

CULTURE ASSIMILATION BETWEEN TORAJA/TIONGHOA ETHNIC AND BUGINESE/MAKASSAR AS ACTIONS TO PREVENT CONFLICT OF ETHNICITY, RELIGION, RACE, AND INTER-GROUP RELATIONS IN SOUTH SULAWESI

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The assimilation of communication between ethnic Toraja/Tionghoa and Ethnic Bugis/Makassar is the process of assimilation of two different cultures. The process of assimilation formation occurs due to inter-ethnic communication mixing done continuously. This is an attempt to reduce cultural differences, such as language, gestures, non verbal, attitudes, beliefs, traits, values and mind orientation. The goal is to reduce communication distortion as an effort to prevent SARA (Ethnicity, Religion, Race, and Inter-group) conflict in South Sulawesi Province. The assimilation of inter-ethnic communication can lead to a new/mixed culture to prevent Ethnic, Religion, Race, Intergroup oriented conflict.

The research method is done through qualitative paradigm with interpretative approach based on uniqueness and specification of study which can not be generalized. Data collection techniques were conducted through in-depth interviews and Focuss Group Discussion with religious leaders, community leaders, in Luwu Utara District and Tana Toraja. Reasons for Representative chose the location because there was direct contact between the ethnic groups that became the focus of this research.

The process of communication assimilation stage between ethnic Toraja/Tionghoa and Bugis/Makassar ethnic is the first step of learning as inter-ethnic activity that adapt each other. Second, the impersonation stage as an activity of inter-ethnic cultural understanding. Third, the stages of change are marked by mutual understanding of the use of symbolic inter ethnic Toraja/Tionghoa and Ethnic Bugis/Makassar. Symbolic or verbal behavior is an activity of interaction where the delivery and reception of messages is done through conversation, language exchange, and understanding the use of everyday language. The assumption of cultural assimilation is based on longer and more open inter-ethnic interactions increasingly likely to result in cultural assimilation, especially ethnic minority groups, namely ethnic Toraja/Tionghoa.

Keywords : Culture Assimilation, Toraja/Tionghoa Ethnic, Buginese/Makassar Ethnic, South Sulawesi.

Background

The population of South Sulawesi consists of four ethnic groups, namely Bugis, Makassar, Toraja, and Mandar. Ethnic diversity is a wealth of culture, art, and social dynamics of people's lives, especially in South Sulawesi. However, ethnic diversity backfires if there are individuals who are primordialism and ethnocentrism. Primordialism is an excessive tribal sense, followed by a firm attitude of identity carried from childhood, such as tradition, customs, beliefs, and everything in its first environment. Ethnocentrism is a tendency that regards its own

values and cultural norms as prime, best, absolute, and serves as a benchmark for judging and differentiating with other cultures.

The picture of ethnicity in South Sulawesi, also characterized by the presence of ethnic Tionghoa. Aspects of uniqueness of the ethnicity is the dominance of Islam (Ethnic Bugis/Makassar) and ethnic Toraja/Tionghoa Christian Protestant and Catholic. Ethnic Tionghoa in Makassar City is a minority among the majority (Ethnic Bugis/Makassar) dominant Muslim community. In the new order of day-to-day life, the interaction between Bugis/Makassar ethnic and Tionghoa ethnic is often limited due to stereotypes. Ethnic Bugis/Makassar has its own stereotypes on Tionghoa ethnicity. Vice versa, Ethnic Tionghoa also has its own stereotype of Ethnic Bugis/Makassar. The influence of stereotypes on individuals who have great prejudices in their social interactions. Because it can change the behavior or attitude of the individual against other individuals who are subjected to a stereotype.

The intensity of communication between these cultures leads to a process of assimilation such as: through marriage, religion, food, language, dialect, to ethnic Tionghoa arts can draw closer to the indigenous people to erase communist stigma and to gain power. This is explained by Koentjaraningrat (2009), assimilation is a social process that arises when there are groups of people with different cultural backgrounds, interspersed intensively over the long term, so that gradually their native culture changed its nature and shape to form a new culture. Martin & Nakayama (2010) a type of cultural adaptation in which an individual gives up his or her own cultural heritage and adopts the mainstream cultural identity. An assimilation is characterized by efforts to reduce differences between people or groups. To reduce that distinction, assimilation involves efforts to strengthen the unity of action, attitude, and feeling by taking into account common interests and goals.

The process of assimilation through communication between ethnic Toraja/Tionghoa and ethnic Bugis/Makassar is a social process to accept each other, accept customs, behavior, and to accept cultural differences or become a new/mixed culture. This process occurs not without obstacles or supporters to realize the process of integration and social harmonization of society. The achievement of social integration objectives is meant in intercultural communication, aiming to equalize the meaning of the message conveyed by different communicators of the culture with the recipients. The attitude of accepting unity between persons or between groups with the same goal is social integration, but in acceptance still recognizes the differences of each member.

This study is very specific and interesting to explore because there are conflicts involving the two ethnic different religions.. In South Sulawesi, phenomenon of racial and conflict issues, ethnic and religious occur in urban and rural areas. In Makassar, Toraja and North Luwu various forms of security and public order disturbances (internal security) occurs, such as several church bombings, the issue of religious differences when political candidates campaign/election, fights between groups, and the form of the action - other violence becomes a medium for banging ethnic and religious differences. This assimilation process is a way to minimize potential conflicts, such as language mixing, marriage, and so on.

The research's urgency is to map the assimilation process between two different ethnic groups, thus minimizing the potential for conflict. The form of assimilation as a process of accelerating the assimilation, such as language mixing, marriage, in daily life between ethnic minority groups and the majority. Cultural assimilation is expected to avoid tribal, religious, racial, and inter-group conflicts that occurred in South Sulawesi. For example, in Makassar,

Toraja and North Luwu districts. The potential for this conflict has the potential to cause public order and security disturbances, such as bombings in churches, religious issues when political campaign/election campaign candidates, inter-group fights and other forms of violence become the media to challenge ethnic and religious differences. Assimilation process becomes an effective way to avoid inter-ethnic conflict in a very diverse region, such as in South Sulawesi.

Research Focus

Interesting issues to be studied is how the process of cultural assimilation between ethnic Toraja/Tionghoa and ethnic Bugis/Makassar in Prevention Efforts Conflict Ethnic, Religion, Race, Intergroup in South Sulawesi Province. How the form of assimilation in the process of interaction involves the delivery and reception of messages by those ethnic groups.

Research Objectives And Purpose

Specific objectives to be achieved in this activity is to know and analyze the process of stages and forms of assimilation between Toraja/Tionghoa ethnic and Bugis/Makassar ethnic to create social harmonization in South Sulawesi. The importance of assimilation of communication between ethnic Toraja/Tionghoa and Bugis/Makassar ethnic is that there are two ethnic differences between the ethnic groups, or the boundaries between ethnic Toraja/Tionghoa and Bugis/Makassar ethnic groups.

Research Methodology

This research uses qualitative research model. The reason for qualitative research because the data or information aims to answer questions that are unique, complex, is a social phenomenon in the sense is not a physical phenomenon, not in the form of numbers, but in the form of attitudes, opinions, and views. This assimilation process is so specific that it uses a threaded and sequential qualitative approach.

The research sites are the areas of North Luwu Regency, Tana Toraja Regency, and Makassar City which administratively represents South Sulawesi as the population of this study. To determine the characteristics of the informants selected 5 informants of North Luwu Bugis Ethnic and 7 Toraja Ethnic, 7 Tionghoa Ethnic in Makassar City, and 7 Bugis/Makassar Ethnic,. Category of groups that become representative of purposive sampling based on the conditions specified: (1) ethnic communities Toraja/Tionghoa and Ethnic Bugis/Makassar; (2) have culturally blended among the ethnically focused studies in this study; and (3) well received by indigenous communities.

Field data collection was conducted through non-participant observation and in-depth interviews on "actors" from Ethnic Bugis/Makassar, Ethnic Toraja, and Ethnic Chinese. The trick, observing the process and form of assimilation that has occurred, namely from the changing aspects of the use of local languages in everyday interactions. This is an ethnic Chinese effort to gain acceptance from local communities as part of intercultural mixing. According to Creswell, John W. (2009), suggests that activity in the qualitative data analysis performed interactively and runs continuously until complete until data saturation. Activities in the data analysis, namely: Data Collection, Reduce the data, presentation of data, and Concluding Drawing/ verification.

Research Result

The process of assimilation stage between ethnic Toraja/Tionghoa and ethnic Bugis/Makassar as an effort to prevent conflict of Ethnic, Religion, Race, Intergroup in South Sulawesi Province. The social process that arose from Toraja/Tionghoa ethnic and Bugis/Makassar ethnic with different cultural backgrounds, interspersed intensively in the long term, so gradually their original culture will change its nature and shape to form a new culture. The process of association is established through the context of long lasting communications, especially ethnic groups Tionghoa who trade around the South Sulawesi region with local communities Bugis/Makassar ethnic. The process of intercultural communication interwoven resulted in the intermingling of the two cultures accompanied by the disappearance of the distinctive features of indigenous culture thus forming a new culture.

This process is intertwined in the context of intercultural communication in a field of trade that exists between them. This process takes place and is characterized by efforts to reduce the differences between people or groups. To reduce that difference, the process of assimilation stage takes place through efforts to strengthen the unity of actions, attitudes, and feelings by taking into account common interests and goals.

The process of assimilation of Toraja/Tionghoa ethnic and Bugis/Makassar ethnic community in life together with the people of South Sulawesi gives implication to the life of the community both for the ethnic community of Toraja/Tionghoa their own offspring and Bugis / Makassar ethnic community. The real impacts due to the integration of ethnic Tionghoa society with Bugis/Makassar society is the existence of cultural assimilation (acculturation) and structural assimilation. Many things form assimilation such as, economic behavior, education, and association. These three things can form assimilation because it can direct the ethnic Tionghoa to interact directly with the local community. They can exchange ideas in many respects about everyday life, according to their respective ethnic and cultural or cultural perspectives, so that from here comes a mutual understanding between different ethnicities. This opens up the insight for them, especially for ethnic Tionghoa who have high exclusiveness and ethnocentrism. Changes in ethnic Tionghoa ethnic hereditary patterns not only occur in changes in the use of local languages in everyday communication.

The process of communication assimilation stage between Toraja/Tionghoa ethnic and Bugis/Makassar ethnic is obtained from the summaries of 5 informants of North Luwu Bugis Ethnic and 7 Toraja Ethnic, and 7 Tionghoa Ethnic in Makassar City 7 Bugis/Makassar Ethnic, as shown in the following figure 1 :

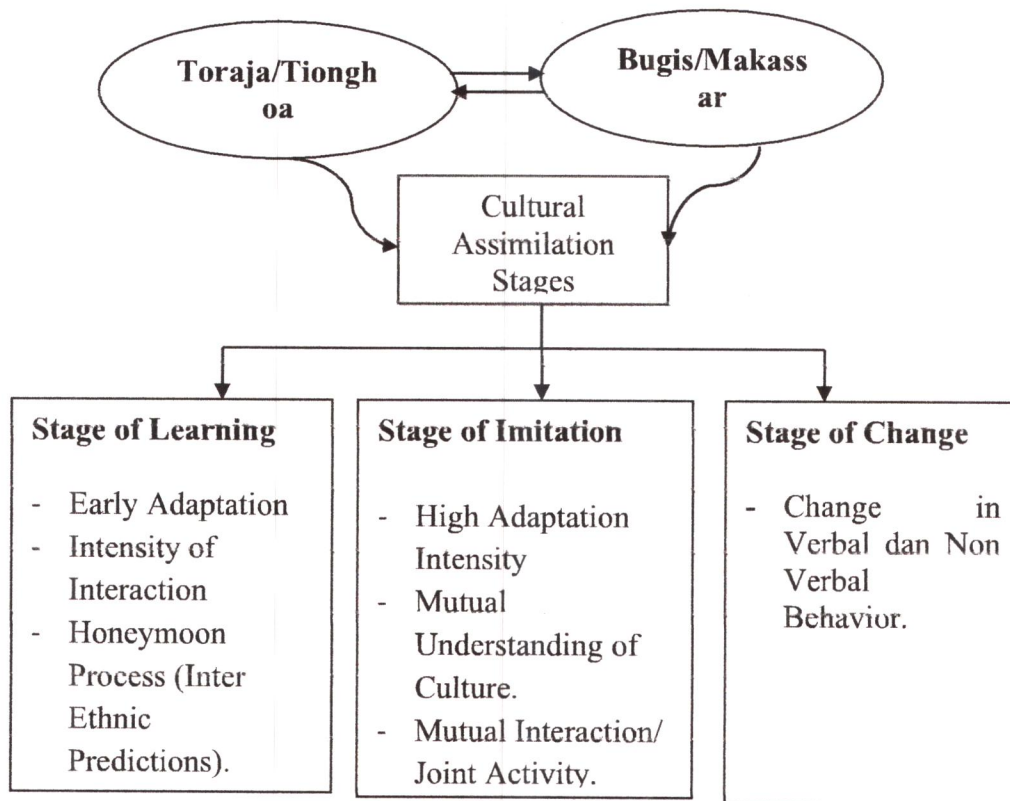


Figure 1 : Cultural Assimilation Stages Ethnic Toraja/Tionghoa and Ethnic Bugis/Makassar

Based on figure 1 above described that the process of cultural assimilation phase of ethnic Toraja/Tionghoa and Ethnic Bugis/Makassar are: first, the learning stages as inter-ethnic activities are mutually adaptable. Characteristics of early adaptation, intensity of interaction began to be done gradually, and the process of honeymoon marked mutual prediction between ethnic. Second, the impersonation stage as an activity of inter-ethnic cultural understanding. Its characteristics are relatively high intensity of adaptation, intercultural understanding, and interethnic routines. Third, the stages of change are marked by mutual understanding of the use of symbolic inter ethnic Toraja/Tionghoa and Ethnic Bugis/Makassar. Characteristics of verbal and non verbal behavior change are shown by each ethnic. The form of assimilation that occurs is verbal and non verbal behavior. Symbolic or verbal behavior that is an interaction activities that deliver and receive messages is done through conversation, language exchange, and understanding the use of everyday language.

This process of assimilation stage can mean as a decline, and at the end point of the disappearance, of ethnic/racial differences in the social culture. One of the ethnic groups becomes the ethnic majority. This process can involve minority groups, in limiting ethnic majority and minority to join. This condition is called inter-ethnic assimilation. Things to do: First, it must be able to appreciate the other ethnic elements and the culture it carries. Not all other ethnic elements have a negative impact. Many things can be taken advantage of these elements. Second, the existence of intercultural tolerance is different. Tolerance is an attitude of appreciating a culture or opinion that is different or contrary to its own stance. The existence of intercultural tolerance allows different cultures to coexist peacefully. People with high tolerance

tend to be able to adapt to changes. Furthermore, there is an open attitude. Ethnic members always face changes that happen with open attitude, can live with prosperous.

The main principle in the process of exchanging messages of intercultural communication according to Liliweri (2013: 37) is that I treat you as your culture treats you and not what I want. Thus communicators and communicant ethnic differences can improve social integration of the relations of both ethnic. This assimilation through inter ethnic communication can mean as a decline, and at the end point of the disappearance, of ethnic/racial differences in the social culture. It does not assume that one of these groups should be an ethnic majority; assimilation may involve only minority groups, in that the ethnic boundary between the majority and the combined minority may remain intact. face changes that happen with open attitude, can live with prosperous.

The findings from the process of cultural assimilation of ethnic Toraja/Tionghoa and Ethnic Bugis/Makassar occur when the process of adaptation and interaction is done in a long time. The assumption is that the longer and more open inter-ethnic interaction is more likely to result in cultural assimilation, especially ethnic minority groups, namely ethnic Toraja/Tionghoa. This condition is characterized by three stages, learning, imitation and change process takes a long time the occurrence of cultural assimilation. The point is that blending cultural assimilation is an attempt to avoid ethnic, religious, racial, and inter-group conflicts that have occurred in 1997 in South Sulawesi.

Conclusions

Based on the results of the research, it is found that the longer the process of adaptation and inter-ethnic interaction increasingly potentially result in cultural assimilation, especially ethnic minority groups. This is done through the process of cultural assimilation phase of ethnic Toraja/Tionghoa and Ethnic Bugis/Makassar are : first, the learning phase is characterized by adaptation, intensity of gradual interaction, and process of honeymoon or inter-ethnic prediction. Second, the stages of imitation as a stage of inter-ethnic cultural understanding is characterized by a relatively high intensity of adaptation, intercultural understanding, and interethnic routines. Third, the stages of change marked the occurrence of verbal and non-verbal symbolic exchange between Toraja/Tionghoa ethnic and Bugis/Makassar ethnic, and or new culture derived from closer cultural assimilation.

The academic results of this study provide academic contribution of the field of intercultural communication that the differences between ethnics can be united through the process of adaptation and interaction are open. As a recommendation material for further research that can focus on prejudice between ethnic majority and ethnic minorities in preventing ethnic conflict in South Sulawesi. Factors of prejudice were not analyzed in this study so that other cultural aspect indicators ranging from acculturation, enkulturasi not disclosed in the results of research.

Implications

Openness among ethnic Toraja/Tionghoa and Ethnic Bugis/Makassar establish communication relationship openly in various aspects, such as language, marriage, association and others. The community leaders and opinion leaders can facilitate the establishment of effective communication intensity so as to minimize the Ethnic, Religion, Race, Intergroup conflict. It is also expected that the process of assimilation is continuously to create cultural harmonization. Harmonization for harmony and mutual prosperity.

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