

National Integration Models Among Ethnic Groups (A Study Among Various Ethnic in Indonesia)

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Abstract

The research objectives are 1. Finding a model of cultural integration among ethnic groups 2. finding a process of cultural integration among ethnic groups, 3. finding a function of integration in culture, education and economic among ethnic groups for the nation. The research methodology uses R & D, qualitatively and is equipped with FGD to obtain a model of inter-ethnic integration in West Sumatra. Sources of data on research are 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 Padang. Data collection techniques are observation and interviews, and qualitative data analysis techniques. The results showed that the model of inter-ethnic integration through the management of culture, education and economic 2. the process of inter-ethnic integration through a jointly formed organization of nationalist integration forums. which for education comes through forming sister schools, while for culture through cultural performance and in the economy through entrepreneurship training. 3. integration through culture has resulted in respect to other ethnic groups, for education has resulted in improving knowledge and for economic prosperity in their community. These findings can be modeled in all provinces in Indonesia which will help to build national integration and strengthening national resilience. National integration in the socio-cultural, economic and educational fields has become the main focus in the activities of the FPK (Forum for Integration and Nationalism).

Keywords: *model, integration, ethnic group, West Sumatra*

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 guidance 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, settlements, and economic, educational, and socio-cultural dissemination (West Sumatra FPK Report, 2018). The population in 19 city districts with various ethnicities has been accepted by the Minangkabau people since long ago, as long as adat is filled, and lumbago is poured. The tendency of all cities in West Sumatra to have ethnicity outside the Minangkabau ethnic group is there: India, Arabic, Chinese, Batak, Javanese, Mentawai, Nias, Makassar, and other ethnicities.

From the population spatial data it turns out that it has not been evenly distributed and diffused in the cities of Padang and Bukittingg, certain locations are occupied by the same ethnicity, there is no confusion in a settlement, marriage, education, economy, culture, and others. Geographically, the city of Padang, South Sumatra, Pariaman is located on the west coast of Sumatra Island, in the westernmost part is the coastal area with a height of 0 meters is the Bukit Barisan mountain region. Also, the Minangkabau community which consists of various tribes, religions, races, and groups is 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), location boundaries for settlements, dead bodies, and other conflicts in Padang and Bukittinggi. In 2014 the FPK (Forum for Mixed Nationalism) was established as a group of various associations in the city of Padang. The objectives of FPK are: (1) to develop harmony, mutual understanding, mutual respect, mutual respect and mutual trust between community members from various ethnicities, races or ethnicities, (2) a forum for information, communication, consultation and cooperation among citizens. This is directed at growing, strengthening, maintaining and developing national integration to accept plurality by the community in the Republic of Indonesia's scope.

The solution model is expected to have a win-win solution between parties. According to Thung Ju Lan (2004) , there is a need for: (1) changing the paradigm of thinking that is fixed on a more open unitary state and understanding the meaning of diversity, (2) seeking a mutually agreed way or mechanism to manage diversity (FPK SUMBAR, 2014).

The development of society is essentially complete human development, it clearly emphasizes the interrelationship between freedom on the one hand and the implementation of development on the other side; but in its journey, it can be seen and felt together there is a chasm that separates development practices from its normative framework, or there is a gap between objectives formulated with means to operationalize the achievement of these objectives, thereby arousing inter-ethnic social jealousy. The results of the Human Right Study Centre of UNP (2014) suggest that the factors that trigger inter-ethnic disputes include: (1) dissatisfaction among the public towards the occurrence of very sharp social disparities between the rich and the poor, between employers and laborers, between employers large with small traders, as a result of government policies in the social, political and economic fields that do not favor the lower classes of society, (2) the religious factors themselves which include: a. Establishment of places of worship that are not established based on consideration of the situation and conditions of religious communities as well as applicable laws and regulations, b. Religious broadcasting is done agitatedly and imposes will. Religious broadcasting is the main target for people who have adopted a particular religion. c. Foreign aid in the form of material or in the form of experts who do not follow the applicable provisions, let alone the frequent manipulation of religious assistance from abroad, d. Marriage is different from a religion which, even though at first, it is a personal and family affair, but can drag a group of religious followers in a relationship that is not harmonious, especially when it comes to the consequences of marriage law, marital property, inheritance, etc. e. Celebration of religious holidays that do not pay attention to the situation, conditions, tolerance and location of the celebration, f. Blasphemy of religion in the form of harassment or tarnishing the doctrine and beliefs of a particular religion is done either by individuals or groups. The blasphemy of religion most often triggers conflicts between religious communities. g. Narrowing Activities, both individuals and groups based on a belief in a particular religion but deviating from the main religious teachings. and (3). Factors of locality and ethnicity. This factor mainly arises as a result of population migration, both from village to city and between islands. The roots of the problem need to be examined and a model for inter-ethnic social integration is sought.

Various ethnic groups are still less satisfied, 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, a mixed 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 these FPK objectives needs to be examined, the conditions of integration that have been carried out by this forum.

Formulation of the problem. Based on the way of thinking above, this study would like to answer the following problem:

1. What are the steps to develop the socio-cultural integration of the community in the West Sumatra Province Integration Forum?
2. The extent of the validity of the development of socio-cultural integration of the community in the West Sumatra Province Integration Forum.

Purpose of Research. Research Objectives. Based on the problems stated above, the research objectives are:

1. to formulate steps to develop socio-cultural integration of the community in the West Sumatra Province Integration Forum.
2. to test the validity of the development of socio-cultural integration of the community in the West Sumatra Province Integration Forum.

Literature Review

1) Inter-ethnic blending development

City development will invite the mobility of the population of various ethnicities, urbanization will occur which is a displacement of the population to be able to increase income and welfare among humans of various ethnicities and can become a center for regional development (Koentjaraningrat, 1979). Urbanization does not only concern population aspects but also concerns political, economic, cultural and security aspects (Gazalba, 1969). This is supported by the statement of the President of the Republic of Indonesia and the Minister of Home Affairs (2015) that inter-ethnic integration is carried out in the interests of the country's development.

From the above thought, it can be said that the integration program will give birth to a new society, namely the integration between various groups of society so that the welfare and security of the new community are achieved. This will contribute to the achievement of the overall national development program. In detail, (Amran, 1985) argues that the objectives of the inter-ethnic settlement include the growth of socio-cultural aspects, the growing sense of bonding between the origin and the new region, the emergence of uninterrupted feelings with the family and the absence of clashes and avoidance of hostility among others.

A similar opinion was also stated by Koentjaraningrat (1974) that integration activities have stimulated them to develop adaptation patterns that are by their life's challenges. The integration will be able to form a new society that has social, economic, and political resilience (Budiardjo, 1984). According to David Easton, the new community "members of each community act or behave within the framework of a culture that forms their general and specific goals and procedures that they consider to be applied to achieve those goals. Every culture has its unique characteristics in part from facts, and culture emphasizes several aspects of special behavior to maintain harmony and contain values in a society "(Easton, 1965). The paradigm of the concept of integrating FPK has also been applied in several provinces in Indonesia, where its achievements are still at the level of social interaction, the presence of community meetings led by FPK (2015 North Sumatra FPK report, Riau 2015, Banten 2015, and East Java, 2015).

2) Concepts, Forms, and Media for Social Interaction

Social relations interaction in the form of mutual giving is a human obligation that must be fulfilled so that human existence is considered to exist. Its form will be colored by a sense of togetherness, unity, and cooperation. But in reality, not all went smoothly, there was a factor that impeded it. According to Koentjaraningrat (1979) that social interaction is a relationship between two individuals or more. where the behavior of one individual affects, changes or corrects the behavior of the other or vice versa.

To lead to harmonious social interaction symbols are needed to build relationships in the community, such as language, joint activities. According to Berger (1976) that language is capable of being objective storage of accumulated meaning and immense experience and can be preserved or passed on to the next generation. In addition to building other social interactions such as visiting each other and other meetings, so that interactions between people occur. According to Besar (1992) that the interaction of mutual giving between individuals, intergroup, which exist in society is the demand of life, so that people are born who then organize themselves in the form of the state. Between leaders and individual citizens and fellow components of the nation, there are interdependent relations. Therefore, the unity of leaders between communities, fellow citizens of the nation is manifested as attitudes and actions that are mutually nurturing the existence of other parties "(Besar, 1994).

3) Elite (Leader) Ethnicity

According to Gabriel Almond, that elites can be interpreted as institutional bases for (based on institutions); as possessors of values; as a social stratum (social strata); and celebrities (a group of famous people) (Almond & Verba, 1984).

The Elite FPK in this study is as a carrier of the values or social strata a person has so that they are well known in their ethnic communities. In this case, it includes the management of various community leaders in FPK Sumbar, FPK members, ethnic community leaders. Whereas to check the validity of the data, researchers used second level respondents, namely members of the ethnicity community from various ethnic groups.

Research Methods

- 1) **Form of Research.** This form of research uses the R & D approach. for the first year in the form of descriptive analysis, namely to answer what is a detailed explanation of social symptoms as intended in the research question (Malo, 1986). Or a type of social research to portray complex social realities by defining concepts or theories developed by social science (Vredenberg, 1979). In this case, the social symptoms that will be described are cultural behavior, social activities, and social interactions among various ethnic groups within the West Sumatra FPK organization.
- 2) **Determination of Informants.** This research was carried out in various ethnic groups which were located in FPK organizations and ethnic settlements in the cities of Padang and Bukittinggi, West Sumatra. The selection of respondents is done purposefully, namely deliberate selection to find key informants that are represented by 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 the first level respondents.
- 3) **Data Collection Techniques.** Data collection techniques were carried out with the second year followed by the FGD to produce models while testing the reliability of the social integration model, namely limited and widespread testing.
- 4) **Data Analysis Techniques.** Data obtained from all data sources mentioned above are processed with qualitative analysis and are equipped with quantitative.

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Results and Discussion

West Sumatra as one of the provinces in West Sumatra has experienced an increase in population from year to year, especially ethnic Chinese, Javanese, Makassarese, Nias, Batakese, Acehese and other ethnicities (Results of the Interview of the Chairperson of the 2019 Association of Unes). And they are spread in 19 city districts in West Sumatra, especially in the capital city/city. For residents of the regency still mostly from the Minangkabau ethnic group.

Formulate steps and validate the development of socio-cultural integration of the community in the West Sumatra Province Integration Forum.

Based on the data of the association incorporated in the West Sumatra FPK organization carrying out the organization's vision and mission by the mandate of regulation, namely the cultural, educational and economic fields (Article 32 of the 1945 Constitution, Law No.20/2003, Law No. 12 of 2005, and Minister of Home Affairs Regulation Number 34 of 2006). Furthermore, the Minister of Home Affairs explained that the integration of community members from various races, ethnicities, ethnicities, through the economy to realize Indonesian nationality without losing their identity.

The steps towards social integration according to the leadership of the association are to increase meetings, dialogue to achieve what might be agreed upon and agree on things that cannot be agreed upon such as tolerance for *aqeedah* (interview results, 2019). The forms of activities being carried out by the FPK organization are collaborative cultural performances on national holidays, cooperation in the field of education ranging from kindergarten to university, such as mathematics, physics and science teachers, including tutoring, acceptance of students not accommodated in school the country entered into schools run by ethnic Makassar, Chinese, Indian and religious foundations. For economic aspects the form of activity is to provide information about the conditions of growth and equity in agriculture, industry, and services, and how to master market management, technology, and capital. Even though it is still limited to information knowledge, it still needs to be improved in real relationships (Results of interviews with the heads of economics, education, education and training, and the tenets of FPK, 2019).

Other assimilation as the activities of the FPK organization and each association are visiting each other in the event of a wedding, celebration, and death. Discuss each other if there are problems in the community, such as those experienced by Sundanese ethnic groups in obtaining burial land, Minangnese and other ethnic groups who sit in the regional government, also provide suggestions for solutions (Interview with Otong Rosadi, Chair of FPK, 2019). Children from Indian ethnic groups who have not yet been accepted into public schools, UNES tertiary institutions helped to free the burden of education costs (interviewed by Mahmud, UNES Vice-Rector, 2019).

Association is an arena for inter-ethnic integration, for members, to accept and respect the belief system, cultural symbols, ethnic cultural identity, and to help educate together life, protect each other and fulfill the basic needs of life, so that they occur:

1. Receiving pluralism of the people in the container of the Unitary State of the Republic of Indonesia.
2. Information, communication, consultation and collaboration among community members, from the province to the village or kelurahan level.
3. Efforts to popularize national integration programs so that they can be understood and internalized by the community at large. (Results of ethnic community agreement in FPK 2019).

Forms of cooperation such as the pattern of assimilation and acculturation with modification according to the mandate of paragraph 32 of the 1945 Constitution, can be a model. Conceptual assimilation is a social process characterized by efforts to reduce differences between individuals or groups of people and also includes efforts to enhance the unity of actions, attitudes and mental processes about interests shared interests and goals. Acculturation is a social process that arises when a group of people with a particular culture is confronted with elements of a foreign culture in such a way that the elements of foreign culture are gradually accepted and processed into their own culture without causing the loss of the cultural personality itself (Koencaraningrat, 2006).

The purpose of the nation through the FPK organization is the life of the nation and develop Indonesian people as a whole, namely human beings who have faith and devotion to God Almighty and noble character, possess knowledge and skills, physical and spiritual health, a solid and independent personality and a sense of social responsibility and nationality. The history of human development are (1) sociological (horizontal), relationship between individuals, primordial community groups (Pay attention to ethnicity in Indonesia: Minangkabau before Islam), population mobility that is difficult to curb in global life, (2) political (vertical), organizing the political community the formation of an elite layer, the beginning of the format of empire politics was replaced by a nation-state, finally limited by popular sovereignty (note the UN charter), (3) the empire stage with military force from Kaiser or king (Westphalia Treaty / 1648), (4) then the Nation-state is based on nationalist ideology (building a shared future) such as USA (1776), France (1789), RI (1945) and others, (5) rebellion or oppression, democracy as nationalism, and nation-state as a political format, (6) A nation without democracy will give birth to a fascist, Nazi, militaristic and no respect for humans. Including the state of understanding Marxism-Leninism that defies the State. And (7) after World War II a fundamental correction arose: the Charter of the United Nations and the Universal Declaration crystallized in International Human Rights law and human rights instruments influenced by the Western Bloc (Liberalistic) prioritized civil rights and (Communist Eastern Bloc) prioritizing ecosoc rights, which in 1993 can be put together through the Vienna Declaration (RAN-HAM) (Akmal, 2016).

Conclusions

1. The steps in developing the socio-cultural integration of the community in the West Sumatra Province Integration Forum organization can be measured according to the expectations of regulation, even achieving progress and can become a model for other provinces in Indonesia, both state ideology (Pancasila), local politics with mutual cultural peaks, economic cooperation, respect for the cultural symbols, and mutual security.
2. The validity of the development of socio-cultural integration of the community in the West Sumatra Province Integration Forum is tested through FGD activities so that the establishment of social interactions that have been built can be improved continuously from generation to generation.

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