CHAPTER I

INTRODUCTION

1.1 Research Background

Diaspora and migration is a phenomenon encountered in the course of the history of the Nations in the world. Nowadays social scientists use the term "diaspora" to refer the migrants who live in areas among overseas and gave birth to a new generation which lives abroad. These new generations are still maintaining family relations with each other and conduct periodic visits to the region of their origin. The word diaspora is derived from a noun in the Greece language ' diaspora ' which later became the ' dispersion ' which means spreaders extents. The form of the verb of the word diaspora is ' diaspeiro ', which means spread to foreign countries or to spread around.¹

The term diaspora was only used in Europe until 1974, at that time diaspora only deals with theology or religious studies that originally refers to the spread of Jews.² In 1986 there was a broader definition of the word diaspora. This definition was added by some fundamental elements which are the maintenance of ties with the place of origin.³ The modern diaspora is an ethnic minority group of migrants of origin who live and act in the destination country but retain strong sentimental and material relations with their homeland or country of origin. The diaspora usually declares themselves as a permanent minority living in their destination

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¹ Ahmad Jazuli, Diaspora Indonesia dan dewi kewarganegaraan dalam perspektif undang-undang kewarganegaraan Republik Indonesia, JIKH, Vol. 11, No. 1 Maret 2017, P 98
³ Haning Romdiyati, Globalisasi Migrasi dan Peran Diaspora, Jurnal Kependudukan Indonesia, vol 10, No 2, Desember 2015, hal 99
country. The diaspora community is where they can get together or in other words as a network connecting their home country to their current country of residence. Diasporas are among the most prominent actors that link international and domestic spheres of politics.

According to Dino Patti Djalal, the term Indonesian diaspora itself has the meaning of Indonesian citizens living abroad and is divided into four groups. The first group is Indonesian citizens living abroad who still hold valid Indonesian passports. The second group is Indonesian citizens who have become foreign citizens due to the naturalization process and no longer have an Indonesian passport. The third group is foreign national who have parents or ancestors who come from Indonesia. The last group is a foreign citizen who has no ancestral relationship with Indonesia at all but has a tremendous love for Indonesia.

Suriname is a country located on the shore of the Atlantic Ocean in the South American continent with an area of approximately 163,265 km². Suriname is bordered in the eastern with French Guyana and Guyana to the west, then in the south with Brazil. In around 1800 Suriname was a fertile and rich region of natural resources. However, there is one major problem in Suriname which then led to the sending of people from various regions of the Dutch colony, that is the lack of human resources in quantity and quality. Including the affair of sending the population of Indonesia with a majority of the Javanese community. This shipment

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4 Indonesian Diaspora Network, About Diaspora, diakses dalam http://www.diasporaindonesia.org/index.php/about/diaspora (20/10/2017, 11.22 WIB)
5 Ibid.
was conducted with the aim of employing Javanese people on plantations in the
country by promising them a brighter future by contracting Javanese workers.\footnote{\textit{Ibid.}, h.110}

Suriname is one of the countries in South America with the largest population of Javanese. The population of Javanese people in Suriname reached 15\%.\footnote{KBRI Paramaribo, \textit{profil Suriname}, diakses dalam http://www.kemlu.go.id/paramaribo/id/Pages/Suriname2.aspx (19/10/2017, 10:48 WIB)} This makes Suriname the largest Javanese diaspora in South America. In
everyday life in Suriname, Javanese mingle with people from other countries. In
addition to the Javanese, there are also people from Europe, Africa, India,

The Javanese workers leaving for Suriname aims to correct fate for those
who generally live in the poverty line in Java. They already knew what they had to
do and what they would get as a contract worker in Suriname. However so, other
than by means of the appropriate procedures and mechanisms, in practice, there are
also a number of Javanese people who were lied to or even kidnapped, and then
sent to Suriname.

The \textit{werk}\footnote{Werk is someone who search for indonesian workers to sent to Suriname} using an assortment of ways to be able to recruit manpower
from Java, because for each labor earned their wages amounting to 80 cents per
day. Ways to use them are issues that they breathed with (the Javanese labor) will
earn wages of 60 cents per day. Wages were bigger and doubled compared to wage employee in Java, at that time that amounted to 33 cents.\textsuperscript{11}

Today Javanese diaspora in Suriname has their own contribution to the Javanese diaspora in Suriname and also for Suriname itself. They established various of organizations to cope the Javanese people living in Suriname. This research will pay attion to the bond between Indonesia and Javanese people in Suriname since these two have mutual culture. It is also important to know that there are a group of people living in the other side of the world, with the same roots and culture as the Javanese people in Indonesia.

An organization which copes Javanese in Suriname are Pertjajah Luhur, \textit{Vereniging Herdenking Javaanse Immigratie} (VHJI), and the \textit{Stichting der Islamitische gemeente in Suriname} (SIS). VHJI which means Memorial Javanese Immigration Association is an association to commemorate the immigration of the Javanese in Suriname, established on 15 January 1985.\textsuperscript{12} An organization which also cope, Surinamese- Javanese people, is the Javanese political party Pertjajah Luhur. Pertjajah Luhur is a Javanese political party in Suriname established and led by a Javanese man named Paul Salaam Somohardjo. Pertjajah Luhur in ancient times joined the political party the Pendawa Lima and split from the Pendawa Lima on 5 December 1998 and became its own party Pertjajah Luhur.\textsuperscript{13} Pertjajah Luhur is one of the largest Javanese political party in Suriname and gains seats in the

\textsuperscript{11} Hoefte, \textit{Op.Cit.}

\textsuperscript{12} Verenigde Herdengkings Javaanse Immigratie, \textit{KUNST EN KULTUUR}, accessed in \url{http://www.vhji.sr/kunstcultuur/} (26/05/2018 , 21:20 WIB)

\textsuperscript{13} Interview with the Chairman of the political party Pertjajah Luhur, Paul Salam Somoharjo, 15 January 2018
National Assembly. Besides VHJI and Pertjajah Luhur. There is also an Islamic organization with only descendants of Java named the *Stichting der Islamitische Gemeente in Suriname* (SIS). Islam is a minority religion in Suriname and most widely believed by the descendants of the Surinamese Javanese. This research will quest for the interest of these three Javanese diasporas organizations in Suriname.

1.2 *Research Question*

From the description above the author determined a problem formulation:

What is the interest of Javanese Diaspora in Suriname in its relations with Indonesia?

1.3 *Research’s Purpose and Benefits*

1.3.1 *Research Purpose*

1. Comprehending and explaining the interest of Javanese diaspora in Suriname in its relationship with Indonesia

2. To understand the history of the people of Indonesia with Javanese descent reside in Suriname since 1890

3. Expected to give out any information about the Javanese culture in Suriname and can be used as an asset in the partnership and can be study material on the international relations as well as paying attention to the problems of the diaspora in Suriname

1.3.2 *Research Benifits*

1.3.2.1 *Educational Benifits*

Expanding the study of the Javanese diaspora that exists in Suriname and how their perception towards their homeland, namely Indonesia.
1.3.2.2 Practical Benefits

Adding reference to facilitate the next researcher and become the reading material and adds insights as well as add to the knowledge of the Javanese diaspora in Suriname since 127 years living there.

1.4 Literature Review

Before undertaking a research there are some points the author have to pay attention to the literature review which has similar elements with the research of the author. In this research, the author uses a wide range of previous studies and classifies phenomena based on such research or case studies that will be examined by the author which is about the perception of Javanese people who exist in Suriname about Indonesia. From the results of a study entitled "The interest of Javanese diaspora in Suriname in its relations with Indonesia", has never been examined by any students of the department of international relation UMM.

The first literature review is about “PENGARUH DIASPORA INDIA TERHADAP HUBUNGAN BILATERAL INDIA – MALAYSIA” written by the author named Alisan Angela. In the thesis, the author explains about the impact of Indian diasporas on its relationship between India and Malaysia. The author describes India’s Diaspora that has existed more or than 2000 years ago. The author also describes the cultural influence of India which is still felt in Southeast Asia, such as the Kings of the Brahmin archaeological wonders of Thailand, the Kingdom of Angkor in Cambodia and Indonesia, especially in Bali. In the thesis, the author

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uses the approach of the concept of diaspora. The authors explain that the wave of India migration diaspora can be divided into 3 parts, refer to the time of migration, namely the Old Diaspora, the new diaspora and gulf diaspora.

The Old Diaspora began about 1900 and became the forerunner of the India diaspora sortied to Malaysia (by then called Malaya) by the Government of the United Kingdom to work in rubber plantations. The second and third wave of migration is composed of labor experts most no longer choose Malaysia as the main objective and chose the Western countries and the Middle East as its goal. The Indian diaspora of the working class itself is strictly politically and socially isolated. Therefore, in 1936, the first effective Indian political organization, the Central Indian Association of Malaya (CIAM) was established. In the current period under Prime Minister Mohammad Najib bin Abdul Razak, there are two ministers and two deputy ministers who are Indian diaspora and are certainly members of the MIC party. Indian diaspora in Malaysia is not cornered and is an advanced group. Until now, the Indian diaspora consists mostly of migrants and migrant descendants from the colonial and post-colonialist migration phase. The number of Indian diasporas has grown over time and spread more widely around the world.

As one of the countries with the largest number of the Indian diaspora in the world, Malaysia certainly has many influential Indian diasporas, inside and outside the government. This can’t be separated from the length of the Indian diaspora has existed in Malaysia and the history of the Indian diaspora in Malaysia is quite influential in the process of achieving independence Malaysia from the UK. The Indian diaspora in Malaysia itself has filled out parts in various sectors of Malaysia,
be it economic and political. Mixed marriages between ethnic Indians and Malays also occur even though this resulted in the removal of Indian identity from the Indian diaspora. Malaysia and India have the same concern in their foreign policy and national security. As time goes by and the process of globalization, Malaysia and India then realize how important it is to establish cooperation in the economic field. Both Malaysia and India each see great potentials with each other.

In the thesis, there are similarities in which the authors use the concept of diaspora to explain the cases raised. While the difference is that the writer of the thesis raised the Indian diaspora in Malaysia and the contribution provided by the Indian diaspora to Malaysia.

The second prior research, the author uses a thesis from Zulviyanti Shabrina entitled "Diaspora Lebanese Society (1960-1990). The study describes the Lebanon community diaspora and the contributions provided by the Lebanese diaspora to their new country (hostland). In the thesis, the author uses the approach of the theory of diaspora, the theory of displacement and the theory of multiculturalism. The research used is qualitative research with descriptive research type. Lebanon itself is one of the countries in the region of the different Middle East. If in most of the Middle East countries are Muslims, then in Lebanon the majority are orthodox Christians. The civil wars that occurred in 1958 and 1975-1990 between the Muslim community and the maronite Christians became one of the causes of the diaspora of Lebanon to the world. In addition, the welfare of the

Lebanese population in their own country also became one of the factors of the diaspora in order to obtain a better life.

Until now Lebanon diaspora which domiciled abroad is estimated at 14 million people. As a large population of Mogran Lebanese Love to Brazil, America, Argentina, Colombia, Ecuador and some countries in the African continent. Lebanese diaspora abroad indirectly makes family relationships and social interaction as a unifying community in the new country. The Lebanese diaspora to the new place they lived in had contributed real for the progress of the country. Diaspora Lebanon also contributes to advancing the economy in his new country as an entrepreneur. In addition, they also participate in the world politics of their new country. If it is seen that the Lebanese diaspora is a more advanced diaspora than any other Middle Eastern diaspora. They are very dominant in the Americas and Europe. The Lebanese Diaspora is a very compact group and retains their indigenous culture amidst the culture of their most opposite new country. In addition, although the Lebanese migrants have occupied an important position in their hostland they still maintain a relationship with their home country of Lebanon.

In this study, the authors found similarities in which the study discussed the diaspora. The difference is that researcher research on diaspora in Lebanon. In addition, the study is a descriptive study in which the authors use the method of explanation.
The third study is a scientific journal written by Susanti under the title "Nationalism and the Jogja Mulih Movement, 1947 and 1954". In this journal, the author writes about the circumstances in Suriname in 1947 and 1954 when the founding of Mulih Njowo movement. Suriname was colonized by the Dutch and required contract workers to work in the gardens owned by Dutch colonials. The process that the Dutch promised to Indonesian workers did not appropriate and the workers want to return to the country of origin which is Indonesia. The movement was built on the will of the Javanese who wanted to return to the land of Air.

The Mulih Njowo Movement conducted by migrants in Suriname in 1947 and 1954 certainly can’t be separated from the background of their departure to Suriname, and a life lived in Suriname, and conditions in Suriname and Indonesia after becoming an independent state. As is known, some of the Javanese workers who leave for Suriname aim to improve the fate of those who generally live in poverty line on Java Island, and they already know what they will do and what they will get as contract workers in Suriname. However, in addition to the appropriate means and mechanisms of the procedure, in practice, there are also some of the Javanese who were deceived or even kidnapped and then sent to Suriname.

The equation that the author finds with this research is both about Suriname and its history. While the difference from the research of the author is in the discussion of this study the authors focus on the discussion formed by Indonesian

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16 Susanti, Nasionalisme dan Gerakan Mulih Jowo, Jurnal Sejarah Citra Lekha, Vol.1, No.2, 2016, hlm.107-120
workers in 1947 and 1954 where the immigrants from Java to form a movement for them back to their homeland.

The fourth research is about "The Javanese Islamic culture in Suriname (the study of local and Islamic cultural ethnology)" composed by Denok Nastiti Perdani. In this thesis, the authors describe the Javanese people in Suriname at the beginning of delivery of Indonesia to Suriname. It also explained about the condition of Suriname people who are in Suriname and explain in general about the profile of Suriname. The most obvious is that of the Islamic culture in Suriname. In the writing of this thesis, the author uses the diachronic approach and diffusion theory. The thesis explains that the Suriname region itself began to be widely known since the 15th century, when European imperialist nations competed in Guyana, a vast plain that lies between the Atlantic Ocean, the Amazon River, the Rio Negro, the Cassiquiare River, and the Orinoco River. The Dutch colonized Suriname for about three and a half centuries. In 1950, Suriname was granted autonomy, in 1954 to the Netherlands state, and on 25 November 1975 granted the right to freedom. In the Dutch colonial period, beginning in the 17th century, Suriname became the largest source of foreign exchange earners for the Netherlands itself, in addition to Indonesia and other colonies. So in Suriname built plantation projects on a large scale. Built there sugar cane project, coffee, cotton, orange, banana, rice, coconut, and others. To work on this large project, the Dutch recruited contract workers on a large scale from Africa, India, and Indonesia, especially Java.

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They were forcibly employed in the plantations. While the number of Muslims in Suriname reached 66,307 people (13.5% of the population), ranked third after Christianity, 200,744 people (40.7%) and Hindu, 98,240 inhabitants (19.9%). All Muslims in Suriname, most of them Javanese, 46,156 people (69.6%) and others from Hindustan, 15,636 inhabitants (23.6%) and other tribes.

From the research, the authors found similarities in which in this study the authors also explained the circumstances of Suriname and how the Javanese first immigrated to South America. In the use of theory and concept is very different because it sees the phenomenon from the point of the cultural field while the authors see from the point of cooperation between Indonesia and Suriname.

The fifth prior research is a journal entitled "The Role of Indian Diaspora in Supporting India's Cultural Diplomacy in Indonesia" written by Jayanti Andina.\textsuperscript{18} In this study, the authors describe the Indian diaspora who was in Indonesia for a long time and entered into Indonesia by accident. The Indian Diaspora enters Indonesia via Medan, North Sumatra, at the request of the Dutch plantation at that time requiring workers from Penang, Malaysia. If viewed from the geographical location so the area of Penang is very close to Medan, it makes many Indians from Penang into the territory of Indonesia. The strong bond between the Indian diaspora and Indonesia makes it easier for the government to implement its cultural diplomacy. India's cultural diplomacy for Indonesia thus far includes activities such as cross-cultural exchange programs, student exchange programs, cultural visit

\footnote{18 Jayanti Andini, Peran Diaspora India dalam Mendukung Diplomasi Kebudayaan India di Indonesia, global and strategis, Vol. 5, No.2, Surabaya}
programs, international cultural conferences and workshops, and scholarship program. Cultural diplomacy is an official activity undertaken by representatives of the Indian government in Indonesia to achieve its diplomatic goals. India applies cultural diplomacy in Indonesia as well as to achieve national interest for its country. Better economic cooperation and bilateral relations, supporters of the achievements of The Incredible India 2011, including the establishment and improvement of the nation's image, are India's main objectives in its cultural diplomacy.

The equation found by the authors in the study is that the research is equally discussed about the diaspora, although the study is to discuss the Indian diaspora alone this research alto discuss the Javanese diaspora. The difference with the research is that the research focuses more on the cooperation between India and Indonesia in the diplomacy of Indian culture in Indonesia. Diplomacy by India is not only between Governments to Government but also includes People to People diplomacy.
Table 1.1

<table>
<thead>
<tr>
<th>No</th>
<th>Literature Review</th>
<th>Analysis</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Thesis, Alisan Angela, &quot;Pengaruh Diaspora India terhadap hubungan Bilateral India- Malaysia</td>
<td>Concept of diaspora</td>
<td>Indian diaspora in Malaysia has been in Malaysia 2000 years ago.</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Initially, the Indian diaspora were underestimated by the origins of Malaysia, because they were just ordinary workers. Along the time, Indian diaspora begin to develop and are educated with the result contributing to Malaysia and India. They began to occupy high positions in the economy and politics in Malaysia. Today, both countries are building cooperation in several fields. This is encouraged by Indian diaspora, as having a big influence on the cooperation of both countries.</td>
</tr>
<tr>
<td>2</td>
<td>Thesis, Zulviyanti Shabrina. Diaspora Theory,</td>
<td></td>
<td>Lebanon is a country that is very different from other Middle</td>
</tr>
<tr>
<td>Diaspora Masyarakat Lebanon (1960-1990)</td>
<td>Community Theory, The Theory of Cultural Collectivity and collective Identity</td>
<td>Eastern countries in which most Lebanese population is orthodox Christian compared to Islam. Civil wars that occurred in 1958 and 1975 made Lebanese residents move to other countries in order to get a decent life. The diaspora of Lebanon is famous for its highly developed diaspora and contributes to their new country or host land. The Lebanese diaspora is much unified and makes every effort to maintain their culture in the new country.</td>
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<tr>
<td>3</td>
<td>Journal, Susanti “Nasionalsime dan Gerakan Mulih Jowo 1947 dam 1954”</td>
<td>Heuristic theory</td>
<td>Javanese people in Suriname start the gerakan mulih Jowo in 1947 and 1954. This movement was founded on the basis of a sense of nationalism and its love towards Indonesia. The time their employment contract ends they wanted to return to their</td>
</tr>
</tbody>
</table>
homeland because they prefer to live in Indonesia and wanted to leave Indonesia. This movement succeed, so anyone who wanted to return to Indonesia had the chance to return.

People who brought Islam to Suriname was the Javanese. They adhere the Islam since their ancestors. Nowadays the biggest Muslim population are originated from Javanese. The Islam these Javanese adhere are two versions. Those who pray to the east and pray to the west.

Cultural diplomacy between Indonesia and India has been going on for a long time. Indian culture is still widely seen in Indonesia, especially on the island of Bali. Until now the cooperation between Indonesia and India is still going well.
1.5 Concept and Theory

1.5.1 Concept of Diaspora

Diaspora is a concept which has broad definitions. In general, the diaspora is defined as a group of people who migrate from their home land (in this case Indonesia) to a new country or community. Diaspora is also defined as a community that has specific characters which also has relations with their homeland. Diaspora is a group which has bond relations with other groups based on similar ethnicity or nationality, live in another country, and maintain relations with the homeland. Diasporas often mobilize a collective identity, not only a place of settlement or only in respect of an imagined, putative or real homeland, but also in solidarity with co-ethnic members in other countries.

The relations with homeland can be cultural relations or sometimes political relations, but in most cases, the diaspora is dominant in cultural relations. Diasporas have relations with another concept such as migrants, refugee exiles, ethnic groups, and minorities. Diasporas feel like a part of the ethnic group in the host country culturally but do not need political relations with the home country and probably do not want to return.

In the article entitled diasporas and international relations theory, Shain and Barth define diaspora as “people who reside, more or less on a permanent basis, outside the borders of their ethnoreligious homeland, whether that homeland is real

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or symbolic. Barth sees diaspora as a people with a common origin who reside outside their perceived homeland, whether independent or not. They regard themselves, or are regarded by others as members or potential members of national community of their homeland, a standing retained regardless of the actual status of their citizenship inside or outside their homeland.

According to those diaspora definitions, it can be concluded that diaspora is more related to people who have ancestors or origin place from another country than where they live now in the present. The word diaspora will be used often in this thesis, to describe the Surinamese-Javanese people living in Suriname.

1.5.2 Constructivism

The theory the author will use in this research is the constructivist theory. This theory will explain concerning the action the organization takes on the basis of identity. Identity itself is a very important aspect in constructivist theory. Constructivist can be used to explain relations between diaspora and their home country since it focuses on identity. Constructivist theory is also one of the most popular theory in International Relations which people use beside liberalism and realism. Diasporic activities can be understood better by setting their study in theoretical space shared by constructivism, because of their ‘unique’ status,

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21 Shain & Barth, 1994, *kinship and diaspora in International affairs*, chapter five ; Diasporas in International Theory, P 133
22 Shain & Barth, 2007, Kinship & Diasporas in International Affairs, Chapter 1: Dynamics and disintegration : diaspora, secession, and the paradox of nation state, United States of America: The University of Michigan Press, p 11
diasporas geographically outside the state but identity-wise perceived by themselves, the homeland is in this case Indonesia.

In daily life identity is an important aspect, imagine if we would live in this world without any identity, if so every person would have the same skin color, we would have no culture, or nor our own language. Everything in this world would be so static. Constructivism explains “who am I “or “who are you” or “who are they”. Identity itself is a “vocation of uniqueness” feelings of solidarity and kinship, maintains of memory or financial consideration. Identity does not always determine interest, as constructivism posits, but sometimes identity is the interest.

Identity can be defined as two meaning, as a social and personal attribute. In social meaning, identity as an attribute or character to distinguish between other actors. In personal meaning, identity as an attribute or character which embedded in an actor without need significant other, or without the differentiation process.

The constructivist theory argue why an actor would put identity first. Identity influence actor’s interest and determine its action. Every organization is built on basis of some interest. This interest leads to the action the organization, country, actor or anything takes.

In Suriname itself, the organization based on Javanese descent have several activities which push the action they take to still exist, even though constructivist

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23 Alexander Wendt, Collective Identity Formation and the International State, American Political Science Review, vol 88 no 2, June 1994, Yale University, hal. 385
25 M. Rosyidin, The power of Ideas, konstruktivisme dalam hubungan internasional, Tiara wacana, Yogyakarta, 2015
doesn’t value interest by material aspects like realism and liberalism does. In this case, it could be because of the same feeling they share as Javanese living far away from their homeland which leads to the actions they take in the diaspora organization.

The circulation above explains that identity construct the interest, while the interest determine its action. In this case the identity of the people is the Javanese diaspora in Suriname or the Javanese people. This identity construct the interest since they share the same culture as Javanese people in Suriname and Indonesia. These interest led than to the action the diaspora organizations take which is, to keep in touch with Indonesia or still have relations with Indonesia.

**1.5.3 Over here and Over there Concept**

In this research, the author uses the *over here* and *over there* concept. This concept is written by Aaron Barth and Yossi Shain in their book named “kinship
and diaspora in International affairs”. This concept is explained in chapter five “Diasporas in International Theory”. This concept will later explain the interest that the Javanese Diaspora have in their relationship with Indonesia.

Shain and Barth argue that diasporas are motivated, then by two types of interests- the over here and over there interest. Over here which means away from the hostland, they may be motivated by the people’s or the homeland’s interest, in this case, the home land is Indonesia. Over here is the hostland, they may be motivated by the communal or by organizational interest. The motives may be focused outside of Suriname (first two types) or inside Suriname (last two types). To know if the interest is over here or over there, there are four motives;\(^{26}\)

First, diasporas may view the homeland’s foreign policy as having an impact on the interest of the entire Indonesian community, that is inside Indonesia and Outside Indonesia. Videlicet, Indonesia’s foreign policy has an impact on the interest of the entire Indonesian community including Javanese diaspora - inside and outside Indonesia.

Second, diasporas may have a strong part in the ways the homeland’s foreign policy affects the homeland future. This point shows a foreign policy which protect the Javanese diaspora in Suriname. e.g, if anything would happen to Suriname, like the conditions in Suriname, would become unfriendly, or for less existential reasons, the diaspora could move to the Indonesia whenever they want.

\(^{26}\) Shain & Barth, 1994, *kinship and diaspora in International affairs*, chapter five; Diasporas in International Theory, P 133
Third, Diasporas may view the homeland’s foreign policy as effecting the interest of a specific community. This point could be explained by a cooperation between Indonesia and the Javanese diaspora in Suriname which is effecting a specific community. This specific community can be defined as Javanese community in Suriname, e.g a continuous cooperation between Indonesia and Surinamese-Javanese diaspora, could have an effect on the interest of these Surinamese- Javanese diaspora.

Last, the diaspora might view the homeland’s foreign policy as effecting the narrow bureaucratic interests of their organizations. This point shows that there are some aspects which effects the bureaucratic of the Surinamese-Javanese diaspora in Suriname in its relation with Indonesia. The whole Surinamese-Javanese diaspora, its members and funding are effected by the policy of the Indonesia.

By the four explanation above regarding the over here and over there is that over here focus on the host land, or inside the host land which means in this case that the host land is Suriname while, over there focus on the homeland, or outside the host land which is Indonesia. By this concept, the author will classify if the interest of the Javanese diaspora in Suriname belongs to over here or over there. All these motives are based on a perception of shared identity and may lead diasporas to try to exert influence on the homeland’s foreign policy.
Table 1.2

Over here – Over there Interest

<table>
<thead>
<tr>
<th>DIASPORIC INTERESTS</th>
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<tbody>
<tr>
<td><strong>Over here</strong></td>
</tr>
<tr>
<td>Focus on the hostland, or inside the hostland (Suriname) and it influenced by homeland foreign policy</td>
</tr>
<tr>
<td><strong>Over there</strong></td>
</tr>
<tr>
<td>Focus on the homeland, or outside the host land (Indonesia). Homeland foreign policy give impact to community interest and homeland is a place where they can move to, in homelands worst situation.</td>
</tr>
</tbody>
</table>

1.6 Research Method

1.6.1 Level of Analysis

This research uses two research variables, namely the dependent variable and independent variable. The dependent variable or analytical unit is the Javanese Suriname diaspora relationship with Indonesia. While the explanation unit is the interest of Java diaspora in Suriname.

1.6.2 Data Analysis Techniques

The analysis technique used in this research is a qualitative method that is (1) depth done through open interview about experience, opinion, feeling and knowledge, (2) direct observation, observation data about detail description about activity and behavior, activity and interaction between individual in community and organizational processes; and (3) documentation; organization, clinical, program notes, publications, diaries and so on.
1.6.3 Analysis Method

Data analysis method used in this research is content analysis. Content analysis is a research technique used to make replicable and valid inferences by interpreting and coding textual material.\(^{27}\) By systematically evaluating texts (e.g., documents, oral communication, and graphics), qualitative data can be converted into quantitative data. Although the method has been used frequently in the social sciences, only recently has it become more prevalent among organizational scholars.

1.6.4 Data Collection

Data collection used in this research are primary data and secondary data. Primary data are obtained from interviews. Interviews were conducted with the population and a sample of three people. Primary data are three persons from three different organizations. The first one is the head of the Javanese organization in Suriname VHJI. The second one is the head of a political party representing the Javanese in Suriname named Pertjajah Luhur and the third one is the head of the Islamic Javanese Islamic organization in Suriname. Secondary data are taken from literature study libraries such as books, journals, thesis, news, internet sites etc.

1.6.5 The Scope of Research

1.6.5.1 Scope of Material

\(^{27}\) Terry Collage, Research & Methodology : Content Analysis as a Research Technique, accessed in https://www.terry.uga.edu/management/contentanalysis/research/
The scope of material in this research will be focused on the interests of Javanese diaspora in Suriname in its relation to Indonesia and how they (the Surinamese Javanese) envisage Indonesia as their homeland.

1.6.5.2 Scope of Time

The scope of time in this research will start from the time when the first Javanese immigrants arrived in Suriname until now. Begin from this year 2018 the Surinamese Javanese has settled in Suriname for about 128 years.

1.7 Hypothesis

As the hypothesis of this research, the authors see that the interests of Javanese Diaspora in Suriname has a lot of various aspects. The interest that they have is driven by identity. Identity is a very important aspect of the perception of constructivism. Constructivism does not envisage interest by material things but by something that is more abstract – shared identity. In this case, if we use the constructivism as the perception, we will see that the action the organization take is pushed by interest on the basis of identity. The Identity that they share is the Javanese culture. Because of identity, the Javanese diaspora took actions to constantly keep in touch with Indonesia. On the other hand, the over here and over there concept determine the interest of the Javanese diaspora. The over here takes the side to the hostland (Suriname) and the over there takes side the homeland (Indonesia) which is encouraged by four motives. The Javanese diaspora in Suriname would rather take the side to the over here.

1.8 Writing System
This study is divided into four chapters. The first chapter is the Introduction to the topics raised. It describes the background of the study, the research question, research purpose, and benefits. It also includes the literature review, theory what is used to explain the study case the author raised and any kind of research method. Moreover, the scope of material and time, so that the study doesn’t overspill to other topics and last the hypothesis. The second chapter is the chapter contents. The second chapter describes the history of the first Javanese (immigrant) entered Suriname. Furthermore, it discusses the Javanese organizations that are established in Suriname. It describes the background of every organization which is mentioned in that chapter. At the end of the chapter, it discusses the activities the organizations held. In chapter three discusses the relationship between both countries, Indonesia and Suriname. It also discusses the Indonesian government policy towards Javanese diaspora in Suriname. Furthermore, this chapter also discusses the perception of the Javanese diaspora in Suriname, this is to know how the Javanese diaspora in Suriname sees their home land, Indonesia. The last but not the least is the analysis of this study. This analysis will show the interest if the Javanese diaspora by the over here and over there concept, moreover the constructivist theory will explain the actions the Javanese organizations take. The last chapter, chapter four is the conclusion and recommendation, which describes the conclusion of this study and the recommendation the author gave to the next writer.

### Table 1.3 Writing System

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