



Harmony of Multicultural Community Interaction

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ABSTRACT

Diversity is one of the main realities that people experience in the past, present, and future. Diversity can simply be understood as a recognition that a society is diverse and plural. Diversity can bring great benefits, but it can be a trigger for conflict that can be detrimental to the community if not managed properly. To maintain the harmony of relationships in diverse communities, efforts are needed to cultivate awareness of tolerance, the principle of equality, and view differences as God's grace. Cultural awareness with all diversity and potential conflicts in society that leads to the division of diversity is a condition in society where there are differences in various fields, especially ethnicity, race, religion, ideology and culture. Diversity in society is a situation that shows a considerable difference of sorts or types in society.

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1. INTRODUCTION

Diversity is one of the main realities that people experience in the past, present, and future. Diversity can simply be understood as a recognition that a society is diverse and plural. Diversity can bring great benefits, but it can be a trigger for conflict that can harm the community if not managed properly (Kamal, 2013)(Efendi, 2008)(Dikdik Baehaqi Arif, 2013). To maintain the harmony of relationships in diverse communities, efforts are needed to cultivate awareness of tolerance, the principle of equality, and view differences as God's grace. Cultural awareness with all the diversity and potential conflicts in society that lead to division (Ali, 2016).

Diversity is a condition in society where there are differences in various fields, especially ethnicity, race, religion, ideology and culture. Diversity in society is a situation that shows a considerable difference of sorts or types in society (Sutardi, 2007)(Hidayah, 2015)(Maulani, 2012). Furnival argues that a diverse society is a society consisting of two or more communities or groups that are culturally and economically divided and have different institutional structures from each other (Fitriyani, 2012)(Hermansyah, 2015). According to (Bambang, 2015) explained that some factors that encourage diversity of Indonesian society are: 1). Indonesia's geographical situation that is divided

by the oceans resulted in the population spread on the islands in Indonesia grows into ethnic entities isolated with others. They then developed different patterns of behavior, language, and other cultural bonds with each other. 2). Indonesia which is located in a cross position between two oceans and two continents is an attraction for foreign nations to come, stop by, and settle in Indonesia, some come to trade, spread religion, and so on. Many foreigners interact with the locals. From this interaction there is amalgamation and assimilation of culture. As a result, different races, subras, religions, and beliefs were formed in Indonesia. 3). The different climates between regions and regions in Indonesia give rise to different natural conditions. These conditions eventually form different patterns of behavior and livelihood systems. As a result, there is regional diversity between regions in Indonesia. 4). Development in various sectors leads to the diversity of Indonesian society, especially vertically. The progress and industrialization that occurred resulted in social classes based on economic aspects (Situmorang, 2011). In the potential of cultural diversity is actually contained the potential of disintegration, conflict, and separatism as a result of a multiethnic unitary State and the structure of Indonesian society that is plural and plural (Lan & Manan, 2011).

Because of its complex socio-cultural structure, Indonesia has always had the potential to face interethnic conflict problems, social inequalities, and the difficulty of permanent national integration (Habib, 2004) (Syahra, 2010). This is due to cultural differences that result in differences in the way of view of people's political, social, and economic life. The pattern of diversity of Indonesian society can be distinguished into two. First, differentiation caused by differences in customs (custom differentiation) differences in ethnic, cultural, religious, and language. Second, the differentiation caused by structural differentiation caused by differences in the ability to access interethnic economic and political potential leads to interethnic social inequalities. As a plural society, Indonesia has two tendencies or impacts due to cultural diversity, among others as follows: 1). The development of conflict behavior among various ethnic groups. 2). Coercion by powerful groups as the main force that integrates society.

However, the diversity of society does not always show the negative side only. On the one hand, the diversity of people's culture stores cultural wealth and khazanah about harmonious coexistence when the integration of society goes well (Yaumi, 2016). As is the case in Ujung Serdang Village, it is seen in the nature and habits of the people who are able to foster and maintain the attitude of tolerance and the principle of equality and see that difference is a gift from God so that there is no interethnic conflict that can trigger clashes or interethnic conflicts (Tan, 2015). Community attitudes that respect each other, the differences that exist in the community Ujung Serdang Village does not make a trigger or barrier for the community to create a harmonious condition or state of society (Brahmana & SI, 2003) (Suherman, 2012) (Tarigan, 2010).

Equality and social harmony often do not occur in today's society. Many people of certain races and tribes are unhappy with other cultures and eventually forget the importance of togetherness as a multicultural society for the unity of the State of Indonesia which has many racial and religious tribes (Liliweri, 2005) (Anggara, n.d.). But what happens to the people of Ujung Serdang Village is not like the statement, because the people in Ujung Serdang Village respect each other and give tolerance or high response to other ethnicities in Ujung Serdang Village, and each ethnic carrying the principle of equality and seeing that difference is a gift from God that should not be questioned and create disputes or conflicts between ethnic. People who live in Ujung Serdang Village live to respect each other and respect the differences that exist in each ethnic or ethnic, the differences are not a barrier for them to cooperate with each other (Batubara, 2010) and give high tolerance to their fellow people who both live in Ujung Serdang Village.

To maintain the conducive condition of society, where each group can express its cultural or tribal beliefs in public life in such a way that it does not interfere with the rights of other groups of different ethnicities or ethnicities, the State has a policy set out in the Constitution No. 40 of 2008 on the Elimination of Racial and Ethnic Discrimination. The existence of such a policy, gives freedom to every citizen to adhere to a tribe or ethnicity without coercion and unfair treatment from any party.

So that each community respects each other and lives in harmony. This attitude is the embodiment of the nature of harmony. One of the areas in Indonesia that has the nature of harmony multicultural society is Ujung Serdang Village Tanjung Morawa District Deli Serdang district (Putri, 2011).

Ujung Serdang Village community is categorized as a multicultural community because the people who live in this village are those who have different backgrounds, especially in the field of ethnicity, race, religion, and culture, and the people who live in Ujung Serdang Village can also be said to be a harmonious multicultural society because if reviewed from neighboring lives that respect each other/respect each other even though they have different backgrounds, although they follow different religions but it is not an excuse for them not to respect each other and do not help each other, they live neighbors respect each other and they give tolerance or good response to their neighbors or neighbors (Takari, n.d.). Masyarakat Ujung Serdang Village can also be categorized as a harmonious community if reviewed or seen from the progress of this village. According to the results of the pre-observation of this village has progressed very rapidly, the most tangible evidence is the establishment of houses of worship that have been included complete, ranging from Muslim houses of worship (mosques/mosques) and non-Muslim houses of worship (churches), in addition to the tangible evidence that supports that the progress of this village is very rapidly seen from the growing number of residents.

Based on data from the Central Statistics Agency of Deli Serdang Regency (in Tanjung Morawa Subdistrict in Figures 2016) people living in Tanjung Morawa city adhere to several ethnic groups namely, Java, Malay, Toba, Karo, Simalungun. This condition shows that the people in Tanjung Morawa City Deli Serdang Regency, especially in Ujung Serdang Village have a multicultural community condition. From the data of the Central Bureau of Statistics (BPS), the tribe that has the largest number of adherents is the Javanese tribe with a total of 135970 people, followed by the Malay tribe with a total of 31283 people, and the Karo tribe with a total of 11699 inhabitants. In addition, the people of the Toba tribe with the number of 10774 and the tribe Simalungun 5403 inhabitants.

The number of people in Tanjung Morawa city based on the largest ethnic group in several villages that belong to the Tanjung Morawa city, namely Ujung Serdang village. Ujung Serdang Village is one of the villages in Tanjung Morawa sub-district, Deli Serdang regency, North Sumatra province, Indonesia (Sitopu, n.d.). Geographically Ujung Serdang Village is located in the south of the Capital Kecamatan Tanjung Morawa is an integral part of the Deli Serdang district with a distance from the capital of the district 6 km and from the capital of the district 17 km, while the provincial capital is about 11 km, with the boundaries of the Northern region is Bangun Sari Village, East is Bangun Sari Village and Limau Manis Village, South is Medan Sinembah Village and West is Medan City and Patumbak District. Based on village administration data, the population of Ujung Serdang Village is 3,960 people, with the details of the population of males amounting to 2,021 people, while the female gender amounts to 1,939 people.

In terms of the ethnicity embraced, the condition of Ujung Serdang Village adheres to the Karo tribe. Culturally, the tribe embraced is the legacy of the previous parents passed down through generations. While a small part of Ujung Serdang Village community adheres to other ethnic groups outside the Karo tribe (Tarigan, 2010) (Sadewo & Holil, n.d.). Data of Ujung Serdang villagers who follow the ethnic group. The majority or ethnic group in Ujung Serdang Village is the Karo tribe which numbered 1712 people, and followed by the Toba tribe of 1342, and the Javanese ethnic number of 839, Malays numbered 168 people and Simalungun numbered 24 people. the majority religion or the largest number embraced by the residents of Ujung Serdang Village is Islam which amounts to 1918 souls, Protestants 1630 people, Catholics 143, Buddhists 28 people and Hindus 27 people. The results of the table above are the results according to the Central Bureau of Statistics (BPS) in 2015 and according to the results of the pre-observation that the increase in the number of people who have embraced religion in accordance with the beliefs and beliefs of each citizen is very rapidly growing.

From the results of pre-observation when viewed from its history, Ujung Serdang Village is one of the villages in Tanjung Morawa sub-district, Deli Serdang regency, North Sumatra province, Indonesia. Geographically Ujung Serdang Village is located in the south of the Capital Kecamatan

Tanjung Morawa is an integral part of the Deli Serdang district with a distance from the capital of the district 6 km and from the capital of the district 17 km, while the provincial capital is about 11 km, with the boundaries of the Northern region is Bangun Sari Village, East is Bangun Sari Village and Limau Manis Village, South is Medan Sinembah Village and West is Medan City and Patumbak District. This village is famous for kampung karo, because this village is earlier in the population and led by a leader who adheres to the karo tribe, along with the development of the era and the history of migration or displacement of the population, the community or residents of Ujung Serdang Village is increasing, not in terms of jumlah population alone that increases but the number of tribes and religions that inhabit Ujung Serdang Village is also increasing until now this village can be said to have a multicultural community.

Based on the results of research conducted by (Arfy, 2015) entitled Harmonization of Inter-Ethnic Interaction in the New Village Pancur Batu subdistrict Deli Serdang said that the harmonization of inter-ethnic interactions that occur in the New Village is caused by economic factors and social system factors kinship in each ethnicity contained in the New Village. This can be seen by most of the arrival of migrants who come to The New Village with the aim of getting a better life than before and improving the income and economy of the family. Because economics is an important factor for human needs in the process of social life.

2. RESEARCH METHOD

The type of research used in this study is research using qualitative approach (Gunawan, 2013). Qualitative approach is defined as an approach that produces data, writings and behaviors obtained from what is observed (Agusta, 2003). This means that the data collected is not in the form of numbers but rather the data comes from interview manuscripts, field records, personal documentation, memo notes and other official documents. So the purpose in this qualitative research is to describe the empirical reality behind the phenomenon in depth, detail and completeness. Researchers in qualitative research try to understand the meaning of an event or event by trying to interact with people in the situation / phenomenon. According to Moleong (daini, 2016) (Suyanto, 2015), qualitative research method is a research procedure that is descriptive data in the form of written and oral words of people and observed behavior. With this method of case study conducted with qualitative approach is expected to provide a clear picture of, "Harmony of Multicultural Community Interaction)". So that it is attempted to explain the points of problems that will be researched in this study based on data and information obtained during the research. The location of the research is in Ujung Serdang village, Tanjung Morawa subdistrict, Deli Serdang regency. The reason researchers chose this location is first, the location is a feature of the Multicultural Society in Tanjung Morawa City. Second, researchers want to see and know what factors cause the harmony of multicultural community interaction in Ujung Serdang Village. Analysis units are certain things that are taken into account as the subject of research. The analysis units and objects in this study are people living in Ujung Serdang Village.

3. RESULTS AND DISCUSSIONS

3.1. Overview of Harmony of Multicultural Community Interaction in Ujung Serdang Village.

a. Overview of The Change and Development of Ujung Serdang Village in the Eyes of the Community.

Ujung Serdang Village is a village that has developed from year to year. This village is a village that belongs to the District Tanjung Morawa Deli Serdang. The origin of this village is a small village that is almost missing from the map of Deli Serdang district but with the situation of development and progress of this village era has changed which leads to progress, especially from the aspect of population growth, and the first indigenous people to inhabit this village are people who follow the karo ethnicity. Based on the interview, it is known that Ujung Serdang Village is experiencing the development and increase of the population that is not

only ethnic karo but has been inhabited by multicultural communities, especially at this time Ujung Serdang Village is always experiencing a very rapid development starting from the structure of village development even facilities equipped by the village to be used by people living in this village. At this time Ujung Serdang Village has undergone a lot of changes in the eyes of the community, especially in the eyes of people who are not natives of this village or overseas, in terms of population and geographical area. Their early arrivals from 1995 to 2000 compared to what is seen today show significant changes. Over the last few decades development both in terms of physical buildings and economic development, seems to be growing rapidly. The population, which was once dominated by indigenous Karo people who mostly worked as farmers and others as employees in private companies, now tends to be more diverse as more and more migrants from various regions with diverse eyes. It is the same as expressed by one of the informants namely Mr. Jadi Kristian Ginting where this father is a traditional figure and is a warrior figure in Ujung Serdang Village because he has been successful and he gave it to Ujung Serdang Village and to be enjoyed by the community. Based on the results of interviews that have been conducted can be shown that Ujung Serdang Village from year to year stage is always developing and leads to a more advanced and better rah, both in terms of physical and in terms of the number of people who are always experiencing advanced development.

- b. Overview of the World of Multicultural Society Business in Ujung Serdang Village.
The business world can be interpreted as a scope in which there are production, distribution and other efforts directed at the maximum gratification of human wants and needs. This shows that in the scope of the business world that is compound and interact with each other such as agricultural businesses, precious metals, transportation and so on. Business in the field of agriculture is a type of business that is suitable for Ujung Serdang Village because Ujung Serdang Village is an area with very fertile soil, very suitable for farming. Based on the results of interviews that have been conducted can be concluded that many people living in Ujung Serdang Village who are involved or work in agricultural businesses, both labor farmers and farmers who own capital. However, when talking about business problems in the field of agriculture is not always just about planting crops but many types of businesses that are still related to agriculture and profitable such as opening medicines and agricultural tools, growing spices, doing ornamental plants, growing organic vegetables, growing organic fruit. In addition to working in agriculture, the people of Ujung Serdang Village also work as clothes tailors. This sewing service will not be quiet visitors because not only to make or sew finished clothes but for repair of torn clothes can also be done. Sewing services clothes are still crowded even not only housewives but also many tailors who come from among men. In addition to working in areas of expertise such as sewing, ujung serdang villagers also have other business worlds, especially immigrant communities that open mixed-use businesses. Business took a mixture of staples of course it is common for you to see in the country, where took which is also commonly called this stall can be easily found ranging from alleys or small algae, small and large streets, schooled, college, diterminal and various other places. Shops or stalls selling basic materials are the most sought after businesses by the people of Ujung Serdang Village, especially the immigrant communities of batak, karo, java and nias ethnicities.

Based on the results of interviews that have been conducted, it can be said that the people of Ujung Serdang Village not only work in agriculture but many jobs or efforts are done by the community to meet their life needs. For example, opening a business such as Depot Air, opening a cretan washing business (dorsemmer), photo copy business, and so forth. The daily activities of ujung serdang villagers are activities that make money or generate interaction between people both between ethnic migrants and fellow local residents.

- c. Overview of Social Interaction Directly In Ujung Serdang Village Community.
Human beings as social beings will always interact with each other because to achieve their desired needs depends on the help of others. This is the basis and reason between individuals

who one and the other conduct social interactions. In the environment of individuals, families, groups, and communities can not be separated from this social relationship. Social interactions like this, as expressed by Soerjono Soekanto (Bambang, 2015), namely "dynamic social relationships that concern the relationship between individuals between human groups and between individuals and human groups". Verbal communication with nonverbal is a means used in interacting, by maintaining and developing good communication will strengthen the relationship between individuals and groups.

According to Soerjono Soekanto (Afry, 2015) interaction occurs with two types of conditions that must be implemented, namely social contact and communication. Social contact can be understood that it does not always happen through interaction or physical relationships, because people make social contact with others without touching it. Social contact has several traits, namely positive and negative social contact. Interactions conducted through social contacts that occur in Ujung Serdang Village is an interaction through positive social contact, where it can be seen that there are some ethnicities living in Ujung Serdang Village that do not have a problem between one Ethnicity and another ethnicity so that there is a harmonious situation or condition where the situation of the community is safe and comfortable, orderly, has a high solidarity and cohesion among the people living in Ujung Serdang Village. Living with mutual respect and tolerance for fellow citizens who live in Ujung Serdang Village that strengthens good relations, maintains a sense of concern for fellow citizens who live in Ujung Serdang Village, especially sesame neighbors of the house despite having a different background but it does not make the citizens to disrespect each other and the habits of the residents instigate the condition of a multicultural society into harmony. In this study, social interaction was directly characterized by direct contact between individuals and groups who had conversations between two or more people face-to-face without intermediaries as well as to say hello to their neighbors.

Based on the results of the interview that has been conducted can be seen that, unwittingly by the people of Ujung Serdang Village conducted a process of social interaction in the form of contact and communication with neighbors. Social contact does not have to be physically contactable, through conversations that begin with greetings and then ask for news and something related to the situation in their residence or talking to, using sign language. After the social kental in society will certainly appear more emphasis on how the message will be processed which is characterized by interpretations such as smiling which is interpreted as a form of respect or ridicule. In everyday interactions are not at all picky with whom they will communicate even with different ethnicities as long as there is a sense of comfort between them and the good impression caused when the first interaction.

d. Overview of Indirect Interaction in Ujung Serdang Village Community.

Indirect social interaction is the use of tools as intermediaries Dallam interacts as well as by phone, mail or other tools. Indirect social interaction is also there contact or communication as a condition of interaction only done with the use of communication assistance facilities. Just as there will be a meeting of the wiritan or meeting of the mothers arisan then the manager concerned in the activity will give each member or participant to hold the activity, usually the information provided in the form of invitations or schedule of activities will be carried out that can help the community in interacting. In addition, the poskesdes will inform the community of Ujung Serdang Village through intermediary media as well as banners that inform about activities that will be carried out in poskesdes which are usually in the form of invitations or information about posyandu or immunization of toddlers, then the puskesdes will call cadres in each hamlet regarding the schedule or preparation required during posyandu. From the results of the interviews that have been conducted shows that with the help of communication tools, citizens do not have to face-to-face to interact. Thus, important information can reach the community of Ujung Serdang Village quickly. This indirect social interaction proves that

interacting does not have to be physically or physically touched but there are other ways that can help the occurrence of social interactions in society but still lead to the condition of interaction.

3.2. Forms of Interaction multicultural society is associative.

From the results of interactions conducted by the people of Ujung Serdang Village, it can be seen that the form of interaction that occurs is associative which is characterized by a form of cooperation. Cooperation is to describe large forms of social interaction on the basis that all kinds of interactions can be returned to cooperation. Cooperation is meant as a joint effort between individuals or groups of people to achieve one or more common goals. Cooperation arises when people realize that they have the same interests and at the same time have enough knowledge and self-control to fulfill those interests. Awareness of the interests and the existence of organizations are important facts in useful cooperation. In line with this research based on the explanation above, interactions between multicultural communities that occur in Ujung Serdang Village are intertwined with associative process interactions, namely interactions between communities with each other.

Cooperation done both mutually beneficial for them, cooperation that aims to achieve something useful to be together, an outcome that can be enjoyed together such as the circumstances and conditions are orderly, safe and comfortable is one of the main objectives that can be enjoyed together and to obtain it requires good cooperation, there is no thing that can not happen everything can happen both bad and good but something that happens that is very expected by every citizen it must be something that is good for the personal as well as for others. One small example of cooperation that has been done by the community in Ujung Serdang Village is to provide an empty house to be rented by other residents who do not have a home so that both parties get the same benefits, namely *sipemilik* the house gets the result in the form of rent and the tenant gets a house to stay in, just as well as buying land or house the seller gets money and the purchaser gets a house or land and of course this cooperation does not close the possibility occurs between people of different ethnicities because the owners of land or houses that are the majority in Ujung Serdang Village are residents who follow the Karo ethnicity and migrants must be some who follow the *batak toba*, Nias, Java, *Batak Simalungun* dal others. That way migrants can stay and open businesses for their survival and hope to get a better economy than where they were before. Thus the arrival of migrants to Ujung Serdang Village residents who have previously lived in Ujung Serdang Village do not see the negative side but they see an opportunity to benefit from the immigrant community and otherwise the immigrant community also benefits that it can seek a better economy than before. So that the interaction between multicultural communities conducted by the residents of Ujung Serdang Village interaction associative process, namely, cooperation.

The cooperation that occurs in the community of Ujung Serdang Village is not only as described above, but there is also cooperation among citizens in the form of organizations, organizations intended for everyone, all citizens even though the community is multicultural, the name of the organization is PSP and PERMASKA, where this PSP is a village unity organization for all citizens living in Ujung Serdang Village. Psp is an activity to help citizens who are carrying out a party of joy or sorrow with a record of inviting this organization, and members in which not only one ethnicity but there are many ethnicities who participate in this activity, the number of heads of the family *perstuan* is approximately 150 heads of families who participated in this union. The working system of this organization or union is that every member who wants to hold a party then each member of this union pays or members donations (*teken les*) for which the party likes or sorrows not only pay but the member must follow every series of party events, help in costs, help in terms of attendance and help from the planning to the end of the party, and loyal members of this union are divided into 3 groups namely group one, two, and three groups are working to help succeed every event or party likes or sorrows in Ujung Serdang Village and the group works in turns from the first group to the last group. For example, the party of the A in charge of cooking, purifying dishes, is a group one and the next party in charge is a group of two and so on. This union is the same as the unity of Permaska but what distinguishes is that this compound is reserved for every ethnicity in Ujung Serdang Village but

not for Islam. This unity was formed on the basis of mutual agreement and managed by all communities in Ujung Serdang Village. This organization or unity also affects the interaction and cooperation between residents living in this village, with this unity the citizens are unconsciously required to be able to interact and socialize with multicultural communities. People are very happy with the unity of this village (psp) because he thinks it is very helpful when affected by disasters or holding parties like or suffering because this unity is a unity engaged in social.

Based on the results of interviews that have been conducted can be simulated that the form of cooperation between citizens in Ujung Serdang Village can be seen in an organization or unity, not only the two unions in Ujung Serdang Village but many more organizations or small unions in Ujung Serdang Village for example such as Arisan family, arisan according to clan and so forth. Another activity that serves as a forum for the community of Ujung Serdang Village to work together is at the time of routine activities gotong royong this is considered very effective in uniting cooperation between the people of Ujung Serdang Village. in this case there are elements of inter-ethnic harmony in Ujung Serdang Village. The harmony is manifested from the cooperation built by the people of Ujung Serdang Village by not looking at ethnicity and this cooperation is maintained in order to strengthen solidarity between ethnic groups in Ujung Serdang Village. This cooperation is realized in the daily life of the people of Ujung Serdang Village, as a form of a joint lifestyle strategy to ease the burden of each work. This kind of cooperation is a proof of harmony between people, especially those who still respect and live the values of life. In addition to the cooperation that occurs there is also the process of accommodation as a form of conflict reducer that will be able to occur at any time that allows divisions in society. Assimilation also occurs with the mixing of two different cultures that occur due to interaction and has been going on for a very long time as happened to Mrs. Anna who is from Batak Simalungun Ethnic and her husband Mr. M. Karo-karo who is from Karo Ethnicity. These differences create cultural differences (language differences, habits, or customs) between the two. But over time Anna and her husband can adjust and tolerate each other so as not to cause conflict or hostility.

Then the acculturation that seemed to be in terms of culture embraced but there was mixing with other cultures and did not abandon the original culture. In addition to assimilation and acculturation there is also amalgamation resulting from the interaction process. Seen from the results of research that has been done by some informants mentioned that in their families there is a mixed marriage (amalgamation), such as mixed marriage of Javanese ethnic with Karo ethnic, Batak ethnic with Nias ethnicity and many more. Ujung Serdang villagers do not deny the existence of mixed marriages in their families by opening up and being able to accept other ethnicities that can reduce bad views towards other ethnicities so that there are no more divisions that are often caused by ethnic differences.

3.3. Multicultural Society.

Multicultural society is a society consisting of various elements, be it tribes, races, religions, education, economics, politics, languages and others that live in a community that has one government but in that society there is a whole-segment that can not be united. The concept of multiculturalism, there is a strong connection to the formation of a society based on Bhineka Tunggal Ika and create a national culture that becomes unifying for the Indonesian nation. However, in its implementation there are still various obstacles that hinder the formation of multiculturalism in society. Multicultural society in Ujung Serdang Village there are several ethnic groups such as Nias Ethnic as a minority ethnic in Ujung Serdang Village, Javanese ethnicity located on the outskirts of Ujung Serdang Village street that open a restaurant business whose population is only a few, Batak ethnic that also has property in the form of land and Ethnic Karo that dominates against property in the form of land, rented houses and shophouses. But all the ethnicities here are already in one environment between ethnicity, religion, race, education, economy, language and others. Based on the results of the interview that has been conducted concluded that the residents of Ujung Serdang Village is multicultural consisting of various elements, both ethnic, religious, racial, educational, economic and language living in a community

that has the same government. Life respects and rebukes each other to make the residents of Ujung Serdang Village a harmonious multicultural society, without any conflict, and able to live in line and with the same goal of wanting to get a better life both in terms of economy and social life.

3.4. Social Values and Social Norms.

The relationship between harmony in a multicultural society conducted in the harmony of multicultural society in Ujung Serdang Village is inseparable from social values and social norms. Social values are a good view of an action and an important part of a culture or society is social value. where an action is considered valid, it is morally acceptable if the action is in harmony with the values agreed upon and upheld by the community in which the action is performed. In a society that is very diligent in worship will be judged as a good person, deserves and must be respected and exemplified while people who are lazy to worship will be the talking point of the surrounding people. Each individual has different values and is even at odds with other individuals in society. The value embraced by an individual and in contrast to the value embraced by most members of the community can be called individual values. And the values embraced by most members of society are called social values. In line with the research with the concept of social value in the harmony of multicultural society conducted in Ujung Serdang Village because there is an element that is considered by the surrounding community to be valuable and valuable to be utilized. Most of the people who live in Ujung Serdang Village are ethnic migrants who come from various regions to continue their better economic life. With the arrival of migrants to Ujung Serdang Village, the people who first lived in Ujung Serdang Village saw that there is a very good value with the presence of ethnic migrants to Ujung Serdang Village. People who have vacant land in Ujung Serdang Village that was not previously utilized but with the presence of ethnic migrants who have kosong land began to clean and build rented houses for the residence of migrants who want to live in Ujung Serdang Village and banyak also indigenous people who sell land or vacant land for migrants to build houses or to use open agricultural land.

Besides having social values in the harmony of multicultural society in Ujung Serdang Village, the concept of norms also affects the harmony of multicultural society in Ujung Serdang Village. The concept of social values that only sees good and bad actions while norms play a role in controlling forms-forms of behavior that grow in society. And the measure used by the community whether the act committed by a person or a group of people is a reasonable and acceptable action because it is in accordance with the expectations of a large number of citizens or is a deviant action because it is not in accordance with the expectations of a large number of citizens.

Violations of norms will get sanctions from the public. Social norms will play a very important role in controlling behaviors that grow in society. Norma is a set of rules that are expected to be adhered to and followed by members of the public at a certain time. In carrying out the harmony of multicultural society in Ujung Serdang Village is considered to play an important role in this. Norms or customary laws that have been instilled in Ujung Serdang Village are very applicable both for migrants, where to each migrant citizen is mandatory or required to obey the rules that have been made by residents and local governments such as mutual respect between citizens both different ethnicities and different religions though, following the activities of citizens who have agreed together for example the work bhakti bergotong-royong , helping each other between citizens and follow activities carried out in accordance with the beliefs and beliefs embraced by the citizens such as following the activities of the community, following spiritual activities and more emphasized to avoid and not easily in provocations that want to cause maslaha between citizens.

3.5. Harmony of Multicultural Society In Ujung Serdang Village Perspective of Symbolic Interaction Theory.

According to Blumer in (Arfy, 2015 :95) symbolic interactions rest on three premises: 1. Man acts on something based on the meanings that exist in that thing. 2. The meaning comes from and the social interaction of a person with others. 3. These meanings are perfected during the process of social interaction. In accordance with the above concept, and in line with this research the process of social interaction harmony in Ujung Serdang Village because of the meaning conveyed by something to individuals in the community, in this case the process of harmonious social interaction in Ujung

Serdang Village begins with the arrival of ethnic migrants who want to live in Ujung Serdang Village with the intention of getting a better life, then the people who have lived first in Ujung Serdang Village interpret the meaning with the arrival of new residents who are increasing in the village. The meaning captured by the community around Ujung Serdang Village comes from social interactions that occur either between local communities or ethnic migrants. Bagia some local individuals do not mean the arrival of ethnic immigrants but for every other citizen with the arrival of other ethnicities interprets as an opportunity to improve the economy of family life by renting out or selling land or houses that they do not use so that the immigrant citizens can use or use the house or land for a place to make a living to increase the family income by means of someone opening kiosks or opening small shops, open a laundry business, photo copy business, workshop, open a restaurant and others.

The meaning interpreted by the citizens in the community produces actions such as in the harmony of multicultural communities in Ujung Serdang Village carried out by the local community, namely working on their vacant land that has not been taken care of by the growth of poho or bushes and empty houses that have never been managed before have useful value after cleaning. For the actions taken by individuals in the local community the migrants captured the meaning by inviting their friends or family who are in the kampong yard to live in Ujung Serdang Village to improve their economy better so that the process of harmony between ethnic groups in the village goes well through social interactions that have occurred so far.

Can be concluded by the emergence of the existence of migrants to Ujung Serdang Village responded by the local community, meaning the existence of Ujung Serdang Village has been interpreted as a developing village and a place of better survival in terms of the economy, the use of which comes from interactions that are able to strengthen the meaning of the existence of migrants, where each important individual that provides an understanding of the meaning of the existence of migrants conduct social interactions between citizens with each other in order to strengthen the meaning of the existence of the migrants themselves so as not to be seen negatively with the presence of the migrants. And the meaning of the existence of the migrants is stronger and seen in conducting social interactions in creating an atmosphere of harmony between citizens both between ethnicities, different religions live in one neighborhood.

For the local community who interpret the existence of migrants to Ujung Serdang Village mamaknai with the presence of migrants to Ujung Serdang Village brings benefits to the local community in increasing the income and economy of the family whose original income was only generated from farmers, laborers, trade and civil servants. With the arrival of migrants to Ujung Serdang Village, it makes the village a thriving and developed village that is diverse in ethnicity, religion, race, education, economy living in the village so that it becomes a process of social interaction in creating a harmonious atmosphere of multicultural society. With the arrival of migrants to the village the local community also brings benefits for the migrants by opening a business that previously the area has not been opened by the migrants money aims to improve their economy better.

4. CONCLUSION

From the results of the research that has been done, it can be concluded as follows: 1. Ujung Serdang Village is one of the villages located in tanjung morawa subdistrict, Deli Serdang Regency, which is an area occupied by several ethnic people, namely Javanese Ethnic, Batak Toba Ethnic, Batak Simalungun Ethnic, Nias, Karo and areas occupied by several religions namely Islam, Katoli, and Protestant Christianity and areas occupied by people who have a variety of different occupations and educations. Where the first ethnic group to occupy this village is the Karo Ethnic and led by the first Village Head who adhered to islam, and with the development of this village era is increasingly advanced both in terms of population and physical aspects of the village is characterized by the increasing ethnicity of migrants to this village so that this village is a village inhabited by multicultural people. Most ethnic migrants open businesses after living in Ujung Serdang Village to get an economic boost. And with the arrival of ewarga migrants to this village has meaning for the local community in increasing the income

and economy of the family. 2. Social interaction that occurs in Ujung Serdang Village is going well, just like having ethnic, religious, income, education or other differences. This good relationship is characterized by the presence of factors from the interaction itself such as imitation factors which are actions or attempts to imitate the actions of others as ideal figures, sympathy factor which is a process of a person who feels attracted to others, empathy factor which is the ability to take or play an effective role and a person or another person in the maximum consideration, as if to feel what is felt by others, a motivational factor that is the motivation, stimulation, influence, or stimulus given by another individual in such a way that the person who is motivated to obey or carry out what is motivated critically, rationally, and responsibly. 3. The form of social interaction that occurs in Ujung Serdang Village is associative which means the existence of cooperation and accommodation in Ujung Serdang Village that results in amalgamation which is a process of mixed marriage between ethnic and religious. This process occurs because of the results of interactions conducted by the people of Ujung Serdang Village to reduce the differences between them. 4. The harmony of multicultural society that occurs in Ujung Serdang Village is caused by economic factors and environmental factors in Ujung Serdang Village. This can be seen by most of the arrival of migrants who come to Ujung Serdang Village with the aim of getting a better life than before and increasing the income and economy of the family. Because economics is an important factor for human needs in the process of social life. with the arrival of migrants, the local community interprets the arrival of migrants does not bring problems other than gaining advantages in increasing the income and economy of the family in a way, the local community who owns land that has not been taken care of that then clean it and houses that have not been occupied and also build new houses and stalls that are rented to migrants who want to live and open businesses for their survival. Not only economic factors that affect the occurrence of harmony in multicultural communities in Ujung Serdang Village but environmental factors also affect where the environment is clean and safe that makes residents become resistant or at home to live in Ujung Serdang Village, in this village that still uses drill wells to obtain clean water, water sourced from its own springs, namely from underground and the environment inhabited by people who apply a very high tolerance and respect. 5. Harmony of interactions that occur in multicultural communities in Ujung Serdang Village conducted by the community in this study also contains positive values, namely cultural values and the value of cooperation. The cultural value contained in the harmony of multicultural community interaction in Ujung Serdang Village can be seen, where there are several ethnicities who are from cultural backgrounds living in one environment, and there has never been a problem between ethnic groups, religious groups with each other. This is because both indigenous and local people who have lived in Ujung Serdang Village for a very long time and the migrants who come to Ujung Serdang Village do not care about the cultural background between ethnic one another, between religions with each other, with low education and high education and also the rich and poor and local people get the culture of the migrants not to leave the culture and maintain it in Ujung Serdang Village, this is seen by every immigrant who adheres to Javanese ethnicity still using Javanese language and participating in the activities of the entrepreneurship, and Nias Ethnic who still use Nias language and follow the meeting or unity of Nias Ethnic in this village, and Batak ethnic who still use Batak language, both Batak Simalungun and Batak Toba. And the value of cooperation between different citizens is also contained in the study, this can be seen both local residents who do not care about the presence of citizens or ethnic immigrants but establish a mutually beneficial cooperation between citizens with each other is evident from the formation of an organization or unity of village communities named PSP and PERMASKA where these two unions were formed on the basis of the agreement of the entire community of Ujung Serdang Village and followed by multicultural citizens, the same ker is also marked by the way the local community deliberately provides vacant land or empty houses so that the migrants have a place to live and a place to open a business by renting it out to the immigrant community to use their survival later.

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