

Integration of Javanese Communities; a Study of the Sociology of Plural Communities in Tanete Rilau District, Barru Regency

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Abstract- This study aims to determine the factors that encourage the integration of Javanese society in the socio-cultural life of local people who are ethnic Bugis. This type of research is descriptive qualitative. The determination of informants was carried out deliberately on 10 people with criteria, 1) Javanese Ethnic Community, 2) Staying more than 5 years, 3) Already married, and 4) Community leaders both formal and informal. Data collection techniques are observation, interview and documentation. The data validation technique used is persistence of observation and data triangulation. Analysis of research data, is a qualitative descriptive analysis through the stages of reduction, display, and conclusions. The results showed that the desire to get a better and decent life was a goal to be wished by the Javanese community in Tanete Rilau District. The process of integration of the Javanese community in the social life of the Bugis ethnic community is built through the fabric of hospitality culture in communication based on the values of politeness and politeness, cooperation, assimilation, and acculturation, which has also encouraged the building of social solidarity between the two ethnically and culturally different societies. . The factors driving social integration show that there is a process of adaptation of Javanese people who are of different ethnicity and culture before the development of social integration with a Bugis-ethnic society.

Keywords: *Comprehensive Society, Social Integration, and Ethnicity*

I. INTRODUCTION

The diversity of society in Indonesia is a social reality that is owned by the Indonesian people, both ethnicity, culture, religion and language. On the other hand, the diversity of ethnicities, languages, customs and religions also contains vulnerabilities that can cause social conflicts between groups, between ethnic groups, between religions and between regions.

The general tendency of social conflict in plural societies, often causes social disintegration in social life. Likewise, social conflicts can occur in plural societies due to ethnocentrism attitudes and behaviors from different ethnic communities or cultural groups that are shown in the everyday life of excessive social life.

Minimizing social conflict in plural societies so that they can live side by side and peacefully can be seen through social processes that are associative in nature so that social integration occurs between the two communities with different socio-cultural backgrounds. This condition can be

seen in Javanese and native Bugis ethnic communities in Tanete Rilau District, Barru Regency.

The existence of the Javanese community in Tanete Rilau District initially had different goals and backgrounds, such as looking for work, opening a business, and staying temporarily in a family home while looking for new business opportunities. The location of this district is quite strategic, being on the road axis of Barru - Soppeng and Makassar - Pare-Pare has inspired several early immigrant communities of Javanese to open businesses in the informal sector to meet their economic needs, such as trading and opening food stalls.

Social integration between the two ethnically different communities is intertwined through natural social processes, both personally and in groups through the use of public spaces around their environment. The existence of cultural values similar to the daily lives of the local community, such as the tenacity of the Bugis ethnic community in work that is seen through the persistence in farming, gardening and entrepreneurship is one of the driving factors that are thought to have contributed to encouraging the integration of different ethnic communities in social life at Tanete Rilau District, Barru Regency.

The similarity of tenacity in work that takes place dynamically and harmoniously is also seen in Javanese people who have lived for a long time in the Tanete Rilau District area, such as opening food stalls. On the other hand social jealousy as a trigger for social conflict is almost invisible in social, cultural and economic life in the two different societies. Livelihoods differences are also suspected as reducing social conflict.

Harmonization of the lives of people of different ethnic and socio-cultural backgrounds is certainly quite interesting to study. For this reason, this research aims to find out the factors that encourage the social integration of Javanese people in the life of the Bugis ethnic community in Tanete Rilau District, Barru Regency.

II. METHOD

This type of research used in this research is descriptive research with a qualitative approach. With the aim to get a comprehensive picture of the factors that encourage social integration in two different ethnic communities, namely the Javanese community with the Bugis community in Tanete Rilau District, Barru Regency ".

This research was conducted in Tanete Rilau District, Barru Regency. The reason for choosing this location is that this sub-district is one of the several districts in the Barru Regency where many Javanese ethnic communities live and live together and can mingle with local people who are ethnic Bugis, and in social life look peaceful and peaceful.

Determination of the informants was carried out intentionally with the criteria of the informant being a family consisting of (1) the local / Buginese ethnic community (2) the Javanese ethnic community (3) the informants of community leaders and formal figures chosen based on the length of stay of 20 - 50 years and age range The informant is 25 - 65 years. The number of informants in this study as many as 10 people with the assumption that the informant can provide the information needed in connection with the issues to be studied in this study. Types and Sources of Research Data, as follows:

A. Primary Data

This data can be obtained directly from every informant observed or interviewed at the research location, both as an informant and as a key informant.

B. Secondary Data

Secondary data is supporting data, obtained from literature studies, and others. Literature study referred to data obtained through theory, concepts and information through research results, books, journals and others.

In this research the main instrument is the researcher himself, but after the focus of the study becomes clear, it is likely that a simple research instrument will be developed, which is expected to complete the data using interview guidelines, with tools in the form of voice recorders, digital cameras, and stationery, which is then documented in the form of sound recordings and documents in the form of images obtained during the study. Data collection techniques in this study are as follows:

1. Observation

The observations referred to in this study are observation techniques conducted directly to obtain data and complete the material from the interview data that has been obtained.

2. Interview

Interviews to obtain more in-depth information are conducted open and closed interviews, to obtain more in-depth information and in accordance with the goals and desires of researchers.

3. Documentation

The documentation technique is used as a complement in the collection of data in the research process. The data validation technique used is 1) Observation Persistence conducted by researchers by making direct observations in the field; 2) Triangulation, conducted by researchers to test the credibility of the data by checking the data that has been obtained through several sources. Then compare the results between the data that has been stated. Data validity test is done by researchers by collecting data until the data obtained at the saturation of the data.

This study uses a descriptive qualitative analysis technique, where data obtained from interviews and observations in the field are then processed by classification and analyzed by qualitative narrative. The stages of data analysis in this study use the stages of the Miles and Haberman model[1], [2], as follows: the reduction stage, the

presentation / display stage, and the conclusion / verification stage.

III. RESULTS AND DISCUSSION

The desire to get a better and decent life has encouraged Javanese people to migrate to Tanete Rilau District of Barru Regency in the 1970s. Early arrival of the Javanese people in this district, to try their luck by opening a business in the informal sector and looking for work according to the skills they have. The acceptance of the local people who are ethnic Bugis is quite good in the immigrant community from Java so that the number of Javanese people is increasingly increasing from time to time. Although at the beginning of the arrival of the Javanese people in this area, it was full of challenges because they had to adjust the customs that apply, and opportunities to try and new jobs.

The social process between the Javanese community and the local community is established through good communication with the Bugis community as indigenous people. The hospitality in Javanese communication which is based on the values of politeness and politeness, is a culture of its own which makes it easy for their acceptance by the Bugis community in this area. The hospitality is reflected in the attitudes and behaviors of mutual respect in communicating when mingling and mingling in the daily life of the two communities, such as in neighboring life, in buying and selling / trading, in social activities, and other social activities. The social process that is built through social interaction according to Kimball Young and Raymond W. Mack in Soekanto, is the key to all social life because without social interaction, there would be no life together.

The value of politeness and politeness in the hospitality of the Javanese people communicates, in line with the customs of the Bugis Barru people who still think that migrants are guests. As a guest, as long as they can obey and obey the customs of the local community, a person or community must be respected because in the Bugis community there is also the concept of sipakatau (humanizing each other) which is implemented in a culture of interaction between fellow citizens. This is intended so that the community in daily life is always peaceful and peaceful, as in the Bugis community expression: *iyya teppaja kusappa mabolla ritengga tasi tenna tappo bombang*, intertwined social life.

The good communication can be seen in the cooperative relationships that are built between the Javanese and Bugis communities in Tanete Rilau District, such as weddings, death events, circumcisions, and other events in neighboring relations, which are reflected through the presence at the event, as well as assistance lending staff and borrowing necessary goods with the aim that the event will be carried out properly. This shows the attitude and behavior of helping each other and the friendship made by the Javanese people is one of the values that is built from cooperation as a process of their adaptation in the social life of Bugis citizens as indigenous people. Thus by Susanto in Sadillah that integration in a society can be realized if community members feel that they have succeeded in fulfilling each other's needs, achieving a consensus on values or norms.[3]–[5]

Interwoven cooperation can also be seen when running a business, such as food stalls and other business in the field of trade, where the openness of Javanese attitudes is reflected in their acceptance of the indigenous people as workers or employees in the businesses they build, and vice versa in businesses built by the Bugis people. The integration factor of a society according to Ramlah Surbakti in Setiadi and Kolip[6], that is caused by the division of labor and job specialization to support the survival of an economic system function, namely producing goods and services. Then according to Agusti Suryaman in Sadillah et al, that a dynamic process of integration can occur through socio-economic-cultural activities between community groups to determine the course of the process of social integration.

In addition, cooperation can also be seen in mutual cooperation between the Javanese community and the Bugis community through community service activities in the public interest, where residents are involved in cleaning activities around the environment, such as repairing waterways, cleaning and painting mosques, and others. This activity is usually associated with shared interests and is the responsibility of all members of the community. This collaboration has also built a sense of solidarity between migrant communities (Javanese ethnic) and the local community (ethnic Bugis). Community solidarity, according to Emile Durkheim in Johnson[7]–[9], is a type of organic solidarity, where the community is integrated through the division of labor. It is also based on a high level of interdependence as a result of increasing specialization in the division of labor that unites members of the community.

The collaboration that was built by Charles H. Cooley in Soekanto, was caused by the collaboration arising because people realized that they had the same interests and at the same time had enough knowledge and control of themselves to fulfill these interests. Being according to Koenjaraningrat, that there are three values that are realized by the Javanese community in carrying out mutual cooperation activities, namely each individual must be aware that in his life always depends on others, so that requires each individual to do good to others, people must be willing to help others, and people must be conformational, that is to say always remember not to try to stand out above others.[10], [11]

Assimilation between the Javanese and the Bugis is seen through marital relations. A number of Javanese people who have established marriages with local residents show that cultural barriers between the two ethnically distinct cultures are diminishing. Marriage between the two ethnic communities is one of the factors that accelerates the building of social integration. This is due to the same identity and interests, namely religion, profession, relations of neighbors and so on. Thus according to Faisal, that on the basis of the same identity and interests, sometimes the romantic results of marriage spells. Therefore, quite a number of Javanese people who have built marriages with local people can use Bugis language in their daily lives. Likewise other Javanese who have lived in Tanete Rilau District can understand and understand Bugis language. Thus, that the assimilation that occurred between the two communities, indirectly has encouraged the development of cultural acculturation.

The description above shows that the process of social integration between Javanese people as migrants and Bugis communities as indigenous people is influenced by several factors. Social integration factors, according to Suryaman, can be influenced by communication factors, group solidarity, cultural factors, religious factors and social capacity. Furthermore Setiadi and Kolip stated that the building of integrase in the community was characterized by accommodation, collaboration, coordination and assimilation.[6] The elements of the integration of a society are in line with Talcott Parson in Martono, which is characterized by the objectives to be achieved, and the process of adaptation that goes well, where before social integration is achieved in the community and then maintain latent patterns in the integration so that there is no social conflict.

IV. CONCLUSION

The desire to get a better and decent life is a goal to be achieved by the Javanese community in the Tanete Rilau District. The process of integration of Javanese society is built through several factors, such as the fabric of communication, cooperation, assimilation, and acculturation that encourage social solidarity. The factors driving social integration also show that there is a process of adaptation of Javanese people who are of different ethnicity and culture to the indigenous Buginese people.

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