

## Associative Social Processes Between Malay and Banjar Ethnicities in the Coastal Region of Serdang Bedagai Regency

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### Abstract

Associative Social Process is part of social interaction that discusses harmony between one ethnicity and another. In this study, ethnic Malays and ethnic Banjar in Pematang Guntung Village can live side by side and are good neighbors with one another. The harmony of the Malay and Banjar ethnic groups is also embodied in the philosophy of outlook on life in society in various fields of life such as socio-economic values, the environment, and so on. This phenomenon is of interest to researchers because the Coastal Malay and Banjar ethnic groups in Pematang Guntung Village have long lived in harmony and side by side in an area. Bearing in mind, existing ethnic differences, and customs, tend to cause inter-ethnic conflict between each group which can annihilate other groups.

### Keywords:

Associative Social Process, Malay, Banjar, Coastal Region, Serdang Bedagai.

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### A. Introduction

Indonesia is one of the largest multicultural countries in the world in terms of geography and sociocultural conditions of society (G. Lestari, 2015). Indonesia has a variety of tribes, cultures, and religions which consist of a large number of heterogeneous groups (Alpiyansyah, 2019). The history of Indonesia with its various cultures can live harmoniously, side by side, and fill each other in a framework of social interaction (Salim, 2017). Social interaction can be said to be a dynamic relationship, where the relationship has links with relationships between individuals, between groups and other groups, as well as relationships between individuals and groups. It will be difficult for someone to survive if someone does not interact with other people (Ritonga & Tarigan, 2011) (Xiaos, 2018). Every consequence of social interaction produces 2 social processes, namely associative social processes and dissociative social processes. Associative social processes can produce cooperation, accommodation, assimilation, and acculturation (Arsman et al., 2020). The second is a dissociative social process that generates competition, controversy, and conflict (Widiastuti, 2013). In general, social interaction is inseparable from conflict both individually and in groups<sup>1</sup> (Alma'arif, 2014). As happened in Nigeria, which experienced conflict as a result of the election, giving rise to divisions between ethnic groups (Mbah et al., 2019). In addition, Dutch society lacks social integration among one because Dutch society lacks social contact between individuals, especially between ethnicities<sup>2</sup>

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<sup>1</sup>Alma'arif. (2014). Management of Social Conflict in Indonesia. *Journal of Governance Management*, 1:(1), 1–17.

<sup>2</sup>Pozzo, M., & Nerghes, A. (2020). Dutch without the Dutch: discourse, policy, and program impacts on the social integration and language acquisition of young refugees (ages 12–23). *Social Identities*, 26(6), 842–860. <https://doi.org/10.1080/13504630.2020.1814721>

(Pozzo & Nergheh, 2020). However, various ethnic groups in other countries have succeeded in implementing social interaction so that they can live in harmony between two different countries or tribes. For example, between Russia and Estonia in Sweden succeeded in answering the challenge of segregation between Russia and Estonia (Astapova, 2022). In the Netherlands, ethnic diversity, especially in students, can produce positive results and increase proficiency, especially in languages (Maestri, 2017). In Canada, friendship, friendship, and establishing inter-ethnic relations can work well if inter-ethnic communities join together, gather, and form coalitions with one another. (Lauers, 2022). Even several policies in the Netherlands with various heterogeneous societies are encouraged by the government to create and maintain the social unity of its people by supporting sports clubs that can unite various ethnicities into one sports club that is popular among Dutch people. (van Haaften, 2019). In Serdang Bedagai District, especially Teluk Mengkudu District, Pematang Guntung Village has various ethnicities. There are various ethnic groups in Pematang Guntung Village, some of which are dominated by ethnic Malays, Banjar, Karo Batak, Simalungun Batak, and so on. In general, the people of Pematang Guntung Village who are in this coastal area are ethnic Malays and ethnic Banjar.

The various ethnic groups in Pematang Guntung Village certainly have a culture or characteristics that stand out among other ethnicities<sup>3</sup> (Syauqany, 2019). Thus, these ethnicities can be identified from the various activities they carry out, both in religious activities, culture, and so on<sup>4</sup> (Sibarani, 2013). In their daily activities, the Malay and Banjar ethnic groups in Pematang Guntung Village can live side by side and are good neighbors with one another. Even the ethnic Malays and ethnic Banjars in Pematang Guntung Village also have relationships that reach the marriage stage (amalgamation). This proves that the ethnic Malays and ethnic Banjar live in harmony while living in the village of Pematang Guntung. The harmony of the Malays and the Banjars in Pematang Guntung Village is also manifested in the philosophy of outlook on life in society in various fields of life such as socio-economic values, the environment, and so on. This cannot survive if it is not passed down from generation to generation which can be passed on in the form of objects or intangibles such as language, literature, art, customs, and so on. This phenomenon is of interest to researchers because the Coastal Malay and Banjar ethnic groups in Pematang Guntung Village have lived harmoniously and side by side in an area for a long time. Bearing in mind, existing ethnic differences, and customs, tend to cause inter-ethnic conflict between each group which can annihilate other groups. As said (Purna, 2016) states that differences in ethnicity or ethnicity, religion, and ideology will tend to cause social conflict between one another. Therefore, the context of harmonization formed between the Malay ethnicity and the Banjar ethnicity in Pematang Guntung Village is an honor because it can implement and apply the motto "Unity in Diversity" in social life. If this is not managed properly, one day it may lead to a social conflict, so it is very important to study the forms of social interaction in forming a harmonious society. Based on the background of the problems above, the researcher is interested in researching Inter-Ethnic Associative Social Processes in the Coastal Area (Case Study of Malay Ethnicity and Banjar Ethnicity in Pematang Guntung Village, Serdang Bedagai Regency).

## **B. Discussion**

Inter-ethnic associative social processes in the coastal areas of Malay ethnicity and Banjar ethnicity in Pematang Guntung Village, Serdang Bedagai District. The associative social process is born from human social interaction which aims to bring together all differences between cultures (Muslim, 2013). The associative social process which is the product of multi-ethnic social interaction can also uphold the values of tolerance, mutual respect, and coexistence (Pranata & Hartati,

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<sup>3</sup>Syauqany, S. (2019). The Influence of Religious and Ethnic Differences in the Implementation of Social Work (Case Study in Gunung Sari Village, West Lombok, NTB). *Research Dynamics: Communication Media for Social-Religious Research*, 19(1), 25–46. <https://doi.org/10.21274/dinamik.2019.19.1.25-46>

<sup>4</sup>Sibarani, B. (2013). Language, Ethnicity, and Potential. *Unimed Discussion Journal*, 1–11.

2017). In addition, several values of social interaction are built in society such as language, identity similarities, and mutual respect (Wiyono, 2020). One of the objectives of the associative social process is basically to build cooperation, tolerance, and acculturation (Umar & Pangalila, 2020).

The associative social process is carried out in the aspect of cooperation. Cooperation that is built is usually only carried out cooperation that is built to mean mutual assistance between ethnic groups. Some of the cooperation that is carried out, in general, is like making traditional boats (Subiyakto et al., 2020). Besides that, associative social processes in coastal communities are also carried out to reduce conflicts from the socioeconomic system by making policies to protect marine ecosystems (Cinner et al., 2012). Efforts are usually made by making trawls or fishing gear that are environmentally friendly to support the sustainability of the livelihoods of coastal communities by upholding community norms and identities as the basis for several collaborative efforts that have been made. (Tadjuddah et al., 2021).

From the explanation of the research studies described above, the findings of this study indicate that the associative process carried out by the Malay and Banjar ethnic groups in Pematang Guntung Village is based on an associative process that emphasizes strengthening the local economic system to improve the standard of living of its people. In the field of economic strengthening carried out by these two ethnic groups, the relationship that is established includes partnership and business relations. For example, ethnic Banjar as capital owners and ethnic Malays as fishermen or vice versa. Second, ethnic Banjar who own businesses that are members of the Joint Business Group, ethnic Malays who work as fishermen or vice versa. This was formed based on the awareness and needs of each ethnic group in the Malay and Banjar coastal areas in Pematang Guntung Village, Serdang Bedagai District. This need is obtained from the process of learning outcomes carried out from conflicts that have occurred which have created disparities between ethnic groups to uphold mutual respect and help. Good and balanced learning outcomes can lead to the development of attitudes and intellectual intelligence for a person (Fahri & Qusyairi, 2019). The associative process is carried out through collaboration between ethnic Malays and Banjar, including strengthening the economy of coastal communities. Strengthening the community's economy is carried out by providing support for each individual to buy local products produced by coastal communities to improve the people's standard of living.

Harmony between ethnic Banjar and Malay in the context of pluralism is one of pride in the framework of diversity that needs to be preserved. In social interaction that is built, the purpose of interaction between ethnic groups is to create good communication between the two ethnic groups and create harmonization in social interaction that is built by having a distinctive socio-cultural identity each has. Strong social relations were built due to the proximity of the location of the house as the residence of the two ethnic groups in the Pematang Guntung Village area, Serdang Bedagai Regency. Besides that, it has not been seen that the two ethnic groups do not think that the one who is considered to feel the most right can be proven by the close relationship between the ethnic groups. In everyday social interactions, they use Indonesian which is considered the nation's unifying language so that other ethnicities can understand each other's language used. Harmonization between ethnic Banjar and ethnic Malays is also realized by the presence of mixed marriages between the two ethnicities.

As for the inter-ethnic associative social processes in the Malay and ethnic coastal areas The banjar in Pematang Guntung Village, Serdang Bedagai Regency includes associative social processes between ethnic groups in the coastal area on indicators of cooperation, accommodation, assimilation, and acculturation. In the associative social process for cooperative indicators aimed at providing goodness based on the first, cooperation is built between individuals and others to achieve the expected goals. Cooperation includes one form of universal social interaction in coastal communities, although the cooperation that is built includes a network of interactions between individuals or groups who work together to achieve common goals.

Second, cooperation activities. Cooperation activities in Pematang Guntung Village are usually carried out by all village residents led by the Village Head. Activities carried out in cooperation are usually carried out such as building houses, roads, bridges, irrigation, cleaning houses of worship, and even helping each other at weddings. This associative cooperation social relationship is established to strengthen inter-ethnic solidarity (Hafid, 2016; Nur et al., 2018).

Third, bargaining activities. This activity was carried out in coastal communities in Pematang Guntung Village which was part of the process of cooperation agreements obtained such as buying and selling activities from fishermen to agricultural and plantation products. The existence of Joint Business Group institutions in this area further strengthens joint ventures to improve people's living standards. The interaction process that occurred in Pematang Guntung Village is a process of strengthening the local economy of coastal communities through inter-ethnic collaboration. Collaboration occurs when the various parties involved are aware of common interests so it requires a joint effort to mutually fulfill them. The process by which this occurs, bargaining is part of the process of reaching and agreeing together.

And last, The acceptance of a new element in which Pematang Guntung Village will not cause conflict between tribes. Communities who already have mutual trust understand the differences between tribes. As social beings, the social interactions built by the coastal communities in Pematang Guntung Village are inseparable from the desire to work together to achieve an interest with the same goal. Another form of social interaction process is to establish cooperation in political affairs. Efforts are built by identifying problems by giving examples of the impacts, views, or ways of behaving and the resulting consequences.

Furthermore, on the accommodation indicator, Accommodation can be said to be a form of associative social interaction because accommodation can be explained as an adjustment process from individuals or groups where all members have had conflicts that can then be resolved. Barriers that give rise to conflict as a result of social interaction are negative stigma for society, no opportunity to socialize, and a lack of self-confidence (Suminar, 2019). Some of the problems that arise in the process of associative social interaction give rise to ethnocentrism, stereotypes, and prejudices that are always found in several cultures that are entangled in conflict. (Muslim, 2013). A condition that correlates with a balance in one's interactions with others in human groups for social norms and social values that apply in society, indicating human efforts to defuse a conflict or efforts to achieve stability and harmony.

Next on indicators, assimilation is obtained from the repetition of behavior patterns based on individual needs. In assimilation, absorption occurs from the process of self-identification with group interests and goals (Sriyana, 2022). Assimilation as a form of social process is closely related to the process and meeting of two or more cultures (Rasi, 1999). Ernest W. Burgess said that accommodation cannot always create assimilation, especially when intensive and in-depth contact cannot be made. Accommodation refers more to "the process of making social adjustments to conflict situations by maintaining social distances between groups and persons, is the process by which cultures and personalities interpenetrate and fuse (the process of social adjustment to conflict situations by maintaining social distance between groups and people, is the process by which cultures and personalities interpenetrate and fuse)" (Rasi, 1999).

To reduce differences between groups by trying to enhance the unity of actions, attitudes, and mental processes by paying attention to common interests and goals<sup>5</sup> (Nasrulah, 2015). One of the driving factors for assimilation between Malay and Banjar ethnic groups in Pematang Guntung Village, Serdang Bedagai Regency, is the tolerance that is built between ethnic groups who have different cultural backgrounds. Besides that, seen from the demographic conditions, the Pematang Guntung Village area is part of the coastal area which has the same opportunity to advance the economy by driving the sector to strengthen the local economy for the community. Besides that, the willingness to respect each other and uphold an open attitude is considered that ethnic groups have elements of similarity. One example of cultural assimilation in Pematang Guntung Village, Serdang Bedagai Regency is marked by the existence of marriages between the two ethnicities. This social process is carried out so that each ethnic group tries to prevent inter-ethnic conflict. Inter-ethnic social

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<sup>5</sup>Nasrulah, AJ (2015). Rural Sociology. Faithful Library.

interactions are usually influenced by social situations, the power of group norms, and individual conditions for the interpretation of several situations<sup>6</sup> (Lestari, 2013).

Then on the indicators of acculturation. As for the form of the acculturation social process carried out by the people of Pematang Guntung Village, Serdang Bedagai Regency using inter-ethnic marriages. In addition, the use of the Malay language for the Banjar ethnic in Pematang Guntung Village is one way to foster mutual respect. This is because the coastal area in Pematang Guntung Village was formerly the territory of the coastal Malay sultanate. Besides that, the use of songs at every celebration event such as weddings can also be seen being adopted by songs in Malay.

Social diversity is a gap in cultural acculturation that gives rise to cultural changes, understanding of beliefs, and self-resilience of a cultured society<sup>7</sup> (Anotatta et al., 2019). The adoption of Malay culture by the ethnic Banjar community that occurs in a multicultural society is very important because people with different backgrounds can accept different cultures from one another. Even so, the Malay cultures adopted by the Banjar ethnic in Pematang Guntung Village do not leave or change the cultural forms, identities, and original characteristics of the Malay culture itself. With the acceptance and adoption of different cultures for ethnic Malays and ethnic Banjar, if they can still be utilized properly and do not offend one another's culture, it can reduce and prevent conflicts and disputes between cultures, both Malay ethnic culture and Banjar ethnic culture.

The cause of cultural acculturation in Banjar and Malay ethnic communities is due to the existence of inter-ethnic cultural tolerance. For the community, tolerance is very important and upheld because tolerance can eliminate various fears that lead to conflict and can create a more advanced mindset in the society. This is intended so that the people between the Banjar and Malay ethnicities have advanced thinking so that the future can be faced between the two ethnicities with full planning and preparation.

The acculturation process carried out between Banjar and Malay ethnicities in Pematang Guntung Village, Serdang Bedagai Regency did not cause conflict disputes which resulted in the emergence of inter-ethnic egocentric attitudes. Acceptance is carried out in this acculturation process by participating in cultural activities carried out by each ethnic group in turn.

The Banjar and Malay ethnic communities in Pematang Guntung Village have social uniqueness and problems that arise in their lives. In the acculturation interaction carried out by the two communities, it is possible to touch each other culturally, for example, every time they meet and communicate face to face using the very unique Malay language. It is very logical between the two ethnicities to show that there is a mix of mutual influence in interacting in a concrete form. A fact that shows that this ethnic community understands culture which instinctively is the teachings of their parents and ancestors who have the power to mingle with each individual who lives peacefully side by side in society.

### **C. Conclusion**

The associative social process carried out between ethnic groups in the coastal areas of the Malay and Banjar ethnic groups in Pematang Guntung Village, Serdang Bedagai District emphasizes strengthening culture based on local economic systems to improve the standard of living of the people between the two ethnicities. Several efforts have been made to improve the local economy by creating Joint Business Groups (KUB). The activities carried out include buying and selling fishing products to farming and plantation products obtained from joint ventures, marriages and friendships, cooperation

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<sup>6</sup>Lestari, IP (2013). SAMIN COMMUNITY SOCIAL INTERACTIONS WITH SURROUNDING COMMUNITIES. *COMMUNITY: International Journal of Indonesian Society and Culture*, 5(1).  
<https://doi.org/10.15294/komunitas.v5i1.2376>

<sup>7</sup>Anakotta, R., Alman, A., & Solehun, S. (2019). ACCULTURATION OF LOCAL COMMUNITIES AND MIRRORS IN WEST PAPUA. *Journal of Anthropology: Socio-Cultural Issues*, 21(1), 29.  
<https://doi.org/10.25077/jantro.v21.n1.p29-37.2019>

activities, as well as "mewarung" activities between ethnic Malays and Banjars in Pematang Guntung Village, Serdang Bedagai Regency.

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