

“Cross-Culture Integration” Model Based on Social Capital: A Case Study in Chinese-Javanese Communities in Malang City

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Abstract

This article discusses cross-culture integration between Javanese and Chinese communities in Malang City, East Java, Indonesia. How social capital can construct personal and social backgrounds with very different backgrounds can shape cross-cultural integration between the two ethnicities. The paper was conducted using a qualitative approach, with a descriptive type. The paper subjects were Javanese and Chinese people in Malang City, East Java. Data collection was carried out by observation, interviews, documents, and focus group discussions (FGD). The results of the study show that: social capital (trust, values/norms and networks) is strength, the basic foundation in realizing cross-cultural integration between ethnic Chinese-Javanese and can maintain harmonious relations



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and avoid conflicts. The strength of social capital can be identified through the elements inherent in the social structure of the community, such as: trust, values, and networks. The implementation of the strength of social capital as an adhesive, as well as a bridge/liaison in interaction gave birth to cultural acculturation as a form of cross-cultural integration of ethnic Chinese and Javanese in Malang City. The recommendations in this study are: (1) The model found in cross-culture integration based on social capital in the Chinese-Javanese community in Malang City can be used as a model in understanding cross-cultural differences between the two ethnicities but can live side by side with each other, (2) Improving values/norms of togetherness between the two ethnicities, through strengthening "shared identity" as citizens of Malang City, (3) Forming and developing networks in the economic, social, cultural and defense fields continuously and sustainably. Based on the results of this study, it can be recommended that to anticipate the disintegration of the nation, it is necessary to strengthen social capital from various ethnic groups in various fields of life.

KEYWORDS: *Cross-Culture Integration, Javanese, Chinese, Malang City, Social Capital*

Introduction

In this globalization era, cross-culture integration cannot be denied. Globalization is an international integration that happened because of the exchange of ideas, products, and other cultural aspects.¹ Internet, cultural media, and the possibility to travel abroad have made people mutually share the culture around the world as the process of globalization.² Culture as a part of human's social life is the product of the human's mind which is in Sansakerta, Buddhayah (the origin of Budaya [culture]) means mind.

"Cross-culture" happens when people with their culture meet other people from different cultures, interact, and influence each other.³ This term

¹ Diana Crane, "Culture and Globalization: Theoretical Models and Emerging Trends," *Global Culture*, 2016, 1–25.

² Devi Rahma Fatmala, Amanda Amelia, and Fitri Agustina Trianingsih, "The Use of Social Media Bot Accounts on Influencing Public Opinion: A Legal Review in Indonesia," *Legality: Jurnal Ilmiah Hukum* 28, no. 2 (2020): 169–82, <https://doi.org/10.22219/ljih.v28i2.12148>.

³ Sri Utami, "Kuliner Sebagai Identitas Budaya: Perspektif Komunikasi Lintas Budaya," *CoverAge: Journal of Strategic Communication* 8, no. 2 (March 2018): 36–44, <https://doi.org/10.35814/coverage.v8i2.588>.

is very commonly used to describe a situation when a culture interacts with others and affects each other whether positive or negative. For instance, travelers must interact with the local people and give different sight to them. Hence, the culture is always dynamic and evolving and there are several approaches that can be applied to understand it such as assimilation, integration, and cross-culture approach.⁴

Furthermore, the society in Malang city has been facing cross-culture moments for ages. Openness has been becoming the character of the Malang people. The openness of the people of Malang City is based on the Indonesian government's policy towards Chinese ethnicity in Malang City, where the government implements an assimilation policy to integrate Chinese ethnicity with indigenous people in Malang City. The government gives freedom to the Chinese community in various fields of life, especially by revoking policies that are considered to discriminate against them. Various government policies in the reform era reflected the defense of the Chinese minority. Therefore, the life of the Chinese ethnic community in Malang City is better. In fact, the Chinese community also feels a positive impact culturally, namely the freedom to express their cultural wealth.

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⁴ I Gusti Agung Oka Mahagangga and Saptono Nugroho, *Pemahaman Lintas Budaya Dalam Kepariwisata* (Cakra Press bekerja sama dengan Fakultas Pariwisata, Universitas Udayana, 2017).

Malang City is better. In fact, the Chinese community also feels a positive impact culturally, namely the freedom to express their cultural wealth.

In this context, it is important to understand how other communities have experienced integration. For instance, in Pakraman village, Bali, the community reflects a multiethnic structure.⁵ The settlement pattern of the ethnic Chinese is generally in the center of economic activity, on the main route, and tends to blend in with other ethnic groups. The social relationship network developed is based on proximity to residence, kinship, social, economic, cultural, and political interests. The form of social integration is in the form of marriage, neighboring relationships/residential relationships, alliances/associations/social organizations both based on social and culture.⁶

Building on this understanding, the integration process between Chinese and Javanese ethnicities in Malang City can also be seen as influenced by several supporting factors. Tolerance, mutual respect for each other's culture, structure, and marriage play significant roles in fostering integration.⁷ Historical dynamics of Chinese ethnicity entering Indonesia have contributed to shaping shared beliefs and values. These shared values have strengthened mutual trust, enabling cooperation in various fields of life. Such cooperation positively impacts both ethnic groups and supports a more harmonious and prosperous society in Indonesia.

Additionally, the role of shared identity as a form of social capital has been pivotal in fostering Chinese-Javanese relations in Malang City. Identity construction, shaped by physical and social attributes, reflects the long history of these ethnic groups. Perception, which is influenced by age,

⁵ Gede Raga, "Modal Sosial Dalam Pengintegrasian Masyarakat Multietnis Pada Masyarakat Desa Pakraman Di Bali," *Jurnal Ilmu Sosial Dan Humaniora* 2, no. 2 (February 2014), <https://doi.org/10.23887/jish-undiksha.v2i2.2176>.

⁶ Syariful Alam, "Reconstruction of Marriage Zonation in Islamic Law Perspective," *Legality: Jurnal Ilmiah Hukum* 27, no. 2 (2019): 161–76, <https://doi.org/10.22219/jihl.v27i2.10154>.

⁷ Juli Astutik, Rinikso Kartono, and Udin Salahudin, "How Does the Integration Process of Tionghoa and Javanese Ethnic in Malang City, Indonesia?," *Social Science and Humanities Journal (SSHJ)*, 2020, 1992–2003.

education, and life experiences, underscores the importance of understanding identity and values.⁸ This social capital facilitates integration by bridging differences and encouraging collaboration, thereby enriching the cultural fabric of Malang City.

The openness of Malang society reflects the dynamic interplay between cultural diversity and integration policies. This cultural dynamism creates a foundation for deeper cross-cultural interactions. Cross-culture happens when humans with their background interact with others who have different backgrounds. Cross-culture creates a value to decide which culture that will be accepted by others. Cross-culture helps people communicate with each other better and at the end, it will bond them.⁹ Sharing experiences and knowledge, understanding, and completing each other through cross-culture will gain peace and harmony.

The integration of different cultural groups requires an understanding of the dynamics of cross-cultural interactions.^{10,11} Cross-cultural understanding can reduce the impact of culture shock and enhance and generate positive intercultural experiences. Cross-culture has been realized and implemented since ancient times when a group of humans began to interact with other human groups. Different ways of life when interacting become a difference that can cause conflict or otherwise become common property and serve as guidelines in living life because they are

⁸ Juli Astutik and Ruli Inayah Ramadhoan, "Shared Identity as Social Capital in The Chinese-Javanese Relations in Malang City, Indonesia," *Journal of Social and Political Sciences* 3, no. 3 (September 2020), <https://doi.org/10.31014/aior.1991.03.03.224>.

⁹ Nizar Mudrik and Zhaldi Enji Irsyad Fawwaz, "Komunikasi Lintas Budaya: Konsep, Tantangan, Dan Strategi Pengembangannya," *Jurnal Selasar KPI: Referensi Media Komunikasi Dan Dakwah* 4, no. 2 (2024): 168–81, <https://doi.org/10.33507/selasar.v4i2.2569>.

¹⁰ Nancy J. Adler and Zeynep Aycan, "Cross-Cultural Interaction: What We Know and What We Need to Know," *Annual Review of Organizational Psychology and Organizational Behavior* 5, no. 1 (January 2018): 307–33, <https://doi.org/10.1146/annurev-orgpsych-032117-104528>.

¹¹ Po-Yen Lee, Chun-Sheng Joseph Li, and Meng-Ling Wu, "The Roles of Cross-Cultural Adjustment and Social Capital Formation in the Dynamic Capabilities Development of Multiunit Organizations," *Asia Pacific Management Review* 23, no. 1 (2018): 20–29, <https://doi.org/https://doi.org/10.1016/j.apmr.2017.01.003>.

considered to have positive benefits. However, that does not mean the local or local indigenous culture is lost and disappears without a trace. It turns out that since ancient times there have been many cultural fusions in Indonesia and even in the world whose traces can still be traced. There is a process of cultural diffusion, cultural acculturation and even cultural assimilation due to the interaction of different cultures. In essence, society and culture are never static but are always dynamic in line with social change.¹² Indeed, knowing each other, respecting each other and respecting each other is the message of universal life which is the key to peaceful living in a diverse society. Diversity of ethnic groups, cultures, traditions, behaviour and community values is a common thing in life.¹³

As a part of cross-cultural interactions, social capital emerges as an essential element that binds communities together.¹⁴ Social capital is a value conception which views that people have social relationships with mutual expectations based on the values of honesty, courtesy, loyalty and so on. From this concept, social capital can simply be defined as a set of informal values or norms shared by community members that enable them to work together. In social capital, there is an intrinsic value of honesty that is owned by each member of the community, where honesty brings logical consequences for trust. Fukuyama mentioned that trust as an expectation of order, honesty, cooperative behavior that arises from within the community based on shared values/norms. The nature of mutual trust wrapped with a sense of togetherness will be a strong social capital for the creation of harmony and peace among the community will create a safe and

¹² Ida Bagus Brata, Ida Bagus Rai, and Ida Bagus Nyoman Wartha, "Pelestarian Warisan Budaya Dalam Pembangunan Pariwisata Bali Yang Berkelanjutan," *Prosiding Webinar Nasional Universitas Mahasaraswati 2020*, 2020.

¹³ Magdalia Alfian, "Potensi Kearifan Lokal Dalam Pembentukan Jati Diri Dan Karakter Bangsa," *Prosiding The 5* (2013).

¹⁴ Zaka Firma Aditya, "Penerapan Modal Sosial Dalam Praktek Peradilan Yang Berbasis Kepekaan Sosial," *Jurnal Ilmiah Hukum LEGALITY* 25, no. 2 (2018): 200, <https://doi.org/10.22219/jihl.v25i2.6002>.

comfortable life,¹⁵ making it possible for everyone in it to be able to carry out their social roles and participate in development together as part of society itself. It can be said that social capital is born from the bottom (bottom-up), not hierarchical and based on mutually beneficial interactions. Therefore, social capital is not a product of government initiatives and policies. However, social capital can be enhanced or destroyed by the state through public policy.

Method

This paper uses a methods and techniques in the implementation of community service with the type of case study.¹⁶ In accordance with the focus of this paper, to obtain valid, reliable, objective, and comprehensive data, the paper subjects were taken purposively; 1) community leaders from the second ethnic group, 2) active in socio-cultural activities involving both ethnicities, 3) willing to provide data related to the focus of the problem in this study. Data collection techniques were carried out by observation, interviews and documents. Primary data obtained through interviews with primary subjects, secondary data obtained from documents, news and articles from the mass media, books and journals and paper reports. Data analysis was carried out by text analysis by analyzing the things implied and explicit in the interview data and secondary data.

Result and Discussions

A Summary of Malang City Residents

The majority of residents in Malang city is Javanese. The people in Malang are mostly Muslims, then Christians, Catholics and a small number of Hindus and Buddhists. They live harmonically and peacefully. People in Malang are known to be religious, dynamic, like to work hard,

¹⁵ I Nyoman Miarta Putra, "Analisis Teologi Sosial Dalam Pemertahanan Identitas Kultural Kesamen Masyarakat Hindu Di Desa Sembiran Buleleng," *Jurnal Penelitian Agama Hindu* 8, no. 4 (October 2024): 517–34, <https://doi.org/10.37329/jpah.v8i4.3603>.

¹⁶ Sholahuddin Al-Fatih and Ahmad Siboy, *Menulis Artikel Karya Ilmiah Hukum Di Jurnal Nasional Dan Internasional Bereputasi* (Malang: Inteligencia Media, 2021).

straightforward, and proud of their identity as Arek Malang (AREMA). Most of the residents of Malang City come from Javanese ethnicity. However, the Javanese in Malang compared to Javanese society in general have a slightly more violent and egalitarian temperament. The East Javanese dialect of Javanese and the Madurese language are the everyday languages of the people of Malang. Among the younger generation there is a typical Malangan dialect called 'boso walikan', which is how to pronounce words in reverse, for example: like Malang to Ngalam. The style of language in Malang is known to be stiff without uploading, like rough Javanese in general. This shows the attitude of the people who are firm, straightforward and do not like to have small talk. However, in the different culture, there was a Chinese ethnic in Malang City.

The Chinese Ethnic in Malang City consists of several entities, in general there are six, among others: Fu Qing, Zhang Quan, Guang Zhao, Hakka, Hubei, and Heng Hwa. Many Chinese, who came from the Fu Qing Tribe, are involved in the textile business. Some of them also work as and occupy important positions in government. The Zhang Quan tribe is a tribe that engages in the business of agricultural products such as secondary crops. In addition, many of the Guang Zhao tribe is in the furniture business and selling household appliances. While the grocery store businesses that are often found in the central area of Malang City come from the Hakka Tribe, the Heng Hwa Tribe opened a bicycle shop, and the Hubei Tribe opened an optical shop. The ethnic Chinese in Malang are generally the second and third generations, most of whom are young. Although their ethnic origin characterizes the type of business they are engaged in, in its development these characteristics are increasingly blurred, many of them have skills outside their tribal character or are in professions outside of trade. Current developments show that ethnic identity no longer determines the profession or type of business owned because the professions of the current generation of Chinese citizens are already diverse.

Geographically, the ethnic Chinese community in Malang City resides in elite areas, such as Chinatown (trade center area), Blimbing Indah Residence, Araya Housing, Tidar Residence and Puncak Tidar Villa. Chinatown which is located adjacent to the large market complex of Malang city, where traders from Javanese, Madurese, Padang, Arabic and so on are usually interacts each other. The boundary between Chinatown and the villages of the Javanese ethnic community has become increasingly blurred due to economic growth in the surrounding area. The environment has now changed from a residential area to a trading area with buildings in the form of stores complexes. Various ethnic traders in the big market of Malang City carry out their trading business with mutual respect. The interactions that occur between sellers and buyers between various ethnic groups, especially the Chinese-Javanese take place with mutual respect, tolerance and cooperation.

Ethnic Chinese in Malang City have an organization as a forum for them, the Malang Region Chinese Citizens Communication Forum (FKWTMR). The institution oversees 16 institutional units, such as: Malang Bimasakti Foundation, Guang Zhao Association, Hubei East Java Citizens Association, Panca Dharma, Malang Xin Li Xiao You Hui, Malang Fu Qing Association, Eng An Kiong Temple Foundation, Fajar Dharma Social Foundation, Paguyuban residents of Zhang Quan Malang, Ma Chung Alumni Association, Huang Clan Association, Guang Zhao Association, TITD Kwan Im Tong, Samaggi Viriya Vihara, Panca Budi Social Association, and Hakka Association Malang, and the Chinese Indonesian Association (INTI).

The Model of Social Capital in Cross-Culture Integration between Chinese and Javanese Communities in Malang City :

1. Trust

Social capital is a value conception which views that people have social relationships with mutual expectations based on the values of honesty, courtesy, loyalty and so on. From this concept, social capital can

simply be defined as a set of informal values or norms shared by community members that enable them to work together.¹⁷ In social capital, there is an intrinsic value of honesty that is owned by each member of the community, where honesty brings logical consequences for trust (trust). The trust in question is a trust that can encourage someone to cooperate with others to bring up productive joint activities and actions. Fukuyama mentions trust as an expectation of regularity, honesty, cooperative behavior that arises from within the community based on shared values/norms.¹⁸

The trust that has grown has given birth to closeness both in friendship and in other social relationships. Likewise, related to the concept of values that regulate the harmonious relationship between humans and God, vertical relationships (Habluminnallah), humans with humans and humans' horizontal relationships (Habluminnannas), as well as humans with the universe become an absolute necessity that must be carried out and upheld as a category of human being who "civilized". In the dimension of social networks, it is stated that the forms of social relationships that occur in society are manifested through acts of helping, caring (care) in social service activities that aim to relieve the burden of fellow human beings as a form of mutual sharing between each other so that togetherness will be formed to feel the same fate. The nature of mutual trust wrapped with a sense of togetherness will be a strong social capital for the creation of harmony and peace among the people will make a safe and comfortable life, making it possible for everyone in it to be able to carry out their social roles and participate in development will only strong if the three elements above exist.¹⁹

¹⁷ Nyoman Suryawan, "Kearifan Lokal Sebagai Modal Sosial Dalam Integrasi Antara Etnik Bali Dan Etnik Bugis Di Desa Petang, Badung, Bali," *Jurnal Kajian Bali* 7, no. 01 (2017): 17–32.

¹⁸ Francis Fukuyama, "Social Capital and Development: The Coming Agenda," *SAIS Review* 22, no. 1 (March 2002): 23–37, <https://doi.org/10.1353/sais.2002.0009>.

¹⁹ Jousairi Hasbullah, "Social Capital: Menuju Keunggulan Budaya Manusia Indonesia," *Jakarta: MR United Press*, 2006, 9.

Trust is a hope that grows in a society shown by honest, orderly, and cooperative behavior based on shared values.²⁰ Social trust is basically a product of good social capital, where the existence of good social capital is characterized by the existence of strong social institutions and gives birth to a harmonious social life.²¹

It is fully realized that the closeness that occurs between two people will lead to a sense of mutual understanding with each other. That understanding is not just an understanding of physical differences, but also an overall understanding of their nature and characteristics, even their personality at once. Likewise with the ethnic groups that exist in society, two or more ethnicities in a close community, then each of these ethnic groups will be able to understand the characteristics of the others.

With the building of trust, it will automatically open a wider relationship/interaction. With closeness will also be established relationships between groups/families and even wider communities. Over time, trust has grown between the two ethnic groups, although it is fully realized that there are still many stereotypes that develop in society regarding the relationship/interaction of the two ethnic groups in life together.

2. Value/Norm

Norms consist of understandings, values, expectations and goals that are believed and carried out by a group of people. Norms can be sourced from religion, moral guidelines or secular standards as well as professional codes of ethics. These norms become standards that will play a role in regulating and controlling people's behavior. Norms can be pre-conditions or products of social beliefs.

²⁰ F Fukuyama, "Trust: The Social Virtues and the Creation of Prosperity New York: Free," 1995.

²¹ Munjin Munjin, "Social Capital: Trust Building As A Strategy Of Developing Madrasa," 2019.

Value is an idea that has been passed down from generation to generation and is considered true and important by a group of people. Values always play an important role in social life, values will distinguish what is right and wrong, what is good and bad. Each ethnic group has values that are upheld and adhered to in everyday life. Chinese people have 3 beliefs that became the traditions of their ancestors, namely Buddhism, Taoism and Confucianism. The highest level that can be achieved by humans is the position of a "wise person" which is a level where his personal self is "equal" to the universe (identification of the universe). the individual with universe).

3. Work Ethic

The work ethic of the Chinese was heavily influenced by the teachings of Confucius. In Confucianism there is a teaching called the "Triangle Relationship", namely the relationship between Confucianism, family, and work. This relationship has a close relationship with one another.

4. Confucianism

Confucianism pays much attention to the institution of the family. Three of the five social relationships are family relationships (husband-wife, father-daughter, elder/brother and younger/sister); even the other two relationships (ruler-people, friends) should also be treated as kinship relations. Moral cultivation must first occur in the family. If there is a harmonious relationship in the family, the world community will be orderly and peaceful. The attitude of children's devotion to parents occurs in the family; the forms of worship of ancestors that are regularly outlined also speak of the family. The use of family names, family names that are taught and given carefully and regularly by Confucius talks about the relationships that occur in the family. Most of Confucius' teachings were aimed rationally at justifying the family system of society. His teachings on the family were stated theoretically and ethically. So important is his attention to the family, so that the work ethic is also associated with the family.

5. If someone has dishonored the good name of parents, it means that the person has done disloyalty and respect for parents (put hao). People who cannot work well, he has acted disloyal to his parents and will be punished in the hereafter. People who can work well, give understanding, have been devoted to their parents (hao) and will be rewarded in the hereafter. A child must show his devotion to both parents in various ways. If the parents are still there, a child must be able to care for and comfort the parents. When parents are dead, he must worship as a sign of his devotion. Everything to care for, entertain and worship would cost a lot of money. In fact, there are many Chinese holidays that must be celebrated in a year, when they will revel, revel in which involves the family as well as worship the ancestors. The bigger the celebrations, feasts and worships that are carried out, the more fragrant the good name of their parents and the greater the reward received. But that's all with a note, the greater the costs to be incurred. Therefore, for the sake of his devotion, for the sake of his good name, for the sake of ideals and for the sake of the reward, one day one must work hard to pay for all kinds of parties and celebrations.
6. The work ethic in Chinese society lies in the desire to serve the family and get a reward later in the hereafter.
7. The social values attached to the Chinese ethnicity are based on the teachings of Confucius which instill: 1) the value of harmony, which rejects violence and is based on mutual trust, shows values that distance themselves from conflict, plus his teachings about Jen (kindness), Chun-tzu (like serving/helping others, big hearted and Taoist teachings that teach to understand others, 2) the principle of respect, Li in the Confucian concept which means politeness and respect based on age and family relationships, based on the teachings of Pat Tik which contains 8 obligations of human beings These include: Dutiful (Hao), Humble (Tee), Satya (Tiong), Susila

(Lee), Upholding truth, justice, duty and decency (Gie), Purity of heart (Lian), Trustworthy (Sien) and shameless/ know self-esteem (Thee). 3) ethics of policy, teaches that wise people are people who can establish relationships in society from a moral point of view, 4) the middle way (Chung Yung) whose meaning should not be excessive, 5) Marriage for life. By understanding the social value of the Chinese ethnic community is the same as the social value of the Javanese ethnic community. Different social values are related to respect for the Chinese ethnic, the value of respect is based on age and kinship relations, while in Javanese society the value of respect is based on one's position and position in the hierarchical structure of society. Differences in social values are also found in the understanding of marriage. In ethnic Chinese, marriage is intended to continue the family, clan and family customs, so that the selection of a potential partner gets a lot of consideration from the family. Whereas in Javanese society, marriage is intended to form a household and obtain marital status in society, so that the selection of prospective partners is based more on individual considerations.

According to Robert Lawang,²² social capital refers to all the social forces of the community constructed by individuals or groups with reference to social structures which according to their assessment can achieve individual and/or group goals efficiently and effectively with other capitals. In this concept, social capital offers how important a relationship/interaction is. By building a relationship with each other, and maintaining it so that it continues, each individual can work together to achieve things that have not been achieved before and minimize difficulties. Social capital determines people can work together easily, trust each other.

²² Robert M Z Lawang, *Kapital Sosial Dalam Perspektif Sosiologik: Suatu Pengantar* (Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Indonesia (FISIP UI) Press, 2004), 24.

8. Network

As for Networks, it is explained that society is basically dynamic in nature, always in contact with other communities through interactions and various kinds of relationships, which are established voluntarily, side by side, equality, freedom, and civility. Networks are usually interwoven and colored by a typology with group characteristics. Groups are usually formed traditionally based on common lineage, experience, and shared beliefs.

A multicultural society is a society that accepts integration as a common way of dealing with cultural diversity. From statements related to multiculturalism, the need that must be met by people with diverse cultural compositions is social integration, where this integration is very important and urgent for the survival of the community itself. The imagination of the Indonesian nation is the relationship between Indonesian citizens from the Chinese ethnic group and the indigenous (Javanese) ethnicity. Multicultural society is a concept to refer to the very diverse perspectives of social relations in which each culture still has autonomy. To avoid the cultural bias of ethnocentrism and the idea that one culture is superior to another, a good conflict management strategy is needed. Multicultural society in its development will intersect with the concept of living together (live together). To be able to achieve living together in equality, it is necessary to avoid cultural biases that are ethnocentrism, cultural domination, and a top-down approach. On the other hand, a relevant approach is to provide more data from holistic social, economic, and political systems to explain the relationship between self, multicultural characteristics, and the success of living together.

Chinese people tend to have a functionalist mindset, so that various ways are used to achieve goals. The way of worshiping the Confucian religion is also considered by some people to be worshiping idols, in relation to religion, the religion of Confucius in the past was not recognized, so that the worship ceremony was young to get reproach, but with the development

of time and changing times there has been state recognition of the religion. In fact, in Malang City, the oldest temple, namely the Eng An Kiong Temple, is a witness to the history of ethnic diversity in the city of Malang. This temple has programs to increase the tolerance of the people of Malang City.

The Form of Interaction between Chinese-Javanese Communities based on Social Capital

Social interaction as the main factor of social life, social interaction is a dynamic social relationship involving the relationship between people and other people, between human groups and between individuals and human groups.²³

According to Gillin and Gillin in Soerjono Soekanto,²⁴ there are forms of social interaction, namely associative processes (cooperation, accommodation, assimilation and acculturation) and dissociative (competition and opposition). Cooperation (cooperation) has a form, one of which is harmony which includes mutual cooperation and mutual assistance. While accommodation indicates a state of balance (equilibrium), in the interaction between individuals, or groups of people in relation to social norms/values prevailing in society. With the aim of: 1) reducing conflicts between individuals or groups of people as a result of differences in understanding, 2) preventing the explosion of a conflict temporarily or temporarily, 3) to allow cooperation between social groups whose lives are separated as a result of social factors. psychological and cultural, such as in caste society, and 4) Seeking the fusion of separate social groups, for example through mixed marriages or assimilation in a broad sense.

²³ Soerjono Soekanto and Budi Sulistyowati, "Sosiologi Suatu Pengantar, Edisi Revisi, Cetakan Ke-45," *Jakarta: Raja Grafindo*, 2013.

²⁴ Soekanto and Sulistyowati.

The interaction that occurs between the two ethnic groups in Malang is manifested in the form of cooperation and accommodation which is implemented in the following activities:

Cooperation in the Annual Ritual Commemoration:

1. Alms of the Earth (King Hoo Ping)

The Chinese ethnic community in Malang City has an annual ritual event that is carried out regularly and continuously, the implementation of which involves the Javanese community in general, namely the Sekedah Bumi ceremony or (King Hoo Ping).

2. Social service

Activities such as Baksos (Social Service) are always carried out together. Especially with the PITI organization which routinely helps raise funds and assist in the implementation of these activities. The social services are in the form of basic necessities and also a bazaar for cheap used clothes, which are donated by donors in the temple or from PITI members. This was also confirmed by a statement from the daily chairman of the PITI Organization. Slamet, as the Daily Chair, explained that this cheap used clothing bazaar was carried out by collecting clothes that were no longer in use but still fit for use, then deposited them at the PITI head office or Eng An Kiong Temple.

This organization had been absent for 5 years and was only active again in 2001. It always tries to help and facilitate the Chinese people to be able to mingle with the indigenous or Javanese people. The existence of this organization proves that the people of Tiong Hoa are eager to blend in and work together to build the country, both politically and socially.

3. Giving Ta'jil every day in the Holy Month of Ramadan

In addition to the commemoration of earthly alms, and social devotion, there are activities of Eng An Kiong Temple that are performed regularly every day for 1 month of full fasting in the holy month of Ramadan.

In this fasting month of Ramadan, where Muslims are performing the fasting ritual of Ramadan. Eng An Kiong Temple, organized activities that also enlivened the holy month for the Muslims,

These activities are actually not the main obligation, but they are all done as a form of mutual respect and appreciation for religious activities outside the religion adhered to by the Chinese ethnic. There is a good ethical intention of the ethnic Chinese to integrate themselves into the majority of the people in Malang City.

Various activities carried out by the Klenteng foundation and taking place naturally will indirectly make the social interaction between the two ethnic groups well, but if the cultural mix activities take place by force/engineering, such as the culture of the minority group having to adapt to the culture of the majority group, then will cause a sense of protest, as if the existence of ethnicity is denied.²⁵ Furthermore, Paul argues that the problem of cultural assimilation from the Chinese perspective shows that the problem of the process and taking positive values is something that gets attention, because In cultural assimilation, Chinese culture usually has to merge and if this process is forced it will be a process that is considered an annihilation of the "soul" of its people. As it is known that culture is the "soul or spirit" of a society. but if the process is natural or engineered with a stimulus, then it won't hurt too much. However, it is fully realized that certain ethnic Chinese are sometimes reluctant to understand Javanese culture.

4. Togetherness in Cultural Arts Performances. Togetherness is meant here is the togetherness of two different ethnicities physically, ideologically, racially and religiously, but together carry out the same activities according to their respective abilities as part of the citizens of Malang City. Togetherness can be established, of course,

²⁵ Paulus Haryono, "Menggali Latar Belakang Stereotip Dan Persoalan Etnis Cina Di Jawa, Dari Jaman Keemasan, Konflik Antar Etnis Hingga Kini," *Mutiara Wacana*, Semarang, 2006.

is strongly influenced by the trust factor. The togetherness of the two ethnicities can be described through togetherness activities in artistic cultural performances

Culture is the identity of each society. Ethnic Chinese and ethnic Javanese certainly have different cultures. Culture has an important meaning for a society or ethnic group. Culture can be likened to the soul of the people. If culture is revoked, then the people will limp which in the end will experience mental pressure (depression), it feels like they have no passion for life anymore, which in the end people will no longer care about their environment, but this does not mean that culture is static and cannot be changed and changed. In accordance with the dynamic nature of society, culture is also dynamic. People interact with each other, so culture can change and adapt to each other.

Mixed Marriage (Amalgamation) Between Ethnic Javanese - Chinese

Every human being is blessed by Allah with love, affection for himself and for others. In the theory of needs proposed by Maslow, there is a hierarchy of basic human needs, one of which is the need to be loved and to love. This need will thrive as humans age. The attraction of two human beings of different sexes, which in the end both of them decide to have love (dating). In theory, the courtship process is important, this is intended to understand the character of each partner as well as the background of their family life. The relationship of the two sexes which is based on sincere love will usually last up to the level of marriage to make a vow to live and die together, if both of them are of the same ethnicity it is not a problem. Various considerations will arise from the families of the two spouses if they are indeed of different ethnicity, different economic, social and cultural backgrounds.

Didik in Paulus,²⁶ argues that marriage is a sacred thing so marriage between different ethnicities is not a problem as long as it is based on sincere love. The family that grows from the marriage is expected to produce positive assimilation between ethnic groups. Harua admits that assimilation through marriage still faces many obstacles because there are still differences in values and tendencies of a priori views of the family and society from both parties. Ethical Chinese view that the clan is high, if the male side is Chinese, it doesn't matter, but if the female is ethnic Chinese, then the woman's extended family is worried that the girl will be left behind to remarry. In this case, there is an assumption that the ethnic Chinese believe that Javanese society is Muslim, so that the male followers can marry more than once, even up to four wives. Culturally, if the men are Javanese and the women are Chinese, there is a myth that the family "cannot walk", because there are differences in the views of civilization. In marriage, Chinese women often feel "more" than their husbands, resulting in a harmonious relationship.

What was conveyed by Didik is not proven, in this study it is proven that the mix of marriages between Javanese (male and ethnic Chinese (female) in Malang has occurred and this family has been married for 31 years. Mixed marriage (amalgamation) between the two ethnicities Javanese and Chinese are indeed based on a deep sincere love from both of them

The couple's married life is actually not free from obstacles/obstacles from their extended family, but because of the deep love from both of them, they have been able to overcome these obstacles, so that both of them are able to realize life together in the ark of marriage which has been going on until now.

Indeed, the marriage of the two people has not only married the individual figures of the two, but has been able to marry their two extended

²⁶ Haryono.

families into one family, meaning that over time, each of them tries to put themselves in their proper position as husband and wife.

The phenomenon of the marriage mix published by scholars in the city of Malang cannot be used as a reference to generalize that the marriage mix of the two ethnic Javanese-Chinese will occur well, but at least it can show data that the marriage mix can be carried out and occurs as long as the two people are truly married. truly based on sincere love, willing to accept the shortcomings and strengths of their partners. Basically the marriage mix between Javanese-Chinese ethnicities is acceptable, but in reality it is difficult to take place, because there are still some differences, such as social background, culture, values, norms, beliefs, religion, personality, and difficulties in entering the association of each other's family. each ethnicity.

Paul argues that in the lower middle class there are often no problems with marital assimilation, because their association is such that each of them can penetrate the different ethnic families.²⁷ In lower-middle society there is almost no excessive consideration of who he or she marries. It is different with the upper middle class society, there are more considerations that must be made, such as self-esteem and social status, as well as material ownership.

Cross-Cultural Integration Based on Social Capital

Basically there is no static society, all societies are dynamic and always experience changes either quickly or slowly. Changes that occur not only in the field of science and technology, in the socio-cultural field have also undergone a change from a traditional social order to an advanced and modern society. Cross-culture occurs when humans and their culture relate to other humans from different cultures, interact and even influence each other. Cross-cultural is a term that is often used to describe situations when a culture interacts with other cultures and both have positive and negative influences and impacts, as happens in every tourist activity, tourists are

²⁷ Haryono.

ensured to interact and have both positive and negative impacts. to the local community. There are cultural differences because culture is dynamic and always evolving, so various approaches are needed to understand culture, among others, by assimilation, integration, and acculturation as well as cross-cultural understanding.

Cross-cultural understanding can reduce the impact of culture shock, and enhance and generate positive intercultural experiences. Cross-culture has actually been realized and implemented since ancient times when a group of humans began to interact with other human groups. Different ways of life when interacting become a difference that can cause conflict or otherwise become common property and serve as a benchmark in living life because it is considered to have positive benefits.

Cross-Culture Integration based on social capital between ethnic Chinese - Javanese in Malang City in the form of cultural acculturation to the two ethnic groups which results in:

1. Shared Local Identity

The concept of social capital offers how important a relationship is. By building a relationship with each other, and maintaining it so that it continues, each individual can work together to achieve what was previously achieved and minimize major difficulties. Social capital determines how easily people work together.

2. Bahasa Malangan

Remembering to bridge the interaction of the two ethnicities in establishing daily social interactions, Indonesian language can be used properly and correctly, not the Indonesian version of the Javanese version or the Chinese version of Indonesian which is felt to damage grammar. However, it is undeniable that if you want to be more familiar with each other, it takes a good and correct mastery and understanding of Javanese and Indonesian by the Chinese, as well as the mastery and understanding of Mandarin by the Javanese, so that there will be communicative social

interactions, mutual trust and understand each other, with reference to the social structure which according to their assessment can achieve individual and/or group goals efficiently and effectively with other capitals.²⁸

In this regard, the education initiated by Mr. N. Rudi Chandra by establishing a Mandarin language course at the Eng An Kiong Temple with participants who are mostly teenagers (young generations) both ethnic Chinese and Javanese, even many Javanese (currently), it is hoped that it can become a pillar for the wider community to understand Mandarin, so that in the future there will be no more perceptions and stereotypes related to the two ethnic groups. This shows that there are major changes taking place in society with regard to the mastery of international languages, where the mastery of Mandarin is currently a language whose demand has increased sharply when compared to the previous year.

The identity of the people of Malang City is identical to the use of the Walik-an language as a language of daily communication, for example if you want to say no by saying kadit, going home with ngalup and so on. Indeed, not all ethnic Chinese people, especially the older generation, are not used to communicating using the identity language of the people of Malang City, but young people (the younger generation of Chinese ethnicity have used this language as a language of daily interaction that shows the identity of Arek Malang (Arema).

Language according to its position is a symbol of national pride, a symbol of national identity, a means of connecting between citizens in it and as a unifying tool.²⁹ Language as a tool that allows the realization of the unification of various ethnic groups that have different socio-cultural and linguistic backgrounds into one unified national unity.

With language we can interact and communicate with others not only in the local area but also on a national and even international scale.

²⁸ Lawang, *Kapital Sosial Dalam Perspektif Sosiologik: Suatu Pengantar*.

²⁹ Uyu Mu'awwanah, "Bahasa Indonesia 1 Madani Publishing Edisi Revisi," 2015.

However, it is fully realized that certain ethnic Chinese groups are sometimes reluctant to understand Javanese culture and language,

Paulus stated that the first generation who came to Indonesia certainly had a harder time getting along with Javanese people.³⁰ The next generation will be easier to integrate and will more easily accept Javanese culture. There are ethnic Chinese in Indonesia who were born from China and some were born in Indonesia. Many ethnic Chinese who were born in Indonesia to a certain generation do not know the roots of Chinese culture, only the skin is known. In any cultural assimilation that occurs only the skin. To reach its cultural roots is difficult, both on the part of the Javanese and the Chinese.

The concept of social capital offers the importance of a relationship. By building a relationship with one another, and maintaining it so that it continues, everyone can work together to obtain things that were previously achieved and minimize major difficulties. Social capital determines how easily people work together.

The essence of social capital is the social relations that exist in the daily lives of citizens. Social relationships reflect the results of social interactions in a relatively long time resulting in networks, patterns of cooperation, social exchange, mutual trust, including the values and norms that underlie these social relationships. The main focus of attention in social capital is on the notion of "social level". According to him, social capital is related to other capitals, such as economic capital and cultural capital. The three modals will function effectively if all of them have a relationship. Social capital can be used for all interests with the support of physical resources and cultural knowledge possessed, and vice versa. In the context of social relations, the existence of the three capitals (social capital, economic and cultural capital) is a guarantee of strong social relations.

³⁰ Haryono, "Menggali Latar Belakang Stereotip Dan Persoalan Etnis Cina Di Jawa, Dari Jaman Keemasan, Konflik Antar Etnis Hingga Kini."

Social capital or social capital is a resource that is seen as an investment to get new resources. The resources used for investment are called capital. family, organization, and all things that can lead to cooperation. Social capital places more emphasis on group potential and patterns of relationships between individuals within a group and between groups, with space for attention to beliefs, networks, norms and values that are born from group members and become group norms.

3. Food

Food is a product of culture that characterizes the specifications and ethnic identity. In relation to the food of the two ethnic Chinese and Javanese, acculturation has occurred, without losing their respective identities,

Typical foods from China such as: Cwie Mie, Bak Chang, Ca Kwe, Tofu, Sprouts, Ronde are several types of food that are typical of China, but with the mix that has occurred for several years there has been an acculturation of food with the name cwie Mie Malang, Bak Chang is typical of Malang, Ca Kwe Malangan, Tofu is typical of Malang, Sprouts Arema, Ronde Arema.

The addition of the name of the city of Malang and the identity of Arema behind the type of food shows that acculturation has occurred, where the raw materials remain the same but the complementary variations of the food have undergone changes / innovations that vary as complementary variants, even different from the original food.

The cross-cultural integration model based on social capital among the Chinese and Javanese communities in Malang City

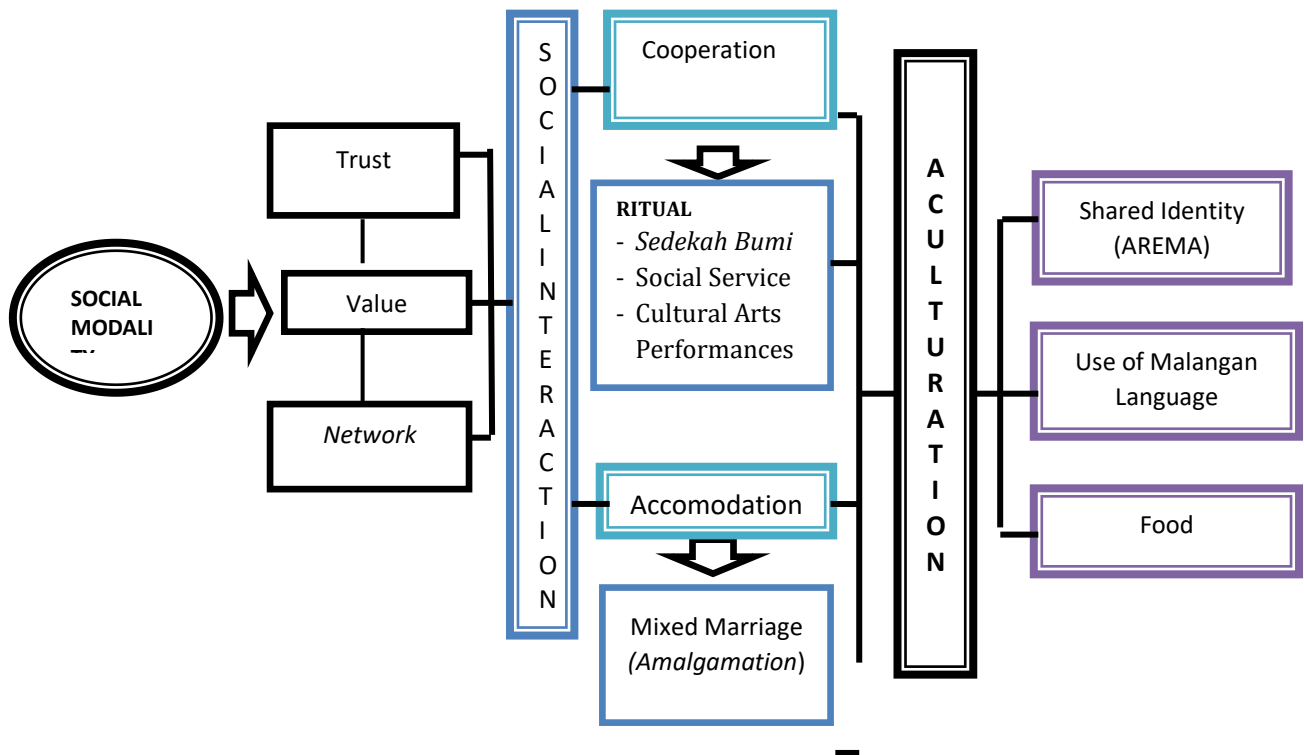


Figure 1. The cross-culture integration model based on social capital in the Chinese-Javanese community in Malang City

Social capital consisting of 3 elements, Trust, Values and Network, is the basis for Chinese-Javanese ethnicity in carrying out interactions in daily life. This social capital, unnoticed by the people of each ethnicity, has been built for a long time and is the strength of local wisdom. Social capital is a conception of value that views people as having social relationships by expecting each other based on the values of honesty, politeness, loyalty and so on. In social capital, there is an intrinsic value of honesty that is owned by each member of society, where this honesty brings logical consequences to the occurrence of trust (Trust). The trust in question is a belief that can encourage a person to cooperate with other people to bring up productive joint activities and actions. Fukuyama mentions trust as the hope for order, honesty, cooperative behavior that arises from within the community based on the values/norms that are held which ultimately form a network of

cooperation between the two ethnicities.³¹ In the social network dimension it is stated that the form of social relations that occur in society is manifested through acts of mutual help, care in social service activities that aim to ease the burden on fellow human beings as a form of mutual sharing between people so that togetherness will be formed to feel the same fate. . The nature of mutual trust wrapped in a sense of togetherness will become a strong social capital to create harmony and peace among people, will create a safe and comfortable life, making it possible for everyone in it to be able to carry out their social roles and participate in development together. as part of society itself.

Social interactions are established in the form of associative processes (cooperation, accommodation, assimilation and acculturation). The interaction that occurs between the two ethnic groups in Malang City is manifested in the form of cooperation. One of the forms of cooperation is harmony which includes mutual cooperation and mutual help. which is implemented in annual ritual activities (charity of the earth, social services, and cultural arts performances of the two ethnicities, while accommodation is implemented in the form of mixed marriages (amalgamation). From this form of social interaction, acculturation is born, namely: Shared identity as citizens of Malang City, where This identity characterizes specifically as part of the Malang City community with the use of the Malangan language (walik-an language) and acculturation of food, where currently there are many typical foods originally from Chinese/Chinese that have been acculturated into Malang City specialties. the community service program successfully fostered cultural integration between Chinese and Javanese communities in Malang through the strategic use of social capital.

The positive community response and sustainable follow-up initiatives indicate that the “Cross-Culture Integration” model is a promising framework for multicultural coexistence in Indonesia. The community service program was designed as a participatory and dialogical

³¹ Fukuyama, “Social Capital and Development: The Coming Agenda.”

model involving both Chinese and Javanese community members in Malang. The activities emphasized mutual learning, cultural exchange, and social capital strengthening. The response of both Chinese and Javanese communities was generally positive nuanced through positive reception and strengthening trust each other. The program demonstrated a moderate to high level of success, which indicates by behavioral changes, sustainability aspects and increased bonding capital within each community and stronger bridging capital between Chinese and Javanese groups.

Conclusion

In conclusion, cross-culture integration based on social capital for Chinese-Javanese ethnics has been built through the strength of local wisdom for ages. The form of social interaction: (1) The cooperation among them can be seen from some annual rituals such as “sedekah bumi”, community service, and art performances. (2) The amalgamation from mixed marriage earns acculturations and it creates a sharing identity which can be seen from “Malangan (Walik’an) Language” and culinary which many meals are originally from China and have been acculturated to be Malang authentic cuisines. In addition, the model of cross-culture integration between Chinese and Javanese in Malang City can be observed in figure 1.

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