



Motto 'Tong Ngin Fan Ngin Jit Jong' in Harmonization Life Public Malay and Chinese on Bangka Island

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Kata Kunci

Kata kunci: Tong Ngin Fan Ngin Jit Jong, Harmonisasi Kehidupan, Kearifan Lokal, Melayu dan Thionghoa

Abstrak

Kebudayaan dan harmonisasi antar dua etnis, yaitu Melayu dan Tionghoa di Pulau Bangka menjadi hal yang lumrah bagi masyarakat lokal di Pulau Bangka. Harmonisasi masyarakat Melayu dan Tionghoa Bangka memunculkan istilah "To Ngin Fan Ngin Jit Jong" yang memiliki arti bahwa Cina dan Melayu sama saja. Namun, masih ada masyarakat lokal yang belum mengetahui frasa kearifan lokal tersebut. Artikel ilmiah ini berjudul "Pelestarian Kearifan Lokal To Ngin Fan Ngin Jit Jong dalam Harmonisasi Kehidupan Masyarakat Melayu dan Tionghoa di Pulau Bangka", memaparkan jawaban rumusan masalah berupa sejarah dari "To Ngin Fan Ngin Jit Jong" serta upaya pelestarian kearifan lokal "To Ngin Fan Ngin Jit Jong" di Pulau Bangka. Kurangnya pengetahuan masyarakat mengenai kearifan lokal ini mendukung penulis dalam penelitian ini. Dari data yang telah diperoleh dan menghasilkan strategi atau upaya dalam pelestarian kearifan lokal tersebut guna memperkenalkan kepada masyarakat dan wisatawan.

Keywords

Keywords: Tong Ngin Fan Ngin Jit Jong, Harmonization of Life, Local Wisdom, Malay and Chinese

Abstract

Culture and harmonization between two ethnic groups, namely Malay and Chinese on Bangka Island, are commonplace for local people on Bangka Island. The harmonization of the Malay and Chinese people of Bangka gave rise to the term "To Ngin Fan Ngin Jit Jong" which means that Chinese and Malays are the same. However, there are still local people who do not know the phrase local wisdom. This scientific article entitled "Preservation of Local Wisdom 'To Ngin Fan Ngin Jit Jong' in Harmonization of Malay and Chinese Community Life on Bangka Island", describes the answer to the problem formulation in the form of history from "To Ngin Fan Ngin Jit Jong" as well as efforts to preserve local wisdom "To Ngin Fan Ngin Jit Jong on Bangka Island. This lack of community knowledge about local wisdom supports the author in researching this scientific article. From the data that has been obtained and produces strategies or efforts in the preservation of local wisdom in order to introduce it to the public and tourists.

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INTRODUCTION

Indonesia is a country with the largest archipelago in the world stretching from Sabang to Merauke, so it can be said that Indonesia is a complex tourist destination. The tourism aspect in Indonesia is one of the priorities in increasing the country's economy and foreign exchange. Consisting of 34

provinces, of course, has diversity ranging from culture, race, ethnicity, and religion to regional languages as a tourist attraction. One of the provinces in Indonesia, namely the province of the Bangka Belitung Islands.

Consisting of 2 main islands, namely Bangka Island and Belitung Island, it is the province of the Bangka Belitung Islands. The Bangka Belitung

Archipelago is a separate province of South Sumatra based on Law No. 27 of 2000. Known as the world's largest tin producer, Bangka Belitung also has stunning granite beaches and the best white pepper production. The Bangka Belitung Islands grew up with diverse religions, cultures, tribes and ethnicities such as Islam, Confucianism, Buddhism, Hinduism, Protestantism, Catholicism and other beliefs. The dominant ethnic groups are Malays and Chinese, especially on Bangka Island.

The distinctive culture is also known as "Bangka Culture, Malay Islamic Culture and Chinese culture, united in a Malay bond and clump". The sentence is a fragment of the lyrics of the traditional song Bangka Belitung with the title *Zapin Melayu Serumpun Sebalai*. The song means that Bangka Belitung has a wealth of natural products and abundant natural resources, the traditional and cultural values of Bangka Belitung. Cultural Tourism offers a variety of cultures, ranging from performing arts, visual arts, festivals, traditional culinary delights, nostalgic experiences and other lifestyles (Rahmi, 2016). Although the majority of ethnic Malays on Bangka Island are Malay, differences are not an obstacle in living life for the people on Bangka Island. The combination of Malay and Chinese on the island of Bangka which is united in Bangka culture forms a phrase or local wisdom " *To Ngin Fan Ngin Jit Jong* " which means Chinese and Malay are the same, the diversity inherited by the predecessors between Malay and Chinese. S motto "*Tong Ngin Fan Ngin Jit Jong*" gave birth acculturation showing existence solidarity between Ethnic Malay and Ethnic Chinese in Bangka Belitung (Nirmala, 2021). Contains noble values, making local wisdom part of a high-value culture (Setyaningrum, 2018). Local wisdom is part of a wise way of life to solve life problems they face.

The term local wisdom is not foreign to the people of Bangka, it is undeniable that there are still people who do not know " *To Ngin Fan Ngin Jit Jong* ", from the mention to its history, this was conveyed directly by Mr. Ahkmad Elfian, as a historian and humanist. Bangka Belitung Islands. Local wisdom has great life value and deserves to be explored and preserved as an antithesis to socio-cultural change and modernization. Local wisdom is a cultural heritage as part of national culture (Njatrijani, 2018). Local wisdom that is practiced, applied, taught and passed down from generation to generation is part of the cultural heritage (Sugiarto & Palupiningsih, 2019) (Mazid et al., 2020). Therefore, local wisdom " *To Ngin Fan Ngin Jit Jong* " needs to be preserved so that local wisdom which is part of culture is known by local people and tourists when visiting Bangka Island. Maintaining harmony, peace and tolerance in the

diversity that exists on the island of Bangka.

LITERATURE REVIEW

1. Preservation

Preservation is an activity or activity that is carried out continuously, directed and integrated in order to realize certain goals that reflect the existence of something that is permanent and eternal, dynamic, flexible, and selective. Cultural preservation is an effort to maintain cultural values, traditional values by developing embodiments that are dynamic, flexible and selective, as well as adapting to situations and conditions that are always changing and developing. (Nahak, 2019).

2. Local Wisdom

Local wisdom is the views or values of a place that are wise and wise, which are followed and believed by the community and adopted from generation to generation. (Rantung et al., 2020). Understanding local wisdom according to (Njatrijani, 2018) Wisdom is all forms of wisdom based on good values that are believed, practiced, practiced, and maintained by a group of people for a long period of time in the area where they have lived for generations.

3. *Tong In Fan Ngin Jit Jong*

In the Bangka language, *Tong In* means Chinese or Chinese, *Fan Ngin* means Malay, and *Jit Jong* means Same. Thus, *Tong In Fan Ngin Jit Jong* has meaning Chinese and Malay are the same. This was conveyed by Akhmad Elvian, as a historian and cultural observer of the Bangka Belitung Islands Province (Sya et al., 2019). Interaction social Public ethnicity Chinese and Malay Bangka walking with natural and without coercion. Strategy Public ethnicity Chinese and Malay Bangka in build interaction social in various field is motto ethnicity Chinese and Malay, traditional rituals, Islam as a religion alternative best for ethnicity Chinese. Ethnic internal factors Malay and Supportive Chinese interaction is low prejudice, fulfilling needs and interests, and a sense of nationality. Factor external support interaction social Among second ethnicity is settlement, religion, education, and eye livelihood. Ethnic internal factors Chinese and Malay that hinders interaction social among other things, characteristics selfishness, religious differences, and jealousy social. Factor external from ethnicity Chinese and Malay that hinders interaction social is settlement and competition. Recommendation study to government Bangka and District Public ethnicity Chinese and Malay for maintain harmony and anticipate constraint in interaction social Public ethnicity Chinese and Bangka Malay for strengthen unity nation (Satya,

2015).

RESEARCH METHODS

This research was carried out through a qualitative descriptive approach, located on Bangka Island, done from November 2021 until by April 2022. Data retrieved from results Interview and observation as primary data, while secondary data originated from documentation and related scientific literature _ with the research topic. Technique data analysis using SWOT (*Strength, Weakness, Opportunity, Threats*) is an identification used to develop a systematic strategy in decision making related to important issues by analyzing what factors are strengths, weaknesses, opportunities, and threats (Nggini, 2019). As effort complete quality study this, there is the questionnaire to 100 respondents for knowing understanding to motto *Tong In Fan Ngin Jit Jong*.

RESULTS AND DISCUSSION

The naming of Bangka Island cannot be separated from history which states that Bangka comes from the word *wangka* which means tin, because Bangka Island has the largest tin potential in the world. Tin was first discovered in 1709 during the reign of the Sultan of Palembang. Tin was first discovered in Toboali along the Olin River. After hearing the news that Bangka Island has abundant tin wealth, various kinds of sea transportation entered Bangka Island, the sea transportation came from the Asian continent to Europe. When the tin industry experienced an increase, there was a massive migration from China to Bangka Island. They came to open tin trenches, both as owners and workers, and brought tin processing technology. The native people of Bangka are known as "*Urang Lom*" or the Lom tribe is divided into two, namely land people and sea people. Land people or land people, also called hill people, their main activity is farming, while sea people are reliable in Malay waters, such as catching sea cucumbers and seaweed.

Acculturation of Malay and Chinese Culture

Cultural acculturation is the integration of two or more different cultures, or foreign cultures and indigenous cultures that are integrated with a gradual process through processes without losing the original identity of the culture . The following is the acculturation of Malay and Chinese culture on the island of Bangka that the author collects when conducting research.

1. Pangkalpinang City Traditional Clothing

The traditional bridal attire of Pangkalpinang City for women is the red brackets shirt which is usually made of silk or velvet which in the past was called the Seting shirt and the cloth used was ribbed

cloth or lasem cloth or also called cual cloth which is the original woven cloth from Mentok. On his head wears a crown called "*Paksian*". And for the groom to wear "*Turban*" or "*Sungko n*".

The wedding dress according to the information of the elders came from China, it is said that according to the story there was a merchant from Arabia who came to China to trade while broadcasting Islam and fell in love with a Chinese girl and then married the Chinese girl, in this marriage they wear their traditional clothes. Furthermore, because of the large number of Chinese and Arabs who came and migrated to Bangka Island, especially in Mentok City, which was the center of government at that time, some of them were married, so many residents of Bangka Island imitated these clothes. The wedding clothes are finally called by the name "*Paksian*".

2. Chiat Ngiat Pan Dance

Leonardo who is an artist or choreographer who is engaged in dance becomes the stylist of this dance when it is staged during the 2017 Nusantara Dance Parade which takes place at Taman Mini Indonesia Indah.

Chiat Ngiat Pan means celebrating the middle of the seven months of the Lunar New Year, which is a celebration of the traditions of the Chinese community in Bangka Belitung. This dance tells the process of praying for the ritual of praying for rebut which is poured in a movement of worshiping gods and ancestors as a form of gratitude. This dance is accompanied by traditional Bangka Belitung music, such as dambus, Malay drums, tambourines, and caklemong.

Basically, the purpose of praying for a tradition from the Chinese community is that the Chinese and Malays work together and love each other's creatures regardless of their form and merge into one, in accordance with the motto "*Tong In Fan Ngin Jit Jong*", which means Malay and Chinese. just the same.

3. Bangka Culture Wave

Included in the *Wonderfull Indonesia Top 100 Calendar* of the Indonesian Ministry of Tourism, *Bangka Culture Wave* is a festival that is packaged with a multi-ethnic concept that embodies the uniqueness of the island of Bangka. has been around for centuries. Cultural diversity of Malay, Chinese, Arabic, Javanese and Indonesian and Dutch ethnic groups. Activities held include artistic and cultural collaborations, such as dance performances, music, *body painting*, *painting* exhibitions, performances of the *Bangka Ethnic Wave* festival, the release of babel turtles or hatchlings, and other arts performed by local and international artists.

In addition to natural resources, the main advantage of Bangka Belitung is that the acculturation and assimilation of Malay and Chinese culture is

always well maintained. This also encouraged the implementation of the *Bangka Culture Wave activity* at Tongaci Beach, Sungailiat.

4. Lempah

Lempah is a native language of Bangka Island which means wet food or soup. Since the 15th century, lempah has existed on Bangka Island. Initially Lempah is the indigenous cuisine of the native Bangka people. Lempah has also been modified and varied by the Chinese, there is a type of lempah which is now a staple Chinese Peranakan cuisine which is now a staple dish and is only known by Bangka Chinese Peranakans.

5. Muntok Jamik Mosque & Kung Fuk Miao Temple

a. Muntok Jamik Mosque

Jamik Muntok Mosque is the main mosque in Muntok city and is the first permanent mosque on Bangka Island. Based on the calligraphy above the entrance of the mosque, Jamik Muntok Mosque was inaugurated on 19 Muharram 1300 H (1883 Masehi), while above the pulpit there is calligraphy that reads Tumenggung Muhammad Ali Kertanegara II as the figure who initiated the establishment of the Jamik Mosque. The construction of this mosque was sponsored by Haji Yacub and Haji Nuh as well as the local community at the time.

Initially, the Jamik Muntok Mosque was the center of the spread of Islam on the island of Bangka. This mosque is an inspiration for the values of local wisdom, and as a unifying symbol of the Malay community and Arab descent on the island of Bangka. Jamik Muntok Mosque was built in a mixed European, Malay, and Chinese Colonial style. This mosque is the first Jamik Mosque on Bangka Island with *doric columns* with marble floors. The building still maintains its original shape, which is to keep using two storied roofs that resemble overlapping roofs as in ancient mosques in Java. Another authenticity of this building is marble floors and large blind-style windows. In addition, there are additional buildings around the mosque, namely the hall and the hall. However, these additions do not eliminate or change the original shape of the Jamik Mosque building.

The Ministry of Culture and Tourism of the Jambi Archaeological Heritage Preservation Center in the Jambi Province, South Sumatra, Bengkulu, and Bangka Belitung Islands has determined that the Jamik Muntok Mosque Building is Protected by Law of the Republic of Indonesia Number 5 of 1992 concerning Cultural Conservation Objects. The construction of the mosque, not only Muslims who donated,

but also many Chinese people who donated and participated in the process. The mosque was built together by the Malays and Chinese.

b. Kung Fuk Miao Temple

Kung Fuk Miao Temple is the first Chinese temple or place of worship on Bangka Island, built in 1820 AD during the Qing Dynasty. The name of the temple is taken from the territory of the founders who came from South China. Kung Fuk comes from the words Kwang Tung and Fuk Kian (a region in China) which is shortened to Kung Fuk, and Miao means the house of the gods. The first temple building was built using wood and the floor was made of clay. The first restoration took place in 1982 for a permanent renewal of the wood and flooring without changing the original shape.

There are three major activities at the Kung Fuk Miao temple. First, Cap Go Meh activities every 1st month on the 15th according to the Chinese calendar. Second, Pray for Seize on the 15th of the 7th month of the Chinese calendar. Third, on the 15th day of the 8th month there is a Moon Prayer activity with the aim of remembering the moon goddess as a form of gratitude. Kung Fuk Miao Temple is designated as a national cultural heritage based on the Decree No. SK: PM.13/PW.007/MKP/2010. The two buildings are examples of "*To Ngin Fan Ngin Jit Jong*" from ancient times, judging from the history of the development and growth of "*To Ngin Fan Ngin Jit Jong*". Jamik Muntok Mosque and Kung Fuk Miao Temple are one of the popular tourist attractions on Bangka Island.

Influence of Environmental Factors

The influence of environmental factors plays an important role in this study, in order to explain what factors influence the preservation of local wisdom "*To Ngin Fan Ngin Jit Jong*". These factors can provide an overview or information about the attractions and obstacles in the preservation of the local wisdom. Environmental factors consist of two, namely internal environmental factors and external environmental factors.

1. Internal Environmental Factors

Based on the results of research conducted by the author in the form of observation and interview data, the following results are described by the author:

a. Organization

When the author made observations, there is an official organization that focuses on religious harmony, namely the FKUB (Forum of Religious Harmony) of the Bangka Belitung Islands Province

which was formed in 2017. This organization is a forum that oversees religions in the province of the Bangka Belitung Islands. based on the value of tolerance, mutual cooperation, mutual respect and respect, respect for equality in practicing the teachings of their respective religions in social life.

Based on data obtained from the results of interviews with Mrs. Paularita Miewien, there is an organization or community or forum " *Heritage of Chinese Bangka* " (HETIKA) as a forum for discussing Chinese *heritage* in Bangka. However, the unique thing about this forum is that there are members who are Muslim, not just Chinese. This forum reflects " *Tong In Fan Ngin Jit Jong* " .

b. Human Resources

The data obtained by the author when making observations, there are human resources or human resources who take part in the preservation and history of " *To Ngin Fan Ngin Jit Jong* ", such as Mr. Akhmad Elvian or commonly known as Datuk Akhmad Elvian, he is a historian and culturalist for the Province of the Bangka Islands. Belitung. Datuk Elvian along with other datuks or historians and cultural observers did not forget to convey these phrases or local wisdom when the activity took place, as well as religious leaders. In addition to the human resources mentioned above, the author follows a tour from Pangkalpinang City to Sungailiat, the guide on the bus tells the story " *To Ngin Fan Ngin Jit Jong* " to tourists as they go through the trip to see the Malay and Chinese people live side by side and this is commonplace for the people of Bangka. if Malays and Chinese are neighbors. Performers of the arts such as sanggat dance gave birth to dance works with Malay and Chinese themes.

c. Relationship between Human Resources (HR)

The relationship between human resources (HR) based on the results of interviews with Mrs. Ratna Purnamasari as the head of the cultural field of the Pangkalpinang City Education and Culture Office when the author conducted the research, the relationship was well established and supported

each other. This can be proven by the activities that have taken place, synergizing and contributing to each other, as well as providing support, this also agrees with Mrs. Paula Miewien as the administrator and local guide of the Kung Fuk Miao Temple. The relationship between human resources plays an important role so that a vision and mission can be achieved and implemented optimally.

d. Funding

In this discussion of funding, the author focuses on funding activities that take part in socializing and introducing " *To Ngin Fan Ngin Jit Jong* ". Funding by the government, such as the Education and Culture Office, comes from government funds that have been discussed at annual event planning meetings such as the Pangkalpinang Fair, as well as sponsors who contribute to the success of organizing an activity. If the activity is organized by an organization or community, the funds will come from cash, proposal submissions and sponsors. The funds provided are other than money in the form of equipment or equipment for the activities needed.

e. Potency

After the author conducted the research, the author saw the great potential of the local wisdom " *To Ngin Fan Ngin Jit Jong* " to have a large positive impact. The potential of the life history of the people of the island of Bangka as well as a reflection of tolerance between religious communities. Not only that, " *To Ngin Fan Ngin Jit Jong* " is also able to give birth to a culture in the form of works of art that have the meaning of unity. Malay and Chinese cultures acculturate without losing their uniqueness or authenticity.

The results of an interview with the Kung Fuk Miao Temple Management, namely Mrs. Paularita Miewien and Mrs. Ratna Purnamasari SE said that the potential of " *To Ngin Fan Ngin Jitjong* " made people's lives more harmonious, not only ethnic Malays and Chinese, but all ethnic groups on the island. Bangka.

Table 1. Internal Factors

No	Internal factors	Strength	Weakness
1	There are organizations engaged in religious harmony in the province of the Bangka Belitung Islands, FKUB (Forum for Religious Harmony), the HETIKA organization (<i>Heritage of Chinese Bangka</i>) in which there are members of the ethnic group who are a reflection of " <i>To Ngin Fan Ngin Jit Jiong</i> " on Bangka Island.	√	
2	However, there is no official organization or special organization that oversees " <i>To Ngin Fan Ngin Jit Jong</i> on Bangka Island.		√
3	HR that is engaged in conveying information about local wisdom " <i>To Ngin Fan Ngin Jit Jong</i> " such as historians and culturalists of the	√	

No	Internal factors	Strength	Weakness
4	Bangka Belitung Islands province, religious leaders , performers of the arts , and tour guides. The relationship between HR so far is going well and supports each other.	√	
5	Funds obtained for the implementation of major events such as the Pangkalpinang Fair, the event also raised the theme of Malay and Chinese Bangka in art competitions, ranging from dances, music, and folk songs, came from local government budgets and sponsors.	√	
6	For a community or organization, the funds spent are the organization's personal budget, it is possible to find it difficult to get a budget through submitting a proposal to the sponsor because the annual budget is in accordance with the sponsor's annual budget.		√
7	The potential is not only about ethnic and cultural tolerance, but the history of the arrival of the Chinese to Bangka Island and the Malay family on Bangka Island.	√	
8	There are still local people in the Bangka Island area who do not or do not know " <i>To Ngin Fan Ngin Jit Jong</i> " from history to its mention. This is in accordance with the data obtained by the author when conducting research in interview sessions with informants.		√

2. External Environmental Factors

a. Regulation

Based on the results of the observation data, there is no special regulation that covers the local wisdom phrase " *To ngin Fan Ngin Jitjong* ". Data obtained from interviews also stated the same thing, with 2 sources, namely Mrs. Ratna as the head of the cultural division of the Pangkalpinang City Education and Culture Office, and Mrs. Paularita, but this local wisdom received special attention and was protected by the Bangka Belitung government, especially for historians and historians. humanist in terms of culture and also the life of the people on the island of Bangka.

b. Competitor

Based on the results of the author's observations when conducting research stated that there are no competitors to the local wisdom and the results of the interviews confirm that there is no local wisdom that is a competitor to the local wisdom " *To Ngin Fan Ngin Jit Jong* " in the harmonization of the Malay and Chinese communities on Bangka Island. , because all the local wisdom in Bangka Island has a good noble

meaning.

c. Traveler

Based on the results of observations and interviews that the author has done, for visitors there are local and foreign tourists who visit the island of Bangka. Bangka Island has a very strong Malay and Chinese culture. It is undeniable that the local phrase or local wisdom " *To Ngin Fan Ngin Jit Jong* " is always conveyed or told to tourists about this harmonization. One of the informants, Dewi Sinta, as a student majoring in travel business at SMK Negeri 3 Pangkalpinang, said that local and foreign tourists visited Bangka Island.

d. Target

Based on the results of the author's observations and interviews when conducting research, it shows that the main target of preserving local wisdom is a is the local community. As the author has explained in the introduction, that there are still local people who do not know " *To Ngin Fan Ngin Jit Jong* ", then tourists from outside the region and from abroad who visit the island of Bangka , or it can be concluded that all groups to achieve the goal preservation of local wisdom.

Table 2. External Factors

No	Internal factors	Strength	Weakness
1	There is <i>no</i> regulation that specifically covers local wisdom " <i>To Ngin Fan Ngin Jit Jong</i> " until now.		√
2	" <i>To Ngin Fan Ngin Jit Jong</i> " has received special attention from the local government of Bangka Belitung, historians and culturalists, as well as artists on the island of Bangka, so that special regulations can be made for " <i>To Ngin Fan Ngin Jit Jong</i> " as a <i>heritage</i> .	√	
3	There is no competitor to " <i>To Ngin Fan Ngin Jit Jong</i> " in the local wisdom of the island of Bangka in terms of the life of the Malay and Chinese people on Bangka Island from ancient times to the present.	√	
4	Local and foreign tourists visiting the island of Bangka using the services of <i>tour and travel</i> agents, such as Edo Tour&Travel SMK Negeri 3 Pangkalpinang will convey or tell " <i>To Ngin Fan Ngin Jit Jong</i> " <i>in the transfer</i> in session or called starting the trip by a tour guide who is in bus or elf, so that tourists also get <i>historical</i> , not just visiting tourist attractions.	√	
5	The main <i>target</i> is the local community, because there are still people who do not know " <i>To Ngin Fan Ngin Jit Jong</i> " from its mention to its history.	√	

SWOT analysis

Table 3. SWOT Analysis Matrix

	INTERNAL STRENGTHS (S)	Weaknesses (W)
EXTERNAL	<ol style="list-style-type: none"> 1. There are organizations engaged in religious harmony in the province of the Bangka Belitung Islands FKUB (Forum Religious Harmony), the HETIKA organization (<i>Heritage of Chinese Bangka</i>) in which there are members of the ethnic group who are a reflection of " <i>To Ngin Fan Ngin Jitjong</i> " on Bangka Island. 2. HR that is engaged in conveying information about local wisdom " <i>To Ngin Fan Ngin Jit Jong</i> " such as historians and culturalists of the Bangka Belitung Islands province, religious leaders , performers of the arts , and tour guides. 3. The relationship between HR so far is going well and supports each other. 4. Funds obtained for the implementation of major activities such as: Pangkalpinang Fair, the event also raised the theme of Malay and Chinese Bangka in art competitions, ranging from dances, music, and folk songs, derived from local government budgets and sponsors. 5. The potential is not only about ethnic and cultural tolerance, but the history of the arrival of the Chinese to Bangka Island and the Malay family on Bangka Island. 6. The security factor in Bangka Island is still relatively safe 	<ol style="list-style-type: none"> 1. There is no official organization or special organization that oversees " <i>To Ngin Fan Ngin Jit Jong</i> " on Bangka Island. 2. For a community or organization, the funds spent are the organization's personal budget, it is possible to find it difficult to get a budget through submitting a proposal to the sponsor because the annual budget is in accordance with the sponsor's annual budget. 3. There are still local people in the Bangka Island area who do not or do not know " <i>To Ngin Fan Ngin Jit Jong</i> " from history to its mention. This is in accordance with the data obtained by the author when conducting research in interview sessions with informants.

	compared to other areas. It is rare for religious or ethnic divisions to occur on the island of Bangka.	
OPPORTUNITIES (O)	SO STRATEGY	WO STRATEGY
1. "To Ngin Fan Ngin Jit Jong " has received special attention from the local government of Bangka Belitung, historians and culturalists, as well as artists on the island of Bangka, so that special regulations can be made for " To Ngin Fan Ngin Jit Jong " as a heritage . 2. There is no competitor to " To Ngin Fan Ngin Jit Jong " in the local wisdom of the island of Bangka in terms of the life of the Malay and Chinese people on Bangka Island from ancient times to the present. 3. Local and foreign tourists visit the island of Bangka by using <i>tour and travel services</i> agents, such as Edo Tour&Travel SMK Negeri 3 Pangkalpinang will convey or tell " To Ngin Fan Ngin Jit Jong " in the transfer in session or are called to start the trip by a tour guide who is on a bus or elf, so that tourists also get <i>history</i> , not just visiting tourist attractions. . 4. The main target is the local community, because there are still people who do not know " To Ngin Fan Ngin Jit Jong " from its mention to its history.	1. Based on the data obtained, " To Ngin Fan Ngin Jit Jong " has received attention from the local government so that special regulations and organizations are needed for local wisdom. 2. The creation of an activity that focuses on the harmonization of the Malay and Chinese communities on Bangka Island. Art activities that are different from previous activities that have been held. 3. Many works in the field of art are produced or inspired by " To Ngin Fan Ngin Jit Jong ". From these results, it is possible to establish a museum of Bangka Malay and Chinese culture, because in Bangka itself there has not been a cultural museum established. This opens up greater opportunities for artistic or religious actors to continue to develop. See also the potential regarding history The Chinese and Malays of Bangka also support the establishment of a cultural museum. 4. Training for tour guides, so they don't focus on tourist attractions. 5. " To Ngin Fan Ngin Jit Jong " can be maintained and guarded.	1. " To Ngin Fan Ngin Jit Jong " has not been widely known by the public, especially the local community, so efforts are needed to introduce it to the public. 2. The organization to be formed can optimize the function or role of " To Ngin Fan Ngin Jit Jong ". 3. Funding is sometimes a sensitive matter, so that further support and coordination are needed in addition to submitting proposals to sponsors.
THREATS (T)	STRATEGY	WT STRATEGY
1. There is no regulation that specifically covers local wisdom " To Ngin Fan Ngin Jit Jong " until now.	1. With the regulations and organizations that support " <i>Tong In Fan Ngin Jit Jong</i> " there is no cultural deviation between ethnic Malays or ethnic groups on Bangka Island. Floating Market.	1. With the regulations and also the activities that will later be held, the public can learn from the history of " To Ngin Fan Ngin Jit Jong ". 2. The community and the government can take the positive side of this local wisdom, and don't abuse it, and don't deviate from the inter-ethnic or ethnic Malay and Chinese culture on Bangka Island.

Based on the results of data obtained from internal and external factors that have been studied in the form of a SWOT Matrix, it can be concluded that there are several strategies in Preserving Local Wisdom " To Ngin Fan Ngin Jit Jong " in Harmonization of Malay and Chinese Community Life on Bangka Island. The following are the results of the formulation of the *Strengths-Opportunities*

(SO), *Weakness-Opportunities* (WO), *Strengths-Threats* (ST) and *Weakness-Threats* (WT) interactions:

1. *Strengths-Opportunities* (S-O)

Strengths-Opportunities (SO) is a strategy to increase strength by taking advantage of opportunities. The strategies included in the *Strengths-Opportunities* (SO) are:

- a. Based on the data obtained, " *To Ngin Fan Ngin Jit Jong* " has received attention from the local government so that special regulations and organizations are needed for local wisdom.
- b. The creation of an activity that focuses on the harmonization of the Malay and Chinese communities on the island Bangka. Art activities that are different from previous activities that have been held.
- c. Many works in the field of art are produced or inspired by " *To Ngin Fan Ngin Jit Jong* ". From these results, it is possible to establish a Malay and Chinese cultural museum of Bangka, because Bangka itself has not yet established a cultural museum. This opens up greater opportunities for artistic or religious actors to continue to develop. See also the potential regarding history The Chinese and Malays of Bangka also support the establishment of a cultural museum.
- d. Training for tour guides, so they don't focus on tourist attractions.
- e. " *To Ngin Fan Ngin Jit Jong* " can be preserved and preserved.

2. *Weakness-Opportunities (WO)*

Weakness-Opportunities (WO) is a strategy to minimize weaknesses by taking advantage of opportunities. The strategies included in the *Weakness-Opportunities (WO)* are:

- a. " *To Ngin Fan Ngin Jit Jong* " has not been widely known by the public, especially the local community, so efforts are needed to introduce it to the public.
- b. The organization that will be formed can optimize the function or role of " *To Ngin Fan Ngin Jit Jong* ".
- c. Funding is sometimes an obstacle to one activity , so that further support and coordination are needed in addition to submitting proposals to sponsors.

3. *Strengths-Threats (ST)*

Strengths-Threats (ST) is a strategy to overcome threats by utilizing strengths. The strategy included in the *Strengths-Threats (ST)*, namely the existence of regulations and organizations that support " *Tong In Fan Ngin Jit Jong* " does not occur cultural deviations between ethnic Malays and Chinese on Bangka Island.

4. *Weakness-Threats (WT)*

Weakness-Threats (WT) is a strategy to minimize weaknesses and threats from the data that has been studied. The strategies included in the *Weakness-Threats (WT)*, are:

- a. With the regulations and also the activities that will be held later, the public can learn from the history of " *To Ngin Fan Ngin Jit Jong* ".
- b. It is hoped that the community and the government can take the positive side of this local wisdom, and do not abuse it, and do not deviate from the inter-ethnic or ethnic Malay and Chinese culture on Bangka Island, implementing it according to the creed of each belief.

Based on the results of the SWOT analysis matrix table which the author analyzes from the exposure of internal environmental factors and external environmental factors, in which the elements of these factors have been analyzed and collected by the authors during observations, interviews and documentation related to the author's research entitled " Preservation of Local Wisdom '*To Ngin Fan Ngin Jit Jong*' in Harmonization of Malay and Chinese Community Life on Bangka Island", the results of data analysis are as follows.

In preserving local wisdom '*To Ngin Fan Ngin Jit Jong*' by using the *Strengths-Opportunities (SO)* strategy, namely the need for special regulations and organizations to protect the wisdom of '*To Ngin Fan Ngin Jit Jong*' with support from the government and other parties such as historians and culturalists of the Bangka Belitung Islands and art actors in their preservation, organizing activities with the theme of Malay and Chinese Bangka or '*To Ngin Fan Ngin Jit Jong*' such as art activities, works created in the field of art are labeled with copyright so that there is no plagiarism by other parties , seeing the potential of '*To Ngin Fan Ngin Jit Jong*' not only about history, but also Malay and Chinese culture, so that a museum of Malay and Chinese culture can be built on Bangka Island. With the existence of this cultural museum, it is hoped that it can preserve Malay and Chinese culture on Bangka Island.

The next strategy is *Weakness-Opportunities (WO)* as the author explains that this strategy minimizes weaknesses by taking advantage of opportunities. Local communities and tourists can find out the local wisdom of '*To Ngin Fan Ngin Jit Jong*', by applying the strategy of (WO) to optimize the function or role of '*To Ngin Fan Ngin Jit Jong*' a special organization is formed. Organizers who have difficulty in terms of funding can consult or communicate further with the sponsor to facilitate the proposal. Not only that, the government or parties involved in the tourism industry can also organize training activities for tour guides, this is based on what the author has conveyed in the SWOT matrix table which explains that tour guides can convey or

tell ' *To Ngin Fan Ngin Jit Jong* ' to tourists when transferring in when on the bus based on the observations of the author who followed the student tour majoring in travel business at SMK N 3 Tourism Pangkalpinang. This strategy is intended to introduce ' *To Ngin Fan Ngin Jit Jong* ' to tourists and the public.

Strength-Weakness (ST) is the next strategy. This strategy aims to prevent threats by exploiting strengths. With the role of the government, cultural observers and historians of the Bangka Belitung Islands, regulations and organizations that oversee " *Tong In Fan Ngin Jit Jong* " there is no cultural deviation between ethnic Malays and Chinese on Bangka Island. Harmony between ethnic group the nation in Indonesia is good example in the middle from many problems that can create split (Fernando et al., 2019) .

The last strategy is *Weakness-Threats* (WT). With regulations and activities that will later be held, the public can know the history of " *To Ngin Fan Ngin Jit Jong* ". It is hoped that the community and the government can take the positive side of this local wisdom, and do not abuse it, and do not deviate from the inter-ethnic or ethnic Malay and Chinese culture on Bangka Island, implementing it according to the creed of each belief. Maintain harmony and harmony in diversity.

This thing must conducted To use support image destination Bangka Belitung tourism is destination tour Exotic nautical. Life Public harmonious multicultural _ with principle *Tong Ngin Fan Ngin Jit Jong* (Malay Chinese Sama Only). Destinations Bangka Belitung tourism is a wrong one destination cheap travel (Ginting, 2018) .

CONCLUSION

" *To Ngin Fan Ngin Jit Jong* " has existed for centuries, starting with the history of tin and also the war on Bangka Island when fighting against the invaders, the Bangka people united regardless of ethnicity or ethnicity with each other, because of solidarity, the term local wisdom emerged. the. " *To Ngin Fan Ngin Jit Jong* " is a phrase or local wisdom of Bangka Belitung which is the pride of the province of the Bangka Belitung Islands. Seeing the condition of the people who are very mixed, it is commonplace when tourists visit Bangka Island to see that Malays and Chinese are everywhere, there is no division between ethnicities, it works as it should. Based on the results of interview data with 100 respondents, 37% do not know " *To Ngin Fan Ngin Jit Jong* ". The figure of 37% according to the author is a high number considering that all respondents are people on the island of Bangka. Therefore, this preservation

is very important. By using qualitative research methods and the SWOT matrix in this study, the efforts generated based on the analysis of the data obtained are expected to be applied as a form of preservation of the local wisdom " *To Ngin Fan Ngin Jitjong* " on Bangka Island.

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