Journal of Humanity Studies
Volume 3 (1), 2024, 12-19

THE RATIONALITY OF MALAY EMPLOYEES WORKING FOR CHINESE ENTREPRENEURS

Yuhelna, Isnaini, Nilda Elfemi
Universitas PGRI Sumatera Barat, Kota Padang, Sumatera Barat, Indonesia
email: lenayuhelna86@gmail.com, nanie_chagta@yahoo.com, nildaelfemi@upgrisba.ac.id

ABSTRACT

This research aims to describe how the social relations of the Malay ethnic group work with Chinese ethnic entrepreneurs in Baran Barat Village, Meral District, Karimun Regency. The theory used is Max Weber's concept of social action. The approach taken is a qualitative approach with a descriptive type. Data collection techniques are purposive sampling and snowball sampling. The types of data are primary data and secondary data. Data collection techniques were carried out using document study, observation and in-depth interviews. Data analysis, data reduction, data presentation and drawing conclusions. The results of field research can be concluded that the rationality of the Malays working for Chinese entrepreneurs who worked for the Chinese ethnic group because of the job opportunities provided at that time, then the work given was in accordance with the abilities possessed and the results obtained by the workers were in accordance with the needs. There is a relationship of mutual need between Malay and Chinese ethnicities.

Keywords: rationality, malay, chinese

INTRODUCTION

Indonesia is a country that has a variety of cultures. Cultural diversity consisting of tribes, races and ethnicities spread throughout all the islands in Indonesia. The spread of this culture has its own cultural characteristics, such as the indigenous tribes that inhabit the island and it is not uncommon for many immigrants to bring their culture and start a social life and live side by side with the indigenous population (Adib 2019). One of the provinces in Indonesia that has various ethnic groups is the Riau Islands Province. The Riau Islands have 7 regencies and cities with the spread of the Malay ethnic group as the local ethnic group. According to the history of the development of the Riau Islands, geographically the Riau Islands region was part of the former territory of the Malay kingdom. These various kingdoms were the Bintan Tumasik Kingdom in the 12-13th century until the Riau Lingga Kingdom in the 18th century. In the period 1722-1911 the Riau Islands were controlled by two sovereign Malay Kingdoms in the Riau Lingga Kingdom which was centered in Daik and the Riau Malay Kingdom which The center of government is located in Bintan (Yusri 2006).

Then in 1830 the number of Chinese and Indian ethnic groups in Tanjungpinang increased, this was due to a political agreement in 1857 between the Sultan of Riau and the Dutch which stated that Chinese and Indian ethnic groups were equal to European groups and were headed by a leader with

the rank of captain. Starting from an agreement in 1857, Tanjungpinang became a city densely populated by ethnic Chinese, while in 1906-1910 there was data with the largest percentage of 58.86% of the population of ethnic Chinese in Tanjungpinang. So that in 1914 the Chinese ethnic group in the Riau Islands became contract laborers on their own initiative, after the contract period was over the Chinese ethnic group did not return to their home country, so that in 1930 the population of Tanjungpinang was 998,665 people with the majority of the native population being 998,665 people. 432,294, while the Chinese numbered 74,145 people, the rest consisting of Europeans and other foreign eastern groups (Marianti 2022). In 1830, this was the first time the Chinese population increased in the Riau Islands. The increase in the population of the Chinese ethnic group is still continuing. So the latest data obtained in 2010 shows that the Chinese ethnic group is included in the top five ethnic groups in the Riau Islands. Data can be presented in table 1 regarding ethnic composition based on gender, Riau Islands in 2010.

Table 1. Number of Ethnic Groups: West Baran District

Num.	Ethnic Group	Total (Person)
1.	Malay	4.128
2.	Javanese	734
3.	Bataknese	145
4.	Minangnese	95
5.	Chinese	1.034
6.	Buginese	60
7.	Other	750
	Total	**6.946**

Source: Baran Barat District, 2022

The domination of the Chinese ethnic group in the economic sector, which started in the Riau Islands Province to the districts in the Riau Islands, was also felt in the sub-districts and sub-districts in Karimun Regency, one of which is West Baran Village, Meral District (Fitriana 2021). In West Baran Village you can find several economic business sectors, such as restaurants, coffee shops, clothing sewing, supermarkets and many more. This is shown in table 2 that the number of shopping centers in West Baran District is in the fourth highest position.

Table 2. Number of Shopping Centers in Meral District

Num.	Sub District	Minimarket/Supermarket	Store	Restaurant
1.	Meral Kota	1	12	3
2.	Baran Barat	3	16	1

3.	Sungai Raya	4	35	4
4.	Sungai Pasir	2	40	1
5.	Baran Timur	1	90	5
6.	Parit Benut	1	10	-
	Total	**14**	**203**	**14**

Source: Badan Pusat Statistik (2021)

Many of the economic sectors in Baran Barat Subdistrict are mostly owned by Chinese entrepreneurs and Malay workers. This condition illustrates that the Chinese ethnic group is dominant in a field compared to the Malay ethnic group. In this research, researchers will conduct research, especially on the rationality of the Malay ethnic group who choose to work with the Chinese ethnic group.

METHODS

The research approach uses a qualitative approach, exploring the knowledge and experiences of research subjects regarding tolerance between ethnic groups in work relations (Creswell 2007). This type of research is a single case study, which considers data accessibility (Yin 2002). The research was carried out from January to February 2023. The location chosen for the research was West Baran Village, Karimun Regency, as one of the Malay cultural areas, with a Malay Malay population of 59.42%, the next largest population based on ethnicity was Chinese 14.88 %. The data collection process involves in-depth interviews, observation and document study. Research informants were selected based on a purposive technique (determining the criteria for each Chinese entrepreneur who has Malay ethnic workers, and the criteria for workers are that they come from the Malay ethnic group, have worked for more than 1 year, with the consideration that they already know the work environment better), and snowball (finding informants with recommendations from previous informants, thus meeting key informants). Practices make it easier to meet informants, as obtained by recommendations from the local government (Head of Rukun Tetangga/RT and Head of West Baran Village). The interview process was carried out by contacting potential informants first, asking for their willingness, and agreeing on the free time of each informant, so that the interview process did not interfere with their activities. Data were analyzed using Creswell's (2007) spiral data analysis, using NVivo software to facilitate qualitative data processing (Bandur 2019). The data analysis process begins with collecting field notes from interviews, observations, and collecting documents (such as sub-district profiles, local media news about tolerance between ethnic groups). The data was re-read, codified and classified based on a discussion of each informant's perception of other ethnic groups, and the joint activities they carried out showing the social relations built by the Malay and Chinese ethnic communities.

RESULT AND DISCUSSION

In 2013 Karimun Regency had 12 sub-districts consisting of Moro, Durai, Kundur, North Kundur, West Kundur, Ungar, Belat, Karimun, Meral, Tebung and West Meral. From each sub-district

there are several residents from various ethnic groups spread across each sub-district to several sub-districts. The diversity of ethnic groups gives cultural color and customs to a region, this cultural color is also obtained by the Chinese ethnic group, where the Chinese ethnic group not only provides color for a different culture and customs, they also come and mingle with the local Malay ethnic group. It is not uncommon to see that many local Malay ethnic groups choose to work with Chinese ethnic groups. So the aim of this research is that the researcher wants to see how the Malay ethnic group views ethnic diversity and what forms of rationality action form Malay ethnic workers who choose to work with the Chinese ethnic group. Then the data in this research was obtained through information obtained during observations and in-depth interviews with research informants.

A. ZWEKRATIONAL ACTION

Instrumental rational action is a social action carried out by an individual that is based on conscious considerations and choices that will be related to the purpose of the action and the availability of tools used to achieve it. This action is carried out by individuals to achieve rational consideration goals. The social action that influences the Malay ethnic community in choosing to work with the Chinese ethnic group is Rational Instrumental Action, where this action is a social action carried out by individuals based on considerations and choices that are conscious of the relationship and purpose of the action as well as the availability of tools used to achieve it. . This action is taken to achieve goals with rational considerations. There is a conscious choice in choosing to work with the Chinese ethnic group by considering it rationally, effectively and efficiently by the Malay ethnic group in West Baran Village, where the Malay ethnic group chooses to work with the Chinese ethnic group because they perceive and consider that working with the Chinese ethnic group have clear working hours where ethnic Chinese entrepreneurs have working hours for each employee, they have shifts in their work and workers who work with ethnic ethnic entrepreneurs have mass off time once a month for each employee, next there is a clear salary system, where before the worker starts working with ethnic Chinese entrepreneurs, workers are usually told how much nominal workers will get from the results of their work and whether they agree to the nominal determined according to their field of work. If not, usually ethnic Chinese entrepreneurs and prospective workers who work with ethnic Chinese entrepreneurs have discussions. regarding how much nominal work wages workers get, and workers usually work according to a predetermined field or even according to their abilities in the field they work in, if they are used to taking care of administration and finance they will be assigned to that field and if ethnic Chinese entrepreneurs have cafes or culinary place and workers who are experienced in the field *waitress* eat will be placed on the field and each many more.

Taking into account the instrumental rationality of the Malay ethnic group in Baran Barat Subdistrict, Karimun Regency tends to prefer working with the Chinese ethnic group. Even though there were informants that the researcher met in the field who had worked with fellow Malay ethnic groups or outside the Malay ethnic group and the Chinese ethnic group, after the Malay ethnic group worked for the Chinese ethnic group, starting with job vacancies, this became the first reason for the

Malay ethnic group to work with the Chinese ethnic group. which then became the most comfortable reason for them to continue choosing to work with the Chinese ethnic group.

Apart from that, the reason the Malay ethnic group works for the Chinese ethnic group is that from the start they already had a clear salary system, where workers received wages according to their field of work and in accordance with the businesses owned by Chinese ethnic entrepreneurs such as cafes or culinary establishments, motorbike dealers, building shops and many more. This is one of the main reasons the Malay ethnic group works with the Chinese ethnic group. Because in work wages are one way to fulfill economic needs, while working for the Malay ethnic group, the wages you get are below the wages you get when working for the Chinese ethnic group. The second Rational Instrumental choice that is chosen by the Malay ethnic group to work with the Chinese ethnic group is a work contract and clear working hours. This is explained by the fact that before being a permanent employee of a worker whose employer was a Chinese ethnic group, they had something called *training* work within a period of 3 months after that if during *training* work shows a good work ethic, then the work period will continue. And for work time while working with ethnic groups.

Chinese work time is utilized as optimally as possible, this is because the work system uses work shifts between employees, such as cafes or culinary establishments, which are open from 08.00-21.00 WIB, employees who have the morning shift work from 08.00-16.00 WIB, then those on the second shift from 16.00-22.30 WIB. And not only that, employees have an off period from work that is given once a month to each employee, and the last is found in working according to the field of work. Working with ethnic Chinese, employees are assigned to their respective fields of expertise, for example, if the employee is a member in the field of data collection, then the employee is assigned to the administration field in a job in a restaurant or cafe when the employee is a member in the field of hospitality *customer* then employees are assigned to service areas *customer.* This is done by the Chinese ethnic group so that work can be done more effectively and efficiently. However, if employees do not yet have expertise in a given field, they will be given training or a job training period of 3 months, this is done so that employees can learn about fields they have never done before. The choice to work for the Chinese tribe is influenced by the Instrumental Rational Action in the selection of entrepreneurs who are the choice of the Malay tribe.

B. WERKRATIONAL ACTION

Value-rational actions are actions that have the characteristic that the existing tools are only used as a conscious consideration and calculation, while the goals to be achieved are already in relation to the individual's absolute values. Actions carried out are based on considerations of ethical values, customs and other values. In choosing work for ethnic Chinese entrepreneurs in Baran Barat Subdistrict, Karimun Regency, it is not influenced by value-rational actions, but there are cultural differences that create value-rational actions in choosing jobs where employees and employers have a mutual sense of tolerance in the same culture. This occurs on major holidays such as Chinese New Year, Eid al-Fitr and Eid al-Adha.

Value-rational actions taking into account ethics, customs and values when working with ethnic Chinese entrepreneurs are influenced by traditional values and the value of empathy. In the rational action of values between entrepreneurs and employees, there is reciprocity between the two, this is due to the participation of each, both employees of the Malay ethnic group and entrepreneurs of the Chinese ethnic group, this can be seen recently, such as the Chinese New Year celebration. During Chinese New Year celebrations, employees take part in Chinese New Year celebrations, such as when employees are closed for Chinese New Year, during the holiday, employees stay in touch with ethnic Chinese entrepreneurs and before Chinese New Year eve, when ethnic Chinese entrepreneurs prepare for Chinese New Year, employees are sent home earlier than working hours. Apart from that, in the community in West Baran Village, on Chinese New Year eve, people flock to the monastery to see several performances, one of which is the lion dance.

Apart from that, because Baran Barat Village has the second most ethnic population after the Malay ethnic group, less than one day before the Chinese New Year celebration, those who have neighbors with Chinese ethnic groups who are celebrating Chinese New Year give fruit-fruits containing dry cakes and sweet and sour which are usually always available at During Chinese New Year celebrations, this is a form of participation in the celebration of the Chinese New Year celebrations of the Malay ethnic group. Then during Chinese New Year celebrations, local people visit their neighbors who are celebrating Chinese New Year and if they bring minors, the tradition is to share them and give them to their children. who is not married.

The next value-rational action was also felt by the Malay ethnic group towards the participation of the Chinese ethnic group. Rational action of perceived value during the celebration of Eid al-Fitr and Eid al-Adha. Before the Eid al-Fitr celebration, usually during the month of Ramadan there is a fast for 30 days, usually ethnic Chinese entrepreneurs who have employees who celebrate the fast are given a reduction in working hours, such as coming in later than usual and leaving earlier than their return period because the employees are certain prepare to break the fast and it is no surprise that during the fasting month of Ramadan there are usually Chinese people who want to try to fast during the month of Ramadan, even though it is not the whole month. Apart from that, the rational action of values felt during the month of Ramadan is that Chinese entrepreneurs usually invite their employees to break the fast together in the middle of the fasting month of Ramadan. Then, when the Eid period is approaching, many Chinese ethnic groups do charity work for those who want to celebrate Eid al-Fitr but have a low economy and employees who work for the Chinese ethnic group, when Eid al-Fitr is approaching, they are furloughed 3 days before the Eid al-Fitr celebration or At least they go home earlier than work time and then the employees get holiday allowance (THR), dry cakes and 1 box of canned water from ethnic Chinese entrepreneurs.

Meanwhile, during the Idul Adha celebration, the Chinese ethnic group does not really participate in this celebration, but during this celebration those who have employees from the Malay ethnic group or who celebrate them are given a holiday during the celebration. And usually there are also people who give sacrificial meat to their Chinese neighbors. The existence of ethnic diversity, whether there is a majority ethnic group, does not give rise to problems or conflicts like some regions

in Indonesia, but these differences are used as an arena for tolerance and cooperation, especially in economic and cultural progress.

Apart from that, the building of relationships or cooperation in the lives of the Chinese ethnic community with the Malay ethnic group, this has resulted in a growing sense of trust between the Chinese ethnic group towards the Malay ethnic group or other ethnic groups, which can be seen based on the results of observations that the businesses owned by the ethnic group In fact, the Chinese workers were from the Malay ethnic group and ethnic groups outside it or not the Chinese ethnic group itself, in fact the Malay ethnic group who had been working for a long time were appointed as *manager* in businesses owned by ethnic Chinese entrepreneurs.

Based on information, the rational choice of the Malay ethnic group is to choose to work with Chinese ethnic entrepreneurs because it fulfills economic needs due to working with the Chinese ethnic group. The income they get is much greater and the workload given is in accordance with the field of work that was given at the beginning. Not only that, the rational choice to work with ethnic Chinese lies in the mass or working hours, the mass or working hours with ethnic Chinese have a shorter working period, this is because workers who work with ethnic Chinese entrepreneurs have *shift* during each period of work.

CONCLUSION

Based on the description and analysis of the information that researchers obtained in the research regarding the rational actions of Malay ethnic workers who decided to work for Chinese ethnic entrepreneurs, the rational actions of Malay ethnic workers who decided to work with Chinese ethnic groups can be concluded as follows: Malay ethnic groups who decided to work with ethnic Chinese because of the potential job vacancies created by ethnic Chinese. It turns out that the Malay ethnic group, as a local ethnic group that works for Chinese ethnic entrepreneurs, is not found among ethnic groups. The Malay ethnic group who decided to work with the Chinese ethnic group due to the short working period or period due to working with the Chinese ethnic group, the workers used the system. *shift* to the workers. For ethnic Malays who decide to work with ethnic Chinese because it is to fulfill economic needs and earn more income than working with non-Chinese ethnic groups.

REFERENCES

Allfriandi. (2017). Kontruksi Identitas Budaya Dalam Diri Aanak Keturunan Minangkabau Di Tanah Jawa (Studi Deskriptif Kualitatif Konstruksi Identitas Budaya dalam Diri Anak Keturunan Minangkabau di Purwodadi). 9–10.

Kurniawati, U. (2018). Komunikasi Lintas Budaya Mahasiswa Patani Angkatan 2017 Di Iain Purwokerto. Program Studi Penyiaran Islam Fakultas Dakwah Dan Komunikasi IAIN Purwokerto. http://repository.iainpurwokerto.ac.id/4186/

Kusherdyana, R. (2020). Pengertian Budaya, Lintas Budaya, dan Teori yang Melandasi Lintas Budaya. Pemahaman Lintas Budaya, 1–63. https://pustaka.ut.ac.id/lib/wp-content/uploads/pdfmk/SPAR4103-M1.pdf

Rodrigues, H., and Parr, W.V. 2019. Contribution Of Cross-Cultural Studies to Understanding Wine Appreciation: A Review. Food Research International.115: 251-258.

Saleh, N., Saud, S., & Nursalam, N. (2019). Kemampuan Pemahaman Lintas Budaya Dalam Pembelajaran Membaca Melalui Flipped Learning Model. Seminar Nasional LP2M UNM, 557–565. https://ojs.unm.ac.id/semnaslemlit/article/view/11542

Sari, I. K. W., & Wulandari, R. (2020). Analisis kemampuan kognitif dalam pembelajan IPA SMP. Jurnal Pendidikan Dan Pembelajaran Sains Indonesia (JPPSI), 3(2), 145–152.

Sugiarti, P. D. (2017). Lintas & Budaya Program Studi S1 Destinasi Pariwisata (I). I, 52.

Widianto, E., & Zulaeha, I. (2016). Pilihan Bahasa dalam Interaksi Pembelajaran Bahasa Indonesia bagi Penutur Asing. Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia, 5(2), 124–135.

Wijirahayu, S., Dhani, E. R., Lantari, V., & Dhari, A. (2019). Pemahaman Lintas Budaya Mahasiswa Pendidikan Bahasa Inggris. Prosiding Kolokium Doktor Dan Seminar Hasil Penelitian Hibah, 1(1), 470–479. https://doi.org/10.22236/psd/11470-47991