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## THE USE OF CHOPSTICKS AS A CULTURAL IDENTITY OF CHINESE SOCIETY

Gaby Agustina Ubra<sup>1</sup>, Kezia Yansen Pasang<sup>2</sup>, Tri Wahyu Retno Ningsih<sup>3</sup>

<sup>123</sup>Universitas Gunadarma Jakarta; Indonesia

Correspondence email; Gabyagustina10@gmail.com

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### Abstract

This study aims to determine the types of chopsticks that are known by research informants and the use of chopsticks, which is a cultural identity of the Chinese community and ethnic Chinese, especially in the cities of Shandong and Jakarta. The research method used is a qualitative ethnography method. Data collection techniques using observation, interviews, and documentation. The data analysis process uses steps, namely, data reduction, data presentation, and verification. Based on the results of the analysis of the types of chopsticks known to the Chinese ethnic community in Jakarta and the Chinese community in Shandong, among others, bamboo chopsticks, stainless steel chopsticks, wooden chopsticks, plastic chopsticks, ivory chopsticks, silver chopsticks, and gold chopsticks. There are three aspects of cultural identity that appear in this study, namely individual identity, family identity, and belief identity. Individual identity is indicated by the freedom to use chopsticks as their identity wherever they are. Family identity arises from the habit or tradition of a large family to eat together at the dining table and use chopsticks as an identity in the family. The identity of the belief shows the use of chopsticks in the place of prayer, which is used for ancestral ceremonies.

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### Keywords

Chopsticks, Cultural Identity, Chinese People, Chinese Ethnic

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## INTRODUCTION

Society is a group of humans arising from the existence of a collection of individuals who have long lived together, interact with each other, and work together to produce a culture that exists in the community. A society must have a culture that is still maintained because the culture was created or formed by the community. The unity of human life that interacts with each other according to a certain system of customs and is sustainable is also the definition of a society bound by a sense of common identity. Man and culture are one of the inseparable bonds in this life (Banjarnahor, 2018a).

Humans become social creatures who interact with humans or other individuals and often carry out certain habits that eventually become a culture or habit that they continue to do. Man can be said to be culture because man himself is a product of culture. In other words, culture is formed because of the existence of humans who create that culture, and humans can live in the midst of the culture they create. With the existence of human life as its inhabitants, culture will continue to live and have a function that has a very large impact on human lives (Irwan, 2018).

According to Emile Durkheim (Durkheim, 1973), society is an objective reality independent, free from individuals who are its members. Society as a group of humans has several elements that include. The elements are: 1. society is a human being who lives together; 2. mix for quite a long time; 3. they are aware that they are a unit; 4. They are a system of living together (Christian, 2017a).

Michael Hecht states that identity is the main link between the individual and society, whereas communication is the link in the chain of relationships. Communication is a tool for forming identity and also changing its mechanisms, both according to oneself and others. Hecht also describes identity in four levels. The first is the personal layer, which is how we describe our state of self in a social situation (Christian, 2017b). The second level of the enactment layer is what others know about us based on what we have, do, and how we act. The third level is relational, which is the interaction of relationships between oneself and others. The fourth level of community is a person's self-identity associated with a larger group or culture (Banjarnahor, 2018b).

According to Tylor (1920a), culture is a complex system that includes knowledge, beliefs, arts, morals, laws, customs, abilities, and habits acquired by humans as members of society. The culture owned by every society in the world has different forms and patterns from one society to another (Prasetyo, T., & Medhiatika, 2020). It is clear that the similarity of human nature from various tribes, nations, and races is influenced by the presence of culture in the midst of society.

Every culture must have a container, and society is the container of that culture, so that culture and society cannot be separated (Santoso, 2006a).

Culture in each country has its own characteristics and diversity. One of the cultures owned by China is the culture of using chopsticks. Chopsticks, or 筷子 *kuàizi*, are a cutlery that already exists and began to be used in East Asia. They are made of two wooden sticks that have the same length and are used by holding between the fingers of one hand. Chopsticks are often used to clamp, pick up, and move food from one plate to another or put food in the mouth (Sinuhaji, 2012).

China is the most populous and scattered country in the world. Since 5.000 years ago, chopsticks have existed and become part of Chinese culture (Aryodiguno, 2021). Chinese people often preserve their culture, one of which is the use of chopsticks, which will later be taught for generations to posterity. The structure of the chopstick shape is also very simple, consisting of only two bamboos cut into flat lengths and then smoothed for easy handling, with the top of the chopsticks larger than the bottom (Wijayanti, 2022). Chopsticks are made not sharp because, in the tradition of Chinese society, there are activities to eat together with the aim of strengthening brotherhood. So that sharp cutlery is avoided so as not to harm other family members (Banjarnahor, 2018a).

The influence of Chinese culture on noodle cuisine is very evident. Before Indonesia's independence, noodles were not as popular as they are today. According to (Rudiansyah and Sijabat 2022), the cultural relationship with Chinese cuisine, such as noodles and soybeans, also enriches Indonesian culinary cuisine. Along with the rapid development of technology, changes in target consumers, adjustments to the taste of typical Jakarta cuisine, and various innovations in making and serving make noodles more accepted by the people of Jakarta. Currently, noodle cuisine is spread throughout Jakarta to wherever noodle merchandise can be found (PUTRI, 2022). Noodle is a familiar culinary in Jakarta. Noodle sales strategies are widespread, ranging from mobile sales, on-street vendors, simple stalls, and food stalls to restaurants. The market share is quite wide, ranging from children, teenagers, adults, and the elderly, from the lower income to the upper class. They not only have but tend to consume often and even make noodles a favorite food. Noodles contain a high nutritional value with a fairly low-calorie content, which is 338 calories (Rahman, 2018). Since noodles are low in calories, those who are afraid of gaining weight need not worry.

In Chinese tradition, *mi* is believed to have a philosophical or special meaning that is still believed by the Chinese community. In accordance with its shape, noodles are made elongated, which has a meaning or symbol of longevity (Florenca, 2021). Therefore, in Chinese family tradition, noodles are a mandatory menu that must be served for consumption on birthdays. By eating noodles on birthdays, the family hopes that the birthday ones live a long life. Because it is a symbol of longevity, noodles should not be cut but eaten immediately (Sienatra, R., Sulistyawati, A., & Kusumaningrum, 2020). After arriving at the mouth, the new noodles can be cut by biting. It is believed that the longer the noodles are eaten, the longer the life given by the Almighty.

Over time, the use of chopsticks developed into cutlery that is not only used by the people of China but also by other East Asian countries such as Korea and Japan. In 1603-1867, Japan began to open up to the outside world and began to adapt to cultures from other countries. One of them is the chopstick culture originating from China, which later became part of Japanese culture that has survived to this day and continues to develop from time to time. Japanese people use chopsticks that are shorter than Chinese chopsticks, and this is due to differences in the way of eating between Japanese people and Chinese people (Kurniawan, 2020). Japanese people tend to bring bowls close to their mouths, so they don't need long chopsticks like Chinese people (Darmastuti, 2012).

Chopsticks in Japan and China have slight differences in size, but Korean chopsticks also have differences in terms of chopstick-making materials. Koreans mostly use chopsticks with *stainless steel raw materials* because metal materials are considered cleaner and can be used continuously (Tylor, 1920b). Another reason is seen from its historical setting: silver or metal was widely used by Korean kings. The silver material would look discolored if anyone attempted to poison the king's food. Another striking difference is that chopsticks in Korea are not as long as those used in Japan and China. Chopsticks became one of the mandatory items owned by every family member, which was then considered one of the traditional cultures of several East Asian countries adapted from Chinese culture. As a result, it would appear that Chinese culture has influenced much of the culture of other East Asian countries. The culture of using chopsticks from China has spread to Indonesia, especially the ethnic Chinese community, which also helped preserve this culture. But with the times, the use of chopsticks for Chinese people and ethnic Chinese people in Indonesia is no longer just cutlery but has a cultural identity value (Maran, 2000).

The survival of various cultures and customs that exist in the Chinese community in Shandong is an attraction for other citizens who see it as curious about the life carried out by the people of Shandong. Life in Shandong is the same as other cities in China. Typical food and how to use cutlery are also highlighted. Chinese people are accustomed to using chopsticks to eat dishes, especially when eating noodles. This is inversely proportional to the habit of using cutlery in Indonesia. Indonesian people tend to use spoons and forks when eating dishes.

Indonesia is a country known for its ethnic diversity. One of the largest islands in Indonesia is the island of Java, with its main ethnicity namely Javanese and Sundanese ethnicity. Starting in the 17th and 18th centuries, during the late Tang Dynasty, many Chinese immigrants entered Indonesia and made the middle level of trade controlled by the Chinese. Trading is the main livelihood and is very important for the Chinese community in Indonesia. Chinese people who come to Indonesia also bring a variety of cultures, including clothing, art, architecture, and sports. Not only that, they also bring food culture and give their own color to Indonesian culture, which is also diverse, one of which is culinary. Many of the ethnic Chinese traders who lived and settled then produced offspring so that they became an ethnicity in the local community until they penetrated Jakarta. The culture brought was distinctive to Chinese culture both in the form of food, and tools used for generations until now, including chopsticks, in the system of life in the local area merged with local residents who were the majority of Betawi, after the Chinese community is recognized as Indonesian citizens who then have the same rights and obligations as other Indonesian citizens (Christian, 2017).

The sustainability of the eating and drinking patterns of the Tinghoa community is influenced by ancestors. In the implementation of the pattern of eating and drinking that Chinese citizens have for generations, such as chopsticks used as food and for religious events, the things interest in this phenomenon so that it does so is that the tradition of using chopsticks becomes an identity that has many high cultural values and certainly has a close relationship with people's lives China and the ethnic Chinese community itself (Santoso, 2006).

Previous similar research is from Mega Nauli Banjarnahor, 2018, *Analysis of the Function of Chopsticks in the Chinese Community in Batam City*, Chinese Literature Study Program, Faculty of Cultural Sciences, University of North Sumatra, which states that chopsticks are not only cutlery that is only used by the Chinese community in general, but also has a more specific function, both functions in everyday life, the function of chopsticks in the wedding tradition of Chinese people,

the function of chopsticks in the tradition of death, and the function of chopsticks in the birthday of the temple. In this chopstick culture, Chinese people must maintain the culture of using chopsticks because chopsticks can characterize both Chinese and Chinese people through ancestral culture. The research is different from the research that the author is doing. Namely, This study focuses on various chopstick functions according to the community in Batam city. Chopsticks play an important role in everyday life. Since childhood, chopsticks have been taught by parents or family and have been instilled how important chopsticks are in life. According to Mega's research, chopsticks are not only cutlery that is only used when eating but can function in any field and condition. This research not only discusses the function of chopsticks but also various types of chopsticks, such as *stainless*, plastic, and colorful chopsticks.

Furthermore, Nur Afdia Wulan Lestari, 2012, *Analysis of the Function and Meaning of Kuai Zi (Chopsticks) in the Chinese Community in Medan*, revealed (a) the function of chopsticks as cutlery is now increasingly popular, not only among the Chinese community but also by the indigenous community, and there are many Indonesian restaurants in the city of Medan that provide chopsticks as cutlery; (b) The beauty of chopsticks gives them a new function, namely as art and as a work of art, chopsticks can be considered as the result of art; (c) Chopsticks have more value than other cutlery because of their practical, simple, and scientific characteristics; (d) Chopsticks were once a source of inspiration in the field of technology. The difference in this research is that the research written by Nur focuses on the function and meaning of chopsticks in the Chinese community in Medan. To analyze the function of chopsticks, the functionalism theory of Malinowski and Radcliffe-Brown. As for analyzing the meaning of chopsticks, the semiotic theory of Saussure and Barthes was used. Researchers focused on the meaning of chopsticks because chopsticks have a variety of meanings that make them an indispensable part of Chinese culture.

In another study by Fitra Siswanto Sinuhaji, 2012, *Design a Bamboo Chopstick Printer for Small and Medium Enterprises*, The results showed the effective capacity of the tool was 248 pairs of chopsticks/hour with a percentage of damage of 20%. At the same time, the basic cost that must be incurred to make one pair of chopsticks is Rp 20.35. The focus of this research is the process of making chopstick printers and analyzing the types of bamboo that exist in Indonesia and are used to make bamboo chopsticks. In this study, Fitra also explained the procedure for making chopsticks from the beginning until the chopsticks are ready for use (Sinuhaji, 2012).

By raising the theory of cultural identity, research from Symphony Akelba Christian, 2017, *Cultural Identity of Chinese Indonesians*, describes that the ethnic identity of Chinese Indonesians is brief and limited. Behind the similarity of cultural identity as ethnic Chinese Indonesians, there are also differences in cultural identity. This difference in cultural identity is influenced by several factors, such as dialect, area of domicile, and clan. In addition, it can also be seen the change in the ethnic and cultural identity of Chinese Indonesians is an influence of politics (power) and Western culture or other Asian cultures. With differences in research, Symphony discusses the cultural identity of Chinese people in Indonesia, where dialects, domicile areas, clans, politics, and differences in cultural identity representation of the older generation and the younger generation are very influential in determining cultural identity and one of the factors for changing cultural identity (Christian, 2017).

Recent research obtained with Chinese by 辛一航, 2022年, 架起饮食文化之“桥” - 读《筷: 饮食与文化》有感, 山东烟台人, 硕士在读, 研究方向: 专门史. stated that "Chopsticks: Food and Culture" is a remarkable work of cultural-historical research, which can be studied from multiple perspectives. The author discusses the great history of culture and civilization from chopsticks and provides a model work for the study of new cultural history. Through the narrative of historical development, the author extends it to social etiquette and customs and then to the current wave of globalization of society, which includes not only academic provision and historical evolution but also the author's realistic attention. With the difference in research, researchers focused on explaining the reason and history of chopsticks that are a daily necessity for many people, especially in Asia today. Starting from the chopsticks themselves, the author examines in detail the relationship between chopsticks and changes in food structure, environment, mixing Chinese and Western culture, and culture in history, customs, and cultural symbols, and connects them with various customs and customs in history, and examines the meaning of chopsticks in society.

Based on the background exposure above, the researcher wants to conduct research with the aim of describing the sharing of chopstick types and the influence of using chopsticks as a cultural identity of Chinese People in Shandong and Ethnic Chinese in Jakarta.

## **METHOD**

The following research uses Qualitative Methods (Abdussamad, H. Z., & SIK, 2021) with an Ethnographic approach, with research limitations on the use of chopsticks by Chinese people in Shandong and ethnic Chinese communities in Jakarta. Data collection is sourced from observation, interviews, documentation, data reduction, data presentation, and conclusion drawing. Data Collection Initially, The data was observed, namely the choice of the method to be able to meet directly with data sources, namely the Chinese Community in Shandong and Ethnic Chinese in Jakarta. In the next interview, the following techniques are included in data search techniques, which are then submitted to informants orally. Informants in this study amounted to 20 informants: ten informants from the Chinese Society in Shandong and ten informants from ethnic Chinese in Jakarta conducting interviews through video calls, voice messages, and direct meetings. Furthermore, because the study used video calls and direct meetings, the documentation was taken from smartphone screenshots and photos with informants during and after conducting interviews. The next data collection is carried out by data analysis techniques by conducting an interview between researchers and informants, namely the Chinese community and ethnic Chinese communities in Jakarta who have knowledge about chopsticks. Researchers collect all data derived from informant interviews, journals, books, and theses that can support this research, and finally, the researcher will make conclusions from the results studied and describe the aforementioned data. The next stage is data reduction, which alienates all types of data outside the limits of research, while the data reduced to research is data that exists outside interviews and literature reviews. Finally, in an effort to present data as the last step of data collection, the following study presents data in narrative and table form.

## **FINDINGS AND DISCUSSION**

### **Findings**

Below is a list of informants who are willing to be interviewed and provide information related to this research. There are ten informants who are Shandong people in China and ten informants who are ethnic Chinese people in Jakarta.

**Table 1.** List of 10 Chinese Society Informers in Shandong and documentation

No.	Date	Report	Age	Documentation
1.	2 July 2022	1	21 years old	
2.	3 July 2022	2	20 years	
3.	3 July 2022	3	34 years old	

4.	7 July 2022	4	24 years old	
5.	7 July 2022	5	36 years old	-
6.	8 July 2022	6	25 years old	-
7.	9 July 2022	7	45 years old	-
8.	10 July 2022	8	28 years old	-
9.	10 July 2022	9	35 years old	-
10.	13 July 2022	10	58 years old	-

**Table 2.** List of 10 Informants of the Ethnic Chinese Community in Jakarta and documentation

No.	Date	Report	Age	Documentation
1.	27 June 2022	1	22 years old	
2.	27 June 2022	2	55 years old	

3.	27 June 2022	3	29 years old	
4.	1 July 2022	4	63 years old	
5.	6 July 2022	5	64 years old	
6.	2 July 2022	6	25 years old	
7.	28 June 2022	7	55 years old	
8.	27 June 2022	8	21 years old	
9.	27 June 2022	9	35 years old	-
10.	23 June 2022	10	20 years old	-

This study took ten informants from ethnic Chinese communities in Jakarta and ten informants from Shandong communities in China to conduct interviews either through video calls, voice recordings, or meetings in person. From the results of the data obtained, the age range of respondents varies, ranging from 20-65 years, meaning that there is no specialization in determining informants as long as informants are willing and able to be interviewed. In all interviews, informants gave mixed responses regarding the use of chopsticks in their daily lives.

**Table 3.** List of Interviews and Answers from Shandong Community Informants in China

No.	Question	Answer			
		1	2	3	4
1.	您目前是那些仍然经常使用筷子的用户之一吗? 每天用多少次? <i>Nín mùqián shì nàxiē réngrán jīngcháng shǐyòng kuàizi de yònghù zhī yī ma? Měitiān yòng duōshǎo cì?</i> Apakah Anda saat ini merupakan salah satu pengguna sumpit yang masih sering menggunakannya?	是的, 每天用两次吧 <i>Shì de, měitiān yòng liǎng cì ba</i> Iya, Setiap hari pakai dua kali	是的, 至少三次以上吧 <i>Shì de, zhìshǎo sāncì yǐshàng ba</i> Ya, setidaknya tiga kali	是的, 我每天用三次 <i>Shì de, wǒ měitiān yòng sāncì</i> ya saya menggunakan tiga kali sehari	是, 每日就是一日三餐用 <i>Shì, měi rì jiùshì yī rì sān cān yòng</i> Ya, setiap hari tiga kali makan sehari
2.	筷子的使用在日常生活中很重要吗? 为什么筷子的使用对你很重要? <i>Kuàizi de shǐyòng zài rìcháng shēnghuó zhōng hěn zhòngyào ma? Wèishéme kuàizi de shǐyòng duì nǐ hěn zhòngyào?</i> Menurut pendapat Anda, apakah penggunaan sumpit sangat penting dalam kehidupan sehari-hari? Mengapa penggunaan sumpit penting bagi Anda?	很重要, 因为我用筷子吃饭, 不用筷子就没法吃饭, 我们从小就用筷子吃饭 <i>Hěn zhòngyào, yīnwèi wǒ yòng kuàizi chīfàn, bù yòng kuàizi jiù méi fǎ chīfàn, wǒmen cóngxiǎo jiù yòng kuàizi chīfàn</i> Sangat penting, karena saya makan sumpit, saya tidak bisa makan tanpa sumpit, kami sejak kecil makan menggunakan	很重要, 因为要用筷子吃饭 <i>Hěn zhòngyào, yīnwèi yào yòng kuàizi chīfàn</i> Ini penting karena makan dengan sumpit	筷子的使用对我来说很重要, 因为我用它来吃饭, 所以很重要 <i>Kuàizi de shǐyòng duì wǒ lái shuō hěn zhòngyào, yīnwèi wǒ yào yòng tā lái chīfàn, suǒyǐ hěn zhòngyào</i> Penggunaan sumpit penting bagi saya karena saya menggunakannya untuk makan, jadi penting	重要呀, 那没有筷子我吃饭特别不方便 <i>Zhòngyào ya, nà méiyǒu kuàizi wǒ chīfàn tèbié bù fāngbiàn</i> Ini penting, sangat merepotkan bagi saya untuk makan tanpa sumpit

	sumpit				
3.	您知道筷子的类型是什么吗? <i>Nín zhīdào kuàizi de lèixíng shì shénme ma?</i> Apakah Anda mengetahui apa saja jenis-jenis sumpit dan perbedaannya?	我不知道 <i>Wǒ bù zhīdào</i> Saya tidak tahu	有竹筷子, 玉筷子, 不锈钢筷子, 还有银筷子等 <i>Yǒu zhú kuàizi, yù kuàizi, bùxiùgāng kuàizi, hái yǒu yín kuàizi děng</i> Ada sumpit bambu, sumpit giok, sumpit stainless steel, dan sumpit perak, dll.	木筷子钢筷子铁筷子 <i>Mù kuài zǐ gāng kuàizi tiě kuàizi</i> sumpit kayu sumpit besi sumpit besi	不知道呢 <i>Bù zhīdào ne</i> Saya tidak tahu
4.	您觉得在任何传统或场合, 都应该使用筷子吗? <i>Nín juéde zài rènhé chuántǒng huò chǎnghé, dōu yīnggāi shǐyòng kuàizi ma?</i> Dalam tradisi atau acara apa saja, sumpit harus digunakan?	我觉得在中国任何传统场合, 就是该吃饭的那种场合, 应该使用筷子, 因为我们从小就用筷子 <i>Wǒ juéde zài zhōngguó rènhé chuántǒng chǎnghé, jiùshì gāi chīfàn dì nà zhǒng chǎnghé, yīnggāi shǐyòng kuàizi, yīnwèi wǒmen cóngxiǎo jiù yòng kuàizi.</i> Saya pikir dalam setiap acara tradisional Tionghoa, yaitu jenis acara yang harus kita makan, kita harus menggunakan sumpit, karena kita telah menggunakan sumpit sejak kita masih muda.	也不一定吧, 看吃什么菜系, 如果吃其他国家的菜可能会用刀叉 <i>Yě bù yīdìng ba, kàn chī shénme cài xì, rúguǒ chī qítā guójiā de cài jiù kěnéng huì yòng dāo chā</i> Belum tentu, tergantung masakan apa yang Anda makan, jika Anda makan masakan dari negara lain, Anda boleh menggunakan pisau dan garpu.	对的, 在任何传统场合都应该用筷子 <i>Duì de, zài rènhé chuántǒng chǎnghé dōu yīnggāi yòng kuàizi</i> Ya, sumpit harus digunakan dalam acara tradisional apa pun	吃西餐的时候不合适吧 <i>Chī xīcān de shíhòu bù héshì ba</i> Tidak cocok saat makan makanan baratkan?
5.	您有没有被父母教过如何使用筷子? <i>Nín yǒu méiyǒu bèi fùmǔ jiàoguò rúhé shǐyòng kuàizi?</i>	我忘记了, 可能教过吧, 小的时候。 <i>Wǒ wàngjile, kěnéng jiàoguò ba, xiǎo de shíhòu.</i>	教过 <i>Jiàoguò</i> Diajari	忘了 <i>Wàngle</i> Lupa	有啊 <i>Yǒu a</i> Ya diajarkan

	Apakah cara menggunakan sumpit pernah Anda ajarkan/diajarkan oleh orangtua?	Saya lupa, mungkin diajarkan, ketika saya masih kecil.			
6.	您和家人还保持着用筷子的传统吗? 如果是这样, 您如何保持这种文化? <i>Nín hé jiārén hái bǎochí zheyòng kuàizi de chuántǒng ma? Rúguǒ shì zhèyàng, nín rúhé bǎochí zhè zhǒng wénhuà?</i> Apakah sampai saat ini Anda maupun keluarga masih mempertahankan tradisi menggunakan sumpit? Jika iya, bagaimana cara Anda mempertahankan budaya tersebut?	对, 还保持着。就一直用呗, 反正只要吃饭就会一直用。 <i>Duì, hái bǎochízhe. Jiù yīzhí yòng bei, fǎnzhèng zhǐyào chīfān jiù huì yīzhí yòng.</i> Ya, itu masih tersisa. Saya menggunakannya sepanjang waktu, selama saya makan.	对, 还保持着。只要吃饭就会用筷子, 代代相传。 <i>Duì, hái bǎochízhe. Zhǐyào chīfān jiù huì yòng kuàizi, dài dài xiāngchuán.</i> Ya, itu masih tersisa. Selama Anda makan dengan sumpit, itu diturunkan dari generasi ke generasi.	还保持着。就是一直使用筷子 <i>Hái bǎochízhe. Jiùshì yīzhí shǐyòng kuàizi</i> masih dipertahankan dengan terus pakai sumpit	保持, 每天都用筷子呀 <i>Bǎochí, měitiān dū yòng kuàizi ya</i> Masih dipertahankan, dengan cara menggunakan sumpit setiap hari

**Table 4.** List of Interviews and Answers from Informants of the Ethnic Chinese Community in Jakarta

No.	Question	Answer			
		1	2	3	4
1.	Are you currently one of the chopstick users who still use it frequently? How much frequency do you use in a day?	Yes, I still use it often, but only a few types of food. I usually use chopsticks when eating noodles only or fast food that provides chopsticks as cutlery.	Sometimes, if you eat noodles, use them a day, sometimes two times or more. Eat ordinary rice using a spoon and not chopsticks.	Yes, use chopsticks depending on the food, such as eating noodles and fast food.	It's almost rare, depending on the food. If you eat noodles or long ones, you eat using chopsticks. If you eat more often, use cutlery.
2.	In your opinion, is the use of chopsticks very important in daily life?	It's not too important because we can also use other tools. Depending on the style of eating, it's better	Ya penting, supaya tradisi dari nenek moyang ga hilang.	No, it's not that important. More often, use a spoon than chopsticks, especially if the food is soupy.	I think it's important that it doesn't matter depending on the type of food. If it's like us, selling noodles is important, so it

	Why is chopstick use important to you?	to use chopsticks, forks, or spoons like that.		depends on the use.	
3.	Do you know what are the types of chopsticks and their differences?	Don't know. Use whatever chopsticks you have. The type of chopsticks that are <i>stainless steel</i> makes eating so long because it is slippery.	If the wood model still has fibers, it must be cleaned, and if iron is delicious, It's easy to use. If the wood is immediately thrown away and wasteful, the iron can be reused.	Tau are from bamboo, wood, plastic, metallic, or metal. It is said that metal is healthier and stronger because it is washed clean. If the wood is usually moldy, it is not good for health.	Maybe the material is just yes, and some are plastic, some are stainless, bamboo, wood, etc. At home, I use plastic chopsticks that can be washed again.
4.	In any tradition or occasion, chopsticks should be used.	Usually, if you think the presentation is still using chopsticks, its use is not too frequent.	Still, at weddings, Sangita or proposal events, and birthday parties, Sembawang also uses chopsticks pierced into rice. In the past, people ate using chopsticks instead of spoons, so when they died, there was a prayer event skewered into rice. Sometimes, the side dishes were also pierced to Wear chopsticks. If at the wedding, eat at the table wearing chopsticks, the Chinese tradition is like that.	Usually plugged into rice for the tradition of the dead.	In the Chinese ethnic custom, they still use chopsticks because it is their cutlery. For the tradition of the dead, they still use chopsticks because it is considered that ancestors used to use chopsticks when you put chopsticks on top of the rice. In the past, when they could use cutlery, in the past, there was no cutlery. If the parents of the husband are still using chopsticks for going every day because Chinese are full-throttled, get used to using chopsticks.
5.	Have you ever taught yourself how to use chopsticks / taught by your parents??	Once, because when we were young, we could not be taught but only practiced how to use it so later we could be alone. So, from childhood, it has been known to	Yes, it is taught right when you are a child. You can't do it. It is from generation to generation, so it must be taught, and must be able to eat using chopsticks. The fear is that later if you get a match for ethnic	I taught my sister, and my parents taught me.	Once, it was taught by parents. I have never taught my children, but children can all use chopsticks. Just learn self-taught because children like to eat noodles, so everyone can.

	use chopsticks.	Chinese who are really strong, they will not be disappointed. Not. It's a shame.		
6.	Do you and your family still maintain the tradition of using chopsticks? If so, how do you maintain that culture?	Still, because there are certain food menus and it is comfortable to eat using chopsticks, it is maintained because it is comfortable with the use of chopsticks because it is suitable. For example, eating noodles must use chopsticks.	If I teach my child, later my child has a child who must also teach his child for generations so as not to lose his tradition.	Actually, chopsticks are useful and simpler, not too much cutlery. If you are told to choose chopsticks or a spoon, depending on the food, if you eat noodles, you must use chopsticks because it's strange to use a spoon. But if the food is soupy, choose a spoon because it is easy.
				Yes, at most, opening a bakery stall here may be one of maintaining Chinese culture using chopsticks because eating noodles using a spoon is strange, especially for those who are used to eating noodles using chopsticks.

### The Importance of Chopsticks for the Ethnic Chinese Community in Jakarta

Table 5. Research Analysis

Criterion	Interview	Analysis
The Importance of Chopsticks for the Ethnic Chinese Community in Jakarta	<i>"Banyak sih sebetulnya, ya untuk upacara sembayangan, upacara arwah atau leluhur itu kan pastinya ada nasi dan sumpit untuk alat makannya. Umumnya sumpit digunakan untuk makan, karena kita sembayang menggunakan makanan jadi kita pasti sediain sumpit juga buat sembayang. Biasanya kalau kita sembayang, pasti ada sumpit".</i> (Informant 1)	Chopsticks are one of the important cutlery for the ethnic Chinese community, especially in Jakarta. Not only as cutlery, chopsticks are also used as attributes in religious events such as ancestral worship and spirits. Where food will be served to honor the ancestors who have died. Of course, cutlery is also provided so that what is served or given can be accepted by the ancestors

In the aspect of chopsticks for the Chinese ethnic community in Jakarta, according to research 辛一航, 2022, chopsticks have a great influence on Chinese ethnicity, which are generally used as cutlery and religious events. Chopsticks are also a symbol for Chinese citizens as their identity. So,

this data criterion supports the results of the study 辛一航, 2022, which states chopsticks are closely related to their religious attributes.

**Table 6.** How to Maintain Cultural Identity Through the Use of Chopsticks

Criterion	Interview	Analyzes
<b>How to Maintain Cultural Identity Through the Use of Chopsticks</b>	<p><i>"Ya pastinya harus begitu, diajarin biar bisa. Biar tradisinya juga ga hilang, ya namanya kita makan bakmie ga pakai sumpit ya ga cocok, masa pakai sendok ya ga mungkin."</i> (Informan 2)</p> <p><i>"Harus diajarkan ke anak, cucu, cicit tujuh turunan saya. Semua harus bisa dong, masa etnis Tionghoa ga bisa ya mau dibilang apa sama orang kalau mereka tau."</i> (Informan 3)</p> <p><i>"是的，我们家一直在饭桌上使用筷子，我觉得我以后也肯定会教育我的孩子使用筷子"</i>.</p> <p><i>"Shì de, wǒmen jiā yì zhí zài fānzhūo shàng shǐyòng kuàizi, wǒ juédé wǒ yǐhòu yě kěndìng huì jiàoyù wǒ de háizi shǐyòng kuàizi"</i>.</p> <p><i>"Ya, keluarga kami selalu menggunakan sumpit di meja makan, saya berpendapat bahwa nantinya pasti mengajari anak-anak saya menggunakan sumpit"</i> (Informan 1 Masyarakat Tiongkok).</p>	<p>Chopsticks are two wooden slats that are a legacy of the culture of the previous people, namely China. Until now, it is maintained and used in everyday life. Although now there are many cutlery that make it easier to enjoy food, the use of chopsticks is still used. From this, it can be seen that the use of chopsticks is a symbol of loyalty of people who use them as a form of guarding traditions that have been passed down or a form of loyalty to what ancestors left behind. The use of chopsticks is very important, especially when eating bakkies. It is required to use chopsticks because it is not suitable if you eat bake using a spoon. Regarding how to maintain Chinese identity and culture by teaching children or descendants to use chopsticks later.</p>

In the criteria of Maintaining Cultural Identity Through the Use of Chopsticks, Chinese citizens teach their descendants about eating and other things. This tradition that continues to be preserved from generation to generation gives them a sense of maintaining each other's Cultural Identity, especially the use of chopsticks. This study is in line with the research of the Akelba Christian Symphony, 2017 which states dialects, domicile areas, clans, politics, and differences in cultural identity representation of the older generation and the younger generation are Very influential on the determinants of cultural identity and one of the factors for changing cultural identity.

**Table 7.** Types of Chopsticks

Criterion	Interview	Analyzes
<b>Types of Chopsticks</b>	<p><i>"Tau, there are from bamboo, wood, plastic, metallic or metal. It is said that metal is healthier and sterile because it is washed clean. If the wood is usually moldy, it is not good for health." (Informant 4)</i></p> <p><i>"If you don't know, if you don't know here, you usually just use plastic. I know some are made of ivory, iron, wood, bamboo." (Informant 5)</i></p> <p><i>"有竹筷子, 玉筷子, 不锈钢筷子, 还有银筷子等"</i>  <i>"yǒu zhú kuàizi, yù kuàizi, bùxiùgāng kuàizi, hái yǒu yín kuàizi děng"</i>  <i>"Ada sumpit bambu, sumpit giok, sumpit stainless steel, dan sumpit perak, dll." (Informan 2 masyarakat Tiongkok)</i></p> <p><i>"目前我接触的筷子只有木筷子钢筷子两种"</i>  <i>"mùqián wǒ jiēchù de kuàizi zhǐyǒu mù kuài zǐ gāng kuàizi liǎng zhǒng"</i></p> <p><i>"Saat ini, satu-satunya sumpit yang saya pakai adalah sumpit kayu dan sumpit baja." (Informan 4 masyarakat Tiongkok)</i></p>	<p>Along with the increasingly sophisticated times, nowadays, types of chopsticks have begun to emerge with a diversity of motifs and raw materials for making them. For example, iron chopsticks, bamboo, wood, and so on. As explained by informant four ethnic Chinese community in Jakarta, the 29-year-old explained the types of chopsticks he knew included bamboo, wooden, plastic, metallic, or metal chopsticks. The informant also thought that chopsticks made of metal were considered more sterile because they could be washed and used repeatedly, while wooden chopsticks were not good for health because wood materials were easily moldy. In his opinion regarding his knowledge of the types of chopsticks, informant five also knew the types of chopsticks, such as ivory, wood, bamboo, and plastic chopsticks. But now what is used is plastic. Another thing is explained by his opinion regarding his knowledge of the types of chopsticks. Informant 2 Chinese people know the types of chopsticks, such as chopsticks made of ivory, wood, bamboo, and plastic. The types of chopsticks he often uses when eating are wooden chopsticks and iron chopsticks.</p>

In terms of the number of types of chopsticks, according to the interview, the commonly used chopsticks are bamboo, wooden, plastic, metallic, or metal chopsticks. Differences occur due to the development of the times and according to their respective preferences. This research is in line with Mega Nauli Banjarnahor, 2018, which states that besides the function of chopsticks for eating, there are also various types of chopsticks, such as stainless and plastic, and there are also colorful chopsticks for needs.

**Table 8.** The Role of Using Chopsticks from 3 Aspects

The Role of Using Chopsticks Based on Cultural Identity	Individual Identity	<p><i>"Yes, it is important so that the traditions of the ancestors are not lost."</i></p> <p><i>"Because I used to work with Chinese people at the Serang factory, I am used to using chopsticks because they always use chopsticks and spoons for soup to put on the table every meal. So, everyone must be able to use chopsticks. If you can't, you can be ashamed."</i></p>	<p>According to the informant's statement, the use of chopsticks for the ethnic Chinese community is very important every day as a form of defense of individual identity so that traditions that have existed since ancestors do not just disappear but are still passed down for future generations.</p>
	Family Identity	<p><i>"Once, my brother's sister was required to be able to use chopsticks. Indeed, in our house, my father is Chinese, so it is required to be able to use and be taught because it is also important to be able to use".</i></p>	<p>The informant stated that his entire family was required to use chopsticks, especially because the parents of the informant are native Chinese who use chopsticks every day. The informant's explanation stated that in his family, there was a tradition of eating meals together, especially on Chinese New Year. This can be categorized as a family identity where the tradition of using chopsticks when eating dishes becomes the identity of the family.</p>
		<p><i>"Most of you eat with a big family during Chinese New Year. Eat together at the table, and there are many menus, so take the food using chopsticks".</i></p>	
		<p><i>"It must be taught to my children, grandchildren, and great-grandchildren of seven descendants. All must be able to when the Chinese ethnicity can't say what people say if they know. That's why the way we use chopsticks is already a form of cultural defense, especially in my family".</i></p>	<p>Based on the 81-year-old informant's explanation, the introduction and teaching of using chopsticks for children, grandchildren, and subsequent descendants is very important to maintain the identity of ethnic Chinese families. In Julia's opinion, ethnic Chinese should be able to use chopsticks as a characteristic of ethnic Chinese wherever they are.</p>
		<p><i>"我们从小就用筷子吃饭".</i></p>	

	<p><i>“wǒmen cóngxiǎo jiù yòng kuàizi chīfān”</i>  <i>“We ate from childhood using chopsticks”</i></p>	<p>Informants from Chinese society stated that the use of chopsticks has been taught by parents since childhood. Of course, this is done by his family so that the identity or characteristics of Chinese society, especially in kinship, are not lost.</p>
Trust	<p><i>“A lot of it, actually, for the shadow ceremony, spirit ceremony, or ancestor, there must be rice and chopsticks for the cutlery. Generally, chopsticks are used to eat because we just use food, so we must have chopsticks ready as well for shading. Usually, if we are shadowed, there must be chopsticks”.</i></p>	<p>The informant, as the administrator of one of the temples in Jakarta, explained that the role of using chopsticks in religious events is for ceremonies, spirit ceremonies, and ceremonies for ancestors. Chopsticks are used because, on the offering altar, there is food served to the gods or spirits prayed for. Where there is food, cutlery should also be provided.</p>
Identity	<p><i>“A lot of it, actually, for the shadow ceremony, spirit ceremony, or ancestor, there must be rice and chopsticks for the cutlery. Generally, chopsticks are used to eat because we just use food, so we must have chopsticks ready as well for shading. Usually, if we are shadowed, there must be chopsticks”.</i></p>	<p>Chopsticks will be stuck into a bowl containing rice as a symbol of mourning.</p>

In the description related to the Role of Using Chopsticks Based on Cultural Identity from Individual Identity, Family, and the beliefs of the three Identities produce an identity based on invaded, Chinese citizens adhere to the teachings of using chopsticks from ancestors which will later be passed on to their children and grandchildren later, then familially, in Chinese families require all family members to Using chopsticks in eating and continued in the aspect of belief which is not only in the aspect of eating but religious events, namely for Sembawang, spirit ceremonies, and ceremonies for ancestors. Chopsticks are used because, on the offering altar, there is food served to the gods or spirits prayed for. The following research is in line with 辛一航, 2022, which states the usefulness of chopsticks is found in various aspects and passed down between generations.

### Discussion

Based on data related to the use of chopsticks, Chinese people in Shandong and ethnic Chinese in Jakarta excavated from interviews conducted by researchers found that correlation with cultural identity theory has linear similarities because the idea of identity is closely related to culture.

Nakayama explained that there are three aspects to cultural identity, namely individual identity, family identity, and belief identity. Based on the description of the results of research interviews on the use of chopsticks for the Chinese community in Shandong and the ethnic Chinese community in Jakarta, there are types of chopsticks known and explained by research informants contained in the results of the interview, namely bamboo chopsticks, stainless steel chopsticks, wooden chopsticks, plastic chopsticks, ivory chopsticks, silver chopsticks, and golden chopsticks. These types of chopsticks are used by informants in everyday life as a form of ethnic Chinese cultural identity and Chinese culture. Basically, nowadays, many informants use plastic chopsticks or wooden chopsticks and rarely use gold or silver chopsticks.

Data on the aspect of "The Importance of Chopsticks for the Chinese Ethnic Community in Jakarta" based on the Nakayama identity theory, the interview results stated that the identity of the family aspect was due to the element of loyalty contained in the delivery of the speakers, this is in line with the statement of Nakayama which revealed that family identity is based on a form of independence that a person has, where everyone is free to express who he is with free without any restraints and obstacles from other parties, which means that the Chinese community is free to use chopsticks in their activities, especially in eating and religion, to create a sense of loyalty to the chopsticks used.

Data on "Types" of Chopsticks based on Nakayama identity theory results are in line with the family aspect stated in the theory that emphasizes the importance of emotional connection and interdependence with others. In the results of interviews that have been conducted, researchers found a match in the familial aspect of informant expressions related to the development of the times. Many cutlery is easier to use, but the Chinese Society prefers Using chopsticks is generally known to be more difficult for certain foods, but it does not dampen the family culture that Chinese people instill in their families, so they still use chopsticks as the main cutlery.

Data on the Role of Using Chopsticks Based on Cultural Identity, actually in the statement in the table, has been answered, but the important thing of concern lies in the identity of trust built by the Chinese Community. In almost every aspect, they put forward a belief identity, such as chopsticks, as a tool in religious events, which means that everything they do has a belief value from which it produces cultural identity in the Chinese community, especially in Shandong.

With regard to comparison, the following research based on the findings of several other relevant studies generally becomes a reinforcement of previous studies. This is illustrated by the results of the interview analysis, which found two informant answers that stated the identity of trust. Trust becomes one of the factors in cultural identity. The existence of beliefs that are held together, from there, formed a cultural identity that has existed since previous ancestors. In religious events, chopsticks are used for shadow ceremonies, spirit ceremonies, and other religious ceremonies. According to Nakayama's theory (1998), the identity of belief can be seen from the reality of beliefs that exist within a person in the form of reality and experiences experienced by society, which is in line with research from Nur Afdia Wulan Lestari, 2012, entitled "*Analysis of the Function and Meaning of Kuai Zi (Chopsticks) in Chinese Society in Medan,*" which states The function and meaning of chopsticks in Chinese society is the meaning of chopsticks because chopsticks have various meanings that make them an inseparable part of Chinese culture.

Another study related to the type of chopsticks by Mega Nauli Banjarnahor, 2018, *Analysis of the Function of Chopsticks in the Chinese Community in Batam City*, stated that chopsticks have many types and materials in their manufacture, such as plastic, stainless, and various colors patterns. This is in line with this research sourced from interviews that various types of chopsticks are made from various types of materials tailored to each preference, but the most important thing is the essence of the use of chopsticks. So, the difference in the types of chopsticks does not have a significant difference, only limited to physical ones without reducing the meaning contained in chopsticks. With this, it can be stated that this study supports research conducted by previous researchers, namely Nur Afdia Wulan Lestari, 2012, research that states that chopsticks have a function in cutlery but also relationships in terms of beliefs that form cultural identity. In other studies, the types of chopsticks in this study reinforce previous research that the types of chopsticks are diverse and have different materials, but the most important thing is the essence of the chopsticks themselves that has not changed, namely as the cultural identity of the Chinese Community. Coupled with the Nakayama theory, which states that there are three aspects of cultural identity, namely individual identity, family identity, and belief identity. This study answers all these aspects, which are based on the results of interviews, aspects of cultural identity obtained from preserving the culture of using chopsticks, aspects of individual identity by requiring individuals and descendants to preserve the culture of using chopsticks, and aspects of beliefs that uphold the culture of using chopsticks in terms of eating and religious beliefs.

## CONCLUSION

The following research resulted in a number of conclusions drawn from a literature review and interviews with 10 Chinese community informants in Shandong and ten ethnic Chinese community informants in Jakarta. The results revealed that the first is related to the type of chopsticks that Chinese people use, which are made of ivory, wood, bamboo, and plastic. But what is often and until recently used is only plastic chopsticks. Next, in the interview process, two informant answers were found stating the identity of trust. Trust becomes one of the factors in cultural identity. With the belief that is held together, from there formed a cultural identity Thytyh H / Xxx That Has Existed Since The Previous Ancestors. In religious events, chopsticks are used for shadow ceremonies, spirit ceremonies, and other religious ceremonies. In other words, chopsticks, which are one of the identities of the Chinese community in Shandong and the ethnic Chinese community in Jakarta, are still preserved because they become a belief identity that becomes the cultural identity of certain communities, especially Shandong Chinese and ethnic Chinese communities, Jakarta.

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