

The Relationship Between Social Supervision Received by Indonesian Citizens of Chinese Descent and its Integration with the Original Indonesia in Babakan Sub-District Bandung



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ABSTRACT: This study is about the relationship between social supervision of Chinese descent and native Indonesian citizens with the aim of knowing the characteristics of Indonesian citizens of Chinese descent who receive social supervision and who integrate with indigenous Indonesian citizens and the relationship between social supervision received by Indonesian citizens of Chinese descent and integration with citizens of China. indigenous. The research method is a descriptive correlative method, with a stratified random sampling technique. The sample studied was 43 people, to obtain data to prove the hypothesis used documentation study techniques and questionnaires based on an ordinal scale consisting of very high, high, medium, low, and very low. To prove the hypothesis for acceptance of Ho and Hi, statistical test of sperm rank correlation was used at TS 0.05. The results of the study indicate that the integration of Indonesian citizens of Chinese descent is quite good but still needs further guidance and development. The data show that the social integration of the community cannot be separated from the social supervision of the community. The results of statistical analysis prove that there is a relationship between social supervision received by Indonesian citizens of Chinese descent and their integration with native Indonesian citizens. On the other hand, the social control carried out by indigenous people is still weak, such as acceptance of their existence, their involvement in various community activities. To further ensure better integration, in the effort to integrate the community, suggestions are proposed aimed at improving and implementing the informal social control function through neighborhood associations and social organizations.

KEYWORDS: Relations, Social Control, Chinese Integration, Indigenous Peoples

INTRODUCTION

The life of modern society is marked by the advancement of science and technology, especially in the field of communication and transportation facilities. These advances have played a role in shaping and changing the needs of the system of norms, lifestyles, interactions, attitudes and views of life of the community, so that people have started to lead to a concept of life which is better known as individualism, for example in the cities of a group of people who live in a harmony. neighbors do not know each other. This individualism attitude is also influenced by cultural background, ethnicity, religion, race and even citizenship background. Theoretically and several research results, it is known that community development, especially the development of community integration based on ethnicity, religion, race, diverse languages and various civic backgrounds has been able to be unified through the concept of national integration. According to Skinner, China in Southeast Asia has actually experienced de facto assimilation with the indigenous population.¹ But if we look at the reality on the ground, this is not entirely the case. It is indeed a difficult endeavor to create the integration of people from different and complex backgrounds. It has long been felt among the wider community that there are various problems that cause strangeness and unrest, which generally revolve around one group of Indonesians known as the Indonesian population group of Chinese descent. These worries and anxieties are multi-complex in nature and are remnants of the legacy of the past that have not been managed properly until now. This was confirmed by Sarlito Wirawan Sarwono who said that in the Dutch era, the Chinese and other Easterners had rights and privileges that were protected by colonial law. Of course the Chinese got rich faster and the other

¹Nazir, Moh. (1988). *Research methods*. Third Printing. Jakarta: Ghalia Indonesia

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Indonesians continued to suffer. Because of that, a feeling of hatred for the Chinese grew.² The history and development of the life of the indigenous people and the Chinese have benefited the position and fate of the Chinese, especially in economic life, so that until now they hold vitality in economic life and are even very functional in the Indonesian national economy.

The openness of the Indonesian nation to the outside world has resulted in an increasing number of citizens of foreign descent in Indonesia. Of the many groups of foreign descent, people of Chinese descent show the highest number of population groups compared to other groups of people of descent. According to Mrs. E. Azhari. (Kompas, 2 November 1979) their current number has reached approximately 3% of the total population. This factor is still considered by native Indonesians as a factor that needs to be taken into account in the future because with such a number it is not impossible that they will be more free to control the economic life in this country. Various facts/evidence in society are interesting to be studied and analyzed today that relate to the integration of Indonesian citizens of Chinese descent with indigenous Indonesian citizens.³ At first glance we say it is integrated. However, if we look deeper, the reality is that they are still not integrated and do not necessarily feel that they are Indonesian.⁴ He further said that Indonesian citizens of Chinese descent generally live in groups and live in urban areas. It can be justified if we look at the reality in various places today, they rarely join to live with the indigenous population (although there are very few of them). People of Chinese descent have a tendency to live and work separately and are less willing to live and try to integrate with all other members of the wider community. And in reality, it can be seen that people of Chinese descent still maintain the culture of their ancestral lands as we see the existence of special schools, their own cemeteries, their own Chinese-language newspapers as stated by. Siswono Yudohusodo (1985), who said that in social interaction there are many Chinese racial groups. They are very restrictive and keep their distance in dealing with indigenous people, they mostly distance themselves and only relate to their own group.⁵

Actually, if we stand on a neutral side and we see the reality in the community that native Indonesians have not yet widely opened their attitudes and actions to accept Indonesian citizens of Chinese descent as they are, they generally only show hatred and give a negative stigma to the attitudes of Indonesian citizens of Chinese descent. who are less integrated with the original Indonesian citizens. However, it is rare to see the efforts made by the general public in the form of social supervision in the sense of directing, guiding and inviting Indonesian citizens of Chinese descent, so that they really realize that they feel themselves as Indonesians. This seems trivial, but the original Indonesian citizens as the majority community are very decisive and hold the key in the integration process.

The creation of harmonious social integration among people with different backgrounds should be welcomed and nurtured, because with such a social climate, a sense of collectivity and solidarity will grow among people who are able to carry out prevention and control of deviant behavior as well as in the community. overcome social problems of individuals, families and communities as well as in the implementation of development in the field of social welfare. Thus, seeing this fact, the authors are interested in conducting research related to the social supervision received by Indonesian citizens of Chinese descent and native Indonesian citizens and their integration with native Indonesian citizens located in Babakan Village, Bandung. Starting from the description of the background, the main problems that will be disclosed in this study are; what are the characteristics of citizens of Chinese descent who receive social supervision and who integrate with native citizens, how is the supervision received by citizens of Chinese descent from native Indonesian citizens based on religious norms, how supervision is received by citizens of Chinese descent from native Indonesian citizens which is based on moral norms, How is the supervision received by citizens of Chinese descent from original Indonesian citizens based on legal norms.

LITERATURE REVIEW

Indonesian citizens of Chinese descent

Indonesian citizens of Chinese descent in Indonesia are one of the many ethnic races of the Indonesian people and this group is the majority race among other races. In various literatures, it is seen that the definition of race in terms of various aspects. Paul B. Horton, et al. (1982) looking at race from a biological point of view said that a race as a category of people shared a particular combination of inherited physical traits.⁶ Race here refers to the same physical characteristics inherent in a person, such as skin color. In addition, Paul B. Horton also tries to see race from a sociological point of view by using the term ethnic group. According to Paul B. Horton et al, (1982) that ethnic groups are based upon a shared culture tradition, Paul further said that

²Compass. October 22, 1979. *Youth Pledge Has Rita Implemented the Development of National Unity*

³Compass. 2 November 1979. *Non-Indigenous Issues*. Reader's Letter.

⁴ Koentjaraningrat. October 27, 1988. *Attitude of Rentals Takes Off National Integration*.

⁵ Yudohusodo Siswono. (1985). *New Citizens of Chinese Cases in Indonesia*. Jakarta: Padamu Negeri Foundation Publishing Agency.

⁶ Horton B. Paul, Horton L. Robert and Hermanson Roger H. (1982). *Introduction to Sociology*. Third Edition. Homewood, Illinois.

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ethnic groups are based upon religion. Paul's emphasis here is that these ethnic groups exhibit almost the same cultural, ethos and religious ownership.⁷ Meanwhile, according to Wynetta Devore et al., (1986) who looked at race from a sociological and biological perspective and said that race is the result of a differential concentration of gene frequencies that are responsible for traits confined to physical manifestations such as skin color or hair form that have no intrinsic with culture patterns and institutions.⁸ The definition given by Wynetta is that the race can be seen from physical characteristics such as skin color, hair shape and has absolutely no intrinsic value with existing cultural and institutional patterns. If we depart from the criteria of the two opinions above and we relate it to the existence of Indonesian citizens of Chinese descent in Indonesia today, this race or ethnicity can be categorized as the group intended by Paul B. Horton & Wynetta. However, to clarify our understanding of Indonesian citizens of Chinese descent in Indonesia as a minority group, the definition of minority group proposed by Boehn is almost the same as that proposed by Paul B. Horton. A certain ethnic group with distinctive national cultural characteristics that individually live in a country controlled by other nationalisms and are seen by the latter as unique from their own individualism.⁹

If we look at the reality in society, it is still clear that there are different uses of language as above. With the simplest example, for example, when we shop at a Chinese shop, they consult in their own language to determine prices. This community is found in West Sumatra, Java, Madura; Bali and Ujung Pandang. Meanwhile, if we depart from tradition or culture, according to Hidayat (1977) ethnic Chinese in Indonesia can be classified into three groups, namely the Chinese who tend to maintain traditional customs. Some are oriented specifically to the PRC, some are oriented to the Republic of China Taiwan, which tends to maintain its ancient traditions. While others are oriented to Hong Kong and Singapore.¹⁰

Social Monitoring

Social supervision is closely related to social norms or rules, therefore, before social supervision is described further, a little about social norms or rules will be described first. According to Kansil (1977) norms are the rules of life that affect human behavior in society.¹¹ Norms can be called a standard of various categories of behavior.¹² According to Kansil, there are four kinds of norms in social life, namely religious norms, moral norms, decency norms, and legal norms. Social supervision has actually existed since the beginning of human life which is still in the form of simple association. Where social control is a means to organize culture and human social behavior. In everyday conversation, social supervision is often interpreted as supervision by the community on the running of the government, especially the government and its officers.¹³ In Roucek's sense, social supervision includes all processes, whether at home or not, educating, inviting, or even forcing members of the public to comply with applicable social rules and values. According to Suparlan (1990), social control is a system of educating, inviting, and even forcing citizens to behave in accordance with social norms.¹⁴ Another understanding put forward by Popenoe (1982) who says that social supervision is any social process that conditions or limits the actions of people to motivate them to conform to social norms.¹⁵ While Light JR et al. (1982) which emphasizes the aspect of the goal provides an understanding of social control. The success of social supervision carried out in the community more or less depends on the factors where and to whom the social supervision is carried out.¹⁶ According to Alfred MoClung Lee (1953) social supervision can be divided into two types, namely informal social supervision and formal social supervision.¹⁷

Informal social supervision is a supervision that is spontaneous and unplanned. This type of supervision is usually found in people who are still classified as modest or communities with patterns of relationships among their members that are still quite strong, because they know each other and are familiar with each other. This is in accordance with the opinion expressed by Lowry and Rankin (1972) as follows: These processes are subtle ways in which other people show approval or disapproval of behaviour. this; mechanism for control works most effectively in a closely knit group or society where individuals know each other well and come to depend upon each other intimately.¹⁸

⁷ Horton, B. Paul and Chester L. Hunt. (1984) *Sociology*. London: MC. Graw Hill Inc.

⁸ Devore Wynetta and Schlesinger G. Elfriede. (1986). *Ethnic Sensitive Social Work Practice*. Columbus, Toronto, London, Sydney. Bell and Howell Company.

⁹ Hidayat Z.M. (1977) *Indonesian Chinese Society and Culture*. Bandung: Tarsito.

¹⁰ Hidayat Z.M. (1977) *Indonesian Chinese Society and Culture*. Bandung: Tarsito.

¹¹ Peter R Day. (1981). *Social Work and Social Control*. London and New York: Tavistock Publications.

¹² Suparlan Y.B. (1990). *Karons Term Social Work*. Yogyakarta: Karnisius.

¹³ Soerjono Soekamto & Heri Tjandrasari. (1987). *Social Control*. First Print. Jakarta: CV. eagle.

¹⁴ Suparlan Y.B. (1990). *Karons Term Social Work*. Yogyakarta: Karnisius.

¹⁵ Popono, David. (1982). *Sociology, Frentioe-Hall Inc*. Englewood. New Jersey.

¹⁶ Light JR. and Suazane Keller. (1982). *Sociology*. New York: Alfred A. Knopf Inc.

¹⁷ KeClung Lee, Alfred. (1953). *Principles of Sociology*. New York: Barnes & Neble, Ino.

¹⁸ Lowry P. and Rankin. (1972). *Sociology*. New York: Charles Scribner's Sons

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According to Hendropuspito (1989: 321) informal supervision is carried out in order to maintain the unofficial regulations belonging to the community. It is said to be unofficial, because the regulations themselves are not clearly formulated and are not found in the legal context, but are only reminded by members of the public. However, this does not mean that the effectiveness of supervision is reduced, because this informal supervision is more subtle and spontaneous, the effect is sharper and the results are greater. Primary groups that are relatively peaceful, informal and persuasive types of social control may be more effective than the use of coercion. Formal social control is supervision held on the basis of official assignments by official bodies, both state official bodies and religious official bodies. Social supervision here is in the form of supervision that comes from the government towards the community.¹⁹ According to Sukarna (1990), social control is the attitude and behavior of the community individually or in groups aimed at individuals or groups with the intention of improving the situation in oral or written forms that are channeled directly or indirectly to government officials or community institutions. related in accordance with applicable laws and regulations.²⁰

Thus Brian J. Haurand, (1973) confirmed: These specific roles are often organized into special agencies to fulfill this purpose. These include the courts, prisons, hospitals, and some social work agencies.²¹ Although formal social supervision can be found in almost all communities, this supervision is generally found in urban communities. Where are the regulatory means such as public opinion, group control, customs, fear of rumours. Another classification of the types of social supervision according to, Endopuspito (1989) is positive versus negative supervision and institutional versus personal supervision. Institutional supervision is an influence that comes from a cultural pattern that is owned by a particular institution.²² The patterns of behavior and the rules of the institution do not consciously control the members of the institution, but also the community members who are outside the institution. While personal supervision is a good or bad influence that comes from certain people, for example genealogy, life history, etc. The process and factors that influence social supervision, according to Soerdono Soekanto et al. (1987) social control can occur at three levels, namely: (1) group against group, that is, if the group determines the behavior of other groups; (2) the group towards its members, ie if the group controls the behavior of its members; for example a lecturer with his guidance group; (3) personal to person, that is, if individuals influence the behavior of other parties. All of this is a process of social control that can occur in everyday life, although humans are often not aware of it. Furthermore. Soerjono S. said which method should be applied more or less depending on the factors towards whom the social control is aimed and under what circumstances.²³ Paul B Horton & Chester L. (1968) suggested that there are three ways to make community members behave in accordance with their environmental community.²⁴

Social supervision through socialization

Through socialization a person will internalize or live the norms, values or taboos in society, thus making it part of someone's automatic behavior which he does without thinking first.²⁵ They are less likely to violate the norms if they have fully implemented these values. A person can grow and develop in accordance with the expectations of the group only through socializing them with the values of their environmental community, so that they can carry out their roles in accordance with the expectations of the group. Community members educate in habits whether consciously or not, therefore they tend to use socialization as a good measuring tool for someone's behavior in a group.²⁶

Social control through group pressure

The primary group in which the members understand each other is a unit that plays an important role in the development and growth of a person's personality. Thus LaPiere (1954) that these groups are most influential when they are small and intimate, when the individual expects to remain in the group for a long time, and when he has frequent contacts with them.²⁷ Paul B. Horton et al. (1968). LaPiere opinion which says that; all authorities agree that our need for acceptance within intimate groups is

¹⁹ Hendropuspito D. (1989). *Systematic Sociology. First Print*. Yogyakarta: Kanisius

²⁰ Sukarna. (1990). *Social Control / Community Control. Printing I*. Bandung: PT. Image of Aditya Bakti.

²¹ Haurand, Brian J. (1973). *Sociology and Social Work*. New York: Pergamon Press Inc

²² Hendropuspito D. (1989). *Systematic Sociology. First Print*. Yogyakarta: Kanisius

²³ Soerjono Soekanto. (1987). *Sociology An Introduction*. Third New Edidi. Jakarta: CV. eagle.

²⁴ Horton B. Paul & Chester L. Hunt (1968). *Sociology. Second Edition*. New York, St. Louis, San Francisco, Toronto, London, Sydney: McGraw-hill Book Company.

²⁵ Horton B. Paul & Chester L. Hunt (1968). *Sociology. Second Edition*. New York, St. Louis, San Francisco, Toronto, London, Sydney: McGraw-hill Book Company.

²⁶ Horton B. Paul & Chester L. Hunt (1968). *Sociology. Second Edition*. New York, St. Louis, San Francisco, Toronto, London, Sydney: McGraw-hill Book Company.

²⁷ LaPiere (1954), Robert M. Z, Lawang. (1988). *Classical and Modern Sociological Theories*. Jakarta: PT. grammar.

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a most powerful lever for the use of group pressure toward norms. So that many people change their views and turn to the desires and views of the group. With the pressure from the group, a person tends to obey the norms that apply and live in the group. This supervision can occur through informal primary groups, such as family, playmates and in secondary groups where the members are quite large and impersonal.²⁸

Social control through force

Social control through force is more often applied to secondary, large and culturally complex communities, where community members are no longer afraid of moral sanctions, rumors and ridicule, community groups like this require force that can coerce in the form of formal legal regulations. for the sake of creating order and peace, although it is not always successfully implemented, it will be more effective when compared to the implementation of other processes. In that connection, the social control system that takes place in the community is very varied.

Community Social Integration

According to Hendropuspito (1989), integrity is defined as a wholeness or unanimity. Therefore, social integration means making certain elements into a unified whole. The social integration of society means the makers of society into a unified whole. Furthermore, Hendropuspito (1989) provides limits on social integration from a macro perspective. With an understanding that is not much different from that stated by.²⁹ Hendropuspito, David F. Cox (1980) that integration is a process of change that takes place in human life and seeks to identify with larger groups and attempts to eliminate differences between the memes.³⁰ Suparlan et.al, (1983) also provide an understanding of the integration as the alignment of all activities of each part of an organization so that the activities complement each other and are directed towards achieving the main task.³¹ When associated with people's lives, the essence of the notion of social integration is the alignment of all aspects of people's lives. According to Ogburn W. F and Ninkoff H. F. (1964) there are several components of integration including Mechanical and Organic Integration.³² According to Ogburn (2010), this mechanical and organic integration refers to efforts to form the same characteristics as groups that give birth to group solidarity and the creation of dependence between them as a result of a clear division of labor. As for the concept of organic integration, Ogburn uses the concept of organic solidarity which refers to the creation of social integration as a result of a clear and firm division of labor.³³ Sociological Elements. is a material element that exists in the community, which includes: The existence of a number of different ethnic groups and or interest groups residing in adjacent areas. The existence of a number of heterogeneous socio-cultural units. There is a similarity in heterogeneity that occurs because of historical experience factors, or because the geographical similarity of Chinatowns has begun to be abandoned, they have started to join the indigenous people. Likewise, in the social sector, the pattern of settlement has begun to be abandoned by the younger generation who experience upward mobility. However, this new middle class of Chinese descent tends to choose locations that are close together, giving the impression of a new valuation in real estate complexes in big cities such as Jakarta and Surabaya.³⁴ (Prism, 1990).

METHOD

The research variables are as follows: Variable X, Social supervision received by Indonesian citizens of Chinese descent, with the following aspects: a). Supervision received from original Indonesian citizens based on religious norms, b). Supervision received from original Indonesian citizens based on moral/social norms, c). Supervision received from original Indonesian citizens based on legal norms, d). Variable Y, Integration of Indonesian citizens of Chinese descent with native Indonesian citizens with aspects, namely, There is a connection with the surrounding community. While the Sub-Hypothesis, namely, 1). There is a significant relationship between social supervision received from native Indonesian citizens and the attachment of Indonesian citizens of Chinese descent to their local community, 2). There is a significant relationship between social supervision received from native Indonesian citizens and the willingness to cooperate between Indonesian citizens of Chinese descent and members of the community in their environment, 3). There is a significant relationship between the social supervision received from native

²⁸Horton B. Paul & Chester L. Hunt (1968). *Sociology. Second Edition*. New York, St. Louis, San Francisco, Toronto, London, Sydney: McGraw-hill Book Company.

²⁹Hendropuspito D. (1989). *Systematic Sociology. First Print*. Yogyakarta: Kanisius

³⁰David R Cox. (1980). *Migration and Integration in the Australian Context, An Introduction to the Helping Professions*. University of Melbourne.

³¹Suparlan Y.B., Raohmanto Widjopranoto & Pardiman S. (1983). *Dictionary of Social Welfare Terms*. First Print. Yogyakarta: Author's Library.

³²Ogburn William E. & Meyer F. Nimkoff. (1984). *Sociology*. Fourth Edition. Boston: Houghton Mifflin Company.

³³According to Ogburn (2010), ganti warnah hitam). Rankin, Lowry P. (1972). *Sociology*. New York: Charles Scribner's Song

³⁴Prism No. 3, June 1973. *Settlement of the Overseas China Problem*, In Order to Improve National Defense and Security. Year II. LP3ES.

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Indonesian citizens and the growth of the same values between Indonesian citizens of Chinese descent and fellow members of the community. For this measurement, an ordinal scale is used which consists of 5 levels, namely very high, high, medium, low and very low. Patterns of social life and values prevailing in society as well as a tolerant attitude due to differences of opinion, which ranges from 13 to 65. Supervision received from native Indonesian citizens based on legal norms is the total score obtained from respondents' answers. Invitations to be involved in government programs, advice for neglecting to comply with obligations and treatment of rights and obligations, which range from 10 to 50. The integration of Indonesian citizens of Chinese descent with native Indonesian citizens is the total score obtained from respondents' answers. regarding aspects of the creation of a common life based on the existence of an attachment to the community in the environment, willingness to cooperate with members of the environmental community and having the same values as fellow community members ranging from 35 to 175. For this measurement, an ordinal scale is used consisting of 5 levels, namely very high, high, medium, low and very low. The measuring instrument used in measuring the variables of this research is to use the ordinal scale of the Bogardus social distance scale³⁵ (Masri Singarimbun; 1989) and (Carolina N., 1991) which consists of five levels, namely very high, high, medium, low and very low, with the following details: Very high: if the respondent chooses an answer that has a highly expected category value, it is given a score of 5. High: if the respondent chooses an answer that does not have the expected category value, it is given a score of 4. Medium: if the respondent chooses an answer that is has a moderate category value, given a score of 3. Low: if the respondent chooses an answer that has a low category value, it is given a score of 2. Very low: if the respondent chooses an answer that has a very low category, it is given a score of 1.

Testing the validity and reliability; The validity test carried out in this research is the advance validity test. This test is carried out by consulting the measuring instruments used in data collection to experts in their fields, in this case the author shows the lecturer. For testing the reliability of the measuring instrument used the Alpha coefficient reliability test. To see whether the measuring instrument to be used is reliable or not, the value of the Alpha coefficient test above is converted to the critical price table of r Product-Moment at TS 0.05, N = 15. If the test result (t count) is greater than t table, then measuring instrument declared reliable. The research method and design used in this research is descriptive X correlative, which is a method that aims to see whether there is an association between the research variables and how close the relationship is between the two and the meaning of the closeness of the relationship. The direction of the relationship in this study is a positive correlation, which means that if the value increase in the X variable (social supervision received by Indonesian citizens of Chinese descent) will be followed by an increase in the value of the Y variable (Integration of Indonesian citizens of Chinese descent with native Indonesian citizens). or vice versa if there is a reduction in the value of the Y variable, it will be followed by a reduction in the value of the Y variable.

Population and sampling technique; The target population in this study is the head of the family of Indonesian citizens of Chinese descent who live in the beautiful housing estate of Babakan Village which consists of 172 families. From the results of the assessment and data collection in the field, it was obtained that the composition of the population was described as follows: 8 elementary school students, 16 junior high school students, 116 high school students, 32 colleges/academics. Considering the limitations of funds, time and ability in carrying out this research as well as the homogeneity of respondents' characteristics, for the smooth implementation of this research, sampling was conducted. According to Suharsimi A. (1991) if the sample is more than 100, a sample of 10 - 25 % or 20 - 25 % or more can be drawn, or depending at least on: the ability of the researcher in terms of time, energy and funds; the narrow area of observation of each subject, because this involves a lot of data at least; the size of the risk borne by the researcher.³⁶ For researchers with a large risk, of course if the sample is larger. Based on the considerations above, a sampling of 25% of the existing population was held, which is 172 x 25% - 43 people. The sampling technique used is stratified random sampling, meaning that the population is first classified according to education level and then from each classification a random sample is drawn as large as a percentage of the population (Moh. Nazir, 1988). In accordance with the composition of the population that has already been done, sampling is carried out.

The data collection technique used in this study is a questionnaire, which provides questions that are filled out by respondents (with answers that have been provided in advance) without the presence of the researcher. In addition, to support the primary data obtained from respondents, data was collected from written data regarding the conditions of social control received by Indonesian citizens of Chinese descent and their integration with native Indonesian citizens in various activities and from documents. local government documents and previous research results.

³⁵Singarimbun Masri & Sofian Effendi (Editors). (1989). *Survey Research Methods*. First Printing .Jakarta: PT. Midas Surya Grafindo.

³⁶Murray OK Ross and Lappin B. tf. (1967). *Community Organization, Theory, Principles, and Practice*. Second Edition. New York, Evanston, London: Harper & Row, Publishers.

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Data analysis techniques; To determine whether there is a positive correlation and the extent of the closeness of the correlation between the two variables, a non-parametric statistical test is used using the Sperman Rank Correlation formula.³⁷

The reasons for choosing this statistical test are based on the following considerations: This study uses a descriptive correlative research design and method. The measurement of the two variables (to obtain data) uses an ordinal scale. These two variables have a correlative (associative) element between X and X variables. variable Y. The results of the assessment show that the population has almost the same variance (homogeneity).³⁸

DISCUSSION

First Hypothesis Testing

There is a significant relationship between the social supervision received by Indonesian citizens of Chinese descent and their integration with indigenous Indonesian citizens. Before testing the hypothesis, the conditions for rejection or acceptance of Ho are presented first. Ho is accepted if the calculated t-score is lower or equal to the t-table at a significance level of 0.05 for the two-sided test $db=N-2$. Based on the results of statistical calculations on the aspect of the relationship between social supervision received by Indonesian citizens of Chinese descent and its integration with native Indonesian citizens, it was obtained t count 4.57. While the critical price t contained in table B at TS 0.05 and $db = 41$ for the 2-sided test, the score for the t table is 2.021. The results above show that t count is greater than the critical value of t table contained in table B, namely $4.57 > 2.021$. While the provisions: Ho is accepted if t count is smaller or equal to Z table. So from the results of these calculations it is evident that Ho is rejected and Hi is accepted, which means: there is a significant relationship between social control received by Indonesian citizens of Chinese descent and its integration with native Indonesian citizens. Furthermore, to see further how is the relationship between social supervision received by Indonesian citizens of Chinese descent and its integration with native Indonesian citizens, the following will present data on the distribution of respondents on the aspect of the relationship between social supervision received by Indonesian citizens of Chinese descent and its integration with original Indonesian citizens based on the five-level ordinal scale measurement category as described previously.

Table 1. Distribution of Respondents by Category Measurement of the Relationship Between Social Supervision Received by Indonesian Citizens of Chinese descent and Integration with Native Indonesian Citizens

No.	Category Measurement	Variable X		Variable Y	
		Amount	X	Amount	X
1.	Tall	6	13.95	7	18.28
2.	Currently	11	25.58	27	82.79
3.	Low	22	51.17	8	18.80
4.	Very low	4	8.30	1	2.33
5.	Tall	0	-	0	-
Amount		43	100	43	100

Source: Research Results

Table 1 shows that the frequency of distribution of respondents is in a fairly strong positive correlation. We can see from the percentage spread of each measurement. In the high measurement category, the percentage of respondents in the X variable is 25.513% or 11 people, as well as the Y variable, the percentage is quite high, namely 62.79% or 27 people. Likewise in the very high category measurement, in variable X it is recorded that 13.95% or 6 respondents received very good social supervision from indigenous people and this was also proven in the same category, variable Y, where 16.28% of respondents or 7 respondents able to integrate with the surrounding environment. We can also prove the correlation in this aspect from the very low answer category. In this category, there is no respondent in variable X who has never received social supervision from indigenous people, and this correlation is also proven, that none of the respondents in variable Y who do not have integration with indigenous people. This evidence shows that the social supervision received by Indonesian citizens of Chinese descent has a significant relationship with their integration with indigenous Indonesian citizens. From the description and evidence above, we

³⁷Siegel, Sydney. (1990). *Non-parametric Statistics, for Social Sciences*. Jakarta: PT. Grammar

³⁸Syamsuddin AB. (2017) *Theory Of Social Research Methods*. Wade Group Publisher, Ponorogo

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can say that: There is a significant relationship between the social control that Indonesian citizens of Chinese descent receive and their integration with native Indonesian citizens and this relationship is a positive relationship.

Second Sub-Hypothesis Testing

There is a significant relationship between the social supervision received from native Indonesian citizens and the attachment of Indonesian citizens of Chinese descent to their local community. Based on the results of statistical calculations in the first sub-hypothesis testing above, the t-count score is 3.14 (appendix V b); while the critical value of the probability t contained in table 2 (Siney Sigel) at TS 0.05 and db = 41 for the two-sided test, the critical t table score score is 2.021. The results above indicate that the t count is greater than the critical value t contained in the table, namely $3.14 > 2.021$. Provisions: Ho is accepted if t count is less than or equal to t table. So, from the results of the calculation above, it is evident that Ho is rejected and Hi is accepted, which means: There is a significant relationship between social supervision received from native Indonesian citizens and the attachment of Indonesian citizens of Chinese descent to the surrounding community. Furthermore, to prove whether or not there is a relationship between social supervision received from native Indonesian citizens and the attachment of Indonesian citizens of Chinese descent to the surrounding community. In table 2, data on the distribution of respondents will be presented about the relationship between the two variables based on the 5-level ordinal scale measurement category.

In table 2 we see that the percentage of respondents in the very high measurement category, variable X, was recorded at 13.95% or 6 respondents received very good social supervision from indigenous people. In the same measurement category A, the Y variable shows the same percentage, namely 13.95% Indonesian citizens of Chinese descent feel a strong attachment to the community in their environment. This shows that these two variables have a very strong relationship or correlation.

Table 2. Distribution of Respondents by Category of Management and The Relationship Between Social Supervision Received by Indonesian Citizens Chinese Descendants and Indonesian Citizens' Descendants China With Its Environmental Society

No.	Category Measurement	Variable X		Variable Yi	
		Amount	X	Amount	X
1.	Tall	6	13.95	e	13.95
2.	Currently	U	25,56	21	46.84
3.	Low	22	51.17	13	30.23
4.	Very low	4	9.30	2	4.85
5.	Tall	a	-	1	2.33
Amount		43	100	43	100

Source: Research Results

Furthermore, in the high measurement category, the two variables are seen; X and Yi both means have a high percentage. In mans 25.58% of respondents have received social supervision well from indigenous people, and in the Yi variable we see that 48.84% have realized their attachment to the environmental community. On the other hand, if we look at the very low category measurement, both X and Yi variables both show a low percentage. In variable X, it is seen that not a single Indonesian citizen of Chinese descent has ever received social supervision from a native Indonesian citizen. And in the same measurement of the Yi variable, there is only one respondent who has not felt his attachment to the community. All of this shows that the two variables X and Yi have a close relationship. From the description, we can say that the two variables X and Yi have a close relationship or in the sense that there is a significant relationship between social supervision received from native Indonesian citizens and the attachment of Indonesian citizens of Chinese descent to their environment. The next step is to look at the close relationship between social supervision received from native Indonesian citizens and the attachment of Indonesian citizens of Chinese descent to the surrounding community.

Third Sub Hypothesis Testing

There is a significant relationship between the social supervision received from native Indonesian citizens and the willingness to cooperate between Indonesian citizens of Chinese descent and members of the community in their environment. Based on the results of statistical calculations on the second sub-hypothesis aspect, the relationship between social supervision received by Indonesian citizens of descent and the willingness to cooperate between Indonesian citizens of Chinese descent and members of the community in their environment obtained a t-count score of 3.50, while the critical value of t is contained in table 2 at TS 0.05 and db = 41 for the two-sided test, the t table value is 2021. From the 22 statistical calculations above, it shows that t count is greater than the critical value of possible t contained in table 3, namely $3.50 > 2.021$. The provision of Ho is accepted if t count

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is less than or equal to t table. So from the calculation results, it can be seen that H_0 is rejected and H_1 is accepted, which means that there is a significant relationship between social supervision received from native Indonesian citizens and the willingness to cooperate between Indonesian citizens of Chinese descent and members of the community in their environment. Furthermore, to take a deeper look at the relationship between the two social control variables received by Indonesian citizens of Chinese descent and their willingness to cooperate with members of the community in their environment.

Table 3: Distribution of Respondents by Measurement Category The Relationship Between Social Supervision Received by Indonesian Citizens Chinese Descendants And Willingness To Cooperate Between Indonesian Citizens of Chinese descent with members Communities in the Environment

No	Category Measurement	Variable X		Variable Ys	
		Amount	X	Amount	X
1.	Tall	3	13,95	9	20.93
2.	Currently	11	25.56	23	53.49
3.	Low	22	51.17	10	23.25
4.	Very low	4	1,30	1	2.33
5.	Tall	0	<i>Si</i>	0	* 8
Amount		43	100	43	100

Source: Research Results

Based on the distribution of respondent data in table 3, we can say that the two variables X and Ys also have a strong correlation as in testing the main hypothesis and the other second sub-hypothesis. We see that in the very high measurement category, there are 13.95% or 6 respondents who receive very good social supervision from indigenous people. And it is proven that in the Ys variable, there are 20.93 respondents who submit their willingness to cooperate very well with indigenous people. In the high measurement category, it can be seen that the percentage of respondents' distribution of both variables is equally high, namely in the X variable, it can be seen that 25.58% of respondents have received good social supervision from indigenous people. In the Ys variable, we see 53.49% of respondents show good cooperation with indigenous people. The very low measurement category also shows the same correlation where it is seen that none of the respondents experienced never receiving social supervision from indigenous people, and also none of the respondents who worked with indigenous people.

CONCLUSION

To provide a more detailed description and understanding of the research results, the researchers classified the conclusions according to the research hypothesis testing. There is a significant relationship between the social supervision received by Indonesian citizens of Chinese descent and their integration with indigenous Indonesian citizens. From the results of the study, it is proven that there is a significant relationship between social supervision received by Indonesian citizens of Chinese descent and its integration with native Indonesian citizens. The social supervision in question is in the form of real actions carried out by native Indonesian citizens experienced by Indonesian citizens of Chinese descent in the form of invitations, guidance, reprimands, sanctions based on religious norms, moral/social norms and legal norms. Meanwhile, social integration is the creation of a common life based on the existence of an attachment to the community in the environment, the willingness to cooperate with members of the community and share the same values as members of the community.

Testing the first sub-hypothesis. There is a significant relationship between the social supervision received from native Indonesian citizens and the attachment of Indonesian citizens of Chinese descent to the surrounding community. The results of the study prove that there is a significant relationship between social supervision received from native Indonesian citizens and the attachment of Indonesian citizens of Chinese descent to the surrounding community. The attachment here is the willingness to become a volunteer for the benefit of the community, the willingness to prioritize the interests of the community, the willingness to resolve conflicts that arise in the community, involvement in community service, providing time for the benefit of the community, willingness to carry out committee duties, sensitivity to activities. - RW/RT activities and willingness to contribute advice and infrastructure for the benefit of the community. As residents of the Babakan village, Indonesian citizens of Chinese descent are an inseparable part of other indigenous citizens and are part of a social system.

Testing the second sub-hypothesis. There is a significant relationship between the social supervision received from native Indonesian citizens and the willingness to cooperate between Indonesian citizens of Chinese descent and members of the community in their environment. The results of the study prove that social supervision received from native Indonesian citizens

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has a relationship with the willingness to cooperate between Indonesian citizens of Chinese descent and members of the community in their environment. celebrations, involvement in national holiday celebrations, willingness for dialogue/discussions, asking for assistance from indigenous people to deal with problems, opportunities to express opinions at meetings, appreciation for the opinions expressed and willingness to be included in meetings. The willingness to cooperate with Indonesian citizens of Chinese descent with members of the community in their environment is quite good, but still needs to be improved. The willingness to cooperate arises because the efforts made by the government and the local community directly involve them in various community activities, such as siskamling, social gathering, religious group activities. In this condition, Paul B. Horton, Chester L. Hunt, said that informal social control is needed but not formal social supervision or coercion.

Testing the third sub-hypothesis. There is a significant relationship between social supervision received from native Indonesian citizens and the growth of the same values between Indonesian citizens of Chinese descent and fellow members of the community. the relationship with the growth of the same values between Indonesian citizens of Chinese descent and fellow members of the community. The growth of the same values refers to the willingness to visit native Indonesian citizens' homes, greeting each other when they meet, acceptance as family when married to indigenous people, attitudes when empowered by indigenous people, responding to reprimands, willingness to send gifts on big holidays and attitude towards differences of opinion and attitude to support Indonesia in the arena of international events such as sports competitions. There is a small number of people who say that the failure to integrate Indonesian citizens of Chinese descent with indigenous people is due to differences in religious background with the religion of the majority of Indonesian people (Islam). This assumption is not true. We see that in general the respondents are Christians, but the results of hypothesis testing show that they are well integrated. So, religion is not a barrier in the integration process.

The implications of this research are: It is necessary to increase the role of the Neighborhood Association groups and social organizations, such as the KIDP social gathering, religious activity groups, Youth Organizations, so that they can truly become a communication forum and mediator in the context of integrating the community. The integration of the community is quite good, the interaction between fellow residents has begun to be seen, therefore, in this situation, informal social supervision is needed that is persuasive, motivating, but not formal social supervision.

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