

A Study on the Covergence of Ethnic Groups Post the Sambas Conflict: How do People in Singkawang City Manage the Assimilation Pattern of Their Multiple Ethnicities

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Abstract

Indonesia's ethnic plurality is a fact in the life of mankind. Pluralism with regard to difference and diversity as a nature that should be celebrated and assembled into a force to build harmony and become social capital and adhesive remedy preserve the harmony of society. However, on the other hand, the plurality can be a big threat that holds the potential for conflict if it is not recognized by society.

By understanding the plurality, then the public can observe, appreciate and understand otherness that exist. It is already practiced by Hezbollah Jamaat community in Singkawang. Ethnic and religious differences are not the only cause of the dispute, but also determined by many factors, such as economic injustice and unfair policies in society (Alqadrie, 2000). Officers and members of the Muslim Jamaat (JM) in Singkawang no longer question the ethnic, social and economic status, but they respect and appreciate the differences in daily life. The difference would not lead to more controversy but in the absence of multicultural character, which does not appreciate and respect differences.

Jamaat community in Hezbollah, cultural understanding between the ethnic with other ethnicities has been intensified and sustained so as to minimize the potential emergence of social conflict between ethnic groups in various regions in Indonesia.

In this paper described briefly how assimilation strategies that they develop in order to maintain inter-ethnic harmony. They play an active role in a variety of peaceful resolution and conflict prevention. Thus, the community can take part directly in establishing the nation's unity and integrity of both religious, economic, social and cultural

Keywords: Assimilation, Muslim Jamaat Singkawang.

Introduction

Indonesia is a nation with a very plural society both socially and culturally, with a population that has a diversity in ethnicity, origin of ancestry and cultural values which spread throughout the country. The plurality can be seen as social capital for the country if properly managed, so he produces a strong synergy and become adhesive to preserve "harmony" that has long been maintained in society. But on the other hand, the diversity can be a threat and power breaker potentially violent conflict if not managed properly.

Therefore, Alqadrie (2006) states that "conflict" should be anticipated in such a way that the first tip that can lead to violence and loss can be avoided. Anticipation can be done for example by conflict management.

Thus, efforts to understand the ethnic issue is not only how to find solutions for a problem that arises due to ethnic diversity, but requires an appropriate management process and best-planned management). Applying the management of ethnic diversity is basically to classify the ethnic issue, cultivate ethnic diversity, to build a bridge that connects the difference, and then bridge the perception of all parties through mediation and dialogue. The study of ethnic diversity in the plural becomes interesting study and crucial if it is associated with the nation's security situation began to fragile and strained at the moment with the frequent occurrence of violent conflicts in some areas of religion and ethnicity. Violent conflicts arise is a consequence and a good response from the discontent of the people, and not the growth of multiculturalism character.

Horizontal Violence often broke due to cultural prespective as the trigger that encloses the non-cultural factors (structural). For example, competition, and mastery of economic centers. Conversely vertical conflicts often caused by political factors (structural), as the area is demanding secession from the central government (Nurbaiti, 2013: 1). It shows that the ethnicity factor is also influential and need attention, because of ethnic differences become one of the sensitive aspects of public life. In the last two decades, religious and ethnic identities to

trigger conflict and violence are highest in a number of places in Indonesia (Alqadrie, 1999 and Mas'od, et al, 2000;).

West Kalimantan is one of the many areas in Indonesia, which according to history does not escape from violent conflict. Ethnocentrism motivated violence often arises. Social phenomenon is alarming and that often occur in this area is the social conflict between ethnic groups, and the phenomenon has long been the case. From 1952 through 2000, according to Sihabudi (2001: 201) Social violent conflict between ethnic groups in West Kalimantan occurred 15 times involving Dayak ethnic groups, Madurese, Malay and Chinese.

The emergence of violent conflict suggests that the state is not able to manage the harmony and distribute prosperity and justice to the people in the area into the process of social interaction among the various ethnic groups / citizens. This was due to a national program launched by the government has not succeeded in increasing the prosperity and welfare of the community, so impressed extend the list of people's suffering.

The difficulty of the government to solve disputes between ethnic groups, visible from violent conflict solution often deadlocked. Some examples of violent conflict resolution that the government could not be completed, may be mentioned, among others occur in the space of civil society such as: fighting between residents triggered by things that are in the "normal life" is considered simple. For example the issue of administrative boundaries (village or district) to be expanded as a consequence of regional autonomy. Meanwhile, in this space can also take place social conflict social conflict caused by the caused by differences in identity such as; first, the issue of race and ethnicity, secondly, the issue of religiosity, and third, the issue of land ownership rights and property, such as land ownership rights Madurese displaced as victims of violent conflicts in Sambas district in 1999 is still not finished. This resulted in the disruption of the process of reconciliation, settlement and reunification of ethnic groups and warring members, namely the ethnic Malays and Madurese ethnic group. In addition, social conflicts also occur between the adherents of the school of a particular religious (sectarian conflict as happened between adherents of "Ahmadis" versus "non-Ahmadis") also occurs dramatically in the space of civil society in Indonesia.

Furthermore Aryan Hadi revealed that conflicts can also be triggered by a fault state in taking policy in the "alignments" to the weak. For example, social conflicts traders Small and Medium Enterprises (SME) against private multinational retail company that permeated areas which is not actually a "playing field" them. In addition, the bloody conflicts that took place between the land owners with the oil companies as well as fishing trawlers capitalize capital strength against fishermen or fishing cooperatives of small (weak capital) in various areas, such as in Sub Jawai and Pemangkat, Sambas district. The events of this injustice is one classic example of the failure of governments to manage conflict.

However, behind the failure of the government, there are community organizations in Indonesia are consistently and continuously have long to act in harmony and peace-building efforts in Indonesia. Community organizations that the author intended in this journal is "Muslim Jama'ah (JM)". This organization was founded in 1953 in Jakarta with the Imam (leader) of the first mayor of Al-Fatah. By dibaianya Imam Wali Al-Fatah on August 20, 1953 M / 10 Dhu al-Hijjah 1372 H JM resmi lah stand as a missionary movement that is returned to the sunnah Jama'ah Imamate.

Since its establishment until now has been a lot of JM organization acting for the advancement of national development. Key programs that still exist among others: first, the program Propagation (social institutions); second, Tarbiyah wa Ta'lim (education); Third, Ukhwah / Ishlah (conflict resolution); fourth, Ikhtisodiyah (economy) and the fifth, Maaliyah (Financial Institutions) (Letter Amanah Priest, 1954). Institutions Ukhwah / ishlah active role in peacemaking and conflict resolution through violence prevention and conflict resolution between the conflicting ethnic groups in various places, such as in, Sampit, Poso, Maluku, Ambon, Aceh, Papua and Kal Bar.

In West Kalimantan Province, this organization took part in solving various cases, such as cases of Sambas riots. In 1999. When it occurs early Sambas riots, Imamul instructs Muslims to Saefuddin cleric and several other religious teacher from Jakarta to assist the brothers JM in Singkawang, in order to cope with unrest involving ethnic Malays and Madurese. To that end, JM Jakarta formed a team called the Badr Thoifah Qubro (Seneng, 2013). This team serves as a facilitator in the effort to prevent and resolve violent conflict between the two ethnic groups. A team effort among others went to various community leaders both Malays and Madurese community leaders and always consolidate with security forces and government officials and other relevant parties. The team is also offering a peace proposal to the authorities of West Kalimantan Provincial Government

and the Government of Sambas district, including the security forces as well as the community leaders of the two ethnic groups.

These efforts serve as a solution to reconcile the conflicting ethnic groups / factions. In the spirit of unrest, Badr Qubro Thoifah team invites people who can stop fighting for their dispute and repent to Allah and return to the Qur'an and Sunnah. JM invitation originally challenged by many public figures involved in the dispute. But ultimately the work done by the team, at least have produced results, at which time the riots, many Madurese and Malays, including two public figures who are really involved in the dispute, declared themselves to repent and come together into JM organizations (M. Hasbi, 2012)

In Singkawang, JM had a role in resolving tensions between ethnic Malays and ethnic Chinese (Alqadrie, 2010). This tension triggered by the construction of the dragon statue in the center of Singkawang. The last case is an insult to the Malay ethnic group committed by Hasan Karman (HK) Mayor of Singkawang. In a paper in seminars, HK stated that ethnic groups are ethnic Malay pirates or pirate. This triggers the tension and anger Malay ethnic group in Singkawang and Sambas against Chinese ethnic group.

JM efforts that have been done are a manifestation of the concept of reconciliation and Ukhwah Insaniyah (peace movement and social solidarity) is propaganda by way of enforcing the congregation and build harmony, tolerance and harmony in society. The principle of their movement is "grounding" Islam as a religion rahmatan lil Alamin. Anshoriy (2010), explained that the tolerance in the state, and cultured mainly in response to the plurality, needs to be invested in the community. The existence of mutual understanding, tolerance, mutual cooperation, mutual respect and respect the processes of dialogue that must be understood together individually and in groups.

Thus, the motivation JM and its officers want the community and its members become a multicultural society; accept, appreciate and respect differences as never done the Prophet Muhammad to establish civil society in Medina (Alqadrie, 2012, pp. 3-5). Such efforts attracted the attention and interest of the community in various areas of the Leaders like Singkawang, Bengkayang Sambas district, Pontianak District, Sanggau District, Kubu Raya and Pontianak. They are compelled to migrate and join JM to implement Shari'ah in congregation after going through the process of repentance and allegiance.

JM believes that the teachings of all religions in the world, including Islam, never give space and opportunity at all to the hostility, fanaticism attitudes class, racial and ethnic groups or tribes to live and thrive in the midst of society. This shows how important it is to uphold the values of tolerance (ukhuwah insaniyah) in the midst of society, especially plural / multi-ethnic society. Although Islam claims to be teaching to bring the concept of absolute truth, but it does not mean that Islam gives scope for hegemony through force and repression (Ali Murshid, 2000).

Management ethnic groups conducted by JM in Singkawang at least have been fruitless. Until 2014, the number of followers JM under the coordination Niyabah Singkawang has reached approximately 1,300 worshipers were scattered in various cities. This figure is likely to increase over time. JM society that is able to join the coexistence between ethnic groups and social relations have been established in harmony and peace (M. Hasbi, 2014).

Review of Literature

The discussion of this literature review is a mapping of a previous study researchers made a study and a starting point in the study of ethnic diversity and multiculturalism. Literature review used either in the form of research that have been published in book form, as well as the results of the research is a thesis or a thesis that has not been published. The use of materials existing studies it is a move to focus the direction of the research conducted. Besides, also in giving contribution of knowledge as well as for the general reader. Restrictions on the concept that became a variable in the title of the study is also described in this section. With the concept of restrictions is expected to provide a boundary for both researchers and readers that are found in common understanding of what was discussed in the study. The theory that I use in accordance with the proportions of the theory in question.

Nurbaiti (2001: 111) in a thesis entitled Contribution to the intermingling of ethnic Against National Security Studies intermingling of Ethnic Bima and Madura in the Slums District of Rasanae Bima Nusa Tenggara Barat, Graduate University Gajdahmada, explained that the aspects that accelerates the process of managing inter-group ethnic (assimilation) is, among others, the use of language and culture and customs. Sense of brotherhood that emerged was also motivated by linkage intermarriage because of the mutual tolerance of various ethnic factions. According Nurbaiti cultural integration is already happening because of the mutual openness and ethnic consciousness that every human being is created by God have the same position.

Almost equal to the research conducted Nurbaiti, AB Tangdililing (1999: 4-7), the Inter-Ethnic Seminar Papers in London entitled Patterns of Assimilation Effective In Improving Inter-Ethnic Harmony in West Kalimantan, said that there are some patterns to improve inter-ethnic harmony effective, including through the pattern of take

and give, its shape can vary among other things: respect each other and respect each other. Then according Tangdililing through open socializing. According to him, early child is encouraged not only to socialize in a limited environment but also in the wider environment. Thus mindset and insights will be more open. When someone has been equipped with a mindset like this then it will be easy to adjust to others, although different cultures. Tangdililing also added that the creation of the container together with the board and its members consist of various ethnic groups, need to be built in the community. These containers can accommodate the aspirations of all parties and solve them together in the container, so that neither party feels aggrieved by the decisions taken. Then he also offers alternative patterns of intermarriage as accelerate the process of inter-ethnic assimilation. Intermarriage is one of the nation's vehicle for assimilation. If it happens in large quantities it can familiarize social relationships between certain ethnic groups it.

Meanwhile, Budiwanti (1995) in *The Crescent Behind The Holy Thousand Temples*, is a book written by Budiwanti and published Gadjah Mada University Press is the result of an ethnographic study in the village of the District Pegayaman Sukasada. Budiwanti explained that Pegayaman village life is a blend of ethnic, cultural and religious background in it. Sense of brotherhood that emerged was also motivated by kinship by marriage and equality ancestors. It was also explained that it is difficult to distinguish between the two different communities of Islam and Hinduism.

Further according Budiwanti Pegayaman has occurred in the village of cultural integration, so that the religious attributes as if mutually influence one another. Both communities seem to blend mutual cultural issues, and bound by their past history so that according to Smith in writing Budiwanti it can be said senses of solidarity. Budiwanti in his presentation did not discuss a location other than Pegayaman village, but still useful as an ingredient in a research study conducted on the study of ethnic diversity and multiculturalism.

Not much different from what has been disclosed by Budiwanti of research results, Handy in research assimilation of the Chinese community in London said that the process of assimilation among the indigenous communities of ethnic Chinese descent has existed long enough, harmony and peace. According to him, the similarity factor residence live in one neighborhood and one gang in Pontianak which causes it to grow harmony. Furthermore, Handy added that, although there are disputes between the two communities, but did not lead to violent conflict between the two ethnic groups, because they coexist with one another.

According to the observations of researchers, socio-cultural community of ethnic Chinese descent is still exclusive and upholds the tradition to-Cinaannya. Nevertheless, relations with indigenous ethnic in Pontianak keep it running well. Although ethnic Chinese descent in Pontianak City has not fully use the Indonesian language as the language of daily conversation, but do not interfere with daily interaction with the community pribumi. In the educational aspect, the existing assimilation quite encouraging, because a large part of the community of ethnic Chinese descent enter their children to government schools (state).

Still talking about the assimilation of ethnic groups, Seneng Sutyoso (2013) in the conclusion of his thesis research explained that the factors that cause Madurese and Malay ethnic groups that clashed in Sambas riots case would blend because of the affinity relationship between ethnic intermarriage. Happy that ethnic Madurese and Malays who joined JM headquarters because Ulil Amri (imam) and unifying container. They are also able to practice their religion according Seneng well and have forgotten the past.

Researchers from the expression of the above authors to conclude that the similarity factor domicile or residence in a particular area can reduce the friction of conflict between groups of citizens. And further the impact they know each other so that the daily interaction between them can forget the difference, either origin or religious descent.

Bahtiar (2005), *Harmony and Conflict In Pluralistic Society (Study of Pluralism in Pringgokusuman, Gedongtengen, Yogyakarta)*, Thesis, University of Gadjah Mada. Is said to be based on research that has been conducted found that the plurality of religious and ethnic backgrounds stronger promoting harmony, concord and communality. While the conflicts that arise are usually caused by interpersonal and intrapersonal limited.

Alqadrie (2012) explains that assimilation is the ultimate consequence of the right policies and the consequences of success; and penye-lesaan prevention of violent conflict between warring ethnic groups. Conflict resolution among others by restoring / replacing the rights of citizens of warring, memenej conflict in terms of culture and multicultural (education), the code of conduct, and open space for dialogue.

In contrast to what was disclosed by researchers at the top and the studies that have been done before, this research attempts to analyze the problem JM role in the management of ethnic diversity and multiculturalism in an objective-empirical through socio-cultural perspective. That is, from this study will be obtained an ideal format for the management of ethnic diversity in Singkawang.

Research Result

On the basis of good data that has been collected observation data and interviews are presented in advance, turned out in assimilation efforts between Malays and Madurese ethnic groups in post-conflict Sambas conducted by Jama'ah Muslims (Hezbollah) in Singkawang ", can be found a few things attractive as follows:

1. Not distinguishing ethnic

Ethnic assimilation conducted by Jama'ah Muslims (Hezbollah), Niyabah Singkawang has demonstrated its success, where the life of a pluralistic society, with a wide range of differences in language, culture, ethnicity and even the nation. They are, can live together in the Headquarters complex Shuffah Muslim Jamat (Hezbollah), Bukit Batu, Singkawang, where previously there were among those involved in the conflict, namely between ethnic Malays and Madurese, but after they are gathered into a Muslim Jamat (Hezbollah) and stay in the Shuffah, with a blend of the various ethnic groups. Hence hostility turned into brotherhood framed by bonding ukhuwah Islamiyah. So that among them there is no more unhappiness let alone revenge, but they are doing now is creating a sense of togetherness and mutual love one another and are not concerned about ethnic differences among them.

Therefore, hostility between ethnic Malays and Madurese will not appear as long as they are not mutually boast keetnisannya nature of each and always adhering to the Qur'an and the Sunnah of the Prophet. Thus hostility and excessive ethnicity will disappear and turn into bonds ukhuwah Islamiyah.

Then the solution is carried out by the group Muslims (Hezbollah) to unite them in the bonds of brotherhood Islamiyah, is by returning to the Qur'an and Sunnah and not based on ethnicity bond, but is based on the belief and faith in Allah. Thus the solutions offered by the group Muslims (Hezbollah) can be imitated and emulated by people in overcoming ethnic differences are more striking now.

2. The bai'at

Accumulation them into one container, namely the Muslim Jamat (Hezbollah) is not driven by the will or the interest as it is known in the Western world in general and in today's world, namely the interests of culture, ethnicity, race, or because factor- economic factors, and also not because of their background or political reasons maupaun ideology as it is commonly known in the party. However accumulation them into one container Jama'ah Muslims (Hezbollah), because the commands of Allah and His Messenger.

Before they were to declare assemble into Muslim Jamat (Hezbollah), then first they must do what is called the pledge of allegiance. Bai'at they do is bai'at Imarah, namely bai'at lift someone a leader. In Jama'ah Muslims (Hezbollah), bai'at the Islamic Shariah which is closely related to the life and berimamah congregation. Because the congregation lives and berimamah is one form of life of Muslims in implementing Islam. Which is to implement the Islamic way, it takes a leader to be inducted.

The term allegiance is one term in Islam that sometimes sound foreign to our ears. Though the term is the same as other Islamic terms, such as jihad, move, preaching, prayer, alms, pilgrimage, fasting, and so forth. Bai'at term comes from the word meaning Ba'a sell, bai'at implies agreement; vows or promises and faithful to each other (J.Suyuthi, 1994: 72). Meanwhile, according to the terms is binding promise on something while shaking hands as a sign of the perfection of the agreement and is done with sincerity. Bai'at in the first period of Islam do with khalifa membai'at by holding their hands serahi Caliphate as a sign of their acceptance as pledge to him and obey him and accept his leadership (Arif Hizbullah, 1999: 66).

The allegiance of the various terms, it can be said bai'at a modern Islamic principles, because it is a prophetic tradition that is always given Muslims the Prophet in his life (Ramli Kabi, 1993: 55). After the Prophet's death, allegiance remains valid, given by Muslims to the caliphs who get directions or specific people who lead the Islamic community for several centuries until the collapse of the system of government in the Ottoman (Turkish) (Ramli Kabi, 1993: 55).

Historical facts mentioned above have shown the duty of every Muslim to carry out bai'at terhadap leader. So thus bai'at it is an obligation for all Muslims, both men and women, because allegiance is a method of Personality 'only for lifting and lifting caliph caliph is an obligation, that it will not be perfect unless syar'i the pledge of allegiance. The state of Personality 'to say "if the liabilities will not be perfect but with something, then something is also required" (Dr. Muhammad al-Khalidi, 2013: 29)

From the exposure of allegiance, then as far as the authors have not found any organization allegiance to Islam or Islamic missionary movement besides various Muslim Jama'ah (Hezbollah).

3. The central leader and containers to assemble

In Jama'ah Muslims (Hezbollah) leader issue into something very important issue, and even become a highly prioritized issue from other issues. But after the leader was appointed and then they can deal with other issues.

So life in Muslim Jamat (Hezbollah) is always guided inside the container. The container was a gathering place for the faithful who want to practice Islam kaffah according Qur'an and Sunnah. As the container to come together and unite, then in Jama'ah Muslims (Hezbollah) there are leading or governing and taking care of the coaching community. In Jama'ah Muslims (Hezbollah) their leader Imamul calling a Muslim, one who inducted

into the leader for grazing and deal with the problems of Muslims. In shepherding the ummah, the Muslim Imamul aided by several assistants, so that the community's sponsorship, the benefits are truly felt by every believer who has been assembled, even if they are located in areas that are far away.

In community care, there are so-called Kemunziran, which is the lowest level in the Muslim Jamat (Hezbollah), surmounted by the Riyasah, whose leader called Rois. Furthermore Niyabah, led by an Imam Naibul, and Regional levels higher than Waliyul Niyabah led by a priest, and the highest level is the Center, led by a Muslim Imamul. So in the Muslim Jamat (Hezbollah), they actually have a central leader and storied in the care of his people.

Likewise Jama'ah Muslims (Hezbollah) in Singkawang, they remain in coaching and sponsorship by Imamul Muslims, but in charge of day-to-day community issues, they are led by an Imam Naibul. With the leaders in charge of the community issues, then whenever there is the slightest problem facing the Ummah will be resolved properly. Even the friction that will cause the breakdown of ukhuwah Islamiyah will be also addressed.

So the issue is a matter of fundamental leader. Because there are no community without a leader, and no leader when behind him there is no community, both in small forums and wider. On this, Umar flatly stated, "Surely there is no Islam without a congregation and no congregation except the leader, and no leader except by obedience" (Arif Hizbullah, 1999: 12).

So between the leaders and the Ummah, one with the other interrelated. When reviewed in 'aqli and naqli, then it can be known, that the leadership issue for Muslims is a very fundamental issue. Therefore, during a leadership issue that does not get the attention as it should be according to God's command and example of the Prophet, it is difficult to imagine would be able to achieve the progress of the Muslims as khairu ummah raised for mankind as never exemplified by the Muslims Muslims at the time of the Prophet sallallaahu 'alaihi wasallam and caliph.

Thus, every Muslim should live congregation. Because Islam should be enforced holistic (Syamil), perfect (Kamil), and enhance mutual (mutakammil).

4. Infaq

Interesting to emulate what was done by the faithful who have come together and live in the Muslim Jamat Shuffah Headquarters (Hezbollah) because in addition they receive coaching and compensation of preachers who were assigned to membinaanya, but they also care for others, namely by issuing donation. Infaq they spend a day just Rp 200,00.- per head of the family, collected daily by collectors officer.

5. fard prayer with congregation

Another aspect found in coaching at the Headquarters of the Jamat Shuffah Muslims (Hezbollah) is terbiasanya throughout brothers (those who have allegiance) to carry out the obligatory prayers in congregation. The implementation of the obligatory prayers in congregation are performed in the At-Taqwa mosque, mosque, located in the headquarters. With the obligatory prayers in congregation, is expected to increase the sense of brotherhood among the brothers Islamiyah who had gathered in the congregation and eliminate resentment and hostility, because some of them were breathing Sambas conflict in 1999 ago.

For those with no obligatory prayers in congregation will feel a loss, because they know how large the benefits and advantages of the prayer congregation. The command to pray with the congregation, a duty for every Muslim who puberty, this is in accordance with the word of Allah wa Ta'ala Subhanau Surah at-Tawbah, verse: 18 which means "And establish the prayer, and pay the poor due, and ruku'lah along people are bowing (congregation)" (Ministry of RI, 1992: 280).

Methodology, Finding and Discussion

The method used qualitative research approach is a socio-ethnic, which is the subject of research is the Muslim Jamaat, comprising ethnic riot victims Sambas Malay, Madurese, Dayak, Chinese and others. Informants in this study is KH Hasbi Abdullah Salah, S.Ag and members of Jamaat. The research location is in the city of Pontianak in 2013, with a case study.

Conclusion

One attempt JM in Singkawang is reunite the riot victims of ethnic groups, such as riots Sambas, Covering, Samalantan to the village Muslims (shuffah). Equality of religion and belief is seen by JM as the dominant factor that simplify and accelerate the creation of the process of managing the diversity of ethnic groups in Singkawang (Seneng, 2013). Islam teaches Muslims to forge kinship (friendship), know each other know (ta'aruf), maintaining unity (Ukhuwah), helping (ta'awun) and love of the brethren like love yourself. It helps a community of various ethnic and religious groups in establishing contacts / relationships among local people and get along with people in everyday life. Values of Islam has been an inspiration and motivation to JM in their interaction in the community, both the Muslim community and non-Muslim communities.

The intensity of the meeting is not only focused on the relationships among the pilgrims in the township JM Singkawang, but also penetrated in their everyday lives (public relations) and employment relations (trade) outside their neighborhood. Each individual of the citizens of the ethnic group to establish and conduct cooperative relations in various forms of social enterprise and the social economy. Interwoven social cooperation are fostered among others characterized by mixed marriages between the two sides (ethnic groups). Inter-marriage has been ongoing since the ethnic groups joined the JM.

In addition, various forms of social activities together across ethnic been held in order to maintain the integrity of the community, also to better familiarize with each other. The event was held to incidental adapted to the shape of a celebration, both religious and national celebrations in which suggests the existence of society confound efforts of various ethnic groups into a community prone to conflict plural (plural, heterogeneous) that lives in peace. Therefore, establishing and fostering silaturrahim at the wedding reception, 1 Muharram, Cap Goh Me (Chinese New Year), August 17, and so is a means of effective management of the various ethnic groups in the township (shuffah) JM in Singkawang.

The relation of various ethnic groups in the township JM is running harmoniously in various aspects of life. Inter-marriage is not a strange thing, but something that is very common everyday. In fact they no longer question of ethnic identity, so that the association no longer known where people are ethnic Madurese and the ethnic Malays and so on. Running harmonious cultural interaction, as reflected in the marriage ceremony. Sambas Malay community recognized the term "saprahan" (eating together) at the time of the wedding banquet. While in the Madurese community familiar with the term "kaprahan" (dining alone) that in its development "lost" swallowed culture "saprahan" of Malay Sambas. So, at least in some respects, there are cultural absorption efforts undertaken by the Madurese.

Religious equality Islam-- religion is seen as a factor which accelerates the process of assimilation occurred between ethnic groups. Mating between various ethnic mix well between Malays and Madurese, Madura with Malay, as well as with other ethnic filling everyday social interaction and the intermingling coloring. Similarly, in the use of language, often colloquially used are Malay Sambas (Munawar, 2003).

Assimilation requires each their peoples to live side by side, without separating themselves from a community of people and form a separate community (gregarious). Although in everyday life in society has always held a relationship / social contact with other people. In addition, the "willingness" to uphold the values, customs and culture that flourished in a society becomes a necessity in the process of assimilation of ethnic groups. In other words, the intelligence to adapt and assimilate with the local community becoming absolute requirements for immigrant citizens in order to be well received. The old adage "Where there dipijak earth upheld the sky" still seems relevant to hold onto in the process of assimilation of ethnic groups and sub-ethnic groups.

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