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Social Relations of Multiethnic Communities in Banjarmasin City (A Study of the Kampung Gadang Community)

M. Ridha Ilhami
ridhailhami@gmail.com
Social Studies Education Department, Faculty of Teacher Training and Education, Lambung Mangkurat University
Muhammad Rezky Noor Handy
rezky.handy@ulm.ac.id
Social Studies Education Department, Faculty of Teacher Training and Education, Lambung Mangkurat University
Syaharuddin
syahar@ulm.ac.id
Social Studies Education Department, Faculty of Teacher Training and Education, Lambung Mangkurat University
Raihanah Sari
raihanah.sari@ulm.ac.id
Social Studies Education Department, Faculty of Teacher Training and Education, Lambung Mangkurat University
Sovia Husni Rahmia
soviahusni.rahmia@ulm.ac.id
Social Studies Education Department, Faculty of Teacher Training and Education, Lambung Mangkurat University
Hijjatul Alawiyah
2210128220007@ulm.ac.id
Social Studies Education Department, Faculty of Teacher Training and Education, Lambung Mangkurat University
Muhammad Aufar Athala
2310128110002@ulm.ac.id
Social Studies Education Department, Faculty of Teacher Training and Education, Lambung Mangkurat University

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Abstrak

Artikel ini mengkaji hubungan sosial masyarakat multietnik di Kampung Gadang, Kota Banjarmasin, yang dikenal sebagai salah satu kota paling toleran di Indonesia. Studi ini berfokus pada dinamika interaksi antara etnis Banjar, Jawa, Madura, dan Tionghoa. Menggunakan metode kualitatif deskriptif, penelitian yang dilakukan pada Juli-Agustus 2025 ini menganalisis bagaimana masyarakat di Kampung Gadang mempertahankan harmoni sosial di tengah keberagaman. Hasil penelitian menunjukkan bahwa hubungan sosial terbagi menjadi dua bentuk: asosiatif dan disosiatif. Bentuk asosiatif terwujud melalui gotong royong yang kuat, di mana warga dari berbagai latar belakang etnis saling membantu dalam hajatan dan kerja bakti. Akomodasi terjadi saat etnis-etnis ini saling menghormati tradisi satu sama lain. Selain itu, asimilasi terlihat dari kemampuan para pendatang untuk beradaptasi dengan budaya lokal dan berbicara bahasa Banjar. Hubungan disosiatif dikelola dengan baik melalui musyawarah yang cepat. Kearifan lokal seperti nilai "Bahari" (sabar) dan prinsip "Mufakat" (merundingkan bersama) menjadi fondasi kuat dalam menjaga kerukunan. Kesimpulan dari studi ini adalah bahwa interaksi sosial yang solid, didukung oleh kearifan lokal, memungkinkan masyarakat multietnik untuk hidup harmonis dan menjadikan keberagaman sebagai kekuatan kolektif.

Kata Kunci: Hubungan Sosial; Masyarakat Multietnik; Kampung Gadang.

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Abstract

This article examines the social relations within the multiethnic community in Kampung Gadang, Banjarmasin City, which is renowned as one of the most tolerant cities in Indonesia. The study focuses on the dynamics of interactions between the Banjar, Javanese, Madurese, and Chinese ethnic groups. Using qualitative descriptive methods, the research, conducted from July to August 2025, analyzed how the community in Kampung Gadang maintains social harmony amidst diversity. The results indicate that social relations can be categorized into two forms: associative and dissociative. The associative form is manifested through strong cooperation (gotong royong), where residents from various ethnic backgrounds help each other during celebrations and community service. Accommodation occurs when these ethnicities respect each other's traditions and customs. Furthermore, assimilation is evident in the ability of newcomers to adapt to local culture and speak the Banjar language. Dissociative relations are well managed through rapid deliberation. Local wisdom, such as the value of "Bahari" (patience) and the principle of "Mufakat" (negotiating together), serves as a strong foundation for maintaining harmony. This study concludes that solid social interactions, grounded in local wisdom, enable multiethnic communities to live harmoniously and harness diversity as a collective strength.

Keywords: Social Relations; Multiethnic Society; Kampung Gadang.

Preliminary

Humans constantly interact with other humans throughout their lives. Humans are social creatures who cannot live alone but need others. Therefore, in their daily lives, they constantly interact with those around them. Social interactions can occur between individuals, within groups, or between groups. These diverse interaction patterns can influence a person's life experiences in interacting with others (Fajrussalam et al., 2023).

Indonesia is a country rich in culture, but on the other hand, it also has a significant potential for conflict. Indonesia has a significant potential for conflict not only because of its diverse races and ethnicities, but also because of the many other differences in beliefs and cultures. All of these are mixed in Indonesia. Take, for example, the inter-ethnic conflicts that occurred in Ambon, Poso, and Sampit. These examples demonstrate how even small frictions within these differences can lead to extraordinary conflicts. Therefore, Indonesia, as a highly diverse nation, is capable of providing a strong foundation for prioritizing differences within the framework of national unity (Paramita & Sari, 2016).

Banjarmasin is renowned as a multicultural city in South Kalimantan, home to diverse ethnic groups, including the Banjar, Dayak, Javanese, Madurese, Bugis, and Chinese. This condition makes Banjarmasin a social space rich in cultural interaction, yet vulnerable to potential friction between groups. The existence of a multiethnic society in the same living space requires harmonious social relationship patterns to maintain social stability, collective identity, and the sustainability of community life. In this context, the theory of social interaction according to Gillin & Gillin (1954) emphasizes that social relationships are formed through the processes of cooperation, accommodation, and assimilation, which form the basis for creating social integration amidst diversity (Gillin & Gillin, 1954; Lestari, 2013; Sipuan et al., 2022).

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One area that represents multiethnic life in Banjarmasin is Kampung Gadang. This area is renowned for its ethnic diversity and interconnected socio-economic activities, including trade, religious practices, and daily interactions among residents. This phenomenon is interesting to study because it demonstrates how multiethnic communities establish social relationships that not only involve coexistence but also promote solidarity and tolerance in everyday life. On the other hand, the potential for social segregation remains possible if interactions are not appropriately managed, especially on sensitive issues related to ethnic and religious identity. Apart from that, there is also harmony between the Banjar and the Chinese in cultural acculturation in food and language (Apriza et al., 2022; Ilhami et al., 2023; Syabani & Hakim, 2025).

The study of social relations within the multiethnic community in Kampung Gadang is relevant in the context of social and multicultural education. This aligns with the thinking of James A. Banks (2009), who emphasized the importance of multicultural awareness in building an inclusive society. This research is expected to provide an empirical overview of the dynamics of interethnic social interactions in Banjarmasin. Therefore, this article was written to describe the social relations within the multiethnic community in Banjarmasin City, particularly in the Kampung Gadang area with the research gaps exist in Cultural Value Transmission because scientists have not studied how cultural heritage disappears through time which directly affects Social Studies Education preservation efforts. (Banks & McGee, 2020).

Method

This research is a qualitative descriptive study that describes the social relations of multiethnic communities in the Kampung Gadang Village settlement, Banjarmasin City. Data obtained from interviews, observations, and documentation are classified according to the social relations within multiethnic communities. The research conducted uses a qualitative approach to understand the social relations of the Kampung Gadang community which is the target of the research. The researcher aims to uncover the social relations within the multiethnic Kampung Gadang community, employing a qualitative approach, and will present the existing empirical findings on the social relations between various ethnicities in the residential area of Kampung Gadang Village in Banjarmasin City. This research was conducted in Kampung Gadang Village, Banjarmasin City, in July and August 2025. The determination of the research location was intentional (purposive), considering that the people living in Kampung Gadang are a multiethnic community. The resource persons were sourced from the following ethnicities: Banjar (5), Madura (5), Java (3), and Chinese (3).

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Furthermore, the data collection techniques employed include interviews, Observation, Documentation, and Document Study, all related to the research area in Kampung Gadang and the multiethnic community of Banjarmasin city. After that, the researcher's data analysis technique carried out 1) Data reduction related to writing articles in the form of multiethnic communities in Kampung Gadang; 2) Presentation of data, which has been sorted according to research needs in relation to social relations of multiethnic communities; 3) Data verification, selecting and re-arranging based on the data that has been compiled related to the research object; and 4) drawing conclusions, then formulating conclusions from the findings which are the results of the research, abstracted into propositions that are in accordance with the research study object related to the multiethnic community in Kampung Gadang, Banjarmasin City (Sugiyono, 2022).

Results and Discussion

The Community of Kampung Gadang Village, Banjarmasin City

Kampung Gadang in Banjarmasin City is an area that represents a diverse and multicultural community. The majority of its residents are ethnic Banjar, Javanese, and Madurese. According to native Banjar residents, Kampung Gadang was once predominantly inhabited by Banjar people; however, over time, many immigrants from Java and Madura came to trade, work, or join their families, eventually settling there. This diversity is evident in the settlement layout, where some alleys are dominated by a particular ethnic group, such as "kampung Jawa" or an alley almost entirely inhabited by Madurese. Despite this, they still coexist peacefully, and there are no major conflicts between ethnic groups. In fact, some say they are "like brothers." The community living in Kampung Gadang is heterogeneous, including ethnic Banjar, Madurese, Javanese, and Chinese. The community's religious practices are also diverse, as evident in the various places of worship, including prayer rooms (mushala), mosques, churches, Chinese temples, and Buddhist monasteries. Initially, immigrants came to Kampung Gadang to trade, work as laborers in the market, or join their families. It can be seen that Kampung Gadang itself has a regional depiction that makes it very dynamic in its community life (Handy, 2017; Ilhami et al., 2023).

Historically, the Kampung Gadang area has existed since the Dutch East Indies era, and this area was a Chinese settlement called Chineezen Kamp or Chinatown. Ethnic Chinese and their descendants settled in the area along the Martapura River, called Kampung Pacinan Laut, or now Jl. Kapten Piere Tendean. They also lived in Kampung Pacinan Darat, now known as Jl. Veteran (in the Melayu sub-district). Next to Kampung Pacinan Laut is Kampung Sungai Mesa, founded by Kiai Mesa Jaladri. In Kampung Sungai Mesa, there is the Hall of Glass and

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the Palace of Sultan Tamjidullah II. Sultan Tamjidillah II (1857-1859) was appointed by the Dutch as Sultan of Banjar. In line with his ancestry, Sultan Tamjidillah II was born to a mother named Nyai Besar Aminah, who was of Chinese-Dayak descent from Kampung Pacinan. Furthermore, the Chinese people in Banjarmasin in 1898 were led by Chinese lieutenants (Luitenants der Chinezen), namely The Sin Yoe and Ang Lim Thay. Until now, Chinese descendants have lived in this area for generations (Barjie, 2018; Ideham et al., 2003; Mansyur et al., 2023).

According to Setiadi and Usman (2011), social interaction is a dynamic social relationship that relates to individuals, groups, or individuals to groups or vice versa. Social interaction is a reciprocal relationship between individuals and individuals, individuals and groups, and groups and groups. Social interaction is the essence of social life, meaning that social life is concretely visible in various forms of one's interaction with others. Furthermore, social interaction is a form of implementing human status as a social being. Various forms of social interaction are evidence of how humans need togetherness with others. Forms of social interaction are divided into two forms, namely associative and disassociative. Associative social interaction will lead to a form of unification consisting of several things, namely: Cooperation, accommodation, assimilation and acculturation. Meanwhile, disassociative social interaction such as: competition and conflict. Daily social relations in Kampung Gadang are harmonious and peaceful. Cultural and religious differences are actually an attraction that encourages people to respect and honor each other. This harmony is maintained through strong social values and interactions, which are classified as both associative and dissociative social relations (Setiadi & Usman, 2011; Soekanto, 2014).

1. **Associative Social Relations**

   Cooperation: Cooperation is formed because people realize they have the same interests and thus agree to work together to achieve common goals. According to Setiadi and Usman (2011), cooperation is the manifestation of people's interest and concern in working together in an understanding, even though the motives are often and can be directed at self-interest. Various forms of cooperation exist both in small groups such as families and large groups in society. In rural communities that still have a traditional character, social processes in the form of cooperation tend to be spontaneous. Mutual cooperation and cooperation between residents of various ethnicities in Kampung Gadang who also actively participate in community service cleaning the environment, helping during celebrations or disasters, and guarding the night. This sense of togetherness makes the relationship between residents strong (Setiadi & Usman, 2011; Sukmana et al., 2025).

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Accommodation can be defined as a state in which there is balance in the interactions between individuals or groups of people regarding the prevailing social norms and values within the community. In a multiethnic society, accommodation can be achieved when each ethnic group understands and respects the customs and traditions of the ethnic groups within their neighborhood. Communities understand and respect each other's customs and traditions. For example, some people marry people of different ethnicities, mostly Banjarese and Javanese, but they usually follow Banjarese customs or follow Banjarese Muslim customs because they are the majority. Tolerance and mutual respect are key to this harmonious relationship.(Soekanto, 2014).

Assimilation, the process of blending two or more different cultures, resulting in a new culture in which the distinctive characteristics of the original culture are lost. This process occurs through intensive and long-term interaction between groups with different cultural backgrounds, and involves efforts to reduce differences and build unity and shared goals. Mutual Adaptation: Newcomers adapt to the customs and way of life of the local population. They can even speak Banjarese. On the other hand, native Banjarese also learn other ethnic languages, such as Javanese and Madurese. Inter-Ethnic Marriage: Inter-ethnic marriage is also common. It is said that a friend failed to marry a Batak woman because of the requirement to "redeeming the clan" of 50 million rupiah, which her parents did not agree to. This shows that even harmonious relationships can be challenged by fundamental differences in customs (Setiadi & Usman, 2011; Soekanto, 2014).

2. Disassociative Social Relations

This relationship is managed by minimizing the potential for conflict. Residents acknowledge that minor challenges, such as differences of opinion or customs, may arise, but these are quickly resolved. Conflict Resolution: If a dispute arises, community leaders and the neighborhood association (RT) head will immediately intervene. They act neutrally and fairly in finding a solution, ensuring that no party feels left out. Some residents even mentioned the role of the "tribal chief" in resolving the issue fairly. Most conflicts arise from competing for sales territory or from drunkenness disturbing the peace of the surrounding community. Community leaders mediate and guide youth and other community members involved in disputes, whether within or across ethnic groups (Sukmana et al., 2025).

The people of Kampung Gadang have strong local wisdom in maintaining harmony, including: 1) "Bahari" Value: This value from the Banjar people means patience and maintaining good relationships, which is important in community life, avoiding prolonged

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conflict between ethnic groups in Kampung Gadang, because both Banjar, Javanese, Madurese and Bugis themselves are part of the Banjarmasin city community who support each other; and 2) "Mufakat": Every decision in the village is always discussed together, making every resident feel appreciated and involved in every activity carried out and also avoiding potential disputes. Therefore, currently in 2025 and the following year 2026, the Banjarmasin City Government is targeting the Gadang Village area to become one of the most tolerant cities in Indonesia. One of the strategic steps being prepared is the development of a tolerant village in the Kampung Gadang area, Central Banjarmasin District. This area is considered representative because it reflects the harmonious life of interfaith communities in one village (Akbar & Dwipa, 2020; Marlon, 2025; Nafi'ah & Masyhuda, 2021).

Table 1. Associative and Dissociative Relationship Table of Kampung Gadang Peoples

Dimensions of Relationships	Main Characteristics (Purpose)	Specific Empirical Examples (Real Forms)		
Associative (Towards Unification/Solidarity)	Cooperation: Joint efforts for the same interests.	Economy: Chinese ethnic groups provide job opportunities (such as domestic workers, motorcycle taxi drivers, and shop employees) or capital to Madurese ethnic groups.		Social: Cooperation in community service, celebrations, or August 17th celebrations, without distinguishing between ethnicities/religions.
Accommodation: Adjustment to achieve balance in interactions.		Tolerance and mutual respect for traditions are evident, as seen in the Chinese respecting the Ramadan fast, and the Banjar, Madurese, and Javanese respecting the Chinese New Year celebrations, which are now open to the public.		
Assimilation/Acculturation: The merging or adjustment of cultures.		Social: Mixed marriages (Chinese-Madurese, Banjar-Javanese, Banjar-Chinese, Banjar-Madurese).	Linguistics: Newcomers adapt and can speak Banjarese in addition to Indonesian, as the national language. Newcomers also learn Banjarese as a unifying language in the city of Banjarmasin.	Culinary: Acculturation of cuisine (Soto Banjar from Jao To, Mie Habang from Chinese noodles), and the use of wadai Banjar (traditional cakes) as offerings in Chinese rituals (Cap Go Me and Ceng Beng).
Dissociative (Potential for Conflict/Differences)	Conflict Management: The process of minimizing and resolving differences.	Mediation and Bahari Values: If a dispute arises (usually related to trade competition or disputes), community leaders and RT/RW heads immediately intervene, acting neutrally and reasonably.		Mufakat: All problems are resolved through deliberation, ensuring that every citizen feels valued and involved.

Source: Researchs (2025), Syabani and Hakim (2025), Handy (2017, 2021) and Ilhami (2023).

Reflecting on several reference sources and tables that also researched the same area, both from the research of Syabani and Hakim (2025), Ilhami et al. (2023), Handy (2017) which focused more on only 2 ethnic groups, namely Banjar and Chinese (Handy's research, also

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Syabani and Hakim), while Ilhami et al. (2023) focused on Madurese and Chinese, so this research provides a further picture of how the Kampung Gadang community group is more broadly viewed from the social relations between Banjar, Madurese, Javanese and Chinese people. Meanwhile, the potential for dissociative relationships, such as competition and conflict, can be minimized through deliberation and the active involvement of community leaders in problem-solving. Developing Multicultural Awareness in social studies learning aligns with James A. Banks's emphasis on the importance of multicultural awareness in building an inclusive society. Harmony in Kampung Gadang demonstrates that diversity can be transformed into a collective asset and a source of social strength. Local wisdom, encompassing the values of "Bahari" (patience) and "Mufakat" (deliberation), serves as the primary foundation for maintaining harmony and enabling each ethnic group to respect one another's traditions. Thus, diversity is seen not merely as a difference but as a collective strength that enriches the community's social life. This confirms that the multiethnic community in Kampung Gadang is capable of building solid social integration, embracing tolerance and togetherness as essential assets for maintaining social harmony and supporting Banjarmasin's vision as one of the most tolerant cities in Indonesia. (Handy, 2017; Handy et al., 2021; Ilhami et al., 2023; Syabani & Hakim, 2025).

Conclusion

This study shows that social relations within the multiethnic community in Kampung Gadang, Banjarmasin City, are harmoniously established through well-managed associative and dissociative interactions. These associative relationships are reflected in mutual cooperation, accommodation, and assimilation, which strengthen solidarity among the Banjarese, Javanese, Madurese, and Chinese ethnic groups. Meanwhile, the potential for dissociative relationships, such as competition and conflict, can be minimized through deliberation and the active involvement of community leaders in problem-solving. Developing Multicultural Awareness in social studies learning aligns with James A. Banks's emphasis on the importance of multicultural awareness in building an inclusive society. Harmony in Kampung Gadang demonstrates that diversity can be transformed into a collective asset and a source of social strength. Local wisdom, encompassing the values of "Bahari" (patience) and "Mufakat" (deliberation), serves as the primary foundation for maintaining harmony and enabling each ethnic group to respect one another's traditions. Thus, diversity is seen not merely as a difference but as a collective strength that enriches the community's social life. This confirms that the multiethnic community in Kampung Gadang is capable of building solid social integration, embracing tolerance and togetherness as essential assets for maintaining

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