

Socio-Cultural Integration in Implementing the Cap Go Meh Tradition in Singkawang, West Kalimantan

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ABSTRACT

This study aims to explain the socio-cultural integration in the implementation of the Cap Go Meh tradition in Singkawang, West Kalimantan. The approach used is descriptive qualitative with ethnographic study method. Research informants were purposively determined and consisted of leaders of the Chinese, Dayak, and Malay communities as well as Cap Go Meh cultural activists. Data collection was carried out using observation, interviews, and documentary study techniques. In data analysis, a data coding process is conducted, then developing themes and subsequently identifying the main concepts. The results of the study show that socio-cultural integration in the implementation of the Cap Go Meh tradition in Singkawang runs very well, as seen from the support of the local government and all ethnic groups as well as grassroots communities. The specific conclusion of this study is that the socio-cultural integration in the implementation of Cap Go Meh in Singkawang (1) takes the form of normative, functional, coercive integration, participative, cultural exchange, community activities, and cooperation in local institutions, (2) the driving factors are the understanding of Pancasila ideological values, strong attitude, determination, and the desire of the residents to unite, (3) the supporting factors are the spirit of togetherness and mutual cooperation within the community and the desire to progress together, and (4) the inhibiting factors are dissatisfaction and social jealousy from certain elements. This study contributes to uniting the community from various backgrounds, promoting tolerance and togetherness, as well as strengthening unity and social harmony in a plural society.

Keywords: Socio-cultural integration, Cap Go Meh, Singkawang

INTRODUCTION

The community of Singkawang City, like the Indonesian society in general, is a pluralistic or multi-ethnic society. According to Ruagadi et al., 2024, Subakri et al., 2023, Soekarba, 2018, and Nasikun, 2014, horizontally, a pluralistic society is characterized by a variety of ethnic groups, cultures, religions, customs, and regions. Meanwhile, vertically, it is marked by the existence of various layers or very different social statuses. Bahari et al. (2025), Ruagadi et al. (2024), and Aman (2014) explained that the diversity of this society is a significant and potential capital to foster unity and solidarity as well as strengthen national integration. However, on the other hand, it also has the potential to cause conflicts and national disintegration, especially if not well managed.

Conflicts with religious and ethnic nuances still often occur in various regions in Indonesia. Some of them, such as in 2023 there was a forced cessation of church worship in Lampung (Santosa, 2023), in 2022 conflicts occurred due to misunderstandings between two religious groups in West Lombok (Jingga, 2022, Prasongko, 2022), village conflicts in Haruku (Wikipedia, 2022), ethnic conflicts in Wamena in 2023 (Andriansyah, 2023), anti-Chinese sentiment conflicts in Morowali in 2023 (CSW, 2023). These conflict events justify Tuahunse's (2019) statement that there is a phenomenon of social disintegration in Indonesian society lately. These events show that there are problems in multi-ethnic life or that social relations between ethnic groups in multi-ethnic communities in Indonesia are not good.

However, a contrast is found in the city of Singkawang, West Kalimantan, namely the condition of harmony and integration within the community (Purmintasari et al., 2017). This phenomenon of social harmony and integration is evident from the cooperation, tolerance, and strong togetherness among its people. Although inhabited by various ethnicities, religions, cultures, traditions, and socio-economic statuses, the community of Singkawang appears cohesive and united. Although the Chinese ethnic group is a migrant ethnic group, they can be accommodated and accepted by other indigenous ethnic groups.

The phenomenon of Singkawang being chosen as the most tolerant city in Indonesia consecutively for the past four years since 2021 is one indication of the existence of such harmony and integration. In addition, in Singkawang city, we can also find the construction of three monuments and three gates representing the three major ethnic groups (Chinese, Dayak, Malay) as symbols of harmony in society. Likewise, the performance of Tidayu dance and batik (Chinese, Dayak, and Malay) in official events, as well as the participation of various ethnic groups in carrying out the traditions of other ethnic groups, is indisputable evidence of social and cultural harmony and integration in Singkawang (Itsaini et al, 2024; Wardah, 2024).

Although the Cap Go Meh festival is a culture or tradition of the Chinese ethnic group, over time it has been acculturated with other ethnic cultures and has even become a national cultural asset. In the implementation of the Cap Go Meh tradition, there are several cultural activities such as processions featuring lion and dragon dances, Tatung performances, and dance and batik arts with a Tidayu (Chinese, Dayak, and Malay) nuance. The practitioners of this culture are not only from the Chinese ethnic group but also from various other ethnic groups, especially the Dayak and Malay.

The Cap Go Meh tradition is actually also practiced in various other regions in Indonesia, but it is not as festive as in the city of Singkawang, West Kalimantan. The implementation of the Cap Go Meh tradition in Singkawang is always lively and has even become a national cultural event. Held every year, it is always attended by state officials, including ministers, governors, regents, mayors, and sub-district heads. Visitors can reach up to 1.5 million people from both domestic and foreign countries (Media Center, 2024).

A study on socio-cultural integration in Singkawang was conducted by Varanida (2016). Her study, titled *Cultural Acculturation Between Immigrant and Indigenous Communities in Singkawang, West Kalimantan (An Intercultural Communication Study Between Chinese, Malay, and Dayak Ethnic Groups in Singkawang)*, showed that there is a process of adaptation and cultural acculturation between the Chinese ethnic group and the indigenous ethnic groups in Singkawang. The cultural acculturation of the Chinese ethnic group with indigenous ethnic groups can be seen in the celebration of Tatung, as well as the Tidayu dance and batik (Chinese, Dayak, and Malay).

Similar research was conducted by Purmintasari et al. (2017) regarding Tatung as a cultural adhesive in Singkawang. The research results show that Tatung, as one of the cultural attractions in the Cap Go Meh celebration, functions as a cultural adhesive for ethnic groups in Singkawang. A similar study, but related to other Cap Go Meh celebrations, was conducted by Sanjaya et al. (2022). This study is related to the cultural values of Cap Go Meh in Tangerang. The research results show that there are several values in the Cap Go Meh tradition that can be used for learning in schools.

If Varanida's research discusses the process of cultural acculturation between the Chinese ethnic group and indigenous ethnic groups and is studied from the aspect of communication science, and Purmintasari et al. (2017) research discusses the function of Tatung as a cultural adhesive, and Sanjaya et al. (2022) research discusses the values of Cap Go Meh, then this research complements and strengthens the findings of previous studies. The new aspect of this research is discussing the function of Cap Go Meh in building socio-cultural integration among the multiethnic community in Singkawang. The results show that the Cap Go Meh tradition is able to unite and create social harmony among the multiethnic community.

According to the Great Dictionary of the Indonesian Language (KBBI, 2023), integration means combining to become a complete and unified whole. Sagala (2022), Said (2019), Astawa (2017) stated that politically, National Integration means the unification of various cultural and social groups within a united national territory that forms a national identity. Anthropologically, Koentjaraningrat (2015), Irianto (2013) stated that

National Integration means the process of adjustment between different cultural elements to achieve unified functions in community life. Thus, socio-cultural integration can be understood as a term that unites, brings together, or merges.

According to Wirutomo, et al. (2012), Jieyi et al. (2024), social-cultural integration in society is distinguished in the forms of (1) normative integration, (2) functional integration, and (3) coercive integration. Normative integration is integration that occurs as a result of norms that exist and are applied in society. Functional integration is integration that forms as a consequence of certain functions that exist and develop in society. Meanwhile, coercive integration is integration that forms due to the influence of power or government in society. According to Albert (2013), Sergiu et al. (2020), Peng Xie et al. (2022), and Martijn et al. (2023), social integration occurs if there is community participation in association activities, cultural exchange, other activities, collaborative activities in society, and collaboration within local institutions.

Irianto (2013) and Astawa (2017) stated that there are several factors that influence national integration. These factors are driving factors, supporting factors, and inhibiting factors. Driving factors are factors that influence the progress of a certain process or action carried out by an individual or group.

In realizing national integration, there are several factors that encourage the realization of national integration in Indonesia. These driving factors include: (1) The presence of a sense of unity and shared struggle caused by historical factors, (2) The presence of the national ideology Pancasila. As a national ideology, Pancasila cannot be replaced by another ideology, (3) The presence of determination and the desire to unite. Differences and pluralism in Indonesia are not reasons considered as factors causing social conflict in society and (4) There are threats from outside.

In addition to driving factors, there are also supporting factors. According to Irianto (2013) and Astawa (2017), the supporting factors of national integration are: (1) The use of the Indonesian language. The Indonesian language is the language that unites the nation, (2) The spirit of unity and oneness within the Nation, (3) The existence of a national personality and a shared way of life, namely Pancasila, (4) The presence of a spirit and enthusiasm for cooperation.

There are also factors that hinder national integration. These hindering factors act as obstacles to taking action individually or as a group. Some factors that hinder the realization of national integration, as stated by Irianto (2013) and Astawa (2017), are: (1) Lack of appreciation for diversity, (2) Lack of tolerance between groups, (3) Lack of awareness within each Indonesian citizen, and (4) The presence of dissatisfaction towards inequality and uneven development.

According to KBBI (2023), Sibarani (2015), Margahana (2019), tradition is the habits, attitudes, and behaviors of humans that are inherited from generation to generation (from ancestors) and are still practiced by society. Tradition (Latin: *traditio*, "handed down") or custom, in the simplest sense, is something that has been done since ancient times and is an aspect of the life of a group within society, generally within the same country, culture, era, or religion. Etymologically, the word "tradition" comes from the Latin word "*tradere*," which means to hand down from one hand to another to be preserved. Traditions are generally known as forms of habits that have a series of ancient events. Each tradition is developed for several purposes, such as political purposes or cultural purposes over certain periods.

Preserving traditions aims to remind people not to forget their origins. As humans increasingly drift away from their origins, they become more vulnerable to forgetting the traditions established by their ancestors. Rituals are a series of activities that involve religion and are reinforced through tradition. They are usually in the form of ceremonial activities that contain their own symbols. There are rituals that exist and have been carried out from generation to generation with the purpose of seeking salvation or requesting blessings for life.

According to Sanjaya et al. (2022) and Irwan (2019), Cap Go Meh is a Chinese tradition that is still preserved today. This annual event is celebrated fifteen days after the Chinese New Year. The celebration begins with prayers at a monastery or pagoda, followed by the accompaniment of gongs and cymbals as well as a lion dance performance. The term Cap Go Meh comes from the Hokkien language, Chap Go Meh, which means

the fifteenth night. Cap Go Meh marks the end of a series of Chinese New Year celebrations that take place on the 15th day of the first month of the Chinese calendar.

Sanjaya et al. (2022) and Irwan (2019) stated that the term Cap Go Meh is generally used by Chinese communities in Indonesia and Malaysia. In China itself, the commonly used name is the Lantern Festival. During the Cap Go Meh celebration, the Chinese community usually holds a parade on the streets accompanied by a lion dance performance that starts from the temple. In addition, the Chinese community usually makes lanterns that are installed on the main streets.

According to Djunaid et al. (2022), Cap Go Meh is widely known as *yuán xiāo jié* or *shàng yuán jié*. *Yuan xiao jie* itself is translated as the Lantern Festival. The celebration of Cap Go Meh by the Chinese community is believed to have existed for 2000 years. Regarding the origin of this celebration, there are two most popular stories that tell about it.

First, the celebration initiated by the monks. According to this version, the emergence of Cap Go Meh began during the Han Dynasty. At that time, power was in the hands of Emperor Ming. One day, he received news that a number of monks deliberately lit lanterns on the 15th day of the Chinese calendar. This was done solely to honor Buddha. Emperor Ming then ordered all temples, homes, and palaces to light lanterns that night. This ritual was initially carried out specifically by followers of Buddhism. However, over time, this activity was adopted as a major festival for all Chinese ethnic groups.

Second, as a trick to deceive the Jade Emperor. Meanwhile, this version believes that Cap Go Meh was not initiated by the monks during the Han Dynasty, but rather was a trick to deceive Yu Huang Da Di or the Jade Emperor. Legend has it that a crane—some say a swan—belonging to the Jade Emperor was killed by the villagers. The ruler of the heavens and the universe became angry and planned to burn down the entire village.

However, this plan was thwarted by a wise man. He ordered all the villagers to light and hang red lanterns. Apparently, this method succeeded in deceiving the Jade Emperor. The light emitted by the red lanterns appeared like fire to the emperor's eyes. He also abandoned his intention to burn down the entire village because he thought the village was already engulfed in flames. Since then, the Chinese have continued to light lanterns on the 15th day of the first month of the Chinese calendar. This custom persists as a form of gratitude and to commemorate the event that the villagers survived the wrath of the Jade Emperor.

Currently, Cap Go Meh or the Lantern Festival is celebrated with many red lanterns hanging in the air. Hanging lanterns is the main activity of Cap Go Meh itself. Lighting lanterns is a form of hope and desire of the Chinese community for a brighter future. This activity seems to carry the meaning of "illuminating the future."

Other activities during Cap Go Meh include guessing riddles written on the lanterns. The Chinese community also always watches lion dance performances and eats delicious tangyuan balls, or rounds, during Cap Go Meh. The festival on the 15th night of the Chinese calendar is also called the Goan Siauw feast or the birthday of Siang Goan Thian Koan (the spirit who governs the sky and earth). In the past, the wealthy deliberately held performances, such as wayang and drama, during the Cap Go Meh celebration.

METHODS

This study uses a descriptive qualitative approach with an ethnographic study method (Sugyono, 2022). The research was conducted in Singkawang city, West Kalimantan. The selection of the research location was based on factual data that the celebration of the Cap Go Meh tradition is held every year in Singkawang city. This city is located on the main road that connects Pontianak city, Mempawah Regency, with other regencies, especially Sambas and Bengkayang Regencies. The research was conducted from April to November 2025, in the form of a process of collecting primary data, processing and analyzing data, as well as creating the research report.

The research object is the social integration of a multiethnic community in the implementation of the Cap Go Meh culture in Singkawang. The research informants are those who are directly involved in the implementation of the Cap Go Meh tradition as committee members or participants, as customary leaders/administrators (Chinese, Dayak, and Malay), tatung performers, and participants from the grassroots community. There are 10 informants consisting of 2 Chinese ethnic customary leaders/administrators, 2 Dayak, 2 Malay, 1 Dayak tatung performer, 1 Dayak ethnic dragon attraction performer, and 2 audience participants from the grassroots community. Informants were determined purposively based on information from Chinese ethnic customary leaders/administrators.

The data collection method is through observation, in-depth interviews, and document studies. Observations were conducted on the implementation of the Cap Go Meh tradition to obtain an overview of the socio-cultural interactions of the ethnic groups involved in the Cap Go Meh implementation, especially during the opening of the event, the parade of Tatung and dragon attractions, as well as the presence of spectators at the Cap Go Meh cultural activities. The purpose is to obtain information and descriptions regarding social and cultural integration in the implementation of Cap Go Meh activities. In addition to observation, in-depth interviews are also conducted with customary leaders/administrators (Chinese, Dayak, and Malay) and participants to understand and explore their experiences and understanding in the implementation of Cap Go Meh culture in Singkawang. In-depth interviews are conducted through face-to-face question-and-answer sessions with the customary leaders and participants of the Cap Go Meh culture. The researcher uses interviews because they are more flexible and in-depth in exploring information from informants.

To enrich and deepen the theory, the researcher has conducted a literature study. The researcher refers to several articles on integration theory, plural society theory, and the Cap Go Meh culture. In addition, the researcher collects data on the implementation of the Cap Go Meh culture in the city of Singkawang through various literatures.

The data analysis technique used in this study is qualitative analysis using an inductive approach based on field data. Data analysis is carried out simultaneously with data collection. In data analysis, a data coding process is conducted, which involves sorting data according to certain themes or patterns, then developing themes or patterns by giving meaning and relationships from the collected data and subsequently identifying the main concepts by formulating the main findings from the collected data. This entire process is carried out carefully and meticulously.

The testing of data accuracy and validity was carried out using source and method triangulation. In addition, the researcher conducted member checking on the information obtained from the informants. Source triangulation was carried out by comparing data from one informant with another, in this case comparing the information obtained from informants of Chinese, Dayak, and Malay traditional leaders. Method triangulation was carried out by comparing data obtained from observations with interviews. Meanwhile, member checking was conducted by repeatedly confirming the information received from the informants. Testing the validity of the data was also done by increasing diligence during field interviews. The researcher did this by conducting repeated interviews with data sources in the field until sufficient information was obtained.

RESEARCH FINDINGS AND DISCUSSION

A. Overview of The Research

This research was conducted in Singkawang City, West Kalimantan. Administratively, Singkawang City has 4 districts, namely Singkawang West, East, North, and South. The area of Singkawang Regency is 504 square kilometers. Its population is 249,954 people, consisting of 127,751 males and 122,203 females. By 2025, there are 3 dominant ethnic groups, namely Chinese, Malay, and Dayak. The Chinese, Malay, and Dayak ethnic groups in this city are not only the majority in number but also dominant, especially in the practice of customs and customary law. Geographically, Singkawang city is located between Samalantan District of Bengkayang Regency to the east, Sungai Raya District of Bengkayang Regency to the south, Selakau District of Sambas Regency to the north, and the South China Sea and the Natuna Sea to the west. Transportation to these districts can be reached by road using buses, cars, and motorcycles. The city of Singkawang has a tropical climate with

an average temperature of 33°C - 21°C, an average highest rainfall of 320 mm and a lowest of 54 mm each month.

The city of Singkawang has three gates: the eastern side has a Dayak theme, the southern side has a Chinese theme, and the northern side has a Malay theme. In addition, there are three monuments with ethnic nuances, namely the Hornbill monument with a Dayak theme, the Dragon monument with a Chinese theme, and the Istigfar monument with a Malay-Islamic theme. These gates and monuments are symbols of plurality but can be unified in cultural activities such as Cap Go Meh (Chinese), Naik Dango (Dayak), and Eid al-Fitr and 1 Muharram (Malay-Islamic). In cultural activities, symbols of socio-cultural integration are always displayed in the form of dances and TIDAYU batik (Chinese, Dayak, Malay).

To get an overview of the city of Singkawang, the following Singkawang city Map is presented as follows:

Figure 1: Map of Singkawang City



Source: <https://petatematikindo.wordpress.com/>

Apart from the map of the Singkawang city area, several photos of the implementation of the cap go meh in Singkawang are presented below. Through this photo, you can see a picture of the socio-cultural integration of multi-ethnic communities in the city of Singkawang.

Photo 1: Invitation to the Opening of Cap Go Meh Singkawang



Foto: Tamu Undangan menghadiri pembukaan c

Sumber: <https://www.google.com/search?>

Photo 2: KSP Moeldoko & Invitations at Cap Go Meh



Sumber: <https://www.google.com/search?>

Photo 3: Community Participation in Cap Go Meh



Sumber: <https://www.google.com/search?>

Photo 4: Dayak Ethnic Tatung Actors



Sumber: <https://www.google.com/search?>

Research Findings

1. Forms of socio-cultural integration in the Implementation of the Cap Go Meh tradition in Singkawang

According to information from a Malay traditional leader/administrator who is also a board member of the Singkawang Multicultural Arts and Culture Council and who became one of the informants of this study, there are 17 ethnic groups in Singkawang, but the dominant ones are Chinese, Dayak, and Malay (Tidayu). Each ethnic group has an organization or association that unites them. Each organization or association of these ethnic groups is united under the Singkawang Multicultural Arts and Culture Council. Currently, this council is led by H. Mulyadi Qamal, S.Sos as the chairman, while the Secretary General is held by Feryanto HB, SH, MH, and the General Treasurer is held by Filemon William Soumokil for the 2023-2028 term.

The informants from the three traditional leaders/custodians (Chinese, Dayak, and Malay) agreed to state that, so far, the socio-cultural integration of the multi-ethnic community in Singkawang City has grown from the norms of the existing ethnic groups; this integration has developed naturally and has long been rooted. According to them, this integration is also inseparable from the role of the government as the protector of the people/community. So far, the Singkawang city government has played a role by providing guidance and direction. The role of the government is primarily in implementing regulations in the fields of economy, community activities, and activities in public places. Regarding this role of the government, according to the informant from the Malay traditional leaders/custodians, the community accepts and understands all the government's roles without questioning them at all. Society lives in harmony and peace because of a shared awareness supported by the norms of each ethnic group that respect, appreciate, and accept one another.

Information from Chinese ethnic customary leaders/management, which is also agreed upon by Dayak ethnic customary leaders/management, states that the multi-ethnic community in Singkawang has long engaged in mutual assistance in religious and cultural activities. For example, when the Muslim and Malay communities celebrate Eid al-Fitr, Eid al-Adha, and 1 Muharram, non-Muslim ethnic groups help; likewise, during Chinese New Year and Cap Go Meh celebrations for the Chinese community, the Malay and Dayak ethnic groups also assist. Similarly, during Naik Dango and Christian religious holidays for the Dayak ethnic group, the Chinese and Malay ethnic groups help. Assistance from other ethnic groups is not only in the form of presence at ceremonial celebrations but also includes congratulatory messages via banners, participating in parades, and providing material support such as money and basic food packages for those who are less fortunate.

Informants from the leaders/administrators of the three ethnic groups also acknowledged that the people of Singkawang often hold consultations through inter-ethnic meetings initiated by the Singkawang City Council of Arts and Multicultural Culture and the Singkawang City Police. Consultations are held at least once a month. These meetings serve as a forum for friendship as well as a forum for discussion and for conveying information related to the activities of each ethnic group. Through these meetings, leaders get to know each other and feel close to one another. During the meetings, the importance of mutual support is also conveyed, especially when an ethnic group is going to carry out cultural activities. These efforts have made the people of Singkawang the most tolerant community and have made Singkawang the most tolerant city four times in a row up to the present.

2. Factors Driving Socio-Cultural Integration in the Implementation of the Cap Go Meh Tradition in Singkawang

According to informants from the customary leaders/administrators of the three ethnic groups, the factors driving the integration of multi-ethnic communities in Singkawang are a strong understanding of the values of the Pancasila ideology by every individual and all existing ethnic and religious groups in the city. According to them, this fundamental understanding is not due to coercion but arises from the awareness of the community itself. Informants from Malay customary leaders/administrators admitted that there was indeed a conflict in 1999 between the Malay and Madurese ethnic groups; however, this conflict was a result of events in other regions. In fact, historically, there have been no disputes or conflicts between ethnic groups in Singkawang. If disputes do occur, they are usually only personal or individual issues that do not escalate into ethnic conflicts.

The informants from the leaders/administrators of the three ethnic groups agreed to state that another factor driving the social integration of the people of Singkawang city is the sincerity or earnestness of the community in building peace and unity. That sincerity and earnestness are realized without being forced by external parties. The people of Singkawang City are aware of the importance of collective peace.

3. Supporting Factors for Socio-Cultural Integration in the Implementation of the Cap Go Meh Tradition in Singkawang

According to informants from the leaders/managers of the three ethnic groups, the supporting factors for social integration in the multiethnic society of Singkawang city are the spirit of togetherness and the spirit of mutual cooperation within the community itself. Additionally, this is driven by the long-standing motto of the people of Singkawang city, which is Singkawang Agung. This motto stimulates the enthusiasm of the people of Singkawang to advance in all fields. The community is united because they are encouraged to progress in economic, political, and socio-cultural aspects.

The informants acknowledged that cultural aspects play an important role in motivating the community to unite. For example, in celebrating August 17th or other religious holidays, each religion always showcases unique arts and culture. Through these inter-ethnic art and cultural activities, they compete and strive for progress. Thus, on the national day of August 17th, each ethnic group presents its own culture in a parade. Such a situation supports the integration or unity of the Singkawang City community.

The informants also acknowledged that the Singkawang city government provides space and prepares places for each ethnic group to express their respective arts and culture. Places for artistic and cultural expression are usually at Kridasana, in Tarakan field, and at the Regional Mess. Each ethnic group can showcase their own cultural arts. The government gives equal opportunity to each ethnic group to showcase their cultural arts. All ethnic groups in Singkawang can present their respective cultural arts.

4. Factors that hinder socio-cultural integration in the Implementation of the Cap Go Meh tradition in Singkawang

According to informants from the customary leaders/administrators of the three ethnic groups, it is stated that the obstacles to social integration in the multi-ethnic community in Singkawang are the existence of social envy related to the emergence of art and culture in certain ethnic groups. However, this social envy is more personal or individual in nature, not originating from ethnic or religious groups. This social envy is only on a small scale but still draws collective attention. The community strives to prioritize positive thinking by introspecting on each other and being willing to learn well from other groups. For example, learning from the Cap Go Meh event, which can reach a global audience, motivates other ethnic groups to compete in promoting their arts and culture so they can also gain international recognition.

DISCUSSION

1. Forms of socio-cultural integration in the Implementation of the Cap Go Meh tradition in Singkawang

Based on the research findings above, it appears that the socio-cultural integration seen in inter-ethnic tolerance in the multi-ethnic community in Singkawang city is a contribution from the culture or awareness of the community to respect and appreciate each other, and is reinforced by regulations made by the government and the community's compliance with these rules or laws. Each ethnic group practices tolerance according to their respective religious teachings. The community adheres to religious teachings and cultural customs. The values and norms of each ethnic group, combined with the values and norms of the religion they follow, shape tolerance among the people of Singkawang city. The integration evident in this tolerance is not due to coercion, but because of the sense of responsibility and voluntary awareness of the community itself.

Regarding the forms of socio-cultural integration in the implementation of Cap Go Meh in Singkawang City, it seems to align with the statements of Wirutomo (2012) and Jieyi et al. (2024). That the socio-cultural

integration in the Cap Go Meh celebration in Singkawang includes normative integration, functional integration, and coercive integration. This socio-cultural integration is the result of a combination of norms that live and develop in society with functions that grow in the community and regulations implemented by the local government. These findings also show conformity with the statements of Albert (2013), Sergiu et al. (2020), Peng Xie et al. (2022), and Martijn et al. (2023), particularly those stating that socio-cultural integration in society occurs if there is participation of community members in association activities, cultural exchanges, collaborative activities within the community, and collaboration in local institutions. The implementation of Cap Go Meh activities in Singkawang always involves cooperation and support from various parties, both among Chinese ethnic groups and between ethnic groups and local government.

2. Factors driving socio-cultural integration in the Implementation of the Cap Go Meh tradition in Singkawang

Based on the research findings above, particularly those related to the driving factors of socio-cultural integration among the multiethnic community of Singkawang city, it appears to be in accordance with the statements of Irianto (2013) and Astawa (2017), especially that integration can be driven by a strong understanding of ideological values. Pancasila lives in every individual and ethnic group, and there is a strong attitude, determination, and desire to unite from every member of the community and existing ethnic groups. These findings are also consistent with Koentjaraningrat's (2015) statement, which asserts that social integration can be driven by social, economic, and political cooperation as well as efforts to coexist; the role of cooperation and mutual tolerance also supports the achievement of national integration.

3. Supporting factors for socio-cultural integration in the Implementation of the Cap Go Meh tradition in Singkawang

Based on the research findings above, the supporting factor for social integration in the Singkawang city community is the common interest of the people to unite. This desire to unite is reinforced by the support from the local government. The local government wants to make Singkawang city advanced and its people prosperous. From all aspects of development carried out, it turns out that the aspects of art, culture, and economy play an important role in uniting the people of Singkawang city. Singkawang city is ready to become a trade center and a cultural city. As a trading city, Singkawang is a transit trade area for residents living in Bengkayang, Samalantan, Monterado, Selakau, Pemangkat, Sambas, Sungai Duri, and the surrounding Mempawah. As a trading city strengthened by various art and cultural activities, Singkawang is able to become a tourist destination for tourists from both domestic and abroad. Some art and cultural activities that have made Singkawang the center of world attention are the traditional celebrations of Cap Go Meh, Naik Dango, and the commemoration of 1 Muharram. Tourist visits to Singkawang have increased rapidly, especially when art and cultural events are held. The large number of tourists visiting Singkawang is also supported by the availability of good transportation facilities from Pontianak to Singkawang, especially now that the city of Singkawang has its own airport. In addition to transportation facilities, the city of Singkawang also has accommodation facilities, hotels, restaurants, eateries, and various other interesting tourist attractions that are well managed. Factors supporting socio-cultural integration among the multi-ethnic community in Singkawang appear to align with the statements of Irianto (2013) and Astawa (2017) that social integration is supported by a spirit of togetherness and mutual cooperation within the community itself as well as the desire to progress together.

4. Factors inhibiting socio-cultural integration in the implementation of the Cap Go Meh tradition in Singkawang

Based on the research findings above, the percentage of inhibiting factors is still considered small. Most of the community supports socio-cultural integration in Singkawang city. Even outsiders praise the existence of social integration in Singkawang city. The inhibiting factors of socio-cultural integration in the multi-ethnic community in Singkawang City seem to correspond with the statements of Irianto (2013) and Astawa (2017) that obstacles to social integration in society can include a lack of respect for diversity, lack of tolerance between groups, lack of awareness in the community to maintain unity and cohesion, as well as dissatisfaction with injustice and uneven development. In the context of obstacles to socio-cultural integration in the multi-ethnic community in Singkawang, it seems to be more caused by the dissatisfaction of certain individuals from

specific ethnic groups who feel that there is uneven development, especially cultural development in Singkawang.

CONCLUSION AND RECOMMENDATION

Conclusion

Based on the findings and discussion presented above, it can be concluded that the socio-cultural integration of multi-ethnic communities in the Cap Go Meh celebration in Singkawang is normative, functional, and coercive integration. The Cap Go Meh celebration in the city of Singkawang is fully supported by the local government, all ethnic groups, and the grassroots community. Meanwhile, the specific conclusions of this study are as follows:

1. Forms of social integration of multi-ethnic communities in the Cap Go Meh celebration in Singkawang, namely normative, functional, coercive integration, mutual community participation in associations, cultural exchange, activities in the community and cooperation in local institutions.
2. Factors driving the social and cultural integration of multiethnic communities in the Cap Go Meh celebration in Singkawang, namely the factor of a strong understanding of the values of the Pancasila ideology that lives in every individual and ethnic group as well as the strong attitude, determination and desire to unite from each members of existing communities and ethnic groups.
3. Factors supporting the social and cultural integration of multiethnic communities in the Cap Go Meh celebration in Singkawang, namely the existence of a spirit of togetherness and a spirit of mutual cooperation in the community itself and the desire to move forward together.
4. Factors inhibiting the socio-cultural integration of multiethnic communities in the Capgo Meh celebration in Singkawang, namely the factor of social dissatisfaction or jealousy of individuals from certain groups who are dissatisfied with the inequality of development results in society.

This research contributes to uniting communities from various backgrounds, promoting tolerance and togetherness, as well as strengthening unity and social harmony in a diverse society.

Suggestions

Based on the conclusions above, the recommendations for this research are as follows:

1. The Regional Government together with all community leaders need to maintain and develop the already good forms of social integration of the multi-ethnic community in Singkawang to become even better in the future.
2. The Regional Government together with all community leaders need to continue to maintain and develop the factors that encourage socio-cultural integration of the multi-ethnic community in Singkawang by maintaining and developing unity and tolerance for each other in living together.
3. The Regional Government together with all community leaders need to continue to maintain and develop the factors supporting the socio-cultural integration of the multi-ethnic community in Singkawang through developing a spirit of togetherness, a spirit of mutual cooperation and the desire to move forward together.
4. The Regional Government together with all community leaders need to eliminate the factors that hinder the socio-cultural integration of the multi-ethnic community in Singkawang by continuing to provide understanding and awareness to the community about the need for unity and tolerance for each other while continuing to create an inclusive and just community life. for all existing ethnic groups.

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