

PATTERNS OF ETHNICITY AND INTEGRATION IN MULTICULTURAL SOCIETIES

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Abstract

In a country with a multi-ethnic population like Indonesia, cultural conflict is something that cannot be avoided. Previous government policies that used the concept of assimilation meant that ethnic minority cultures had to merge into Indonesian culture as the dominant culture. As a result, ethnic minority cultures are lost or shackled. The concept of Multicultural Integration is offered as an alternative to reduce inter-ethnic conflict. Ethnicity is often seen as something that is situationally determined and symbolically charged. If, for example, platforms for solidarity are described and understood in structural terms, the result may be shifting ethnic identities on the basis of solidarity and politically called for mobilization on the basis of solidarity. Likewise, pressure, discrimination and racism, independent of gross cultural differences, form the basis for broad social solidarity and mobilization and the construction of a collective identity. The integration found in ethnic cultural wisdom is categorized into normative integration. Normative integration is a social bond that occurs because there is an agreement (consensus) on basic values and norms. The pattern of social relations between ethnic groups described above shows that an associative or positive pattern has been formed.

Keywords: Ethnicity, Integration, Multicultural Society

INTRODUCTION

Indonesia is called a multicultural country, this is shown by the fact that Indonesia has many ethnic groups, each of which has a different cultural structure (Modood, T, 2011). The differences in question can be seen in

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language, customs, religion, type of art, and so on. According to (Nandi, A., & Platt, L, 2015) multicultural society describes a society that has diversity and differences. This diversity and difference includes, among other things, the diversity of cultural structures which are rooted in differences in different value standards, the diversity of races, ethnicities and religions, the diversity of physical characteristics such as skin color, hair, facial expressions, body posture, etc. in terms of equality and equity. .

Multiculturalism is important in Indonesia because of the plurality of its society. This fact makes the idea of multiculturalism the main thing for realizing a peaceful and harmonious life together because multiculturalism emphasizes equality and equality (Koopmans, R, 2010). To see how the idea of multiculturalism develops in society, you can study social interactions. The forms of social interaction that occur in a society can reveal how multiculturalism develops in that society. Apart from that, the values that develop in a society can also reveal the multiculturalism of a society. To reveal the prevailing values, it is not enough to just look at the form of social interaction but rather to look at the individual approach (Wimmer, A, 2009).

Humans live in a social environment which consists of various individual characters as well as values and norms that are inherent in the environment and require a person to adapt to the environment in which he lives. Living side by side is not easy, you need to adapt yourself to be accepted well in society and be able to accept the differences between them, such as cultural or ethnic differences, because in every region, encounters and interactions between ethnic groups are getting easier, in one This side of reality raises awareness of differences in various aspects of life (Awang, M. M., et al, 2019).

If differences are not managed well, they will cause conflict. The inevitable reality is that Indonesian society and nation consist of various social diversity, such as ethnic groups, culture, religion, political aspirations and so on. These differences in social unity are the diversity found in elements of society, so that Indonesian society and nation can simply be called a multicultural society (Colombo, E, 2015).

In a country with a multi-ethnic population like Indonesia, cultural conflict is something that cannot be avoided. Previous government policies that used the concept of assimilation meant that ethnic minority cultures had to merge into Indonesian culture as the dominant culture. As a result, ethnic minority cultures are lost or shackled. The concept of Multicultural Integration is offered as an alternative to reduce inter-ethnic conflict (Statham, P., & Tillie, J, 2018). With a multicultural society, each culture from different ethnicities

lives side by side, respects each other, and learns from each other. This has an impact on equal cultural status in all elements of society, so that there is no longer what is called major (dominant) culture and minor culture.

The concept of ethnicity according to Barth and Zastrow (in Healey, J. F., & Stepnick, A, 2019) is defined as a group of people because of similarities in race, religion, national origin or a combination of the three which are bound by their value and cultural systems. So based on this concept, interaction between ethnic groups in Indonesia can be said to occur because of similarities in race, religion, national origin or a mixture of the three which are united by the same values and culture. Then from this unification, interacting with other groups of different races, religions, origins, values and cultures. The condition of Indonesian society with diverse races, religions and origins and the process of unifying values and culture was shaped by a long and winding historical journey, where Indonesia was colonized by other nations over a long period of time (Hindriks, P., et al, 2014) .

RESEARCH METHOD

The study in this research is qualitative with literature. The literature study research method is a research approach that involves the analysis and synthesis of information from various literature sources that are relevant to a particular research topic. Documents taken from literature research are journals, books and references related to the discussion you want to research (Earley, M.A. 2014; Snyder, H. 2019).

RESULT AND DISCUSSION

Multicultural Integration Concept

The concept of integration indicates a sociological process in which heterogeneous and different factors in society succeed in creating a new balanced cultural whole (Vertovec, S, 2010). Therefore, integration is a dynamic factor in the creation of a society based on the cooperation of individuals and society. The integration process generally produces a new balance in the social system, for example cultural integration of immigrants refers to the acceptance of several local cultural values and the maintenance of original culture. Integration can be divided into several types, for example economic, cultural, political and cultural integration. In an integration system, all citizens have the right to actively participate in all aspects of local community life (Levey, G. B, 2011). With integration, a society will be created

that respects each other's ethnic cultures without any discrimination or cultural coercion. This is often associated with the idea of multiculturalism.

Multiculturalism itself will occur in a pluralistic society. A culturally diverse society (plural society) occurs when a number of culturally different ethnic groups live together within the same social and political framework. In a pluralistic society there are several striking differences. These differences include economic, political and historical contexts which of course influence how groups and individuals will relate to each other in social interactions (Aziz, Z., et al, 2010). Here it can be said that the greater the cultural differences between groups of people in society, the greater the difficulties faced in establishing harmonious social relations. There are two main aspects related to this concept: the continuity (or not) of culturally distinct communities of people; and the participation (or not) of the community in the daily life of a pluralistic society. The first aspect conveys the idea that it is possible to have a unicultural society that has one common culture and one single identity to characterize the entire population.

A common assumption in this view is that the culture of minority ethnic groups must be absorbed into the culture of the ethnic majority to such an extent that their mainstream culture disappears. In this case, their cultural continuity is denied, and this absorption is the only acceptable basis for their participation in society. Here it is emphasized that there is only "one culture, one nation" as an ultimate goal. The second implicit model is a multicultural model, in which there is a mosaic in ethnocultural groups. In relation to aspects of sustainability and participation in society, the multicultural model allowing individuals and minority groups to maintain their cultural continuity and sense of cultural identity (Agirdag, O., et al, 2016).

Multiculturalism is an ideology that emphasizes recognition and respect for the equality of cultural differences. As an idea or ideology, multiculturalism is absorbed in various interactions that exist in various structures of human life activities which are included in social life, economic and business life, political life, and various other activities in the society concerned. Studies regarding the nature of activities, namely human relations in various management of resources will be an important contribution in efforts to develop and strengthen multiculturalism in social, national and state life for Indonesia (Modood, T, 2014).

Multiethnic Society

Ethnicity is a concept derived from the construction of ethnic groups and their dynamic relationships with each other and their societal environment. Ethnicity has two determining criteria. Cultural solidarity is very necessary, for example group members must feel a subjective sense of belonging and shared values, norms and patterns of behavior. In addition, there are certain structural prerequisites that must be met, namely, objective material conditions must attract the interest of many people, group organization, and sometimes political action. In the interplay between "structural criteria" and "cultural criteria", one can find ethnicity expressed in political, religious and cultural fields (Harteveld, C. L, 2014).

Ethnicity is often seen as something that is situationally determined and symbolically charged. If, for example, platforms for solidarity are described and understood in structural terms, the result may be shifting ethnic identities on the basis of solidarity and politically called for mobilization on the basis of solidarity. Likewise, pressure, discrimination and racism, regardless of gross cultural differences, form the basis for solidarity and broad social mobilization as well as the construction of a collective identity (Blanton, R. E, 2015). The concept of ethnicity is closely related to what is called an ethnic group. Ethnic groups are groups of people who have subjective similarities regarding the same origin, beliefs which are shown by similarities in habits, traditions, or both. Such beliefs are very important to create a community spirit regardless of whether there are blood ties (Stewart, F, 2016). The concept of ethnicity above implies three factors, namely:

1. Membership in a group is either from personal choice or external coercion which does not at all imply "us" or "them" but other people.
2. Search for a common identity among group members
3. Perceptions in some other groups regarding allegations or prejudices that are less than coherent towards the ethnic group in question.

When in a society there are various different ethnic groups who carry out social activities together, that society is called a multiethnic society. The term multiethnic society describes the totality of social activities created by ethnic groups who interact with each other and organize their behavior on the basis of accepted ethnocultural differences, which are claimed from within the group or imposed from outside.

Closed groups such as families, schools, trade associations, etc. can also be multiethnic groups when they contain individuals who attach several important ethnic attributes to their social interactions. In this sense, the

concept of multiethnicity can be applied to many cases of identity that emerge in the process of cultural acculturation when different cultures meet each other (Contini, R. M, 2013). In big cities, for example Semarang, there are various different ethnicities who work together in social interaction. Semarang, as the capital of Central Java, is a suitable place for these ethnic groups to interact. Just to name a few, there are at least three different ethnicities that carry out social activities together, namely ethnic Javanese, Chinese and Arab descendants. Its role as the provincial capital and center of government certainly attracts many people from various ethnicities including Javanese, Chinese and Arab descendants to carry out social, political, economic and so on activities. Social interactions between these ethnic groups will occur in various places such as markets, shops, places of worship, and so on.

Inter-Ethnic Social Relations Patterns in Forming Social Integration

The pattern of social relations between ethnic groups shows that an associative or positive pattern has been formed which can form solidarity. The pattern of associative (positive) social relations is a social process that indicates an approach or unification of Gillin and Gillin (in Westin, C, 2010). The pattern of associative (positive) social relations is a social process that indicates the existence of an associative approach or unification movement consisting of cooperation, accommodation and assimilation and acculturation Gillin and Gillin (in Clayton, J, 2009). Cooperation here is meant as a joint effort between individuals or groups of people to achieve one or several common goals. Accommodation is a way to resolve conflict without destroying the opposing party so that the opponent does not lose his personality. Assimilation is a process of cultural fusion, so that parties from various groups who are being assimilated will feel the existence of a single culture that is felt to belong together (Naldi, H., et al, 2020).

The development of social relations between ethnic groups in realizing integration can be passed on through education in the families of each ethnic group through culture. The findings of this research are also in line with a study from Syafutra, S., et al (2021) discussing the understanding of the multicultural model in Dobrogea as a measure of tolerance and mutual respect for cultural and spiritual values towards preserving and promoting ethnic identity. This can be a model for understanding multiculturalism, and then forming thinking patterns. The multicultural form in Dobrogea is democratic government, tolerance, freedom of expression and exploitation of the

potential of each ethnic group. These are all key factors in building profitable cooperation in a multicultural society.

In line with the research above, research by Aleksandravicius (2015) reviews the relationship between individuals and other individuals, which allows a person to participate in actualizing one's existence to be open to existing reality, without needing to give up their identity. Recognition of personal or ethnic identity, democratic government and justice are the keys to realizing peace and justice in a multicultural society. This method is very effective for solving world pluralistic and globalization problems.

Similar results were also found in the results of García's (2010) study regarding the existence of an assimilation approach to managing diverse immigrants. This research examines the debate on assimilation and multiculturalism critically. Atarethnic relations offer integration that brings together cultural and social diversity. This case study is in Europe and North America. When social justice and political equality are felt by the diverse communities of Europe and North America, integration will occur.

From the three journals above which discuss relationships between individuals in a multicultural society, it is concluded that tolerance and mutual respect for other cultures and religions can prevent tension or conflict between ethnic groups. With tolerance, self-identity is maintained in this multi-ethnic society. With an attitude of tolerance, respect and teposliro, an integrated multicultural society will be realized. This is in accordance with the results of this research that the social relations that each ethnic group has which can form social integration are associative in nature, in which there is an attitude of tolerance, tension and mutual respect.

Social Interaction, Ethnicity, and Multiculturalism in Society

The existence of a multiculturalistic society can be reflected in the freedom of people to express their respective cultures without interference from other parties and the existence of mutual respect between cultures so that the emergence of conflict or violence can be minimized (Brewer, M. B., et al, 2013). Therefore, there must be "strength" so that a harmonious life in a society with diverse cultures, ethnicities and nationalities can be built well and firmly and not easily shaken if there are small clashes in that society.

Multiculturalism can be seen from the interactions or social processes that occur in that society. The form of social interaction that occurs is cooperation in the form of mutual cooperation, joint venture, tolerance and assimilation. These forms of social interaction are forms of social interaction

that are associative or lead to unification. The community is also aware that the environment where they live consists of various ethnicities such as Malay ethnicity, Dayak ethnicity, Javanese ethnicity and Chinese ethnicity, which means that their lives are not limited to a single ethnic group but the existence of other ethnicities is accepted (Lott, B, 2009).

The cooperation that occurs in inter-ethnic communities can be said to be a manifestation of the "strength" of multiculturalism. If we borrow Molan's concept, cooperation can be called a shared language in the form of shared problems. Damaged alleys are a common problem that needs to be faced and resolved together by the community. This problem automatically becomes a means to create good interaction in the form of mutual cooperation. Apart from that, cooperation can also occur because of a shared identity. According to Molan, humans actually have multiple identities, meaning there is not just one identity (Wessendorf, S, 2010). When viewed from ethnic identity, community members are indeed different, but there are other similarities in identity, namely that they are all members of one village, so that the identity of one village member is a driving force for inter-ethnic communities to work together. Therefore, strengthening the identity of one citizen can strengthen individual relationships so that a harmonious life can be built.

Accommodation that occurs in inter-ethnic communities occurs in the form of tolerance. Tolerance that occurs in society in this research is studied as a process where character or traits always avoid disputes. The process that emerges is in the form of an attitude of giving in, if disputes arise when it comes to resolving problems between two ethnic groups. If the dispute continues, it is feared that it will lead to conflict. If we observe the concept of multiculturalism, we can say that the attitude of giving in becomes a common language to create a peaceful and harmonious life. Of course, this attitude must be based on a sincere attitude carried out on the basis of bringing peace and not because of pressure (Modood, T, 2011).

The assimilation process that occurs in society when analyzed using the concept of multiculturalism is a form of multiculturalism. In the assimilation process, efforts are made to reduce differences and increase unity of action or common goals (Mamat, N., et al, 2022). The assimilation process makes a person or group of people no longer feel foreign to a social group. The real manifestation of community assimilation is inter-ethnic marriage. Inter-marriage occurs because two individuals with different ethnic backgrounds consciously become one group so that the boundaries of ethnic differences merge into one goal of marriage. If studied from the concept of

multiculturalism, mixed marriages occur because of the existence of a shared language, namely a common identity, mutual respect and acceptance. Therefore, the assimilation process can be said to be a manifestation of multiculturalism.

Multiculturalism can also be seen from the values that develop in society. The values that develop in society are the value of togetherness, the value of mutual respect and respect. These values develop in inter-ethnic communities that live in peace and harmony. The value of togetherness, the value of mutual respect and respect that occurs in society is one of the shared languages for building multiculturalism. If you take Benyamin Molan's reference (Bhopal, R. S, 2014). Mutual respect is a natural demand of multiculturalism. This not only connotes the demand for respect from other people towards us, but also the reflection that we ourselves have on our own cultural behavior. Molan said that when we don't respect people, we use different language because the assumption of mutual respect has actually been absorbed in each person.

Multiculturalism is very important in its role in creating harmonious, peaceful, peaceful and harmonious social life. As stated by Deka Setiawan (Jailani, M., et al, 2023) that the benefits of multiculturalism are the realization that society not only recognizes differences, but is able to live with mutual respect and develop social cooperation and mutual help.

CONCLUSION

In the social life of society, both in individuals and in groups, changes and developments in society which manifest its dynamic aspects are caused by its citizens having relationships with each other. Before this relationship has a concrete form, it will first undergo a process towards a concrete form that is in accordance with social and cultural values in society. Thus, it can be said that social processes are ways of relating that are seen when individuals and social groups meet each other and determine the systems and forms of these relationships. These meetings and relationships create social interaction between one another. The integration found in ethnic cultural wisdom is categorized into normative integration. Normative integration is a social bond that occurs because there is an agreement (consensus) on basic values and norms. The pattern of social relations between ethnic groups described above shows that an associative or positive pattern has been formed.

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