

# Analysis of the Prejudice of the Samasundu Group and the Tallas Group in West Sulawesi

Suherli  
Science Communication  
Hasanuddin University  
Makassar, Indonesia  
suherli715@gmail.com

Tuti Bahfiarti  
Science Communication  
Hasanuddin University  
Makassar, Indonesia  
tutibahfiarti@unhas.ac.id

Muhammad Farid  
Science Communication  
Hasanuddin University  
Makassar, Indonesia  
faridemsil@yahoo.com

Arwin  
Economics  
IAIN Pare-Pare  
Pare-Pare, Indonesia  
arwin@iainpare.ac.id

**Abstract**—The issue of prejudice between the Samasundu group and the Tallas group is the main in this research findings. This study aims to describe the forms of prejudice against the Tallas and to identify the forms of prejudice to between the Samasundu and Tallas groups in Samasundu Village. This study used a qualitative method with a case study approach. The data were obtained through observation, in-depth interviews, and documentation to the Samasundu group, the Tallas group, and community leaders in Samasundu Village. The reason for choosing the research location is because historically, these two groups of people have had emotional attachments. The results showed that some findings of prejudice such as being considered a stone (slave), less intelligent, and disgraceful in the context of marriage. The presence of these prejudices triggers the existence of his group in Samasundu Village to not run well. However, the strategy in breaking this prejudice is also carried out through an understanding of the importance of the value of education and regular social contact with the Samasundu group, the aim is to be able to get used to communicating with other groups so that prejudice can slowly be eliminated.

**Keywords**—*Prejudice, Sosial Contact Existence, Samasundu Group, Tallas Group.*

## I. INTRODUCTION

Humans are social beings who are faced with making kinship with others, both in the context of private As well as a group the group. This relationship should be nurtured for the sake of creating a harmonious life in a harmonic nuance. But sometimes we find problems in a group due to the existence of historical relations which are problems so that they have an impact on group restrictions and then create social distance due to differences in that historical relations.

These problems are often found in people's lives, however, we cannot rule out the fact that each individual or group will carry a different cultural identity and historical relations are then used as a reference in living social relations in society.

The cultural relations brought by every group are not sure to be easily accepted by other communities, thus triggering the birth of boundaries on the groups that carry the culture. the identity of each individual also plays a role in creating prejudice against other groups because they are considered may interfere with the existence of the group.

This problem can be found in the Samasundu and Tallas groups in Samasundu Village, West Sulawesi, where both of them experienced social problems caused by events in the past that had consequences on the social relations of the Samasundu group and the Tallas group which were not going well. Social relations between the two societies drew attention because the past was alleged to have contributed to prejudice against the Tallas group. These prejudices include the Tallas group, who were once considered *batua* (slaves), unethical, and unskilled workers. The social relations of these two groups drew attention because the time was alleged to be the cause and then determined the prejudiced attitude towards the Tallas group.

The Samasundu group as prejudice givers make past events a reason to provide an assessment of the existence of the Tallas group. Tallas' position as a group that was given the prejudice felt burdened by the label as a *batua* (slaves) so that the interaction with the Samasundu group did not go well. This was due to the Tallas group's lack of self-confidence with the prejudice it had against his group.

The prejudice that developed in the community have risen insecure feeling to the Tallas group in making social relations with the Samasundu group which is considered superior in terms of the social structure in Samasundu Village. Also, the existence of the Tallas group tends to be underestimated so that it gives the impression that the historical background between the two groups of people is a social fact and is considered a cultural heritage that must be preserved.

Research on prejudice has been conducted by Adelina et al. (2017) with the title "The Relationship Between Social Prejudice and Intention to Discriminate Students of Javanese Ethnicity Against Students from Nusa Tenggara Timur" [1]. The results of research conducted by Adelina show that the social prejudice carried out by Javanese ethnic communities is in an intermediate phase. It is due to the routine in terms of interaction between the two ethnic groups. Social relations occur in several elements, such as lectures and other extracurricular activities that support interactions within the University. Thus, the opportunity for social prejudice is very open because of the social contact that occurs between the two ethnic groups on the campus.

Another research result that discusses social prejudice was conducted by Lampe et al. with the title "Stereotypes, prejudices and interethnic dynamics in Palu City" [2]. This study indicates the existence of stereotypes and prejudices that arise in both ethnicities, namely positive and negative. With the stereotypes and prejudices found, the tendency for the emergence of cultural conflicts between the two ethnic groups in Palu can very well occur, especially in the last few years. Besides, another impact in this study was the emergence of disputes related to the respective cultures of the two ethnic groups in Palu City. The reason is due to social issues in the form of economic disparities between ethnic Kaili and Bugis ethnic groups.

Some of the research on prejudice above have a common root problem, which is related to social identity in society with the impact of social relations that do not work well because of prejudice that occurs in a group. Social prejudice can also impact social prejudice, leading to different treatment of certain groups in a community group.

The prejudice in Lilliweri (2011) has undergone a transformation from the past to the present [3]. Initially, prejudice is a statement based only on a decision that has not been tested beforehand. The statement moves to a process of like and dislike, supporting or not supporting certain things. However, based on negative emotional opinions of an individual or specific group of people.

Another opinion was conveyed by Efendy in Lilliweri, who said that prejudice is one of the

significant obstacles in communication activities because there are individuals who have a prejudice against someone [3]. In other words, when someone says something, the person who gives prejudice is suspicious of what is being said.

In prejudice, emotional attitudes can encourage someone to be pushy towards making decisions about what is conveyed without using facts. Thus, prejudice will cause problems for someone because the view is always subjective in seeing things, and everything will be judged as unfavorable.

According to Jones in Lilliweri (2011), prejudice is an attitude of antipathy based on a wrong and inflexible way of generalizing. The error of prejudice here plays a role in seeing a person's social views because the negative prejudice given to individuals or groups is based on a desire to compare them with their group [3].

Johnson in Liliweri also argues that prejudice occurs because: (1) differences in groups; (2) The values they possess seem to want to dominate the minority group; (3) The emergence of stereotypical attitudes; (4) Consider their group to be superior to those who are prejudiced [3]. The ethnocentrism aspect of a group is the reason for social prejudice in society.

Prejudice has the same relationship with stereotypes because it has several characteristics in common with the beliefs held. First, they are exposed to social groups and their members. Sometimes these groups are marked by unique characteristics such as race, ethnicity, gender, and age. Second, prejudice involves an evaluative dimension regarding something pleasant or unpleasant. Third, prejudice focuses on how much one interest can determine in behaving towards others. We might expect, the less intense the belief, the more successful we will be in changing our prejudices against others [4].

According to Daniel Katz and Kenneth Braly in Lilliweri, a person will react based on emotional values on behalf of the group, then evaluate these characteristics. This individual then has different values in responding to the views of other individuals based on their characteristics [5].

Zastrow also provides another explanation in Lilliweri, which states that the source of prejudice comes from (1) projection (the genuine effort made by individuals to over-maintain their group characteristics (2) feeling frustrated, disappointed which can lead to resistance, (3) feel that they are not treated the same because they are considered inferior (4) there is an attitude of arbitrariness; (5) historical reasons; (6) unfair competition and lead to exploitation; (7) excessive socialization methods; and (8) giving views to the other group cynically [3].

In general, it can be concluded that prejudice is a very negative attitude directed at specific groups and is more focused on a negative trait or more on that group. This attitude is said to be something that can hinder the effectiveness of communication between communicators and communicants of different ethnicity. In this theoretical study, three determinants of prejudice are thought to affect communication, namely, (1) the presence of stereotypes, (2) social distancing provided, and (3) the emergence of discrimination [3].

Prejudice is based on a way of seeing negative things with the appearance of characteristics based on feelings about the value of the group and other groups. Thus, someone's behavior is based on the negative influence of other individuals. This view brings about the fact that prejudice can present misunderstandings in relationships rather than mutual understanding in the context of a group's communication.

Apart from being seen as a historical image, prejudice is a general opinion based on simple experiences that have not been proven true. Thus, the concept of prejudice is an interpretation based only on emotional ties, which tend to give opposing views to other groups. The emergence of prejudice against other groups is also based on a suspicious attitude towards overly prejudiced groups. It arises because of an assessment of personal subjectivity and ethnocentric attitudes of a group. The essential attitude that occurs because of personal antagonism towards other groups, then there is a view that leads to a higher sense of superiority compared to other groups.

Thus, prejudice is something that can lead to conflict and misinterpretation of the dynamics of life. This prejudice is then a fundamental thing in influencing various communication processes. It can be said that prejudice is the most potent source of dissonance in the communication process and can take root in multicultural societies.

## II. RESEARCH METHOD

This study used a qualitative design, namely data collection in a natural setting to interpret the phenomena that occur with the researcher's position as a critical instrument [6]. This research uses a case study approach that explores the related system in-depth and then includes the deepening of the case, which is interpreted as a study object entity that is limited or separate for research in terms of time, place, or physical boundaries [7].

According to Creswell in Wahyuningsih, the characteristics of a case study are identifying "cases" in a system that is bound by time, place and using detailed information so that data collection can be found in detail [8].

Regarding the case referred to in this study, the method above focuses more on the Samasundu group

and the Tallas group, then explored in-depth and includes various sources of information about social problems between the two community groups in this study Samasundu Village. This process is carried out by looking at social phenomena or the life journey of various sources to strengthen the problem under study.

All of the methods above generally focus on a problem and are explored in depth by involving various sources of information on social problems between the Samasundu group and the Tallas group in Samasundu Village. The exploratory process deals with social phenomena or life stories with varied cases and involves several sources of convincing information on the problem under study.

The data collection process was carried out through observation, in-depth interviews, and documentation with the Samasundu group, the Tallas group, and community leaders in Samasundu Village. The number of informants obtained the three criteria for informants above as many as seven people. The determination of informants was selected based on the focus of the research problem, namely, the indigenous people of Samasundu and Tallas who experienced social problems concerning social prejudice and community leaders who could explain the object of the research.

The determination of informants is also based on the readiness to provide information to researchers correctly and to be representative based on the research topic. It aims to obtain social facts when the research is carried out. Data analysis techniques using the interactive model of Miles and Huberman through three steps, namely data condensation, data presentation, and concluding [9].

## III. RESULT

### A. *Prejudice against the Tallas Group*

This research uses a case study approach and direct involvement to obtain the information more objectively. Data was obtained through observation and in-depth interviews with informants from the Samasundu Group, the Tallas group, and community leaders in Samasundu Village.

In general, the data were obtained through interviews with informants from Samasundu and Tallas with the initials KC, ENT, SK, MA, HB, ARF. The prejudice that arises is motivated by past events between the two groups to date. Prejudice forms presented between others:

#### 1) *Batua (Slave)*

prejudices given by the Samasundu people to the Tallas people are considered as *batua* (slave). It is delivered by an MA informant who says prejudice against groups Tallas as *Batua* (slaves) Tallas group is a product of the past that give rise to the relationship between these two groups is less going well.

Since they were children, researchers often heard the words of people in the Samasundu group who said that the ancestor of the Tallas group was a *batua* (slave) who servant to the Samasundu group in ancient times. It is one reason for the Tallas group's lack of self-confidence in their environment about social relations with other groups.

In ancient times, the label as a *batua* (slave) has its traces attached to the Tallas group. This identity seems to be maintained by some people acting on behalf of history. It tends to result in social stratification that places the Tallas group at the bottom of the village of Samasundu.

### 2) *Less Smart*

Often found in the Tallas group, many do not take education and prefer to work as early as possible to help the economy of their parents as a reason. It became more further strengthened by the absence of encouragement from the parents of the Tallas group in providing understanding to their children to go to school.

This assumption persists in the Tallas group for several years, and it has become commonplace if the Tallas group is considered a less intelligent group. It can be seen that at that time, education was not a top priority for the Tallas group.

### 3) *Disgrace in The Context of Marriage*

Historical development as a *batua* (slave) between the two groups of people is unique to be seen, including in the context of marriage, because it is part of the *batua* (slave) system, which involves both groups of people. At that time, it was discovered that marriage in the Tallas group was part of the *batua* (slave) system. Seeing the social facts that occur, this view is still carried over in life today.

Marriage between the Samasundu group and the Tallas group is taboo for both groups. Memories become a barrier to marriage between the two groups. Seeing this, it will be difficult to do a marriage because there is still social class or prestige which happened by looking at the historical background as a mirror in interpreting the existence of each group.

## IV. DISCUSSION

### A. *Seeing the Roots of Prejudice*

The prejudice against the Tallas community is very detrimental to the existence of the group. The emergence of this prejudice has a consequence on the relationship between the Samasundu group and the Tallas group experiencing social problems. The visible identity then encourages the social role of each group so that it affects the relationship between the Samasundu group and the Tallas group in Samasundu Village.

The relationship that exists between the both groups is perceived as the upper-class society and the

lower-class society. The Samasundu group is characterized as a superior group that has long lived in Samasundu Village while the Tallas group is considered an inferior class due to the labeling as *batua* (slave) based on historical relations which then reinforces the impression of being a dominated group. The birth of prejudice against the Tallas group is accompanied by the reality that the Tallas group is easily recognized through their distinctive professions as *pakkalli* (bamboo fence makers), *patte'i anjoro* (coconut climbers), *pambarung-barung* (bamboo seating craftsmen).

The large color of the social class seems to have triggered the Tallas community and related elements to immediately eliminate the notion that other groups have attracted negative views towards them. Thus, efforts to eliminate these negative views are carried out by breaking prejudice as a label given to the group.

It was conveyed by an informant from Tallas with the initials KC that the Tallas group started taking the initiative to go to school, hoping that the group would have a real influence on increasing the confidence of the Tallas group. The informant thought that sending her five children to school was initiated as a challenge for her. According to him, there was an expected achievement, and he seemed to want to prove that the Tallas group could follow other groups' footsteps successfully in education.

The emergence of social background prejudice against the Tallas group was identified as one of the main factors. The Tallas group was in the lower phase of social stratification compared to the Samasundu group. Thus, the historical frame and prestige are present as triggers for the emergence of prejudice which plays an essential role in seeing the two groups of society. These perceptions become the basis for seeing the existence of the Tallas group in their environment.

Prejudice in the Tallas group, who are believed to have served the Samasundu group as *batua* (slaves), is one of the main reasons for eroding the Tallas group's self-confidence when making social relations Samasundu group. By looking at this view, the *batua* (slave) system only happened in the past, and currently, the practice of slavery is no longer valid.

However, the perception of being a group that was once a *batua* (slave) is very detrimental to the Tallas group, so that the existence of the Tallas group in social life is overshadowed by a sense of antipathy towards other groups because the social prejudice is considered fundamental for their group. One of the informants stated that the informant did not have many friends from outside groups in the friendship cycle and thought he was unsure about his condition as the Tallas group, who then chose not to open up to other groups outside his community.

These findings illustrate that the Tallas group has been formed in a frame as a group considered *batua* (slave), then the consequences are that efforts to break this prejudice become difficult. They form a positive value as the Tallas group and perceive that ancestral heritage is a thing, which must be accepted even though it is not practiced in real-time.

Prejudice that is born excessively occurs because individuals do not think rationally in assessing other groups by putting aside the facts, then generalizing subjectively about the existence of that group. Prejudice is also interpreted as labeling that is not based on empirical facts and an understanding of the information obtained. So, the prejudice that develops in the Tallas community tends to lead to negative things, then the consequence is that the Tallas group in their environment is less walking well. Generally, prejudice is a rigid attitude toward a group based on beliefs that are not quite right.

The views of other groups in determining the Tallas group as a *batua* (slave) then caused prejudice to develop in the community. This reality reinforces the perception of the Tallas group who live in a prejudiced frame of being a stone (slave) which is still felt in life even though it is not practiced in real-time. With this prejudice, the Tallas group will always live in a shadow of the past which has consequences for their reluctance to open up to other groups in their environment.

The urgency of self-confidence is an important thing in breaking prejudices against a group. Such efforts can encourage individuals or groups to be sure of their abilities through self-confidence by removing fearful attitudes when making social relationships with other groups.

The description above is very clear that social relations are only slightly visible in self-creation through the process of unification with other groups in Samasundu Village. This is due to the reluctance of the Tallas group because it is always filled with anxiety in seeing the social reality and seems to be burdensome for the group's position.

The description of the reality between the two groups is expressed in Leo Festinger's theory of social comparison in the context of group communication. According to the explanation of this theory, influencing competing behavior in social interactions is caused by the need to assess oneself, which can be fulfilled by comparing oneself with others.

Everyone has the drive (drive) to judge their own opinions and abilities by comparing the opinions or abilities of others. The concept of group comparison shows that individuals can compare themselves with others, not only in terms of opinions and abilities but also in terms of emotions, beliefs, procedures, health, life satisfaction, wealth, and various other things [10].

Social comparison can be made in two ways, first, comparing oneself with others at a lower level in terms of being compared. Second, comparing ourselves with other individuals whose level is above us. Seeing this social reality, prejudice is seen as something that can be used as material in subjectively assessing the group that is given a comparison. Here it is clear that past events become a way for the Samasundu group that the value generated because history has an important role in representing the individual Tallas group which is then used as an assumption to provide a view to becoming a real identity for the Tallas group, even to attract other people in assessing character. the Tallas group in general.

Regarding the concept of social comparison, the Samasundu group and the Tallas group see social reality as the main elements of interpreting the existence of the group. Thus, the interaction that takes place will be collided by the existence of social comparison between the two groups even if such is seen from a subjective view.

Thus, social prejudice which has been identified with the Tallas group has become a special feature in describing its existence in Samasundu Village. In addition, identity as a stone (slave) is considered an event that is believed to be true and even becomes a social legacy for each generation of the Tallas group. This social reality will survive and then become a tradition that has historical meaning.

#### *B. Attempts To Break Prejudice*

Existence of a group can be judged on efforts to maintain the existence of the group. This method is considered as an alternative in assessing the existence of certain groups. In the relationship between the Samasundu group and the Tallas group, efforts to build their existence were carried out by planning to obtain substantial recognition. The planning is a persuasive effort in creating better social relations between the Samasundu group and the Tallas group.

The presence of a social relationship improvement strategy is marked by the proof that the Tallas group wants to do. This indicates that the effort to break prejudice is a real thing initiated by the group. Prejudice as a not smart group wants to be eliminated so that the restrictions felt by the Tallas group have a significant effect on the development of the Tallas group's self-confidence. As stated by one of the informants with the initials ENT, continuing education to tertiary institutions is hope for all Tallas groups because in this way the graffiti as a group that is considered to have a different social class from the *batua* (slave) frame can be removed.

In the social strategy of improving education, the Tallas group thinks that education is pursued not only to gain knowledge, but the Tallas group wants to erase the dark past caused by social differences to become the identity of the Tallas group. Improvement through

education is one way to maintain social relations with the majority group in Samasundu Village.

The Tallas group carried out the strategy by improving the education aspect to eradicate prejudice and create satisfying relationships to gain recognition at the same level as the majority group in Samasundu Village. This strategy is subjective as a concrete effort to break the prejudices applied to the group. This strategy is subjective as a real action in breaking the prejudice that has been applied to the group so far.

The character of group communication is the consistency of attitudes carried out by the two groups, which are then directed to acknowledge groups subject to social prejudice. This role can be seen in the frame, which in nature provides a more significant role as a means of communicating persuasively in the hope of breaking prejudice against the Tallas group.

So, each individual seems to create existence through the character of the two groups to clarify the notion that the concept of the education sector is essential in the social life of society. These opportunities are pretty open to building social relationships with other individuals. However, this strategy requires individuals from the Tallas group to strive for educational products to build their existence. It is expected to be a solution to provide a sense of respect in social relations between the Samasundu group and the Tallas group in their environment.

#### V. CONCLUSION

- The Samasundu group's prejudice against the Tallas group is a product of the past which is believed to be a reality in society. The forms of prejudice found include the Tallas group who are considered *batua* (slaves), less intelligent, and considered a disgrace in the context of marriage. The presence of prejudice against the Tallas group causes the existence of the Tallas group in Samasundu Village to not run well. The impression as a Tallas group then shaped social identity in the community with the character of a minority group who lived in a frame of prejudice as a consequence of past events.

- The strategy to eliminate prejudice against the Tallas group is also carried out through understanding the importance of the value of education and social relations with the Samasundu group to be able to get used to dealing with situations related to social relations with other groups so that their identity as a group that is prejudiced can be eliminated. As a consideration for further research, the researcher suggests looking at other aspects and perspectives of the two groups of people that have not been discussed in this research in more depth.

#### REFERENCES

- [1] F. Adelina, F. Hanurawan, and I. Y. Suhanti, "Hubungan Antara Prasangka Sosial dan Intensi Melakukan Diskriminasi Mahasiswa Etnis Jawa Terhadap Mahasiswa yang Berasal dari Nusa Tenggara Timur," *J. Sains Psikol.*, vol. 6, no. 1, pp. 1–8, 2017, doi: <http://dx.doi.org/10.17997/um023v6i12017p001>.
- [2] I. Lampe and H. B. Anriani, "Stereotipe, Prasangka dan Dinamika Antaretnik," *J. Penelit. Pers dan Komun. Pembang.*, vol. 20, no. 1, pp. 19–32, Jun. 2016, doi: 10.46426/jp2kp.v20i1.42.
- [3] A. Lilliweri, *Gatra-gatra Komunikasi Antarbudaya*. Yogyakarta: Pustaka Pelajar, 2011.
- [4] L. A. Samovar, R. E. Porter, and E. R. McDaniel, *Komunikasi Lintas Budaya (Terjemahan)*. Jakarta: Salemba Humanika, 2010.
- [5] A. Liliweri, *Komunikasi Antarpersonal*. Jakarta: Prenada Media Goup (Kencana), 2017.
- [6] A. Anggito and J. Setiawan, *Metodologi Penelitian Kualitatif*. Sukabumi: CV Jejak, 2018.
- [7] M. Fitrah and Luthfiyah, *Metodologi Penelitian; Penelitian Kualitatif, Tindakan Kelas & Studi Kasus*. Sukabumi: CV Jejak, 2017.
- [8] S. Wahyuningsih, *Metode Penelitian Studi Kasus : Konsep, Teori Pendekatan Psikologi Komunikasi, dan Contoh Penelitiannya*. Madura: UTM Press, 2013.
- [9] M. B. Miles, A. M. Huberman, and J. Saldana, *Qualitative Data Analysis: A Methods Sourcebook*. California: Sage Publication, Inc, 2014.
- [10] L. Festinger, "A Theory Of Social Comparison Processes," *Hum. Relations*, vol. 7, no. 2, pp. 117–140, 1954, doi: <https://doi.org/10.1177%2F001872675400700202>.