

---

## Chinese Ethnic and Madurese Ethnic Social Interaction in Gedang Village

---

**M. Ridha Ilhami**

ridha.ilhami@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

**Ersis Warmansyah Abbas**

ersiswa@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

**Syharuddin**

syhar@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

**Mutiani**

mutiani@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

**Jumriani**

jumriani@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

---

### *Article History*

Received: 07/03/23 Review: 14/03/23 Revision: 21/03/23 Available Online: 01/04/23

---

### **Abstrak**

Interaksi sosial merupakan kunci dari semua kehidupan sosial, oleh karenanya tanpa interaksi tidak akan mungkin ada kehidupan bersama. Etnis Tionghoa dan Etnis Madura yang bermukim di Kelurahan Gedang pada awalnya adalah pendatang. Mereka bermigrasi ke daerah ini karena faktor ekonomi. Seiring berjalannya waktu etnis Tionghoa dan etnis Madura menjadi etnis yang dominan di Kelurahan Gedang. Adanya perbedaan etnis ini tidak menghalangi interaksi antar keduanya. Artikel ini bertujuan untuk mengetahui interaksi sosial antara etnis Tionghoa dan etnis Madura di Kelurahan Gedang Kota Banjarmasin. Artikel ini menggunakan metode penelitian kualitatif. Teknik dalam pengumpulan datanya dilakukan dengan cara wawancara, observasi dan dokumentasi. Hasil penelitian menunjukkan bahwa etnis Tionghoa dan etnis Madura memiliki paguyuban yang berfungsi sebagai alat pemersatu dan pemecah masalah, apabila terjadi pertikaian diantara mereka. Interaksi sosial antara etnis Tionghoa dan etnis Madura terjalin dalam bentuk komunikasi sosial yakni dengan selalu berusaha bercengkrama dengan tetangganya. Kerjasama di bidang ekonomi, etnis Tionghoa yang memiliki kekuatan ekonomi membuka peluang ekonomi bagi etnis Madura. Kerjasama di bidang sosial, dalam berinteraksi mereka tidak membedakan etnis dan agama, mereka saling menghargai dan saling membantu dalam kehidupan bertetangga. Etnis Tionghoa juga tidak sungkan memberikan bantuan ekonomi secara langsung kepada etnis Madura yang mengalami kesulitan di bidang ekonomi. Asimilasi juga dijadikan satu diantara interaksi sosial antar etnis Tionghoa dan etnis Madura di Kelurahan Gedang.

**Kata Kunci:** Interaksi, Etnis Tionghoa, Etnis Madura, Komunikasi, Kerjasama, Asimilasi.

### **Abstract**

Social interaction is the key to all social life; therefore, there would be no life together without interaction. The ethnic Chinese and ethnic Madurese who settled in the Gedang sub-district were originally immigrants. They migrated to this area due to economic factors. Over time, the Chinese and Madurese ethnic groups became the dominant ethnic group in Gedang Village. However, the existence of these ethnic differences does not prevent interaction between the two. This article aims to determine the social interactions between Chinese and Madurese in Gedang Village, Banjarmasin City. This article uses qualitative research methods. Collecting data is done using interviews, observation, and documentation. The study results show that the Chinese and Madurese ethnic groups have a community that functions as a unifying tool and problem solver if there is a dispute between them. Social interaction between ethnic Chinese and ethnic Madurese is established through social

communication, namely by constantly trying to mingle with their neighbors. Cooperation in the economic field, ethnic Chinese who have economic power, opens up economic opportunities for ethnic Madurese. Cooperation in the social field, in their interactions, they do not differentiate between ethnicity and religion; they respect each other and help each other in neighboring life. The Chinese ethnicity also does not hesitate to provide economic assistance directly to the Madurese experiencing economic difficulties. Assimilation is a form of social interaction between Chinese and Madurese in Gedang Village.

**Keywords:** Interaction, Chinese, Madurese, Communication, Cooperation, Assimilation.

## **INTRODUCTION**

Humans are a social group with a desire and need to relate to others. The relationship occurs because humans cannot fulfill needs alone; humans always need other people. Thus social relations between humans are established to meet the needs of living together (Al Humaidy et al., 2020; Hantono & Prमितasari, 2018; Iffah & Yasni, 2022).

The progress of Indonesian society is marked, among other things, by the diversity of ethnic groups with different cultures, but they can live together without questioning their differences. Moreover, Indonesia's pluralistic life forces its people to be more tolerant and not prioritize their selfishness or ethnicity for the sake of living together in harmony. This is then supported by good social interaction among Indonesian people (Abbas et al., 2021).

Social interaction cannot be separated from human life or individuals; without interacting with other people or other individuals cannot survive. Social interaction is the key to living together. Social interaction is beneficial for studying and examining societal problems, especially for people of different ethnicities living in the same environment. This condition is very prone to conflict or misunderstanding, which leads to disputes; this can be avoided with good social interaction between the two (Andayani et al., 2020; Soekanto & Sulistyowati, 2013).

The occurrence of social interaction has at least two absolute requirements, namely, the occurrence of social contact and communication. If these two things are fulfilled, then there will be social interaction. Social contact depends not solely on actions but also on responses to these actions. The most crucial aspect of communication is when someone interprets something or someone else's behavior (Andayani et al., 2020; Soekanto & Sulistyowati, 2013).

The Kelurahan Gedang, formerly called Pacinan, was inhabited mainly by ethnic Chinese, but over time, this area was later inhabited by ethnic Madurese. The two ethnic groups then mingled to live in the Gedang Village area. As different ethnicities and living side by side in the same area, there is social interaction between the two. Many factors or activities involve the Chinese and Madurese ethnic groups so that social interaction occurs between the two ethnic groups.

The phenomenon above is interesting to observe. Therefore, researchers feel interested in examining social interactions between Chinese and Madurese. Based on this description, the authors are interested in researching the Social Interaction between Chinese Ethnic and Madurese Ethnicity in Gedang Village.

## **METHOD**

This study uses a qualitative approach. This research aims to describe the social interactions between the Chinese and Madurese in Gedang Village. The source of this research data was obtained from several research informants, including the community in the Gedang Village, Banjarmasin City. Secondary data was obtained from several literature studies and information relevant to the research—data collection techniques through interviews, observation, and documentation. In-depth interviews were conducted with research informants to obtain relevant data (Creswell, 2016; Sugiyono, 2018). The following is a list of informants in this study:

**Table 1**  
**Informant List**

<b>No</b>	<b>Name (Initials)</b>	<b>Age</b>
1	US	57 Years
2	D	50 years
3	M	60 Years
4	A	42 Years
5	Q	48 Years
6	F	55 Years
7	S	58 Years
8	A	52 Years
9	H	60 Years
10	th	60 Years

Source: Personal documents, 2023

Patterns Miles and Huberman researchers use to apply data analysis techniques. The process begins with data reduction, data presentation, then verification. First, data analysis is done by selecting relevant data for the research focus. Then the data is presented in a narrative form to conclude the data obtained. Next, to analyze the data up to the verification stage, the researcher tested the validity of the data. Finally, the researcher extended observations and triangulation to test the validity of the data obtained in research activities (Miles, Mathew B. et al., 1992).

## RESULTS AND DISCUSSION

Banjarmasin has a pluralistic society, apart from the ethnic Banjar as an indigenous tribe. This pluralism is increased by migration from various regions within and outside the country. From within the country, say, from Madura, Java, Sumatra, or Sulawesi, while from abroad, from China, Arab, India, and Europe. They migrated to Banjarmasin, where they settled and built their lives in this city (Noor & Sayyidati, 2020).

The population consists of various native ethnic groups and immigrants who have their way of life in the community and carry out social interactions. During the Dutch East Indies era, the politics of the apartheid system was known where each area was inhabited by people according to their group so that settlements such as Arab villages, Malay villages, Bugis villages, and Chinatown villages emerged. This situation continues to exist today, but there are slight differences between times occupation Holland and now. Settlements once exclusive to one ethnicity are starting to get crowded with other ethnicities in the area. This situation creates social interaction between different ethnicities, but they still live in one area.

Progress in national development has unwittingly given rise to social upheaval against the development of society and culture as a whole, which could have divided the unity and integrity of the nation. Call it inter-ethnic disputes, which usually occur because of misunderstandings that lead to cultural differences as a frame of reference in understanding and responding to the challenges they face in the association between ethnic groups. Overcoming this requires good social interaction between one party and another despite the differences that exist between them.

Kelurahan Gedang, or Kampung Gedang, is one example of a residential area of ethnic Chinese and ethnic Madurese. Formerly the Gedang Village was called Pacinan because this area was inhabited mainly by ethnic Chinese. However, as time progressed, many immigrants came to Banjarmasin. These migrants lived and settled in Pacinan, which later changed its name to Gedang Village.

Several ethnic groups live in Gedang Village, including Chinese, Madurese, Banjar, and Javanese. Chinese ethnicity and Madurese ethnicity are the two dominant ethnicities in Gedang Village. As immigrants, the Chinese ethnicity has a powerful kinship system; apart from that economic life, they also appear to be more established than other ethnicities. The thickness of the relationship between ethnic Chinese is evident from the daily interactions between ethnic Chinese who are very close. In life, they have a particular organization that not only functions as a gathering place for this ethnic group but also as a body that can channel the desire to help ethnic Chinese. Mutual assistance is carried out by ethnic Chinese who can help

those who are less fortunate. The economic life of the ethnic Chinese is very prominent in regional economic development, especially in trade. The Chinese ethnic group then merged with the Madurese ethnic group, which is the ethnic group most domiciled in Gedang Village (Hidayat, 2017).

The Chinese community in Kelurahan Gedang was divided into two: the Chinese with a strong economy and the Chinese with an average economy. This phenomenon makes the Chinese with a strong economy more exclusive than those with an average economy. Chinese people whose economy is standard in social relations blend more with Madurese than those with strong economies. They coexist with culture and a sense of awareness about each party's position.

### **Forms of Social Interaction between Chinese Ethnic and Madurese Ethnic in Gedang Village**

#### **1. Inter-Ethnic Communication**

One of the absolute conditions for social interaction is communication. In 1997 in Banjarmasin, there was a very violent riot, namely the Black Friday incident. As a result, many shops or businesses belonging to ethnic Chinese were destroyed. The situation in Banjarmasin then was boiling for political reasons and inter-ethnic sentiment, especially among the Chinese and Madurese. This incident certainly affected communication between the Chinese and Madurese ethnic groups in Gedang Village, which is the area where the two ethnic groups live (Rosalina et al., 2022).

The Chinese ethnicity, which was the source of the mass fury at that time, made the ethnic Chinese in the Gedang Village also threatened. They feel there is a difference between them and other Indonesian citizens, even though. They are legally Indonesian citizens. At the time of the incident, for up to a month, no ethnic Chinese dared to leave the house or do anything active economy. The ethnic Chinese feel that their safety and their families are seriously threatened. However, here the Madurese in Gedang Village are trying to prove their concern for the Chinese ethnicity in Gedang Village. They still communicate with their ethnic Chinese neighbors. This is by visiting the homes of ethnic Chinese; they try to be good and show concern for ethnic Chinese whose place of business became one of the rioters' outbursts of anger at that time (Khotimah, 2017).

The Madurese and government staff in the Gedang Village are trying to rebuild the Chinese ethnic spirit by diligently holding meetings at the Kelurahan office. As a result, beginning in 1999, the life of the Chinese ethnic and communication with the Madurese began to return to normal. As stated by Mr. D (50) as follows:

"Since the incident in 1997, we (the Chinese) have indeed become secretive and full of suspicion towards other people, especially the perpetrators of the riots which have destroyed our places of business. We feel no one can be trusted, but the government here and the Madurese who are here convince us that they are our brothers and want to help us. Moreover, the ethnic Chinese who live here have long collaborated with and our neighbors with, the Madurese, so we believe they will always think of us as they are. Life interaction with our Social is still good, and communication is running normally, especially starting in early 1999. Communication with ethnic Madurese returned to how it was before the riots.

In the 2000s, the life of ethnic Chinese underwent a critical phase of change. During Gusdur's reign, the Chinese ethnicity was highly valued; there were no more restrictions or restrictions from the government on the life of the Chinese ethnicity. Even if Chinese New Year or New Year is a national holiday, all arts or activities with Chinese elements can appear publicly. This is very happy for the ethnic Chinese in Indonesia, including in the Gedang village. They also become more open and accessible in associating and communicating with other ethnicities, including the Madurese (Mustajab, 2015).

Since Gusdur's reign, communication between ethnic Chinese and ethnic Madurese in the Gedang sub-district can be said to have run smoothly without any obstacles. Neighboring life as usual, nothing has ever happened between the ethnic Chinese and ethnic Madurese. Riots that have occurred are never considered to exist. In the alleys inhabited by ethnic Chinese and ethnic Madurese, dynamic social interactions occur between individuals, groups, or people and groups. The interaction will be easier because they are direct neighbors.

As told by Ms. M (60), an ethnic Madurese who is a neighbor of the following ethnic Chinese:

"I have been neighbors with Mrs. M's family (ethnic Chinese) for almost 30 years, and during our neighbors, we got along very well and got along well. Almost every day, we always chat, even though only in front of each other's house, and for a relatively short time, this is due to each other's busyness. However, we maintain harmony with our neighbors and help each other when others need help."

According to Mrs. M (60), the ethnic Chinese who are neighbors are mostly Buddhists. However, through deep socializing, they do not discriminate between religion and ethnicity. Even though they have busy lives, they still maintain communication by greeting each other every time they meet, and it is common for them to socialize at cooking events. This event is usually held once a month on Saturday nights, namely cooking and eating together in front of a resident's house. This event proved very useful; they could discuss or chat with their neighbors to become friendly with one another. Moreover, the cooking event is so routine that

if one of the residents does not show up, they will find out and find out why one of their neighbors is not there.

If we pass on Jalan Piere Tendean, one of the main roads in Kelurahan Gedang, the houses on the side of the road are often closed as if they are uninhabited. However, it was tranquil around their house, so the people living on the side of the road needed more interaction and socialization with their neighbors. This situation is due to busy work factors that keep them from being at home during the day, but this situation does not make them ignore interactions with neighbors. On the contrary, they try to socialize at night in their free time by sitting together in a food stall on the side of the main road. As stated by Mr. TH (60), this situation is beneficial in maintaining their harmony.

A similar sentiment was also expressed by Mr. A (42), a citizen of Chinese descent who works as the Chief of Staff of a private company, who revealed the social interactions he carried out as follows:

"Work routines greatly affect social interaction with neighbors, but this is not a reason to eliminate communication with neighbors. In my social interactions and with the people here, I never discriminate against ethnicity or religion. However, communication and social contact must maintain harmony in living together and avoid misunderstandings that lead to conflict, especially since we have differences, ranging from ethnicity to religion. Nor profession".

In maintaining harmony and harmony, communication and social contact are not only carried out by neighbors in the sense that they live in the same alley. Communication was also mediated by government officials in Kelurahan Gedang, namely by holding meetings between heads of RT, RW, and staff in Kelurahan Gedang. This meeting took place at the Kelurahan Office, and many things could be discussed at each meeting. As disclosed by Mr. Gedang Village Head, T (48) as follows:

"It has been a tradition since a long time ago, even since the first time this district was formed, that every month there will be a meeting of RT, RW, and all district staff. This meeting occurred at the district office and was chaired directly by the district office. The purpose of this meeting is not only to strengthen the ties of friendship but also to create good relations between us; besides that, in this meeting, usually the district the state of the area he leads to the head of the RT and RW and listens to their complaints if something happens in their area. Therefore, this meeting proved to be very effective in maintaining interaction between us, and if there are residents who have problems, the problem is solved together through deliberation.

The critical meaning of communication is that someone gives an interpretation of the behavior of others which can be in the form of speech, gestures, or attitudes. Communication means that someone gives meaning to the behavior of others, and the person concerned then reacts to what that person wants to convey.

The communication between the ethnic Chinese and ethnic Madurese in the Gedang Village generally went well. In communicating, they generally use the Banjar language. The work and activities of each individual are also not a barrier for the two ethnic groups to interact. Mutual respect and understanding between one another make inter-ethnic communication better and smoother.

## 2. Cooperation in the Economic Sector

Cooperation is the result of social interaction. Cooperation arises when people realize that they have the same interests and, at the same time, have enough knowledge and control over themselves to fulfill these interests, as well as an awareness of the existence of shared interests.

In the inter-ethnic life in Kelurahan Gedang, especially regarding economic factors, ethnic Chinese and ethnic Madurese are both in a mutually beneficial position. Even though the economic status of the ethnic Chinese is more robust, this does not make Madurese feel jealous. On the contrary, they work well together and benefit one another.

The Chinese ethnicity is known for its tenacious nature and likes to work hard to fulfill its daily needs. It is these characteristics that make ethnic Chinese people have a strong economy. Not only that but the ethnic Chinese are also seen as hard workers who are good at using everything as an economic resource for them. This can be seen from the many ethnic Chinese houses in Gedang Village, where mini markets, workshops, restaurants, drug stores, and cellphone kiosks have been built in front of them. The strategic location of the house on the side of the main road was well-spent by the Chinese as an economic opportunity. This reality brings the Chinese ethnicity to a robust economic level.

The economic strength of the Chinese ethnicity also brings benefits to the Madurese, namely the existence of economic cooperation between the two. This collaboration includes, first, ethnic Chinese who are relatively affluent and usually have household servants; generally, they appoint ethnic Madurese who still live in the Gedang Village as helpers, such as S (65) years old and T (35) years old, both are ethnic Madurese who works as a housemaid in a Chinese ethnic house. There are reasons why ethnic Chinese prefer house maids ladder from the Madurese in Gedang Village, as disclosed by Mr. F (55), ethnic Chinese with a Madurese helper who comes from next door to the alley where he lives.

"The main reason they (the Chinese) and I chose to look for Madurese domestic helpers (PRT) around here is that they are close; it will be easier for us to find if there is something, besides that the proximity also makes it easier for domestic workers to go home.to his house without us having to give special leave like helpers who live far



away, and most importantly, we can know their (PRT) true nature and character through asking questions or seeing directly in the area where they live."

Second, ethnic Chinese who own cake shops will usually cooperate. Madurese women usually come to shops or houses of ethnic Chinese in the morning to pick up food that will be peddled around town with a saggy (placed in a container and then placed on the head). The Madurese women will benefit from the difference in the cake price they buy, which is cheaper than the price they will sell to consumers. As stated by Mrs. S (58), a traveling cake seller, as follows:

"I have been a traveling cake seller for almost ten years, and I have been working with Taci for a long time to sell cakes in his shop. In the past, I only sold the cakes and got paid without capital, but in the last five years, I have had capital and could buy cakes at Taci's shop and then sell them again. Of course, Taci gave a special price to me and Madurese's aunt (a term for ethnic Madurese women who sell cakes around)."

Third, many ethnic Chinese children are regular customers of pedicab drivers or motorcycle taxi drivers in Gedang Village. The ojek and pedicab drivers of Madurese ethnicity are usually paid weekly by several ethnic Chinese who are their customers. Their job is to take ethnic Chinese children to and from school. This benefits the ethnic Madurese because they can earn a steady weekly income by taking ethnic Chinese children to school. Moreover, ethnic Chinese children who live in the Gedang Village attend schools not far from where they live, namely at the Kanaan school, which is still located in the Gedang Village area, as told by one of the informants who work as a pedicab driver, a customer of a Chinese ethnic group in Gedang Village. Following are the results of the interview with Mr. A (52):

"I have been accompanying Mr. Dalih's children for 15 years, from his first to now his third child, who is still studying at Kanaan Elementary School. This collaboration is very profitable for me; apart from helping them, I can still find a deposit by withdrawing (carrying passengers) to another place before dropping off or picking up the children from school. Apart from that, Mr. Dalih pays me weekly; this is a substantial income for me and is beneficial, especially when the passengers are quiet.

Fourth, the many shops, restaurants, and workshops belonging to the Chinese ethnicity along the Gedang Village main road also resulted in cooperation between the Chinese and Madurese ethnic groups. The Chinese-owned businesses also have Madurese employees. The presence of ethnic Madurese here, besides working, also helps their superiors manage their place of business. There are even several shops belonging to the Chinese ethnicity which are only guarded by the Madurese, in the sense that the shop owner already trusts his employees so much that they no longer need to be supervised. This is because there is good social interaction between the two.

### 3. Cooperation in the Social Sector

The collaboration between the Chinese and Madurese ethnic groups in Gedang Village is not only based on economic factors but also social reasons, a sense of wanting to help from those who can help those who are less fortunate, as well as general cooperation. Most ethnic Chinese in Gedang Village have a strong economy and live well. This is certainly different from the ethnic Madurese, who mostly have a weak economy and live. Both live in the same area. However, amid this difference, the ethnic Chinese, classified as capable, do not close their eyes and ears to the circumstances around them. Every year the ethnic Chinese in the Gedang Village gather for social services at the Mulia Sejahtera gathering place or the Tao Pekong Temple, then jointly donate food or money to the Madurese who cannot afford it in Gedang Village. This social activity is usually carried out on Chinese ethnic holidays. This is a manifestation and form of Chinese ethnic concern for the surrounding community.

Other collaborations between the Chinese and Madurese include social activities related to their environment, such as cooperation. For example, on Sunday mornings, the people in Gedang Village usually work together to clean up the area around where they live. This twice-monthly activity is usually led by the Head of the RT, together with the residents cleaning around the area where they live. Collaboration through gotong royong is also established when there are significant events or celebrations, such as 17 August commemorations, elections, weddings, or deaths. They will work together in these events and celebrations, from building the venue to continuing until the event ends. This, of course, further facilitated the interaction between ethnic Chinese and ethnic Madurese.

#### 4. Assimilation

Assimilation is a social process in an advanced stage characterized by efforts to reduce the differences between individuals or groups. For example, assimilation among ethnic Chinese and ethnic Madurese includes mixed marriages and tolerance (Romli, 2015; Suryadinata, 2014).

The existence of marriages between ethnic Chinese and ethnic Madurese makes the relationship between ethnic Chinese and ethnic Madurese closer, and the interaction between the two parties more smoothly because they both respect each other, as told by Mrs. H (60), a Chinese ethnic woman who has mixed marriages with ethnic Madurese.

"I married a man of Madurese descent, Mr. Majedi; after deciding to marry, I embraced Islam following my husband and changed my name from Ana to Hamsiah. However, my siblings and parents are still Christians. So my relationship with my husband or my own family is perfect even though we are of different ethnicities, any interaction is very smooth, and we can understand each other more."

Apart from marriage mixture, tolerance also plays an essential role in the assimilation between ethnic Chinese and ethnic Madurese in Gedang Village. Tolerance towards groups of people with different cultures can be achieved with clear and smooth communication. Positive assessments and views from one party towards the other will be the beginning of suitable tolerance because, from this view, another attitude of tolerance will emerge. For example, suppose the Chinese celebrate Chinese New Year. In that case, the Madurese will appreciate the celebration, so when the ethnic Madurese observe fasting in the month of Ramadan, the Chinese ethnicity understands and understands and maintains their attitude so as not to cancel the fasting of the ethnic Madurese. This can work well because of a strong sense of tolerance between the two (Setiawan, 2012; Susanto & Kumala, 2019)

## **CONCLUSION**

Chinese ethnicity and Madurese ethnicity are the two dominant ethnic groups in Kelurahan Gedang. In interacting with ethnic Chinese and ethnic Madurese in District Gedang, it looks perfect and mutually beneficial; sympathy and suggestion factors are vital factors in social interaction between the two. The differences between the two have never been an obstacle in their relationship. It is proven that the ethnic diversity in Kelurahan Gedang does not cause conflict between two different ethnicities, namely the Chinese and Madurese, but makes it unique in their lives that they remain in harmony and interact well above differences.

## **BIBLIOGRAPHY**

- Abbas, EW, Hidayat Putra, MA, & Syaharuddin, S. (2021). Introduction to Anthropology An Overview of Anthropology. FKIP ULM IPS Education Study Program. <https://repositori.ulm.ac.id/handle/123456789/21531>
- Al Humaidy, MA, Ishomudin, MS, & Nurjaman, A. (2020). Chinese Ethnicity in Madura (Social Interaction of Chinese Ethnicity with Madurese Ethnicity in Sumenep, Madura). Jakad Media Publishing.
- Andayani, T., Febryani, A., & Andriansyah, D. (2020). Introduction to Sociology. Our Writing Foundation.
- Creswell, J. (2016). Research design: Qualitative, quantitative, and mixed methods approaches. Yogyakarta: Student Library, 5.
- Hantono, D., & Prमितasari, D. (2018). Aspects of human behavior as individual and social beings in public open spaces. *Nature: National Academic Journal of Architecture*, 5(2), 85–93.
- Hidayat, Y. (2017). The Inheritance of Multicultural Values in The Community of Kampung Gedang, Banjarmasin City, South Kalimantan. 365–368.
- Iffah, F., & Yasni, YF (2022). Humans As Social Beings. *Lathaif: Interpretation Literacy, Hadith and Philology*, 1(1), 38–47.
- Khotimah, H. (2017). COLLECTIVE MEMORY “GREY FRIDAY” IN BANJARMASIN (PERSPECTIVE CONFLICT RESOLUTION OF THE EVENT OF 23 MAY 1997). *Al-Banjari: Scientific Journal of Islamic Sciences*, 16(2), 235–276.

- Miles, Mathew B., Tjetjep Rohendi Rohidi, Mulyarto, & Huberman, A. Michael. (1992). *Qualitative data analysis: A resource book on new methods*. The University of Indonesia Publisher (UI -Press).
- Mustajab, A. (2015). Gus Dur's Political Policies Against Chinese Chinese in Indonesia. In the right: *Journal of Religion and Human Rights*, 5(1).
- Noor, Y., & Sayyidati, R. (2020). Muslim Chinese and World Trade in Banjarmasin 13th to 19th Century. *JUSPI (Journal of the History of Islamic Civilization)*, 3(2), 182–194.
- Romli, K. (2015). Acculturation and assimilation in the context of inter-ethnic interactions. *Ijtimaiyya: Journal of Islamic Community Development*, 8(1), 1–13.
- Rosalina, R., Prawitasari, M., Rochgiyanti, R., & Anis, MZA (2022). The Emotional Trauma Experienced by the Banjar Community After the Gray Friday Incident. *Prabayaksa: Journal of History Education*, 2(1), 33–42.
- Setiawan, D. (2012). Inter-Ethnic Social Interaction in the New Chinatown Alley Market in Semarang in a Multicultural Perspective. *JESS (Journal of Educational Social Studies)*, 1(1).
- Soekanto, S., & Sulistyowati, B. (2013). *Sociology An Introduction (Revised Edition)*. King of Grafindo Persada.
- Sugiyono, D. (2018). *Quantitative, qualitative, and R & D/Sugiyono research methods*. Bandung: Alfabeta, 15(2010).
- Suryadinata, L. (2014). Indonesian state policy towards ethnic Chinese: From assimilation to multiculturalism? *Indonesian Anthropology*.
- Susanto, EF, & Kumala, A. (2019). Interethnic Tolerance. *Tazkiya Journal of Psychology*, 7(2), 105–111.