

## Social Integration Model among Ethnic in Indonesia

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### Abstract

The research objectives are: 1) finding a form of cultural integration between ethnic groups 2) finding a process of cultural integration between ethnic groups, 3) finding a function of integrating culture among ethnic groups for the nation state or nation state and 4) finding a model of cultural integration between ethnic groups in West Sumatra. The research methodology used R & D, qualitative through Focus Group Discussion to obtain a model of inter-ethnic integration in West Sumatra. Data was collected through interview leaders and members of ethnic groups in West Sumatra, namely ethnic Javanese, Makassarese, Batakese, Indians, Chinese, Sundanese, Acehese and Minangkabau in the ethnic residential areas of the city of Padang. The results showed that the form of inter-ethnic integration occurred in certain cultures, arts, sports, and education, 2. the process of inter-ethnic integration through a jointly formed organization of nationalist integration forums. 3. intermingling functions among ethnic groups were seen in achieving the introduction of traditional clothing customary food, and educational patterns, so that the goal of national integration can be realized, and 4. the model of inter-ethnic integration in West Sumatra introduces each other's

Keyword: cultural integration, model, social integration, ethnic,

### Introduction

One of the main problems faced by the Indonesian people in carrying out development is the uneven and diffuse distribution of the population, which can have an impact on aspects: national, political, economic, cultural and defense security ideology of the nation. For this reason, fusion coaching starts from the regions (districts / cities) and provinces. The problem of mixing the city of Padang is a problem in terms of inter-ethnic integration. Such as uneven distribution, settlement, and economic, educational, and socio-cultural dissemination (West Sumatra FPK Report, 2015). The population of Padang City is shown in the table 1.

Based on table , population spreads have not been evenly distributed and blended in Padang City, certain locations are occupied by the same ethnicity, there is no confusion in settlement, marriage, education, economy, culture, and others. Geographically, the city of Padang is located on the west coast of the island of Sumatra, with a coastline of 84 km. The total area of Padang City is 694.96 km<sup>2</sup>, and more than 60% of that area, around ± 434.63 km<sup>2</sup> is a hilly area covered by protected forest, while the rest is an effective urban area. While the topography of the city varies, 49.48% of the land area of Padang City is in the slope area of more than 40% and 23.57% is in the sloping slope area. The land area of the city of Padang is very variable, ranging from 0 m to 1,853 m above sea level. The height of the city of Padang is between 0> 1,000 meters above sea level (above sea level) stretching from west to east. In the westernmost part is the coastal area with an altitude of 0 meters above sea level and in the east is the Bukit Barisan mountain region with an altitude of > 1,000 meters above sea level. The altitude between 0-25 meters above sea level is ± 22% of the total land area while the altitude > 1,000

meters above sea level is  $\pm 17\%$ . Almost all of the plains (altitude 0-25 masl) with an area of almost 22% of the total area of Padang City, are built-up areas. Relatively in the south and east which still extends the area has not been built. In the south, especially in Bungustelukkabung District, generally still an agricultural area. Whereas in the east it is dominated by forest areas which are in a steep steep slope. This eastern region consists of several sub-districts, starting north to south in a row from Koto Tengah, Pauh, Kuranji, and Lubuk sub-districts. Padang City is traversed by many large and small rivers which are divided into 6 Watersheds, namely the Cold Water Watershed, Air Timbalun Watershed, Batang Arau Watershed, Batang Kandis Watershed, Batang Kuranji Watershed, and Sungai Pisang Watershed. There are no less than 23 rivers flowing in the area of Padang City with a total length of 155.40 km (10 large rivers and 13 small rivers). Generally large and small rivers in the Padang City area are not much different from the sea level. This condition resulted in quite a lot of parts of the city of Padang that are prone to flooding or inundation.

Table 1 Number of Population in Every Sub Districts in Padang

No	Sub-Districts in Padang	Number of Population
1	Bungus Teluk Kabung	23.142
2	Lubuk Kilangan	49.750
3	Lubuk Begalung	108.008
4	Padang Selatan	57.386
5	Padang Timur	77.952
6	Padang Barat	46.060
7	Padang Utara	69.275
8	Nanggalo	57.731
9	Kuranji	128.835
10	Pauh	60.553
11	Koto Tengah	165.633
	Total	844.316 People

In addition, the people of Padang City, which consists of various tribes, religions, races and groups, are a challenge in the direction of social integration or a united state. This requires the government's caution to treat uniformity in state life policies, because the state is also obliged to respect the diversity that exists (explanation of articles 32 and 18 of the 1945 Constitution).

This research is important because there are frequent inter-ethnic conflicts, for example in the world of education, fights between students at different ethnic schools, business conflicts (goods and services), residential boundaries, burning bodies, and other conflicts in the city of Padang.

In fact, there are less ethnic groups in the city of Padang, making individual settlements based on ethnicity (Results of the Interview of the Chairperson of the West Sumatra National Integration Forum, Andi Pide, 2015). For this reason, the development organization called FPK Sumbar wants to create togetherness in building education, economy, culture and other aspects among ethnic groups in the city of Padang (Vision, mission and objectives of FPK West Sumatra 2014-2019). The level of achievement of the FPK objectives needs to be examined, the conditions of integration that have been carried out by this forum.

Efforts to overcome this problem mainly involve uneven distribution and dispersal of the population and the issue of regional cultural plurality, a solution must be sought, among others, through the FPK (National Forum for Integration) program in all districts / cities in Indonesia. This then makes the intermingling process between various tribes and can create national social interaction. Social interactions from various ethnicities are more prevalent in societies with a dominant population, which make a separate settlement rather than mixing in various aspects of life. According to S. (Budhisantoso (2003) that social grouping that blends can help smooth interaction between citizens.

The construction of settlements in the city of Padang has been carried out by the private sector and the city government, especially China, India, Java, Batak, and Minangkabau, and other ethnic groups. This program has been started since the Netherlands until now. Settlement settlements can be divided into two: (1) residential locations separate from indigenous people such as cottage areas, so that there are Chinese villages, Indian villages, Kampung Jawa, Bugis villages, and others and certain housing and (2) residential locations that blend with the original population.

## Method

This research was carried out in various ethnic groups located in FPK organizations and ethnic settlements in the Padang city of West Sumatra. The selection of respondents is done purposefully, namely deliberate selection with the intention of finding key informants that are representative in accordance with the objectives of the study. The informants of this study included all ethnic elites, which consisted of formal and informal elite groups. More information is collected through key informants. It is estimated that 30 respondents are represented by all layers.

In addition to using key informants, this study also uses second level respondents to pursue and check the truth of the objectivity of the answers of first level respondents. The second level respondents are all layers of society in the research area. For the second year, followed by the FGD to look for models or steps for inter-ethnic social integration.

Data collection techniques were carried out by studies to find out as much as possible the opinions and concepts of experts who first conducted writing or research related to the discussion of research and assisted with interviews or direct observation. This means that the approach to each informant is done by means of in-depth conversation (depth interview). Questions are asked according to an open list of questions to find out the experiences of informants in people's lives. And in the second year continued with the FGD to give birth to a model while testing the reliability of the social integration model.

Data obtained from all data sources mentioned above are processed with qualitative analysis and are equipped with quantitative.

## Result and Discussion

*a. Identify forms of interaction patterns between ethnic Indians, Chinese, Makassar, Batak, Javanese, and other ethnic groups such as Minangkabau at the West Sumatra Province Blessing Forum Forum in the City of Padang.*

Based on the results of interviews with the chairman and other administrators at FPK (2018) that there are 3 forms of interaction patterns, namely the fields of culture, economy and education. The cultural field includes national day ceremonies and Padang city days by displaying various customs among ethnic groups. In the economic field, among other things, cooperation in goods and services will lead to growth and even distribution between regions through dialogue between groups. For the education sector, that is mutual information for ethnic groups who have schools, for children from various abandoned cultures to be helped, for example ethnic Makassar who have tertiary institutions, can be the center of inter-ethnic meetings.

*b. How did the process of cultural assimilation take place in the West Sumatra Province Association of Integration Forum in Padang City?*

The assimilation process can be explained through various forms of activities, meetings, types of meetings, community visits, and traditional ceremonies.

The form of activities according to community leaders is more dominant in cultural aspects, rather than economic and educational aspects. For the intensity of meetings there is a periodic and there is also an incident basis, depending on the needs of the organization. The type of meeting was related to the organization's AD / ART guidelines agreed upon with the Decree of the Governor of West

Sumatra, in addition to referring to the Permendagri in 2006. For the community visit it was also decided through the Payuyuban leadership meeting, usually held at the UNES Padang campus. For traditional ceremonies held to welcome the anniversary of independence and other national holidays

*c. Which ethnic group is dominant in influencing cultural assimilation in the West Sumatra Province Integration Forum in Padang City.*

The effect of assimilation can be seen in the form of assimilation, assimilation, number of community members involved, language used, forms of dispute resolution, intensity of meetings, and media used.

Forms of assimilation occur in certain cultures such as arts and sports. For others like religion, they still defend each other's *aqidah*. For assimilation, there is a case where the language used is inter-ethnic language. Not all of the members of the association were involved in the association, more dominant the organizers of participating in the activity, because they had not been socialized by other community members. The language used has begun to blend between ethnicities, and for meetings they use Indonesian. Their form of dispute resolution takes place through deliberations of consensus. For the intensity of meetings depending on the needs of the organization, and the media used usually in joint meeting meetings, there are also those who write in print media so that the general public can get to know their groups and their FPK organizations.

*d. What is the reciprocal attitude of the community between ethnic Indians, Chinese, Makassarese, Bataks, Javanese, and other ethnicities as well as Minangkabau in the Padang City Diversity Forum organization.*

The reciprocal attitude can be seen from the collaboration that was used, the other ethnic responses to the cooperation carried out. Departing they are cooperatively orientating more dominantly towards building personal relationships, namely friendship, getting to know each other as social beings, in addition to paving the way for achieving prosperity and security in their communities. For example, there are Sundanese who are the head of the General Bureau of the Governor's Office. They can use the governor's office space as a venue for inter-ethnic discussions and meetings, governors and other officials are also willing to attend and open their meetings. Inter-ethnic responses are seen with a large and complete presence for events that are considered important.

The impact of assimilation is seen in the level of well-being and security they get. The level of welfare outcomes that occur such as information on prices of basic ingredients 9 basic commodities, prices of goods, substandard development information, dropout rates, and others. For security such as disruption of order and security, they exchange information. And look for solutions to realize mutual security through discussions that they have built in meetings between the communities.

*f. What is the model for the development of socio-cultural integration in the West Sumatra Province Integration Forum organization*

The model of developing social integration can be seen in 3 types of models, namely:

1. The model for the development of cultural integration in the field of culture, they held FPK officials in inter-ethnic fields in the matter of developing culture, such as arts and sports, and continued to evaluate the development of their culture. Besides strengthening institutions, they also develop cultural substance by building cooperation with other regional and tertiary arts.
2. The model for the development of social integration in the education sector, namely conducting inventory of members of the community who drop out of school, then information on existing learning resources for members of their community. Besides exchanging information on educational learning resources, also improving school curriculum, school facilities and infrastructure, as well as non-formal education such as inter-ethnic courses exchange information.
3. The model for the development of social integration in the socio-economic field, namely information on the progress of growth and equity, especially regarding small and medium

enterprises, both about goods and services. For goods they talk about quality and marketing for members as entrepreneurs or traders. For those who move other professions, also talk about the profession they are engaged in. This economic development also concerns business legality solutions, business management, HR development, markets, business capital, and product quality among the communities.

Changes in the pattern of unfamiliar social relations are harmonious as seen from attitudes, actions, interactions and participation in social activities. The pattern of social interaction that occurs is reciprocal as the ideal of realizing prosperity and security in the lives of the community. At first the pattern of interaction was regional, then with the role played by community leaders from various ethnic groups, namely traditional leaders and community leaders led by pagayuban as well as population settlement policies with a system of "integrated pluralism", meaning people who were native and immigrant were not geographically separated, so that there is inter-group integration, in addition to regular meetings through the FPK organization

The pattern of social interaction is built through activities of diversity, because of the religion they adhere to (Islam), except for certain ethnic groups such as Batak, Manado, Nias and Mentawai as well as market activities, capital in meeting their daily needs and the visits they make. Based on the recognition of the group that each group initially tends to determine its own pattern of interaction in dealing with others. This condition is common because the cultural values that raise them are also different. Their life journey makes them learn from one another, fill and give to one another. This pattern of interaction according to Veeger: "there are groups that have a high frequency of interactions and levels of interaction, but there are also groups that have low levels of interaction (Veeger, 1986).

The belief in life that is built through this container is strengthened by the teachings of the Qur'an which are explained in the letter Alhujarat verse 13 "we make you tribe and nation-nation to know each other and relate to one another and the most noble among you whose values of devotion high".

This is justified by Selo Soemardjan (1974) that social coating that arises due to community appreciation of certain values such as wealth, scientific power, piety in religion or blood offspring can build acculturation between indigenous cultures with new cultural elements. The influence of Islamic teachings can rehabilitate themselves to change people's views towards a positive direction (Soemardjan, 1974).

It is also stated by Berger in 1970 that everyone tries to connect reality to the reality of others. Their subjective realities are interrelated to produce objective reality.

Based on the discussion in the discussion chapter, some conclusions can be drawn, including:

1. The forms of interaction patterns that grow and develop as a means to the welfare and security of people from various ethnic groups play a strategic role as a forum for reciprocal relations between ethnic groups. The container includes the use of facilities for social gatherings, mutual cooperation and national ceremonies
2. The process of assimilating the culture of the community that occurs in the neighborhoods of the community was initially rigid, lack of attention turned into open and mutually needed among ethnic groups. This process is supported by the means of social organizations that they built together, namely FPK, as well as the role of the government and community leaders as citizens' role models. The process of assimilation which is quite large is its influence and respect for each aqidah. Do not mix religion

The intensity of visiting each other they do is also quite adequate in the process of assimilation both socially and individually.

One thing that is quite significant is that language can be used as a suggestion for communication coupled with Indonesian as a middle ground for those who have difficulty understanding ethnic language (origin)

3. The benefits of assimilation of ethnic group culture in supporting development activities include: geographical benefits (the condition of the region to be developed and developed), demographics (the occurrence of population distribution evenly and the level of education of the two groups increases), natural resources (can be processed and utilized for welfare together), ideology (strengthening the development of religion knowing how to understand beliefs), politics (the establishment of infrastructure and supra new political structures as a place for local political systems), economy (the growth and distribution of the agricultural sector, home industries and services), culture (happening mixing the results of ideas for the common good, giving and giving in to the common good), security (the shared area in the environment can be secured from negative interventions from inside and outside).

There are some suggestions that need to be considered as policies by the government and the community.

1. The focus of integration is more directed towards certain cultural, educational and economic cooperation
2. The actions of parties that invite social upheaval must be eliminated, such as the behavior of the local government, and other arrogance such as investors who lack respect for customary land and religious symbol values.
2. Factors that allow conflict to occur must be resolved as quickly as mixing religion, ethnic Batak who spread Christianity to adherents of Islam and sell liquor in certain areas, including efforts to establish a church.

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