



The Dynamics of Ethnicity, Conflict and Integration in Multicultural Life in Denpasar

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Abstract

This research aims to find out the dynamics of multicultural community practices in Bali, especially in Padang Indah Hamlet, Padang Sambian Klod Village, which is also expected to be a "lesson learned" for the lives of multicultural communities in other hamlets in Bali. In addition to strengthening the social and cultural capital of the community not only in the current multicultural community life but for the future in a sustainable manner. The research method used is a qualitative method with an archaeology of knowledge method with a cultural studies approach. The theory used is from Michael Foucault dominasi and hegemony from Antonio Gramsci and the concept of multiculturalism from Alf Minzel. Data were obtained from document studies, observation and in-depth interviews with 20 residents of Padang Indah. The results show that the creation of this new hamlet cannot be separated from the deconstruction and reconstruction of experiences owned by members or residents who do inhabit the area. Hegemony and domination take place in Padang Indah Hamlet as can be seen in the socio-cultural aspects appear to be eliminated by the emergence of awareness to maintain traditions, values, norms that exist in a diverse society and the existence of people in Padang Indah Hamlet who have changed from a plural society to a multicultural society.

Keywords: *Archaeology of Knowledge; Hegemony; Domination and Multiculturalism of Global Society*

Introduction

The development of a new settlement cannot be separated from the understanding of the deconstruction and reconstruction practices of previous experiences when they come from other areas to a new settlement. Not surprisingly, when they are in a new residence, their existence shows the attitude of a dynamic and plural society in the context of their daily lives. It is inevitable that there will be friction in the form of hegemony and domination between the majority and minority groups. However, the processes and social relations that have taken place are trying to live in a multicultural society to overcome their problems to be sustainable. This can be seen in the respect for the existence of other community members even though they are a minority group, but they hold integration such as tolerance and solidarity to overcome their life problems. This is shown from one of the characteristics of multicultural society in Padang Indah Hamlet, Denpasar Bali.

The study of multiculturalism in Dusun Padang Indah Padangsambian Klod Village sees that ideally Bali, which is known as a domestic and international tourism destination, opens the widest possible opportunity for residents to come from various regions to settle in Bali. Their presence should be seen as an opportunity rather than a threat because it is in the concept of multicultural society that they negotiate interact and establish cultural construction in the context of how multicultural society is built. In this case, the research was conducted in Padang Indah Hamlet in Padang Sambian Klod Village, West Denpasar, Bali. The presence of residents who migrated from various regions outside the sub-district and even outside the province settled and then mingled with the local population resulted in the existence of blending in the community, but in reality there are still frictions with immigrants that if not managed properly will cause conflict or ripples in social life.

Conceptually, the criteria for a society can be seen as a multicultural society if one community member can appreciate the existence of other community members. Multiculturalism is not a means for racism, but as a means to prevent racism (Ulfa,2021,p.1). In this context, multicultural community life is characterized by the recognition of other groups in relation to cultural developments that have reached the peak of modern culture (Alf Menzel in Ardhana, 2011: 5-6) The involvement of community members in Padang Indah Hamlet in the dynamics of modern community life is characterized by a long historical process, especially since the 1970s with the introduction of an intense tourism industry, especially during the New Order period. This modern lifestyle has been constructed, negotiated and also contested among residents in relation to their daily life patterns who predominantly work in other service sectors that are interrelated with one another, both public and private. Most of the migrants come from Java, Sumatra and East Nusa Tenggara, and the origins of their migration are related to their previous professions, such as members and retirees of the army and police. They were initially assigned to Denpasar City and its surroundings, and then their residences were gradually traded. There is a significant reason for this, namely that most retired police officers already own a house in their place of birth. This causes social change among the community members who gradually through the migration process that takes place and the historical process that occurs has an impact on the diverse composition of the population in Padang Indah Hamlet which comes from various ethnicities, tribes and religions which certainly have an influence and contribution to the life of a multicultural society.

Research Methods

To get the results of writing that has high objectivity, a method is needed. The method is a way of working that is used to understand the object that is the target of research in the science concerned (Koentjaraningrat, 1977: 16). In accordance with the cultural studies approach, the method used is the genealogy method or called the Archaeology of Knowledge. Genealogy is a method that uses discourse or discourse analysis which in sociology is a collection of statements that form social reality as a focus. Genealogy is obtained from archives to see how ways of power operate behind social reality. (Kumbara, 2018, p.42)

In this study the authors used qualitative research methods. The data collection method is the case study method in the Padang Indah Hamlet area, Padang Sambian Klod Village, Denpasar Bali. Observation was carried out for one year by observing and joining the whatsapp group of residents of Padang Indah Hamlet. The sources used are research results that have been published in books and journals. In addition, researchers also used the snowball method in selecting informants. The informants interviewed were the Head of Suka Duka Padang Indah, the Head of Padang Indah Hamlet, and 20 residents of Padang Indah Hamlet. After the interview, verification was also carried out regarding the results of the previous interview and then to the stage of writing the research results. To analyze the dynamics of ethnicity, conflict and integration in multicultural life in Padang Indah Hamlet, Denpasar, the analysis will be described as follows. First, it is analyzed based on the theoretical framework used, as proposed by Michel Foucault in his book *The Archeology of Knowledge*, which seeks to deconstruct and reconstruct pre-existing understandings (Foucault, 2012). In this context, it can be seen how the method

of scrutinizing knowledge such as the discussion of where the newcomer community group is located, where it comes from, how it is produced, what forces accompany it and what kind of relations exist in community life in Padang Indah. Second, the analysis is also carried out by looking at the practices of domination and hegemony that occur as described in the theory of hegemony put forward by Antonio Gramsci. Using Gramsci's model of hegemony and counter-hegemony, cultural studies analyzes the "hegemonic" forces of social and cultural domination and to see the counter-hegemonic forces. (see Kumbara, 2018, Kumbara, 2023, Simon, 2004,). Third, the analysis of socio-cultural relations can be seen in the patterns of multicultural society as described by Alf Mintzel in his book *Multiculturalism*, which in this case is represented by Hindus with Muslims, Christians and Catholics as well as between local Balinese and migrants from outside Bali.

Results and Discussion

Deconstruction, Construction and Community Power Relations in Padang Indah Hamlet

The migration process in Bali cannot be separated from the entry of Islam and Catholic Christianity in Bali. The development of Islam in Bali is estimated since the XIV century when the Balinese kingdom was centered in Gelgel Klungkung. Migrants in Klungkung come from Javanese ethnicity while migrants in Karangasem come from Sasak ethnicity. In contrast to migrants in Badung Regency, since the 17th century they came from Javanese, Bugis, Makassarese and Sasak ethnicities. So the formation of the community in each village has a different process. (Ardhana, ed., 2011, pp. 42-46)

Padangsambian Klod Village became one of the preparatory villages based on Decree No. 57 issued on June 1, 1982 by the Regional Director of Level I of the Governor of Bali. Since then, Klod Village in Padangsambian has been administratively separated from the parent village, Padangsambian Village (which is now the expansion of Padangsambian). The administration of Klodi Village in Padangsambian officially began on August 10, 1982 with the appointment of a temporary village head in the administrative area of Denpasar city and its surroundings. Based on the Law of the Republic of Indonesia No. 6 of 2014 concerning Villages in article 6 which reads "In the Village area, a hamlet or what is called by another name is formed which is adjusted to the origin, customs, and socio-cultural values of the village community. From the statistical data of Padang Indah Hamlet, out of 200 heads of families, 50 percent are police retirees, while 20 percent work as private employees, 20 percent as civil servants and 10 percent are self-employed. (Statistical Data of Padang Indah Hamlet in 2020)

In the deconstruction process, it can be seen that the management of a village is usually carried out uniformly where the management members come from the same ethnicity. However, in the formation of a new hamlet as proposed by Michel Foucault, which prioritizes diversity through a new reconstruction process for board members in Padang Indah Hamlet, it appears that the application of Michel Foucault's theory seems to be carried out. This can be seen from the management of the residents of Padang Indah Hamlet, it appears that since its inception in Padang Indah Hamlet has been managed by two leaders of different ethnicities and cultures.

The process of knowledge reconstruction that is carried out can then be seen in determining or deciding the rules of Padang Indah Hamlet, such as the election of the Suka Duka management in Padang Indah Hamlet is always deliberated or built based on 3 (three) pillars or elements, namely Hindus, Muslims and Christians (Catholics and Protestant Christians). Thus, the management always consists of three elements of people who represent the people in Padang Indah Hamlet. Thus, harmony, cohesiveness, togetherness and tolerance between residents despite different beliefs are well maintained. This can last until now since the establishment of Suka Duka Padang Indah Hamlet. The application of rules based on three pillars/belief elements is reflected in the management of Suka Duka Padang Indah Hamlet. From this discussion, it can be seen how Michel Foucault's theory seems to be applied to the case of the formation and development of Padang Indah Hamlet in Denpasar.

Practices of Hegemony, Domination and Integration in the Community in Padang Indah Hamlet

The following discusses how the application of Antonio Gramsci's theory of domination and hegemony theory can also be done by looking at the following discussion. For Gramsci hegemony is a type of social power relationship, especially the dominant group securing their position of privilege through consensus (Kumbara, 2023, p.65). As already explained, the formation of society in Padang Indah Hamlet is based on the deconstruction and reconstruction of pre-existing knowledge as proposed by Michel Foucault. The following analyzes how the existence of norms agreed upon through The bylaws that have been compiled and agreed upon by Padang Indah residents through deliberations with the suka duka management. The collective agreement contained in the bylaws is a form of consequence to the norms and anyone who violates them will receive sanctions. In a multicultural society, it usually takes a long time to gather cohesiveness or collective awareness. This is because it takes time to adjust and requires high tolerance, therefore what happens in Padang Indah is also the case, active residents are usually the same and hereditary passed down to their children to continue their parents' work in the environment and to attract the activeness of new residents requires time to get to know each other.

In a multicultural society, it is inevitable that disputes will arise compared to fellow tribes, but in Padang Indah there has never been a conflict over ethnic or religious issues. Conflict is any disagreement or difference of opinion between at least two people or groups (Harahap, 2018). Conflict is also an interactive state, so it does not rule out the possibility of conflict between individuals. Although it is known that a person often interacts with himself, it is clear that a person must. (Yunita,2022)

Problems that have arisen regarding the parking of residents who are less orderly so that paid parking is provided in the Padang Indah field. Another problem that has arisen is the burning of garbage around residents' homes, even though in principle all simple actions in addressing waste problems lead to 5 big steps called the 5Rs, namely Reduce, Reuse, Recycle, Replace and Repair. So that the act of burning garbage is prohibited. (Juniartini, 2020)

The next indicator in a multicultural society is the dominance of groups that have greater power. It cannot be denied that the majority of residents in Padang Indah are Hindu and from the Balinese tribe. Social dominance orientation is a common orientation or tendency to desire conditions of inequality and domination from one party over another, apart from its implications for hierarchy within the group itself (Prato, 2006). The domination that exists only appears in the utilization of the temple construction site which uses land or social facilities owned by all residents of Padang Indah Hamlet. But there is no element of domination that leads to discrimination against religions or tribes that are less in number.

Application of Multiculturalism Theory in Padang Indah Hamlet: Tolerance and Solidarity

The spirit that is cultivated as well as the dream of the residents of Padang Indah Hamlet is the hope of trying to realize building a place of worship for residents so that they can build a place of worship. physical and spiritual development can be balanced. In the life of a society that is ethnically, religiously and culturally diverse, tolerance, solidarity and empathy are needed. In the field of religion, the form of tolerance in Padang Indah Hamlet is realized by the establishment of places of worship in accordance with the beliefs of each resident of Padang Indah. In addition, residents can also carry out worship or religious ceremonies freely. Some places of worship established in the residential neighborhood of Padang Indah Hamlet include: Lokanata Temple which was built in 2007 and completed in 2008. (Oka, 2007)

In addition to the temple, in Padang Indah Hamlet also established a Musala named Musala Syuhada. The Musala is used not only for Muslims who live in Padang Indah but also Muslims around Padang Sambian Village. Order and comfort when worshipping are maintained because no one feels objections and can accept the existence of places of worship that are different from their religion. For example, the call to prayer when communicated can be adjusted by checking the standard volume.

Circular Letter No. SE 05 of 2022 has regulated the Guidelines for the Use of Loudspeakers in Mosques and Mushola. the longest duration, the use of external loudspeakers, and also regulations related to the maximum volume of 100 dB. These rules were established to create a comfortable space for the whole community so as not to cause conflict in the community (Muzaky, 2023, p.22) Not only temples and musala, in Padang Indah there is also a church that is used as a place of worship as well as a residence.

Social Interaction between Natives and Migrants

Before discussing the process of interaction, it is better to put forward the notion of natives and migrants. It is generally understood that indigenous people are natives of a place who are born and live in the area, and make a living and are domiciled in the area. Meanwhile, a migrant population is a group of people who move to an area and live and adapt and interact with the indigenous population. If the concept of indigenous people is as mentioned above, then actually the residents of Padang Indah Hamlet are not categorized as indigenous people considering that the residents who live in Padang Indah Hamlet all come from other areas. Dusun Padang Indah is a housing estate built and occupied by people who come from outside the housing estate.

As is known, one of the characteristics of humans is as social beings in addition to being individual beings. As individual beings, humans have the urge or motivation to establish relationships with themselves. Meanwhile, as a social being, humans have an urge to establish relationships with other people, humans have a social urge. As also stated by Murray (in Istiana, 2002: 35) that "Humans have social motivation or drive". Likewise, what was stated by MC. Clelland (in Istiana, 2002: 35) "With the existence of social motivation or motivation in humans, humans will look for other people to establish relationships or hold interactions". Thus, there will be interaction between humans with one another.

According to Ahmadi (2009, p.49), "Social interaction is a relationship between two or more individuals, where the behavior of one individual affects, changes, or improves the behavior of another individual or vice versa (Panjang, 2022, pp.62-72) then according to Soekanto (2010, p.55, Muslim, 2013) says social interaction is a reciprocal relationship between individuals and individuals, between individuals and groups and groups. Based on the results of the study found that migrants in Padang Indah Hamlet were quite enthusiastic in supporting the activities of the indigenous community, although it was found that there were also migrants who were less involved in activities. There is cooperation, mutual assistance, gotong royong in various existing activities. The negative impact of social interaction in Padang Indah Hamlet is not very visible. From the results of the interview with Yustinus, it was stated that if there was a problem, the immigrant community realized their existence as immigrants so that disputes between groups could be resolved by deliberation and consensus.

Conclusion

From the description above related to ethnic dynamics, conflict and integration in multicultural life in Padang Indah Hamlet Denpasar can be concluded as follows. Padang Indah Hamlet in Denpasar is a newly formed hamlet that developed from a banjar that existed before as a result of the development of an increasingly globalized society. The formation and creation of this new hamlet cannot be separated from the deconstruction and reconstruction of experiences owned by members of the community or people who live in the area. The concept of deconstruction, which has changed from a management that usually consists of uniform ethnicity, appears to have undergone a reconstruction process where the management is no longer uniform, but diverse because it consists of different ethnicities and religious adherents. It is clear that when a new hamlet is formed, socio-cultural friction or ripples cannot be avoided. This is understandable because in a plural society where there are majority and minority groups, things related to friction cannot be avoided. From Antonio Gramsci's theory, how hegemony and domination take place in Padang Indah Hamlet as can be seen in the socio-cultural aspect seems to be

eliminated by the emergence of awareness to maintain traditions, values, norms that exist in a diverse society. This is where it appears that Alf Mintzel's theory of multiculturalism can explain the existence of the community in Padang Indah Hamlet, which has changed from a plural society to a multicultural society. The concept of the meaning of multicultural society through respect for identity, ethnicity no matter how small through power relations shown by tolerance and solidarity shows the existence of socio-cultural capital that is expected to maintain the existence of multicultural society in Padang Indah Hamlet in the present and the future in a sustainable manner.

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