2 (two) aspects of the contribution that were considered not maximal made by the Tionghoa, namely: Contribution of Thought and Contributions of Energy. The low level of thought contribution from the research results appears from the low involvement of Tionghoa ethnic groups to be involved in the process of formulating programs and

environmental policies such as participating in Musrenbang activities. Their involvement is minimal involvement which only focuses on personal and family interests. In addition, the contribution of ethnic Tionghoa workers is divided into two groups, namely the rich who live in urban areas and the Tionghoa community who live in villages. Among the ethnic Tionghoa in the Kelurahan the contribution in the form of labor was very low, based on the results of the study it was more due to the type of work and economic level, while in the ethnic Tionghoa community in the rural areas the contribution of labor was still mostly done especially concerning religious matters, but in terms of accumulative degree of participation is still low.

Participation in contributing is seen in terms of motivating ethnic Tionghoa in terms of needs. Based on the results of the discussion, ethnic Tionghoa have no motivation based on The Belongingness and Love Needs (social needs) because the existence of ethnic Tionghoa in the previous government was considered as something strange for the Tionghoa ethnic community considering the majority of ethnic Tionghoa worked in the informal (private) sector. if it is related to the individualistic nature of the Tionghoa ethnic and their informal social environment, then there is no motivation that is motivated by social needs, namely the desire to associate and group with others and be accepted in the group / community because basically the Tionghoa community not in a formal environment.

In terms of Acceptance Responsibility, Tionghoa ethnic participation in government, there are 3 (three) things that are the focus of research, namely completing tasks on time, completing tasks according to the rules and doing the tasks as their own work. From some of the focus of the above research in relation to the acceptance of the responsibility of the Tionghoa ethnic community in carrying out the tasks / government affairs based on their own work is still very low, where their involvement in carrying out governmental tasks is still largely done / represented by other people or third parties and is not a own business results.

2. Ethnic Malay Attitudes towards Tionghoa Ethnic Participation in Strengthening Regional Government

The attitude of the Malay ethnic community towards the ethnic Tionghoa group in relation to their participation in the government is that in general the ethnic Malay community supports the Tionghoa ethnic participation in the regional government in Bangka Regency. This was concluded by the researchers concerned with the components of attitude, namely cognitive, affective and conative aspects. Cognitively, the Malays believed that the ethnic Tionghoa community naturally participated in government as

citizens. Because the factor of trust that is formed in symbols and slogans in the community accompanied by other factors that support, creating ethnic Tionghoa acceptance in the ethnic Malay community runs naturally without conflict and polemic.

In terms of affective aspects, in general the ethnic Malay community felt that the ethnic Malays had been involved / participated in the government, although in some parts there were still deficiencies, but the ethnic Malays felt no objection to the form of compensation provided by the Tionghoa. In the implementation of the participation of ethnic Malays, they accept involvement ethnic Tionghoa in government, it can be seen from the lack of discriminatory attitude of the ethnic Malays against the Tionghoa in their implementation.

When viewed from the conative aspects of behavior that reflects support for ethnic Tionghoa among others is the inclusion of ethnic Tionghoa in government activities by inviting meetings or other local government activities, the existence of Tionghoa Language (hakka) which is widely used by ethnic Malays in daily life, visiting activities carried out by ethnic Malay on religious days or other activities (marriage, death) and the election of two out of three Bangka Belitung representatives in the central DPR. These things indicate the behavior of ethnic Malay community support towards the Tionghoa in the government.

SUGGESTION

Theoretically, Tionghoa ethnic participation in local government that has been analyzed with a descriptive approach should be further discussed with a different approach so that this research is more comprehensive. In addition to that a more comprehensive study should be measured against the performance of ethnic Tionghoa who participate in government

Practically, things that can be done to increase the participation of ethnic Tionghoa in government are (1). Encourage the participation of Tionghoa ethnic in local government especially the involvement of Tionghoa ethnic in providing participation especially in the form of contribution of thought and energy; (2). Providing socialization and understanding to the Tionghoa ethnic, especially the younger generation, to be involved in government activities and avoiding attitudes of exclusivity, lack of social sensitivity so that it is expected to change the perspective (stereotype) of other ethnic groups on the general picture of ethnic Tionghoa so far; (3). Increased level of education is better for the younger generation of Tionghoa ethnic

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