

Marriage Assimilation of Banjar and Arab Ethnics in Kampung Arab, Antasan Kecil Barat Street, Pasar Lama District, Banjarmasin Tengah Subdistrict

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Abstract—Assimilation marriage between different ethnics can be seen in the family of a mixed marriage between Banjar and Arab ethnics in Kampung Arab, Antasan Kecil Barat Street, Pasar Lama District, Banjarmasin Tengah Subdistrict, in this case, is the informant family. This study aims to know the process of marriage assimilation of Banjar and Arab Ethnics. The method used in this study is a qualitative method. Data collection was done through observation, interview, and documentation. The data were analyzed using the analysis of data reduction measures, data presentation, and drawing conclusions. The results of this study indicated that the assimilation of different ethnics in mixed marriages must go through a process such as groups of people or people of different cultures interacting directly and intensively for a long time, and for a mixed marriage interacting into a marriage, cultures of the human group each change and adjust each other. Driving factors such as tolerance and inhibiting factors are absent in the Banjar and Arab intercultural families, and they will also have implications for their respective lives. Based on the results of this study, it is suggested that we should not emphasize differences such as cultural differences among ethnic groups because Indonesia is a multicultural country, which must uphold single diversity, which is different, but still one. Thus, inter-ethnic marriages should not be obstructed, but must be supported.

Keywords—*assimilation; mixed marriage; Banjar ethnic; Arab ethnic*

I. INTRODUCTION

Indonesia is a pluralistic nation. This can be seen from many tribes living in the entire island in Indonesia. Indonesia has 1,340 ethnicities and 300 ethnic groups [1]. It has great opportunities in inter-ethnic or inter-cultural marriage. One of the effects of the meeting of individuals with different ethnic backgrounds allows for tribal or intercultural marriages.

Assimilation as a social process arises when there are groups of people with different cultural backgrounds interact directly and intensively for a long time. Therefore, the culture of each group changes its characteristic. In addition, its elements respectively change its form into elements of mixed culture [2].

In Indonesia, the concept of assimilation is generally associated with marital problems between ethnic groups and

has a broader meaning. Mixed marriage between two different citizens is one of the examples of an assimilation process. In mixed marriages, there are two living cultures simultaneously. Each party tries to reduce the differences between them. Gradually, each culture merges into one forming of a new culture. Assimilation itself is a way of behaving in differences. The goal is to achieve unity or an integration within organizations, minds, and actions.

Marriage is an important event in human life because it is not only about the husband and wife, but also the family and society. In general, marriage is considered as something sacred; hence, every religion always connects marital methods with religious principles. The existence of a mixed marriage or amalgamation is one means for a person to meet the biological needs in which the marriage is a different marriage of races which now has penetrated all corners of the country and the class of society. The globalization of information, economics, education, and transportation has dismissed the stigma that intermarriage is a marriage between wealthy expatriates and Indonesians who seem to be seen or viewed only in material terms. However, mixed marriage or amalgamation is indeed a necessity of life that cannot be avoided.

Based on the notion of assimilation above, the phenomenon is seen in the interbreeding family of inter-ethnic Banjar-Arab in Kampung Arab Street, Antasan Kecil Barat District, Pasar Lama Subdistrict, Banjarmasin Tengah is the informant of this study. The informants who are Arab descendants married to people outside their ethnic, in this study is the Banjar ethnic. These families have some differences for instance in terms of culture and customs. This assimilation process cannot be done in a short time. The involved people have to interact intensively with everyday and based on that understanding, the researcher examined assimilation in marriage between Banjar and Arab ethnics in Kampung Arab, Antasan Kecil Barat Street, Pasar Lama District, Banjarmasin Tengah Subdistrict. The mixed marriage makes an intensive relationship in everyday's life in the family when the assimilation process begins to occur in many ways. For example, each has a difference from the often-run tradition.

II. METHOD

The method used in this study is a qualitative method. It is chosen because the problem is not clear. Holistic means to see the phenomenon as a whole in order to be known and understood thoroughly. In addition, the targets studied are complex and intricately interconnected with each other as the characteristics of everyday life, dynamic, and full of meaning. This study intends to understand the social situation in depth, determined patterns, hypotheses, and theories [3]. Therefore, by using qualitative research method, it is expected that the data obtained will be more complete, profound, and meaningful, so that the objectives of the study can be achieved. This qualitative research seeks to describe in depth the circumstances or a deep understanding of the phenomenon under this study.

III. RESULTS AND DISCUSSION

A. Assimilation process of Banjar and Arab ethnics in Kampung Arab, Antasan Kecil Barat Street, Pasar Lama District, Banjarmasin Tengah Subdistrict

To obtain accurate and accountable data, introduction to the community members was done before determining the subject or informant. Several questions related to the issues to be studied were given. Then, the subject or informant was decided. This research was conducted by deliberately chosen the method that is considered to provide information on the research problem, through in-depth interviews with a family who intermarried (Banjar and Arab ethnics) namely Mr. Munip and Mrs. Enor. They live in Kampung Arab, Antasan Kecil Barat District, Pasar Lama Kecamatan Banjarmasin Tengah.

The following are the results of the research interviews on the relationship of married couples who have different ethnic marriages namely Banjar and Arab ethnics in Kampung Arab, Antasan Kecil Barat Street, Pasar Lama District, Banjarmasin Tengah Subdistrict. In an effort to adapt to each other, marriage partners are influenced by various conditions such as not accepted by the community. But in the marriage of Mr. Munip and Mrs. Enor did not experience any obstacles, they were approved by the family.

Informant:

"We got married and approved by both sides of the family."

The process of marriage interferes not only with the family, but with each other individually, both in cultural adjustments, habits and also with the environment. The process of adjustment between individuals in marriage is quite smooth because the informants (Arabs) are already kebanjar-banjaran, born and mingle in the environment of the majority of Banjar people, so in terms of communication, interaction in the family (between husband and wife) run quite smoothly. Both in terms of communicating, and their respective cultures.

Informant:

"In everyday speech, we often use Banjarese so there is no constraint in language differences."

Different marriages of ethnicity, culture, and customs will contribute to a factor in a mixed marriage of different

ethnicities since more things are needed than ethnic marriages. This is because of cultural equality. However, if they are from different ethnically, it is automatically different. Difficulties in adjusting marriage find some obstacles in marriage. A marriage that unites two people of different characters, traits, and culture.

In the assimilation of mixed marriages, one influences the culture because it is the culture that will have great influence in every aspect of human experience when engaging in activities including interaction and communication in ways as practiced by the culture. A person will also receive messages that have been filtered by the cultural context. The context will affect what will be received and how to accept it. A family of mixed marriages, culture becomes a unique blend, especially when each party seeks to adapt to each other's culture. As a starting point, before the marriage, each side states that the family and the environment in which they grew have provided insight into other ethnicities. Someone has got a stock since the beginning when they will enter into a wider world and interact with various personalities. There are various variations to describe a mixed marriage form experienced by a family and mixed marriage partners.

From the results of observations and interviews obtained the results of each culture still looks like an ornament that signifies the ethnic Banjar and ethnic Arabs. There are various variations to describe a mixed marriage form experienced by a family and mixed marriage partners. Among others that can be found in this study are as follows:

Openness

Openness in a marriage is one of the factors for the creation of harmony in a family so as to stay awake, especially with regard to a marriage involving two different ethnicities. There must be an openness to each other in receiving messages and the desire to convey messages from himself. Thus, the message given by either husband or wife will be responded maximally by the party receiving the message, so the message can be clearly understood. This openness can be personal in that both parties can communicate freely and share each other's life issues.

Informant:

"In marriage, we are always open to personal issues, work issues, and so on."

Support Both Party

The attitude that always gives support or passion for the message received, either husband or wife. The attitude of support can be known when one party gets a problem or needs help. Therefore, one party will respond or respond with a helpful attitude. This supportive attitude will reduce negative attitudes in communicating, such as attitude that does not want to receive messages, dishonest, and empathetic attitude to others.

Informant:

"We help each other-help in doing the chores". They support each other, for example in doing the work at home.

Be Positive

A positive attitude is an attitude that must be possessed by humans where in communicating, every human must have a positive attitude, both to yourself and to others. In everyday life always requires a positive attitude and mind, so that any message received can be responded positively. With this positive attitude, we face all problems well, without any divisions.

Informant:

"My wife's family often holds *batapung tawar* to celebrate newborns birth, whereas, in Arab custom, my family has no such event."

Based on the result of research observation, and interview of the field, the marriage assimilation process to different ethnics couple happened in Kampung Arab, Antasan Kecil Barat Street, Pasar Lama District, Banjarmasin Tengah Subdistrict was marked by three process or requirement of assimilation according to Reference [2] such as follows:

B. Human groups or people of different cultures

In Kampung Arab, Antasan Kecil Barat Street, Pasar Lama District, Banjarmasin Tengah Subdistrict, there are several ethnic groups, such as Arab, Banjar, and Javanese. One of them is the family of the informant who became the setting of this research. The family of the informants has two different ethnicities, namely Banjar and Arab ethnics. There are customary differences that are often carried out in this family, such as the wife's family of this informant always holds a *batapung tawar* event that is a celebration on newborn babies, while the families of informants who are Arab ethnic, do not recognize the *batapung tawar* event.

Informant:

"From my wife's family, always hold *batapung tawar* event for every baby birth in our family."

Individuals as residents of the group have been mixed directly and intensively for a long time in a mixed marriage or interact in marriage is necessary to explore each other's personality, because initially, they are from different ethnic of them as follows:

C. Interpersonal communication

Interpersonal communication is a communication that occurs within each individual of a married couple which is a combination of Banjar and Arab ethnics. This interpersonal communication is a mental process from within Arab ethnic to adjust to and regulate their social-cultural environment such as looking directly at the condition of society and its environment, hearing every conversation of Banjar majority society, understanding, and responding to the circumstances in the environment.

It is not a difficult thing for Arab ethnics to marry a Banjar ethnic who is the major community in Kampung Arab, Antasan Kecil Barat Street, Pasar Lama District, Banjarmasin Tengah Subdistrict. An ethnic Arab must have known the character of the couple to be married, and vice versa. Before they were married, they had already approached each other with the

majority community, and the environment, there was already a psychological connection between them, so in their minds did not arise a variety of questions.

Informant:

"In interacting, the husband and wife do not have difficulties, because we already know each other, other than that because there are no constraints."

From the informant's explanation above, before marriage, they already know each other first. They already know how the condition of each family. In addition, it can be said personally established psychological relationships. The psychological and emotional relationship is one of the indicators that strengthens assimilation, which helps facilitate Arab ethnic to enter a private stage, so there is no suspicion among the couple.

D. Communication Environment

The communication environment of these different ethnic couples at the research sites is acknowledged by informants running harmoniously as in married couples married to fellow ethnic Arabs or Banjar ethnic fellow. Interaction or interaction that starts from the environment around or in the work environment. The environment in which they meet and gather to communicate with each other, both individually and in groups.

While communicating, the family is more adaptable to the communication environment, every time they are at home, in the neighborhood or in their work environment. As for the ways that the Arabs ethnic do to be known and knowing each other in the environment, such as joining community organizations, pengajian, and others.

Informant:

"I in this community environment follow the Death community, the association of people in the community who will pray for the bodies, and provide assistance money to families whose family members died."

With these activities involving Arab and Banjar ethnics in their environment can be used as a means of communication among those involved in this matter. The communication environment contributes in accelerating the assimilation process, either assimilating in a mixed marriage or assimilating to the environment between Arabs and ethnic Banjars with which they associate and communicate.

E. Social Communication

Social communication deals with interpersonal communication, which involves two or more persons of different cultures, interconnected with each other. In this relationship occurs the process of mutual influence in the intercultural activities of these individuals is called communication. Every day Arab and Banjar ethnic interaction and interpersonal communication based on the need for information, knowledge it possesses, personal experiences about daily life in society, participation and approval in certain fields, such as trade. As did informants in communicating with the surrounding community

The relationship of interpersonal communication between them is intimately established, even like a family of its own. So also with the social relations between them, one with the other know each other well. The social communication and interpersonal communication of the Banjar and Arab ethnic groups work well, as the parties communicate with each other. The cultures of the human group are changing and adjust to each other. From the results of the observations and interviews, the obtained the results are the cultures of one ethnic is more prominent. For example, an indigenous *batapung tawar* in the Banjar ethnic always holds to welcome the birth of a baby, whereas in Arabs there is no such custom. The assimilation of different ethnic mixed marriages will be some of the driving factors as well as the inhibiting factors of assimilation in amixed marriage. From the observations and interviews, it was found there are several driving factors as well as inhibiting factors in assimilation, among them as follows:

The driving factors that facilitate assimilation include the following points:

The existence of tolerance. Tolerance in different ethnic interbreeding families is necessary to build harmonious households, ethnic marriage alone requires tolerance, let alone intermarriage between different ethnicities.

Informant:

“In the family, we respect each other’s cultures.”

The existence of mixed marriage.

This mixed marriage by different ethnic groups will involve husbands, wives, children, and extended families living in one house. This situation resulted in an agreement to recognize one of the dominating cultures. Equal opportunities in the economic field. Carrying out mixed marriages of different ethnic fields of economics or often associated with work, Arab ethnic is usually synonymous with commerce, as well as Banjar people who are also synonymous with trading.

Open Attitude of the Majority Class in Society

To facilitate assimilation in marriage, open attitudes are not only aimed at the community but also in the family, there should also be an open attitude, as has been explained above previously that the open attitude of the majority community is also one that affects the occurrence of assimilation. The inhibiting factor of assimilation in this study is none.

IV. CONCLUSION AND RECOMMENDATION

A. Conclusion

The process of marriage assimilation of different ethnic couples that occurred in Kampung Arab Street Antasan Kecil Barat Kelurahan Pasar Lama Kecamatan Banjarmasin Tengah is characterized by three processes or conditions of assimilation according to Reference [2]. People live in groups or different cultures. In Kampung Arab, Antasan Kecil Barat Street, Pasar Lama District, Banjarmasin Tengah Subdistrict, there are several ethnic groups, such as Arab, Banjar, and Javanese. The informant family worked in this study site. In the informant family, there are two different ethnicities of Banjar and Arab ethnics. Individuals as residents of the group

have been hanging out intimately and intensively for a long time, in a mixed marriage, interacting or interacting in marriage is necessary to explore each other's personal, because initially different ethnic of them are as follows: interpersonal communication communication environment and social communication. The cultures of the human group each change and adjust to each other. The implications of the assimilation of amixed marriage between different ethnicities are Banjar and ethnic Arabs.

When the individual decides to do mixed marriages, the roles he/she will live and which his/her spouse will be able to change in accordance with the expected conditions. In this case, the roles are through the process of adaptation. Even the role that is run, which should be in accordance with the beliefs, values, and norms inherited from the culture, can be eroded unnoticed. The majority of couples who decide to intermarry must have an open mindset to the culture brought by their partner, including values and norms. If both parties do not have an open mindset, there will be forced will to practice the values and norms imposed by their partner, so the possibility of the perpetuation of a mixed marriage can not be created.

B. Suggestion

Different ethnicity should not be used as a barrier to mingle or to forge marriage, although different ethnic but still have mutual respect. Indonesia is known as a multicultural country that is a multi-ethnic, ethnic, religious, and cultural nation. Therefore, we must respect and appreciate each other. As it is established in *Bhinneka Tunggal Ika* which means different but unity.

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