

Cultural Pluralism and Ethnic Identity Negotiation India and Betawi in Jakarta (Studies in the Phenomenology of Indian Communities in Sunter, North Jakarta)

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Abstract

This research, entitled "Cultural Pluralism and Ethnic Identity Negotiation India and Betawi in Jakarta (Studies in the Phenomenology of Indian Communities in Sunter, North Jakarta). The purpose of this research was to know the form of cultural pluralism that is created on the Indians, who adjoining with the ethnic Betawi in Podomoro Sunter, North Jakarta, to know the identity negotiations ethnic Indians with ethnic Betawi in Sunter Podomoro during intercultural interaction takes place, and to know the meaning of the presence of Indians, who lived among the ethnic Betawi. This research used a qualitative approach with research strategies of phenomenology. Based on the results of this research concluded that this form of cultural pluralism that is created on the Indians, who adjoining with the ethnic Betawi in Sunter is to form the mutual respect, and cultivating tolerance of each other to create an atmosphere that is safe and peaceful environment. Created forms of identity negotiation categorized within the scope of the everyday and the interaction of such activities RT up to the job. Offers done by Indians displayed with stereotypes processing effort through a proactive attitude, thus providing a good understanding in the eyes and open up ethnic Betawi ethnic Indian presence in their midst. The outcome of identity negotiations between the ethnic Indian with ethnic Betawi seen in the field that there is a sense to be understood, feeling valued and respected feelings.

Keywords: Pluralism; negotiating identity; Indians; ethnic Betawi;

1. Introduction

Indonesian society demographically and sociologically is a form of plural nation. Characteristics that indicate the nature of plurality is the visible cultural diversity of ethnic groups (ethnic), language, religious beliefs and other cultural habits. Indonesia's cultural diversity in an increasingly diverse and rich one for their foreign

nationals and descendants of foreigners who settle into a citizen of Indonesia. There are ethnic groups who arrive in the territory of Indonesia. Of the various ethnic groups in Indonesia with a variety of challenges make the results of culture in creating a social integration. With such a complex social structure, is open for Indonesia to always face the inter-ethnic conflict, social inequality, and it is difficult to build integration remains.

Great potential for conflict in the pluralistic Indonesian society is caused by the splitting of society into groups based on their cultural identity. One of the negative potential of the characteristics of a plural society provides an indication that the public's understanding of pluralism or cultural diversity is still limited. Moreover, the problems people who inhabit a region where the majority are indigenous communities of the region. Immigrant communities in attendance were required to perform various assimilation efforts on surrounding communities so that its presence can be accepted by indigenous peoples. Therefore, the need for a planting concept of pluralism.

Pluralism in the perspective of cultural philosophy is the concept of humanity that includes a framework of interaction and show mutual respect, mutual respect, tolerance of one another and present together on the basis of brotherhood and togetherness, implemented productively and progress without conflict resulting in the assimilation and acculturation. Plurality can not be avoided especially rejected although certain groups tend to reject it because plurality is considered a threat to the existence of the community. Actually pluralism is a perspective that is both horizontally, regarding how the relationship between individuals of different identities must be addressed (Haryanto et al, 2009). Pluralism society in the social order of religion, and ethnicity has existed since the era ancestor, cultural diversity can coexist peacefully is a treasure of inestimable value because diunggulkannya value by a person or group of people, it does not mean disregard the other values but less dijadikannya as reference in attitude and behavior compared with values diunggulkannya. The main characteristic of a plural society (plural society) itself is a person who coexist physically, but because of their social differences separate and do not join in a political unit.

While culture can be defined as a material phenomenon, as the whole system of ideas, actions and man's work in the context of people's lives are made belong to humans by studying (Koentjaraningrat in Haryanto, 2009: 45). Culture studied and experienced socially shared by the members of a society. So that a culture is not just the accumulation of habits (folkways) and the code of conduct (mores), but a system of organized behavior. In the history of the Indonesian nation to

demonstrate the relationship between ethnicity and religion have repeatedly experienced the ups and downs concern. In fact, in many cases, riot or war between tribes and religions, often take the victim is not small and difficult to overcome.

One of the ethnic groups in Indonesia are ethnic Indians. Indian cultural contiguity with communities in Indonesia is already very long. Indian immigrants already in touch with the country since the early Christian era, and even in the prehistoric period. Through the people of India is Hinduism flourished in Indonesia. The existence of the community "Indian" became interesting in Indonesia based *perio-di-sasinya*. During the Hindu-Buddhist kingdom, existence *se-bagai* marker on the spread of Hindu-Buddhist, *perdagangan*—an network between Southeast Asia and South Asia as the Sriwijaya (Soekmono, 1994).

Indians now live in Jakarta. In Jakarta, one of the areas inhabited population is of Indian descent in the region Podomoro Sunter, North Jakarta. There are no definitive data the large number of Indians settled in the area. But the Indians who live there, making them to be side by side with people who are also located around Sunter, the Betawi community that has long settled in Sunter, North Jakarta.

The same thing is also believed by historians Jakarta and Betawi, Alwi Shahab. According to him, unlike other ethnic immigrants in Indonesia, which has triggered opposition, the arrival of Indian immigrants to Indonesia run smoothly. Never recorded no disagreement in the community about the presence or Indian culture. So also with the presence of Indians, who were on Jalan Danau Sunter Indah Barat I. They are easily accepted by the community that has long been settled in advance there.

In this study, researchers are interested to examine more deeply about the ethnic Indian and ethnic Betawi in building an attitude of cultural pluralism, besides the negotiation of identity with ethnic Betawi during the interaction between cultures took place, and how the ethnic Betawi interpret the presence of foreign cultures in this case is the ethnic Indian who live in the middle of the ethnic betawi in Jakarta.

Societal problems are considered very important and interesting for many countries in the world at this time. Diverse and pluralistic nature often refer to the diversity of language, society, ethnic and racial, cultural and ethnic groups. Pluralism in the perspective of cultural philosophy is the concept of humanity that includes a framework of interaction and show mutual respect, mutual respect, tolerance of one another and present together on the basis of brotherhood and togetherness; implemented productively and progress without conflict resulting in the assimilation and acculturation. Plurality can not be avoided especially rejected although certain groups tend to reject it because plurality is considered a threat to the existence of the community. Actually pluralism is a horizontal perspective, regarding how the relationship between individuals of different identities must be addressed. Additionally seen from the fact that show their social units that diversity is characterized by differences in ethnicity, religion, customs or traditions, as well as other elements.

2. Theoretical background and research method

2.1 Theoretical background

This Research using theory Negotiations identity by Stella Ting Toomey (Littlejohn, 2009) explores the ways in which identities are negotiated (discussed) in interaction with others, especially in various cultures. The main assumptions of the Identity Negotiation Theory says that mindful intercultural communication stresses the importance of integrating intercultural knowledge is important, motivation, and skills to be able to communicate satisfactorily, feasible and effective (Gudykunst and Mody, 2002). An overview of Identity Negotiation Theory is that every human being has a self-identity that is formed from the interaction with others in the same cultural domain. Each individual will negotiate themselves when it was in the realm of different cultural values or when facing other individuals who have a different identity value. This theory will ultimately explain that intercultural communication will be effective if achieved success in the negotiation process that identity.

The theory of identity negotiation is one theory into a blade analysis in this study. The theory emphasizes that identity as a self-reflective image communicated by individuals in a culture as well as individuals in intercultural situations that seeks to highlight, define and support the self-image in which the individual resides. In this study, the researchers tried to see how the shape of the negotiations identity built by Indians when interacting with indigenous communities (Betawi) in Lake Sunter Indah, Jakarta Utara. Based on one assumption negotiation theory of identity, that person will tend to feel part of a group when the identity of the membership of the group is expected to give a positive response, that individuals of ethnic Indians themselves are trying to adapt to where they are located so that their lives in Jakarta also be accepted by surrounding communities and are treated as well as the positive assessment in betawi ethnic communities.

2.2 Research method

The object of this study is focused on a form of cultural pluralism that is created on the Indians, who side by side with the ethnic Betawi Podomoro in Sunter, North Jakarta. Besides seeing how the people of India to negotiate with the Betawi ethnic identity for intercultural interaction takes place. This study used qualitative research methods descriptive.

This study uses a Constructivist paradigm. In this study, the Indian communities around Sunter Podomoro communication activities and social relationships and exchanging meaning and the message itself which was formed jointly between the sender and the recipient or the parties to communicate and connect with the social context in which they are located. Because constructivism looked at how humans are formed through social interaction.

The strategy used in this study using phenomenology. This approach examines how Indian communities around Podomoro Sunter, North Jakarta this building and give meaning to every action on each of them in a concrete social situations.

As for the stages of data analysis in the study of phenomenology:

- Research Planning step
- Data Collection step.

Table 1. Data Collection step

Observed	Some individuals who have had a phenomena
Data Access	Finding individuals who experienced the phenomenon
Taking strategies informant	Find informants actually experience the observed phenomena
Forms Data	Interviews with informants
Process data records	In-depth interviews with informants
Data storage	transcript of interview

- Create thematic research phenomenology

Data collection techniques by observation; In-depth interviews (depth interview); Study of literature; Online Data search; Documentation in the form of audio, video and photos, or any kind of

sound or noise. The study was conducted by meeting with the informant. The study, conducted by researchers at Jalan Danau Indah Barat I, Podomoro Sunter, North Jakarta. The following table of data informants in this study:

Table 2. List of Informants

Informant	Ethnicity	Age	Gender	Marital status	Religion	Work
Duri Kishin	India	50 years	P	Married	Hindu	Owners Foundation Sadhu Vaswani
Jay Kishin	India	60 years	L	Married	Hindu	Head of Temple Sadhu Vaswani
Nisya Sharma	India	50 years	P	Married	Hindu	Housewife /Board temple Sadhu Vaswani
Gunawan	Betawi	48 years	L	Married	Islam	Driver
Solehatul	Betawi	46 years	P	Married	Islam	Housewife

3. Result and discussion

The main objective of this study was to analyze the form of cultural pluralism that is created on the Indians, who side by side with the ethnic Betawi Podomoro in Sunter, North Jakarta, as well as how the ethnic Indian negotiates with the Betawi ethnic identity for intercultural interaction takes place. In particular, this study is designed to provide an overview, to express and describe intercultural communication that occurs between the two.

Processes in shaping the attitude of cultural pluralism that is created on the Indians, who side by side with the ethnic Betawi in Sunter and experiences of ethnic Indians in negotiating identity with ethnic Betawi in the interaction between cultures in this study, revealed in depth with a variety of explanations and statements of the five informants, described the thematic analysis. From these themes relating to research and also related to the negotiation theory of identity, that each individual will negotiate themselves when it was in the realm of values of different cultures or while facing other individuals who have different identities, so in theory that in the end will explain

that intercultural communication will be effective if achieved success in the negotiation process that identity, in this case of intercultural communication that takes place between the people of India who settled in Sunter Podomoro the betawi people who are in Sunter.

3.1. Created on interethnic relations are Indians and Betawi

The findings in research related to inter-ethnic relations are created on ethnic Indians and Betawi, which is basically the entire informants in this study agreed that maintain harmony in inter-ethnic relations is a necessity in order to live a smooth life. Relationship created only these ties and neighborly relations both in the extent of the work relationship. In neighboring, when ethnic Indian residents of the surrounding ethnic Betawi in Sunter, they strive to maintain harmonious relationships to avoid conflicts. In the uneasy relations that occur processes affect each other, in the sense of the interplay between individual social activities. Through interaction, ethnic Indians and betawi can find information to one another, personal experiences concerning the daily life in the community, participate in activities in their environment.

3.2. Form of ethnic pluralism in India with ethnic communities Betawi

Further findings in this study relates to the form of pluralism in India and Betawi ethnic communities in Sunter. The Indians agreed that their persistence in different areas of cultural background, it is important to implement mutual respect, mutual respect and cultivating tolerance of each other to create an atmosphere that is safe and peaceful environment. Seen from activities that Indians do every Wednesday and Sunday. They do events and religious activities are very different from the ethnic Betawi. By embracing Hinduism with by Dada which they profess, they perform religious activities are peaceful even their activities not only worship per se, but they are every two weeks or once a month, they help fellow citizens by giving a number of needs such as food that will be given to people people who can not afford. It makes Betawi living nearby do not mind or even helped launch activities. Besides the ethnic Betawi unemployment or job status is not fixed, ethnic Indians include those people around to work in the shop, as do the informants in this study is Duri

Kishin. Informants of ethnic India agreed that keeping the communication between them is very important. The interaction created interpersonal helped meet the needs of Indians, such as the need for comfort, warmth and friendship of their new surroundings. At this early stage of Indians trying to understand the importance of a basic understanding of a culture in a new environment to interact and relate well with the natives.

3.3. Intercultural communication in India and ethnic Betawi in Sunter

Furthermore, the other findings in this study regarding intercultural communication in ethnic Indian and ethnic Betawi in Sunter. Indonesian is the language used in everyday situations when two ethnic interaction takes place. Informants of ethnic Indians tried to adjust and position themselves according to the situation in which they live. The informant says that is not difficult to learn the culture of the ethnic Betawi. Only the language barrier they have to learn it first. But through a long process of adaptation, they could finally fluent communication with the surrounding community, storytelling, ethnic Betawi blend together and happy when they communicate by using Indonesian language. In addition, the Indians had to pay attention to their attitude in communicating to avoid things that are not desirable. As disclosed informant that someone in the process of reciprocal interaction of identity depends on how he gives a stimulus to others so that another party gave the same response to it. More concretely, the whole process of communication ultimately depend on the level of achievement of successful communication objectives, namely to what extent the informant gives the same meaning to a message that is exchanged. The communication process like this that can be regarded as an effective intercultural communication.

Interaction and communication takes place every day at work and outside the home, sometimes visiting neighbors and vice versa neighbors a visit to the store. By building a relationship, mutual respect with the community will provide enormous benefits. Jay Kishin, Duri Kishin and Nisya Sharma as an informant states

that have never experienced a conflict, even if there was only a difference of opinion and not to damage the relationship that has existed since resolved in a way that is good. Factors that influence the communication process between the ethnic Indian and ethnic Betawi in this Sunter first, when both mutual understanding and mutual respect for each other's culture. Secondly, in terms of language as both ethnic groups using Indonesian. Third, the two ethnic groups seen interethnic mutual understanding in an atmosphere of togetherness like to help each other in activities in the environment around and help each other when at the same need.

3.3. India ethnic identity negotiation experience with ethnic Betawi in Sunter

Based on observations in the field, that the experience of negotiations with the Indian ethnic identity of ethnic Betawi in Sunter initially by step introduction of the neighborhood. Through a long process of adaptation of ethnic Indians finally sort of self requires each individual to be able to communicate with the Indonesian language in a general sense to accept. Then the Indians to find out and understand more about how life around by seeking information and trying to fit into the context of his interlocutor in this case ethnic Betawi. This is done to bring those positive feelings and try to neutralize the negative feeling or perception that could hamper the negotiation of identity. India negotiated the ethnic immigrants as an ethnic identity that is open to the differences that exist in the context of the cultural background of ethnic Betawi in Sunter. Offer is done by the Indians, was shown with a good attitude and disposition of their environment, of the indigenous people, too. They are open to the presence of ethnic Indians in their midst. But the researchers found one informant that Solehatul less impressive if it meets one of the Indians because he found his attitude sometimes less good in the eyes Solehatul. But it is visible when the Solehatul find you're feeling upset only.

Activities undertaken in communities where ethnic identity negotiate India by following a number of activities at RT or RW. Besides social activities to help the community in the event of

flooding, provide food, help schools such as books and others both in and outside the surrounding environment Sunter. Likewise Betawi, helping drop off and pick people from the Indians, who want to worship to the Sadhu Vaswani because of the distance to the highway far enough.

The outcome of negotiations between the ethnic Indian identity with ethnic Betawi seen in the field that there is a sense to understand (feeling of being understood), by displaying a good attitude and open with each other in social life interact to create a peaceful and harmonious. Second, formed feeling valued (feeling of being affirmative value), with the lives of neighbors who do not discriminate against each other, although sometimes there are differences of opinion but basically is of a reasonable nature. Third, formed a respected feeling (feeling of being respected), such as respect for nature activities which include both religious and ethnic in the activities organized in the local environment.

The outcome of negotiations identity that is created to help expedite the activities of ethnic Indians in conducting Sunter environment. In a multi-cultural society represents a challenge regarding people with backgrounds different. The entire informants agree that it is basically a good interaction requires openness, mutual understanding and attempts to log on and adapt to other cultures. They learn each other's perceptions and experience with people around him from different cultures. Only through effective intercultural interaction and thoughtful, people can develop for mutual understanding, in a good appreciation of the similarities that exist and high trust towards others.

4. Conclusion

Based on the results of research and discussion, that Podomoro Sunter, North Jakarta is a residential area which has become a haven of ethnic immigrants are ethnic Indians because most of them are moving from New Market, Pintu Air and Rabbit Gang, Central Jakarta. They moved to Sunter, because the area around the New Market area more suitable for their trade center and entice them to make Sunter area as a place to stay.

The existence of ethnic Indians in the middle of the community where exactly on Jalan Danau Sunter Indah Barat I, who are mostly ethnic Betawi given its own color to the scope of the region. Created forms of cultural pluralism in Indian society alongside Podomoro Betawi people in Sunter, North Jakarta is with an attitude of mutual respect, mutual respect and cultivating tolerance of each other to create an atmosphere that is safe and peaceful environment. The interaction created interpersonal helped meet the needs of Indians, such as the need for comfort, warmth and friendship of their new surroundings. At this early stage of Indians trying to understand the importance of a basic understanding of a culture in a new environment to interact and relate well with the natives.

Religion became one of the factors that influence them in the process to establish good relations with other communities. That is, the religion taught them that one of them maintain good relations with others, and they apply it when they are from the initial settling in Jakarta. On the basis of this, the opposition factor and so is not found among ethnic Indians and Betawi in Sunter, because they're being nice and not interfere with each other.

Forms created in the negotiation of identity and ethnic Betawi ethnic Indians in the West Lake Scenic, Sunter categorized within the scope of everyday and interactions such as RT activity and in terms of employment. In the early

stages penegosiasian Indian ethnic identity with ethnic Betawi in Sunter, communication is carried out by Indonesian that in a general sense to accept. Ethnic India to find out and understand more about how life around by seeking information and trying to fit into the context of his interlocutor in this case ethnic Betawi. This is done to bring those positive feelings and try to neutralize the negative feelings and perceptions that could hamper the negotiation of identity. Ethnic Indian immigrants negotiate ethnic identity as open to the differences that exist in the context of the cultural background of ethnic Betawi in Sunter. Offer is done by the Indians, was shown with stereotypes processing effort through a proactive attitude, so as to provide a fairly good understanding in the eyes of ethnic Betawi vice versa vicinity of the indigenous people, which is open to the presence of ethnic Indians in their midst.

The outcome of negotiations between the ethnic Indian identity with ethnic Betawi seen in the field that there is a sense to understand (feeling of being understood), by displaying a good attitude and open with each other in social life interact to create a peaceful and harmonious. Second, formed feeling valued (feeling of being affirmative value), with the lives of neighbors who do not discriminate against each other, although sometimes there are differences of opinion but basically is of a reasonable nature. Third, formed a respected feeling (feeling of being respected), such as respect for nature activities which include both religious and ethnic in the activities organized in the local environment.

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