SYMBOLIC INTERACTION OF ARAB ETHNICITY AS AN IDENTITY IN A MULTICULTURAL SOCIETY

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Abstract

Indonesia is a multicultural country with a wide range of diversity. It is this cultural identity that makes a mark in society. to find out the symbol of Ethnic Arabs in Indonesia as an interaction in multicultural society and express the symbolic meanings of ethnic Arabs in a multicultural society. Identity also needs to be built to be able to make a character or identification. The more identities created, it can also become known in the community. Ethnic Arabs have an identity as an identifier as a symbol of Arab ethnicity. The method to be used in this study is qualitative, while the approach is phenomenology. The type of qualitative research based on the type of literature or data collection research library can be obtained through relevant sources, books, research journals or conceptuals that have a close relationship with ethnic Arabs there are 2 symbols, namely: Use the surname dadalam full name. Surnames and Gamis Wear, The values contained in religion include having a good impression, having a reputation, loyalty, social class, and social moral standards.

Keywords: Ethnic Arabic, Symbolic Interaction, Multicultural Society

Introduction

Humans are essentially social creatures that interact with humans with other humans. One form of communication is with a symbol that exists done by humans. An activity that is characteristic of humans, namely communication or exchange of symbols that are given makna. That an individual can be examined and analyzed through his interactions with other individuals is called symbolic

interaction. This theory uses the individual paradigm as the main subject in social reality.[1]

Social life is basically human interaction using symbols. Symbolic interaction is a symbol or symbol of culture learned through human interaction that gives meaning to all attitudes and behaviors. [2] Adherents of Symbolic Interactions take the view that human behavior is essentially a product of their interpretation of the world around them. That is, they do not recognize that the behavior is learned or determined, but are chosen as a feasible thing to do based on the way the individual defines the situation at hand. in summary the premises underlying symbolic interactions, among them: first, the individual responds to a symbolic situation. Such as the environment, physical objects (objects), and social objects (human behavior) based on the meaning that these components of the environment contain for them. Secondly, meaning is the product of social interaction, therefore meaning is not attached to the object, but rather negotiated through the use of language. Third, the meaning that an individual interprets may change over time, in line with the changing situation found in social interaction. In symbolic interaction, it will always be related to self-theory, because this theory is the essence of symbolic interaction[3].

Ethnic Arab communities in Indonesia spread throughout the archipelago. They live side by side with indigenous peoples. In general, they live in groups in Arab villages spread across various regions in Indonesia. Ethnic Arab communities show their existence in various fields, such as: religious, economic, political, linguistic, and cultural. This can be characterized by the rise of mosques, shops, political figures as well as a number of distinctive traditions owned by them.

Indonesia is a multicultural country with a wide range of diversity. This diversity can be seen one of them from ethnicity. People who belong to these ethnicities carry out cultural identification. It is this cultural identity that makes a

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[1] Mulyana dedy, *Nuances of Communication, Meneropong Politik and Culture of Contemporary Community Communication* (Bandung: Rosdakarya Youth, 2006).
[2] Siti Nuralfia Abdullah, "Symbolic Interactionism of Muslim Women in 'Gejayan Aksi Panggilan,'" *Scientific Journal of Shi'ar* 19, no. 2 (February 4, 2020): 151, https://doi.org/10.29300/syr.v19i2.2466.
[3] Ahmadi Dedi, "Symbolic Interaction: An Introduction," *Mediator* 9, no. 2 (2008).

mark in society. Cultural identity itself is a breakdown of characteristics or characteristics of an identity possessed by a group of people that we know the boundaries, tatkalah compared with the characteristics or characteristics of other people's culture.

Identity also needs to be built to be able to make a character or identification. The more identity that is made, it can also become known in the community. The Arab etnis has an identity as an identifier that is as a symbol of ethnic Arabia. Ethnic phenomena must be many behind, with this background from ethnic Arabs then can be known referen the factors behind its emergence. The purpose and purpose of this writing is to find out the symbol of Ethnic Arabs in Indonesia as an interaction in multicultural society and express symbolic meanings of ethnic Arabs in a multicultural society.

Kajian literatur

Symbolic Interaksi

The theory of symbolic interactionism was developed by George Herbert Mead in the 1920s and 1930s. At the time, George Herbert Mead was a professor of philosophy at the University of Chicago. As a teacher, he often expressed his ideas about symbolic interactionism to his students. From this student, who published many notes and lectures, George Herbert Mead's theory of symbolic interactionism began to develop. Furthermore, when the book was published shortly after the death of George Herbert Mead, it became the main reference for the theory of symbolic interaction, namely: Mind, Self, and Society. The students of George Herbert Mead who did many interpretations and development of ini theory. As one of his 1937 students Herbert Blumer coined the term "symbolic interaction". He later popularized it among the academic community. In this theory, George Herbert Mead considered action as the "central unit" of theory. George Herbert Mead performed an analysis of actions by focusing his attention on stimuli and responses. Symbolic interaction itself is a typical human activity, which is in the form of communication or exchange of symbols that have meaning. This idea of symbolic interaction was rewritten by Blummer in his writings, which was later enriched with the ideas of John Dewey, William I.

Thomas and Charles H. Cooley. In a broader sense, the perspective of symbolic interaction comes from a broader perspective, i.e. a phenomenological or interpretive perspective. Maurice Natanson used the term phenomenology as a term that refers to all views of the social sciences that consider that in order to understand social action we must focus on human consciousness and its subjective meaning.[4]

Meaning is a social creation that can only be achieved by communication with others. The meaning itself arises depending on the action that follows it and which is the cover of that interaction in other words the meaning can be seen from the action that follows it.[5]

The perspective of symbolic interaction contains the same rationale as the theory of social action about the subjective meaning of human behavior, social processes and pragmatism. According to Herbert Blumer who was a student of George Herbert Mead, the rationale of symbolic interaction is:

1. Humans act on something based on the meanings that something has for them.
2. The meaning comes from "one's social interaction with others".
3. These meanings are perfected during the process of social interaction.[6]

Ethnic Arabs

Culture is a way of life that develops and is shared by a group of people and passed down from generation to generation. Culture is formed from many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Culture is a whole pattern of life. When viewed the relationship with the law itself, the two have a fairly close

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[4] Ari Cahyo Nugroho, "THE MAIN THEORY OF SOCIOLOGY OF COMMUNICATION (STRUCTURAL FUNCTIONALISM, CONFLICT THEORY, SYMBOLIC INTERACTION)" 2, no. 2 (2021): 10.

[5] Aniandhini Yayi Amie, "SYMBOLIC INTERACTION OF GOD FIGURES IN THE NOVEL BIOLA IS NOT ON THE LINE BY SENO GUMIRA AJIDARMA: GEORGE HERBERT MEAD'S SYMBOLIC INTERACTIONIST STUDY," 2014, 6.

[6] Yessi Sri Utami, "STUDY OF SYMBOLIC INTERACTION OF ETHNIC ARAB AND SUNDANESE COMMUNICATION PATTERNS IN MUT AH MARRIAGE IN PACET DISTRICT CIANJUR REGENCY," *Scientific Journal of Communication Meaning* 5, no. 2 (August 14, 2014): 128, https://doi.org/10.30659/jikm.5.2.128-146.

relationship, very related and complementary to each other. Culture is a habit that becomes rules and traditions in a society, until finally the tradition or culture is enforced as customary law. Indonesian law recognizes the existence of Indonesian customary law. In principle, customary law can be enforced as long as it does not deviate from indonesia's positive legal provisions. Cultural values are values that are agreed upon and embedded in a society, the scope of the organization, the environment of society, which is rooted in a habit, belief (believe), symbols, with certain characteristics that can be distinguished from one another as a reference for behavior and response to what will happen or is happening. Cultural values will appear in symbols, slogans, mottos, visions of mission, or something that appears as a reference to the motto of an environment or organization.[7]

Indonesia is a country that has many tribes and cultures that are widespread. Indonesia is also famous for its natural wealth and also for its many spices. In addition to the natives of the archipelago there are also several immigrant countries that had come to the archipelago at that time, namely China, Persia and Arabia. The Arabs who came to the archipelago were called Arab Hadhrami. Arab communities until now are still widely encountered and even the population in the archipelago is increasingly widespread. The success of the Arabs survived and intermingled with the Madura ethnic group to form a new habit. Ethnic Arabs are not only successful in developing their influence in cultural and social life, but also in economic terms. As is known, ethnic Arabs are a nation of traders who like to migrate and in the rantauan area and ethnic Arabs also managed to meet their living needs by trading various needs both primary and secondary needs.[8]

The wave of Arab migration in Indonesia aims to trade and spread Islam to local communities. This migration gradually led to intermingling with indigenous

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[7] Syafrudin Makmur, "LEGAL CULTURE IN MULTICULTURAL SOCIETY," *SALAM: Syar-i Social and Cultural Journal* 2, no. 2 (December 1, 2015), https://doi.org/10.15408/sjsbs.v2i2.2387.
[8] Asshyfa Noer Rahmadianty, "ARAB ASSIMILATION OF HADRAMI WITH INDIGENOUS PEOPLES IN JAMIAT KHEIR JAKARTA," 2020, 8.

peoples through marriage ties. Intermingling through marriage and cultural encounters occurs throughout Indonesia[9].

Multicultural Society

Multicultural is a combination of two words, 'multi' and 'cultural'. In general, the word 'multi' is interpreted as a plural. While the word 'cultural' comes from the English word from the word culture whose equivalent word in Indonesian is culture. Culture comes from Sanskrit, is a combination of the words 'budhi' and 'daya' which means mind or reason. Culture according to P.J. Zoetmulder as quoted by Koentjaraningrat is all the result of all karsa and taste.

The character and type of multicultural society Pierre L. van den Berghe makes the characteristics of this multicultural society, namely:

1. The occurrence of segmentation into the form of groups that often have different subcultures from each other;
2. Have a social structure that is divided into institutions that are non-complex;
3. Less develop consensus among its members towards basic values;
4. Relatively often experience conflicts between groups of one group with another;
5. Relatively social integration grows on coercion and interdependence in the economic sphere; and
6. There is political domination by one group over other groups.[10]

Indonesian society is a society known to the world by the diversity of tribes, languages, customs and religions. To find a multicultural society exists in a big city. Nowadays there are many Kabuaten even village level that has a multicultural society. So it is not wrong if Indonesia is called a multicultural

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[9] Hafizah Awalia, Saipul Hamdi, and Arif Nasrullah, "DYNAMICS OF MARRIAGE IN ARAB ETHNICITY IN WEST NUSA TENGGARA WEST SUMBAWA REGENCY," 2021, 8.
[10] Rizal Mubit, "THE ROLE OF RELIGION IN THE MULTICULTURALISM OF INDONESIAN SOCIETY," *Epistemé: Journal of Islamic Science Development* 11, no. 1 (June 9, 2016): 163–84, https://doi.org/10.21274/epis.2016.11.1.163-184.

country. The blame of today's multicultural society is very rare for social solidarity.[11]

Method Research

The method to be used in this study is qualitative, while the approach is phenomenology. In general qualitative research is the process of research to understand phenomena, based on the tradition of research with typical methods, with the object of problems of society. Researchers collect scattered data, string it together so as to build a complex and holistic picture, analyze words, report the informant's views in detail whose entire research steps are carried out in a natural setting.

In essence, this qualitative research observes people in their environment, interacts with them, tries to understand the phenomena that occur around them and to know the activities they are doing. For this reason, the authors in this study went directly into the field to see and observe symbolic communication among ethnic Arab people.

This type of qualitative research based on the type of literature or library research data collection can be obtained through relevant sources, books, research journals or conceptuals that have a close relationship and can support this research. Descriptive metasde is a method that has an object, a thought or a condition.

Qualitative metode is considered appropriate to be the choice of approach to symbolic intraction research. Qualitative research is able to describe the phenomenon that becomes the behavior of research materials research is descriptive data that describes soladiritas in society.[12]

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[11] Alimin Alwi, "Solidarity of Multicultural Society in the Face of Covid-19," t.t., 4.
[12] Ika Fatmawati Faridah, "TOLERANCE BETWEEN RELIGIOUS COMMUNITIES," *COMMUNITY: International Journal of Indonesian Society and Culture* 5, no. 1 (April 3, 2013): 16, https://doi.org/10.15294/komunitas.v5i1.2368.

Results of Discussion

Communication is the process of exchanging information between individuals or groups with the meaning or purpose to be conveyed. The presenter of the information must reveal its own meanings of the communicator. In this case there will be information to be able to introduce the identity of the self, or group as well as ethnic Arabs in Indonesia. Ethnic identity is the cultural identity of an ethnicity that characterizes a culture that distinguishes one group from another group. Some of the identities used by ethnic Arabs are as follows:

1.   Use of surnames in full names

A name is an inseparable marker of identity in a person. Widodo revealed that a name is something that is always called and understood as a word, term, or expression used to recognize a person or something from another. Thus, the name plays a central role in human life.[13]

One of the interesting traditions of this ethnicity is the use of surnames on their names. The surname is a very central aspect of the life of ethnic Arab people. The surname is a hereditary tradition that is maintained as an ethnic Arab identity.

This surname is placed behind the name of a person. Naming clans appears not necessarily just like that, but through various socio-cultural processes. The process of naming a clan is motivated by various aspects. Aspects of naming clans can be motivated, among others, to keep the lineage so as not to fade due to marriage outside the Arab ethnicity. Through the clan also ethnic Arabs are expected to remember the ancestral values of their ancestors. In addition, with the existence of a clan, practically they can know each other and know the kinship system in a person.

Marga holds various reflections of life contained in it. Through the clan stored stories, events, events, circumstances, memories, and hopes from the ancestors to the owner of the clan. Thus, the phenomenon of aggression

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[13] Widodo Sahid Teguh, *Javanese Name (Dynamics of Development of Form and Meaning)* (Surakarta: Textbook Program eleven Institutions Of Development Center – Universitas Sebelas Maret, 2012).

can implicitly express the thoughts, feelings, and behaviors of a nation or group of people that are reflected in a clan.

The surnames are divided into two major groups, namely: Arab Aribah and Arab Musta'ribah. Aribah Arabs are those who claim to be native Arabs because they were the first Users of Arabic. As for Arabic Musta'ribah which is linguistically interpreted as familiar or considered Arabic. Arab Musta'ribah is derived from the descendants of the Prophet Muhammad SAW or commonly called the Aawiyyin group. The surnames found by this author in Indonesia are: Adni, Aidid, al-Atas, al-Aydrus, al-Habsyi, al-Hadad, al-Hamid, al-Jufri, al-Junaid, al-Kaff, al-Mashyhur, Assegaf, Ba'agil, Basri, Sahl, bin Tahir, Yahya, Mulachela, Musawa, Syahab, and Syatiri.

Each surname has a unique and varied concept of naming and meaning. The concept of naming is divided into 5 concepts, namely, referring to referen names of figures, places, traits, habits, and events.

a. Naming a clan based on a character's name is a naming that refers back to the name of someone who is used as an idol and role model. Such a naming is found in the clans: al-Junaid, Ba'agil, Sahl, bin Tahir, Yahya, and Musawa.

b. Naming based on the reference of the place of origin is the name of a clan taken based on the name of an area. Such a naming can be found in the clans: Adni, Aidid, al-Habsyi, Basri and Mulachela. For example, the alHabsyi clan, this clan was first held by the guardian Abi Bakar bin Ali bin Ahmad bin Muhammad Asadillah bin Hasan Atturabi bin Ali bin Muhammad al-Faqih Muqaddam bin Ali bin Muhammd Shahib Marbad.

c. The mention of nature is the naming of a clan based on traits that stand out in a person. The naming of a clan based on the mention of nature is found in the surnames: al-Hamid, al-Jufri, al-Mashur and Shahab. For example, the al-Jufri clan, this clan was first held by the guardian Abu Bakr bin Muhammad bin Ali bin Muhammad bin Ahmad bin Muhammad al-Faqih Muqaddam). In his childhood, the guardian Abu Bakr bin Muhammad had a large and burly body. It was his physical form that triggered his grandfather, waliullah Abdurrahman Assegaf bin Muhammad

Mauladdawilah nicknamed him al-Jufri. At that time, his grandfather greeted him with the greeting 'Ahlan Jufratiy' which means 'hi little boy who is cuddly and burly' The fat nature of the physical characteristics of this person became the main tail of the emergence of the al-Jufri clan.

d. Naming based on habits is a naming of a person who is motivated because of things he usually does over and over again. Such a naming can be found in the clans al-Hadad, Assegaf, and Shatri. For example, the Assegaf clan, this clan was first held by the guardian Abdurrahman bin Muhammad Mauladdawilah bin Ali bin Alwi bin Muhammad alFaqih al-Muqaddam. The naming of the assegaf clan was motivated by his habits known as the protectors of the guardians of his day. He is likened to the roof of a building that in Arabic is called saqfun. This habit that likes to protect makes the Assegaf clan belong to the concept of clan worship based on habits.

e. Naming based on events is the naming of a person who is motivated because of an event he experienced. Such a designation is found in the clans al-Atas, al-Aydrus, and al-Kaff. Marga al-Aydrus for example, this clan was first held by waliullah Abdullah bin Abi Bakar Assakran bin Abdurrahman Assegaf (Aidid, 1999). The al-Aydrus clan is the surname given from his grandfather named waliullah Abdurrahman Assegaf to the waliullah Abdullah bin Abi Bakar. Linguistically, al-Aydrus means 'tiger/lion'. As for the background of giving this clan because in his childhood he dared to face apaun also (both humans, subtle creatures and so on) (Aidid, 1999).

Slavery is a form of identity that is maintained and held firmly by ethnic Arab communities. They believe that ethnic Arab communities are of honorable descent, so it is no wonder that they are very guarding the existing system of cultivation. This concept of ethnic Arab deterrence is determined through the path of marriage between them.

The form of marriage that applies to the majority of Arab societies is endogamy. Their rules were based on the patrilineal principle that if an ethnic Arab woman married a non-Arab, her lineage would be severed. As for ethnic

Arab men, the withdrawal of their lineage remains from their side, so it doesn't matter if they are married to a nonArab ethnicity. This has an impact on the socio-cultural system among Arab and indigenous descendants which ultimately has implications for the naming of surnames.

2.   Religious clothing representation of Arab culture

Clothes is to show identity and origin. Globally, the value of origins and traditions becomes much more important today as uncertainty and flexibility hit everywhere (LMU, 2008).

Religious clothing is often identified with a Muslim from the Middle East, in contrast to koko type clothing that reflects someone who is Muslim from Indonesia. This garment is often used to reflect a person's obedience in carrying out his religious teachings in the manner of dress like Muslims at the first beginning of his appearance. Or for people of Arab descent, reflecting their origins as people of Arab descent. Since many islamic religious broadcasters in the past were Arabs dressed in robes, religious religion is popular among Muslims.

The values contained in religion can be translated directly into Arabic cultural values. By recalling the return of Arab cultural values can be explained the relationship that appears as follows:[14]

a. A person must behave in all aspects of his life to show a good impression on others. This value is shown by a religion that is always neat and innocent so that it seems holy and good. Even the king wore a plain, white, and neat robe. With religious clothing that restricts movement, the wearer can move moderately and show a good impression.

b. A person's self-esteem and self-reputation are very important and everything can be done to protect him. It is this self-esteem that causes white robes to be so widely used in Saudi Arabia because this clothing has become one of the symbols of self-esteem and reputation. The taste of fashion is sacrificed for the sake of this self-esteem.

c. Loyalty to the family is more important than self-interest. This is indicated by uniformity in wearing a robe by seeing that Arab citizens are

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[14] Nydell M.K, *Understanding Arabs: A guide for westerners. .* (Intercultural Press, 2012).

one family. In a smaller scope, this is indicated by wearing a robe to protect the family.

    d. Social class and family background are the main factors that determine personal status, only after personal character and achievements. Gamis is one of the indicators because it reflects social class.

    e. Conservative social moral standards must be maintained, and if necessary formalized by law. This is proven by the conservativeity of Arab society by maintaining the use of religion in everyday life since the time of the Prophet or perhaps long before that.

Conclusion

Based on the description above, it can be concluded that symbolic interaction is a response from the individual to show him an information. In ethnic Arabs there are 2 symbols, namely:

1. Use the surname dadalam full name. The clan has 5 concepts of planting, namely referring to the reference of the name of the figure, place, nature, habits, and events. The concept of ethnic Arab disobedience is determined through the path of marriage. The form of marriage that applies to the majority of Arab societies is endogamy.

2. Wearing a religion, the values contained in religion include having a good impression, having a reputation of self, loyalty, social class, and social moral standards.

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