

***Social Harmony In The Inter-Ethnic Relations
(A Study In Society Multiculturalism in Kisaran)***

Fakhri Muliawan Situmorang, Hidayat Amsani, Ibnu Hajar Damanik

Department of Anthropology
State University of Medan
Medan, Indonesia
Fakhrimuliawan567@gmail.com

Abstract—This study aims to determine the social harmony in inter-ethnic relations to a study in the society multiculturalism in Kisaran city, Asahan Regency. This study used a form of qualitative descriptive approach to ethnography. The collection of the data through direct interviews with inter-ethnic society. The results in this study in Kisaran of people in the city have long had close relations between ethnic groups and very widely through various media such as trade, migration, as well as in society. The multiculturalism of reviews these causes in the Kisaran city civilizations possess an open, democratic, tolerant, and willing to coexist in diversity. While the nature of society and cultural plurality with the experience of living together in mentality has spawned multiculturalism that is the hallmark of civilization is inherently dynamic and is always open to changes in the process of social harmony and inter-ethnic with community identity that different depending on the internal dynamics and external influences. The people in the Kisaran city is one of a series of the reality of a heterogeneous society, the which is often buffeted by waves of social disintegration. But then, each is capable they contain. This is what inspired the author, to find out more in a design resolution that they wake up in defense of social integration.

Keywords: *Multiculturalism, Society, Harmony, Ethnicity*

INTRODUCTION

Existence of the people of Indonesian as a pluralistic society until the reform is evident in cultural pluralism remain integrated within the frame of the Republic Indonesian. Indonesian is a country that has a pluralistic society, consisting of a multiethnic society. Then, from the plurality of the community will result in a heterogeneous social structure. In Indonesian society, every society has its ethnic diversity has the right to occupy the territory as a place of life that is recognized as the region and is a resource where people are utilizing for their survival.

Indonesian is one of the largest multicultural countries in the world, it can be seen from the socio-cultural and geographical condition of Indonesian is so complex, diverse, and spacious. Indonesian consists of a large number of ethnic groups, cultures, religions, and others who each plural and as well as heterogeneous and diverse (Kusumohamidjojo, 2000:45)¹.

Bhineka Tunggal Ika is symbolic meaning of a statement about a nation of Indonesian on cultural diversity. Literal meaning of this phrase is "separate but one". But the symbolic meaning contained in the Pancasila as the State Emblem, giving meaning to Indonesian were built by the ethnic diversity consisting of their respective cultures.

The diversity of the culture of Indonesian society is also reflected in the different forms of civilization, both intangibles such as the values, concepts and ideas, and which is material in the form of archaeological remains such as temple, traditional house, fabric and each others.²

Ethnic diversity which is owned by the people of Indonesian is a symbol of wealth in culture. Then, the order to create a social order that is integrative and dynamic, as aspired by the meaning set forth in unity.

The term multiculturalism rapidly adopted in 1950 in Canada. The term is derived from the word *multicultural* popularized the newspapers in Canada, illustrating the community as a multicultural and multilingual society.

The notion of multiculturalism has two main characteristics: *first*, the need for recognition, *second*, the legitimacy of the cultural diversity or cultural pluralism. Parsudi Suparlan write, concept of multiculturalism cannot be equated with the concept of diversity in tribal or tribal cultures that became five characteristics of a plural society, because multiculturalism. Reviews about multiculturalism will have to inevitably will also review the various issues that support this ideology, politics and democracy, justice and

¹ Kusumohamidjojo, B. 2000. *Kebhinnekaan Masyarakat Indonesia: Suatu Problematik Filsafat Kebudayaan*. Jakarta: Grasindo

² S. Dloyana Kusumah. 2007. *Pengelolaan Keragaman Budaya: Strategi Adaptasi*, Pusat Penelitian dan Pengembangan Kebudayaan. Jakarta: Kemepar

law enforcement, employment and business opportunities, cultural rights community and minorities, the principles of ethics and morals, and the level and quality productivity (Suparlan,2002)³.

Communities that are in Kisaran city, is one of a series of the reality of a heterogeneous society, which is also often buffeted and tossed about by the waves of social disintegration. But then, the amazing in multicultural societies in Kisaran city treading on a path full of thorns civil strife or indirectly to reject issues with disintegration in the multiethnic society is not like some of the areas that are prone to conflict.

Based on the above statement it is a unique phenomenon occurring in the Kisran city with the social condition in Kisaran which have ethnic backgrounds and religions, is certainly going through a rejection of the exposure which is associated with disintegration social as ethnic conflict, because this is the consequence of living in a society that different backgrounds in social harmony despite the turmoil that occurred in other regions prone to ethnic conflicts such as in Tanjung Balai City

The society in Kisaran of multi-ethnic and religion are not encroaching upon the kind of social conflict, in several regions in Indonesian. This phenomena is very unique to be investigated, and provide inspiration to the author to do in-depth research, about how the construction of ideas and specific design undertaken by the society in Kisaran, so the volatility potential in social conflicts are easily deflected, otherwise construction diversity instead making people who live in the region live in harmony, mutual respect, and appreciate the differences. Management of this harmony is very efficient to be used as a mirror once an example to find the path of peace which must be passed by a multicultural society.

METHODOLOGY

In studies using qualitative descriptive study using ethnographic methods approach. According to Spradley (1997: 12) explains that Ethnography is a culture that studying other cultures, which is a building encompassing knowledge of research techniques as well as various descriptions culture and build a systematic understanding of all

human culture from the perspective of people who have studied the culture⁴.

Data analysis technique is qualitative by observing, understanding and give the interpretation of each data or facts and tends to the meaning and descriptions described in narrative words into a sentence⁵.

RESULT AND DISCUSSION

Symbolic interactionist has been refined to be one of the sociological approach by Herbert Blumer and George Herbert Mead, who believe that humans individuals are thinking, feeling, give sense to each state, which gave birth to the reaction and interpretation to any encountered. The incident was done through the interpretation of symbols or meaningful communication is done through movement, language, sympathy, empathy, and gave birth to other behaviors that indicate a reaction or response to stimuli that come to him.⁶

Social interaction is basically necessary for a social activities. So social interaction is an activity to meet individual with another individual, group against another. The meeting may take the form scolds greetings, friendship, handshake, visit one another, as well as voluntary work can be said to have done or happen social interaction (Soekanto, 2004: 61).⁷

Social harmony in relations between ethnic groups in Kisaran city can be seen from a interaction between members of the public or the people in the region with the concept of social interaction associated with public relations as seen from phenomena such as friendship, handshake, community service and say hello is a form of manifestation concrete of social harmony in inter-ethnic relations in Kisaran city.

The forms of social interaction on the social harmony in the Kisaran city of inter-ethnic relations can be seen from a medium such as support in terms of the market, the market is a meeting place for people to interact. Markets referred to as the (Traditional Market) that are often found in Kisaran city as a media to meet when interacting in relations inter-ethnacin Kisaran, the convergence between ethnic groups just as the Batak, ethnic Chinese, Malay, Javanese, Minang it's the majority of the population or

³ Suparlan, Parsudi. 2002. Menuju Masyarakat Indonesia yang Multikultural. *Keynote Address* Simposium III Internasional Jurnal ANTROPOLOGI INDONESIA, Universitas Udayana, Denpasar, Bali, 16–19 Juli 2002

⁴ Spradley, James P. 1997. *Metode Etnografi (Terjemahan)*. Yogyakarta: Tiara Wacana

⁵ Gorda, I Gusti Ngurah, 1997. *Metode Penelitian Ilmu Sosial*. Denpasar : PT. Widya Aksara Nasional

⁶ Herbert Blumer dan George Herbert Mead dalam Agus Salim. 2008. *Pengantar Sosiologi Mikro*. Yogyakarta: Pustaka Pelajar. Hal 11

⁷ Soekanto, Soerjono. 2004. *Sosiologi Suatu Pengantar*. Jakarta : PT Raja Grafindo Persada.

society in Kisaran, so the social process that arises when each party has the same interests and have the awareness to cooperate in achieving the interests of creating harmony when interacting.

Background blend some people or groups or descent rate is driven by efforts to meet the same needs of a group of individuals, and a sense of shared destiny that they can meet the basic need each other's lives. The situation is by Cooley called the *community* or (local communities). According to Cooley, the social identity of the community are (1) the members of the group are physically friendship to each other; (2) The number of members is small; (3) the permanence of the relationship between members of the group; and (4) familiarity social relations⁸.

Based upon the social harmony in Kisaran city this case is the human condition that dynamic fields that cover the areas of socio-cultural, in the life between individuals and between groups in a society that is characterized among other things by a lack of cooperation or social relations, accommodation, acculturation, and assimilation are reflected in the programs of the local government.

We all know that in Kisaran is the Capital city from Regency Asahan which is the administrative area of Asahan. Kisaran city region is a Community is one of a series of the reality of a heterogeneous society, which is also, often buffeted and tossed about by the waves of social disintegration.

But then, the multicultural society in special form in Kisaran city treading a path that is filled with thorns civil strife or indirectly to reject the issues relating to disintegration in the multiethnic society is not like some of the areas that are prone to conflict.

In creating and maintaining social harmony in Kisaran is the programs and activities government's that promote, direct, and facilitate the realization of social harmony in Kisaran city. In the program of the local government Asahan Regency there are missions that preserve cultural heritage and to build partnerships with all the potential ethnic located in Asahan. The program reflected through the Communication Between Indigenous Institute (FORKALA) to implement the Regional Cultural Art Exhibition (PSBD) which is annually held by the local government.

Exhibition of Cultural Art Area (PSBD) is an art and cultural events featuring the

representation of ethnic groups in Asahan as Batak, Malay, Chinese, Javanese, Minang and Aceh which constitute the majority of the population or community Asahan in this relation to social harmony in Kisaran city certainly affect a state or a process of human life, where the interaction between groups and members of the public more is associative so that further enable the survival and development of the group or community that provides emotional and physical satisfaction for all parties.

With the program multicultural can simultaneously equalize the perception that wealth and cultural differences into a force to strength the brotherhood in diversity, the event gets responsive high of each ethnic to participation and gather in animate these activities when public is increasingly aware that the difference is not to be debated but to establish cooperative relations between ethnic groups, creating social harmony in everyday interaction in the community and for the realization of a multicultural society in Kisaran city.

One factor in the realization of social harmonious inter-ethnic relations can be seen from the process of assimilation of the community in Kisaran city. Forms of assimilation in a society such as their of mixed marriages (amalgamation) conducted by ethnicity in Kisaran.

Acculturation according Koentjaraningrat (1996: 155) explained that acculturation is a social process that occurs when a group of people with a given culture are confronted with elements of foreign culture such much so the stranger slowly accepted and processed into its own culture without cause the loss of cultural identity itself⁹.

Assimilation by Koentjaraningrat (1996: 160) is a social process that occurs in class human beings with cultural backgrounds different after they mingle incentives, so that the specific nature of the cultural elements of groups that each turned into an element of mixed culture¹⁰.

Based on statement Koentjaraningrat about acculturation and assimilation in relations with social harmony, we can see phenomena both concepts serve targeted in the range which is inhabited native tribes wither, the historical immigrant communities such as Batak and Java in particular, the process of assimilation seen in the

⁸Ibid. 138

⁹ Koentjaraningrat. 1996. *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta

¹⁰Ibid., Pp. 160.

intermarriage between ethnic Batak and Malay and Javanese and Malay

in a society in Kisaran particularly the Batak people immerse themselves into Malay to be accepted in the social process with relation to the relationship between ethnic form of assimilation such as the above can be seen from the wedding of the Batak particularly by using indigenous Malay tradition Batak people like plain flour and wages when hosts weddings and merged it into its self-wither and Islamize the Batak itself. So the results of assimilation of the Batak in range to establish cooperation between and connected well when social interaction with people of Malay creating social harmony in Kisaran.

As for the Javanese in Kisaran city of phenomenon Acculturation can be seen when the Javanese people do weddings, Javanese people do not eliminate the original culture of her with trample eggs in finding a bride but the wedding Javanese always followed by a fresh flour and wages, in the phenomenon such social interaction or relationship may create social harmony in Kisaran city. So the results of acculturation of Javanese in Kisaran to establish cooperation between and connected well when social interaction with people of Malay creating social harmony in Kisaran.

In addition to the above phenomenon, in her daily relations between ethnic groups in the range relation to the social harmony in the range can be seen from the phenomenon of adaptation to the concept according to Suparlan (1993: 20) explains that the adaptation is essentially a process to meet the requirements to continue their lives, one one of these conditions is the social conditions in which human beings are in need of relationship to be able to establish order not to feel ostracized and can learn about the culture¹¹.

Based on the above statement about the concept of adaptation in relation to the social harmony, we can see this phenomenon in Kisaran, that ethnic Chinese in the process of acceptance in the community of ethnic Chinese in Kisaran is not exclusive as in other cities, most ethnic Chinese open themselves when interacting daily.

The phenomenon of adaptation can we see when the Chinese people are commemorating the day of the Chinese New Year (Imlek) in Kisaran city, Chinese ethnic divide right cake Bakung and divide Ampau to citizens or communities in

Kisaran city and create an opening activity as well as invite other ethnic groups to celebrate together in the form of activities day Imlek create a show around town Barongsai manner in Kisaran city (parade), a heterogeneous society inhabited by other ethnic groups had come to celebrate it without any sense of ethnic sentiment among the public in Kisaran, based on the phenomenon can create social harmony in inter-ethnic relations.

CONCLUSION

Based on the above discussion it can be concluded that *The First* associative social interaction where the social process that arises when each party has the same importance and awareness for coexistence in diversity. *The Second*, social processes in the form of more accommodation is acculturation, assimilation and adaptation in its process mixing two or more different culture produces its own culture which is different from the culture of origin and *The Third* process of adaptation in which people need a relationship to be able to establish order not to feel excluded so as to realization and the achievement of social harmony in society multiculturalism in Kisaran city.

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¹¹ Suparlan, Supardi. 1993. *Manusia, kebudayaan dan lingkungannya*. Jakarta : PT Raja Grafindo Persada

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