

Java and Bolaang Mongondow Social Relationship

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Abstract. *This study aims to determine the Social Relations of the Javanese and Bolaang Mongondow ethnic communities. This research uses qualitative methods with a descriptive approach. Collecting data on research through direct interviews with informants. The results of this study show that the Javanese and Bolaang Mongondow ethnic communities have had a close relationship through various media such as trade, migration, and various phenomena in the community. The nature of harmony in this multi-ethnicity causes inter-ethnic life to have an open, democratic, tolerant nature, and a willingness to coexist in differences. The relationship between Javanese ethnicities and Bolaang Mongondow is a miniature that has social harmony in Indonesia from the reality of a heterogeneous society that is often hit by waves of social disintegration.*

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INTRODUCTION

Indonesia is a country that has a pluralistic society, namely. Which consists of a multi-ethnic community. So that from the plurality of society it will produce a heterogeneous social order. In Indonesian society, every community having ethnic diversity has the right to occupy an area as a place of life which is recognized as a territorial right and is a place of resources where the community uses it for their survival. As stated in the 1945 Constitution Article 28 E, Paragraph 1, and Article 32 Paragraph 1. Article 28 E Paragraph 1, namely that every person has the right to embrace a religion and worship according to their religion, choose education and teaching, choose a job, citizenship, a place to live in their area. The country he left behind and returned back. Article 32 Paragraph 1, the State advance Indonesian National culture in the midst of world civilization by guaranteeing the freedom of the people in maintaining and enhancing their culture.

The ethnic diversity possessed by the Indonesian people is a symbol of cultural wealth (Fatmawati, 2021; Moeis et al., 2022; Suswandar et al., 2022). Thus, it is necessary to be careful in maintaining harmony between these ethnicities, in order to create an integrated and dynamic social order, as aspired by the meaning contained in Bhineka Tunggal Ika. The motto of Unity in Diversity defacto reflects the multi-culture of the nation under the auspices of the Unitary State of the Republic of Indonesia, (NKRI). Region stretching from Sabang to Merauke, natural resources (natural resources) are abundant like a string of emeralds on the equator and cultural resources (culturalresources) that is multi-faceted. Pluralism in Indonesia is a priceless cultural heritage, but all of it becomes different when diversity is not dealt with in a mature manner and is full of positive meanings in the life of the nation and country.

The condition of Indonesian society which has multiple dimensions in various aspects of life, such as culture, religion, race, and ethnicity has the potential to cause conflict. The cultural characteristics of mutual cooperation that the Indonesian people already have and the behavior of deliberation and consensus do not guarantee that conflicts will not occur. Diversity in a multi-

ethnic society is the key to the progress of the area, because ethnic differences actually build the value of mutual cooperation in society and build family values in a society full of differences (Peters, 2011; Oberschall, 2007). Basically, the relationship between humans involves all symbols, both variable and non-variable. The symbol has an agreed meaning, which tends to have cultural differences from one culture to another (Hofstede, 1983; Wierzbicka, 2009; Kim et al., 2011; Moran et al., 2007). For example, facial expressions, nature and gestures, voice, head nod, proxemic, chronemic, and others.

The diversity of symbols and meanings marks the complex human life. This is indicated by the fact that different ethnic socio-cultural backgrounds (Hawali & Cyrielle, 2020; Sulaiman et al., 2022; Hu et al., 2021). Given this fact, it is not easy for every culture to achieve integration and avoid conflict or division. In Indonesia alone, there are more than 200 ethnic groups and 350 languages so that Indonesia is a country with a wide variety of cultures and customs.

Humans are multi-dimensional and complex divine beings. Humans are social creatures and cultural creatures. Humans want to always cooperate in social interactions (Fiske, 2018; Bowles & Gintis, 2011; Flynn, 2008). In the Koran itself, it is stated that humans were created with tribes and nationalities to get to know each other (QS, Al-Hujurat Verse 13). This verse implicitly affirms that humans are destined to have tribes and nationalities to know each other. The process of ethnicity originating from interactions between individuals and between groups of humans so as to form a larger social community. This means that humans have a tendency to introduce themselves and get to know other people, which may be more popular with the term socialization, this socialization is not possible without interaction. Communication between cultures is deemed necessary in creating harmony in a society that has various ethnicities, so that, between cultures mutually understand and understand each other's situation and are able to accept all differences between other cultural groups.

Purwerejo Village is a transmigration area inhabited by various ethnicities, including Javanese, Sanger / Sangihe, Mongondow and Bugis. In their daily life, the people of different ethnic groups lead a life that is quite safe, peaceful, serene and there have never been conflicts between ethnic groups in Turwerejo Village, Modayag District, Bolaang Mongondow Timur Regency. This is what really attracted the attention of researchers to examine the social relations between the Javanese and Mongondow ethnic groups in the Purwerejo Village, Modaya sub-district, because there are many different ethnicities occupying the research area from 1980 until now, and there has never been any conflict between ethnic communities in the research location.

METHODS

The research method used in this research is a qualitative method. According qualitative research is research that examines the quality of relationships, activities, situations, or materials called qualitative research, with a strong emphasis on comprehensive descriptions in describing the details of everything that happens in a particular activity or situation (Castleberry & Nolen, 2018).

In general, the reasons for using qualitative research methods are because the problems are not clear, holistic, complex dynamic and full of meaning so that it is impossible for data on social situations to be collected using quantitative research methods with instruments such as tests, questionnaires, interview guides. In addition, researchers intend to understand social situations in depth, find patterns, hypotheses and theories.

The approach that researchers used in this study used descriptive in accordance with the problems raised, namely, Social Relations, Ethnic Society, Java and Ballang Mongondow. This research will develop clearly and precisely what the object of research is. In this study, the researchers determined the Javanese and social relations as research objects so that the researchers could obtain accurate data regarding the Javanese and social relations.

RESULTS AND DISCUSSION

Simultaneous Equation Identification

Purworejo Subdistrict Modayag District Bolaang District East Mongondow is a village established by the Ministry of Transmigration and PPH of the Republic of Indonesia, based on the Decree of the Governor of North Sulawesi Province No. 359/807/1980 dated 17 December 1980 formed with Multi Ethnicity. There are 72 households from West Java, Central Java and East Java, plus 98 families from local residents of BolaangMongondow, as well as some from Sangihedan and Minahasa. This makes Purworejo village one of the small villages in Bolaang - mongondow East which has ethnic diversity.

The economic growth of this village is quite slow due to the absence of supporting factors for community business, the low selling price of cacao and the lack of public knowledge about cacao cultivation which is a separate obstacle for the people of Purworejo village, exacerbated by road conditions that are severely damaged making the economic movement of the community seem like a local. The current real condition of the population of Purworejo Village is that there are only 87 households with the number of poor people reaching 70%, a decrease of 7% from 2005 which reached 80%. Several government programs have had a significant impact on the rate of economic growth, including PNPM Mandiri Rural, the Livestock Group Program and various other programs. Hopefully the economic growth will increase.

Various kinds of perceptions about social relations between ethnic groups in Purworejo village can be interpreted according to the findings in interviews with traditional leaders in Purworejo village so that they understand better and do not just guess how the social relations between ethnic groups in Purworejo village are basically is harmonious and has a high social interaction relationship in living side by side in a community that has various ethnicities. The indicators that researchers use are using interview guidelines for target informants who will be researched using purposive sampling which is carried out by taking samples with existing objectives. Approach indicators that were listed in the interview, among others.

In traditional quantitative research, simultaneous equation models are used to analyze the relationships between multiple dependent variables that influence each other. In the context of Purworejo Village, the factors influencing social harmony are not isolated; they are deeply interconnected, much like the variables in a simultaneous equation model. Understanding these relationships requires examining how cultural, social, and economic factors influence and reinforce each other.

The cultural practices of mutual cooperation (gotong royong) and deliberation (musyawarah) play a crucial role in maintaining social harmony. These practices are deeply ingrained in the community's way of life and help mitigate potential conflicts arising from ethnic differences. Despite their diverse ethnic backgrounds, the residents of Purworejo Village share common values that emphasize respect, cooperation, and community well-being. These shared values act as a social glue, binding the different ethnic groups together.

The high level of social interaction among different ethnic groups in the village fosters understanding and mutual respect. Regular interactions during community events, religious ceremonies, and daily activities contribute to a sense of belonging and collective identity. Traditional leaders in the village play a significant role in promoting social cohesion. Their influence in encouraging respect for cultural diversity and mediating conflicts ensures that potential disputes are resolved peacefully. The village faces significant economic challenges, including high poverty rates and limited economic opportunities. However, these challenges have not led to social unrest, largely due to the community's strong social bonds and cooperative spirit. The residents work together to overcome economic hardships, further strengthening their social ties. Various government programs, such as PNPM Mandiri Rural and the Livestock Group Program, have contributed to modest economic growth in the village. While

these programs have not dramatically improved the economic situation, they have provided a sense of hope and stability, reducing the likelihood of conflict.

By viewing the village's social dynamics through the lens of simultaneous equation identification, we can better understand how these factors interact to produce the observed outcome of social harmony. Each factor influences and is influenced by others, creating a complex web of relationships that sustain the village's peaceful coexistence. For instance, the cultural practice of mutual cooperation reinforces social bonds, which in turn helps the community navigate economic challenges without resorting to conflict. The interviews with traditional leaders in Purworejo Village provide valuable insights into how these factors are perceived and managed at the community level:

"The people here have always respected each other's differences. Whether Javanese, Mongondow, or Sanger, we all live together peacefully. We believe in helping each other, and that's what keeps us united."

This quote emphasizes the role of mutual respect and cooperation in maintaining social harmony. The leader's observation highlights how cultural practices and shared values are central to the village's peaceful coexistence.

"Even though life is hard, especially with the low prices of cacao, we still manage to get by because we work together. The young people are also taught to respect the customs of different ethnic groups, and that has helped a lot in maintaining peace."

This quote underscores the importance of economic cooperation and cultural education in preventing conflict. By working together and teaching the younger generation to respect diversity, the community strengthens its social fabric.

Social Interaction

Social interaction is a dynamic social relationship concerning the relationship between individuals, groups and groups, and between individuals and groups. As is the case in Purworejo village, a social interaction built by people of different ethnicities and can be well established when people communicate with each other and cooperate with each other in maintaining social relations between existing ethnicities so that they do not do something that causes a conflict. The people of Purworejo village are far from conflicts between ethnicities because the community respects each other's culture brought by other ethnicities as said by an informant from the Sekretaris Village of Purworejo.

Social interaction refers to the dynamic and reciprocal relationships that occur between individuals, between groups, and between individuals and groups within a society. It is the foundation upon which social structures and communities are built, allowing for the exchange of ideas, values, and behaviors that shape the collective identity of a group. In multi-ethnic settings, such as Purworejo Village, social interaction plays a crucial role in fostering harmony and preventing conflicts among diverse ethnic communities. In Purworejo Village, social interaction is a key element that contributes to the peaceful coexistence of various ethnic groups, including Javanese, Sanger/Sangihe, Mongondow, and Bugis. The village, known for its ethnic diversity, has managed to avoid ethnic conflicts largely due to the strong social bonds that have been established through regular interaction, mutual respect, and cooperation among its residents.

Social interaction in this context is not just about casual exchanges or superficial relationships. It involves deeper, more meaningful engagements where individuals and groups actively participate in each other's cultural practices, support communal activities, and collaborate on shared goals. This continuous interaction helps to build trust, understanding, and a sense of belonging among the different ethnic communities. To analyze social interaction in Purworejo Village, several indicators can be identified:

Effective communication is the cornerstone of social interaction. In Purworejo Village, residents from different ethnic backgrounds regularly communicate with each other, whether through formal channels, like community meetings, or informal interactions, such as daily conversations. This open communication fosters mutual understanding and helps prevent misunderstandings that could lead to conflict.

The village's residents cooperate on various community projects and initiatives, which strengthens their social ties. For example, communal farming activities, joint celebrations of cultural festivals, and collective efforts to maintain public spaces are common in Purworejo. This cooperation not only benefits the community as a whole but also reinforces the bonds between different ethnic groups.

One of the most significant aspects of social interaction in Purworejo Village is the respect and adaptation to each other's cultural practices. The residents are mindful of the cultural differences that exist among them and make concerted efforts to respect and, where possible, participate in each other's traditions. This mutual respect is crucial in maintaining peace and harmony in the village.

Despite the potential for ethnic tension, Purworejo Village has remained relatively conflict-free. This is attributed to the strong social interactions that discourage behaviors leading to conflict. The community's emphasis on dialogue, respect, and cooperation plays a critical role in conflict avoidance. The insights from interviews with key informants in Purworejo Village highlight the importance of social interaction in maintaining ethnic harmony:

"The people of Purworejo Village are far from conflicts between ethnicities because the community respects each other's culture brought by other ethnicities."

This statement underscores the role of cultural respect in social interactions. By acknowledging and valuing the cultural practices of different ethnic groups, the village has managed to create a peaceful and cohesive community.

"We always encourage the younger generation to learn about and respect the traditions of all ethnic groups in the village. This helps in maintaining peace and unity."

This quote highlights the role of socialization and education in fostering social interaction. By teaching the younger generation about the importance of cultural respect and cooperation, the community ensures that these values are passed down and continue to shape social relations.

Imitation or Imitation Factors

Like the life of the people in the village of Purworejo, which have various ethnicities, so that imitation will easily occur when people do not love their own culture. This is in accordance with the results of interviews with the Javanese ethnic community which in the following statement:

In Purworejo Village, the concept of imitation is nuanced by the village's rich ethnic diversity and the high level of cultural interaction among its residents. The interviews reveal that while cultural imitation does occur, it is viewed through a lens of cultural appreciation rather than appropriation or loss.

In Purworejo Village, cultural exchange is common and often seen as a form of cultural enrichment rather than imitation. When residents of different ethnic backgrounds participate in each other's cultural activities, it is perceived as a way to celebrate diversity and build social cohesion rather than erode individual cultural identities. For instance, when members of one ethnic group join in or participate in cultural events organized by another group, it is seen as a positive interaction rather than an act of imitation. This kind of cultural exchange fosters mutual respect and understanding among the different ethnic groups.

The residents of Purworejo Village maintain a strong sense of their own cultural identity while being open to the cultural practices of others. The sense of cultural pride and the

preservation of traditional practices prevent the notion of imitation from being viewed as a threat to their cultural heritage. The ability to share cultural practices without the fear of losing one's own cultural identity is a key factor in managing cultural interactions in a multi-ethnic society. This balance ensures that cultural exchange contributes to communal harmony rather than creating tension. The interviews with members of the Javanese ethnic community provide insights into how imitation is perceived in Purworejo Village:

"I think there is no cultural imitation of other ethnicities in Purworejo Village because all ethnic groups have their own culture. If there are those who imitate our culture, I don't think it is a problem because it's just a part of it, not to be used forever or adopted. I think it's not imitation if other ethnicities bring our culture, for example, in an activity in that village, other ethnicities just join in or enliven the activities that are meant by using our culture."

This statement reflects the view that cultural practices are fluid and can be shared among different ethnic groups without compromising cultural integrity. The focus is on cultural exchange and participation rather than on viewing such interactions as imitation. The resident sees participation in cultural activities as a form of engagement rather than appropriation.

"I don't think there is a cultural imitation of other ethnicities in Purworejo Village because the existing ethnic groups have their own culture. If someone imitates our culture, I think it doesn't matter because it's just a part of it, not to be used forever or adopted. I don't think it's an imitation if another ethnicity brings our culture, for example, in an activity in the village, another ethnicity just joins in or participates in enlivening the activities that are meant by using our culture."

This perspective highlights a positive view of cultural exchange, emphasizing that the incorporation of cultural elements from one group by another is not necessarily an act of imitation but rather a collaborative and celebratory process. It reinforces the idea that cultural sharing is an accepted and encouraged aspect of communal life.

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The respondent's statement reflects a tolerant and inclusive view of cultural interaction in Purworejo Village. They emphasize that each ethnic group maintains its own unique cultural identity, and when elements of their culture are adopted or used by others, it is not seen as a form of cultural imitation or appropriation. Instead, such actions are perceived as temporary and minor, contributing to communal activities rather than threatening cultural integrity. The respondent views the participation of other ethnic groups in cultural practices as a positive and enriching aspect of village life, enhancing social cohesion and mutual respect among the diverse ethnicities in the community. This perspective highlights a harmonious coexistence where cultural sharing is embraced rather than viewed as a challenge to individual cultural identities.

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A number of studies has previously elaborated over the dynamics of multicultural setting and the possible ethnic conflicts (Oberschall, 2007; Maddux et al., 2021; Hartoyo et al., 2020). That being said, little research has been done on examining the processes by which social interaction might help to avoid such processes in rural and low SES contexts. This study fills this gap by presenting a comprehensive description of how social interaction in a community that is host to ethnic diversity and an element of economic difficulty in Purworejo Village has been able to avoid ethnic conflict. In contrast to the prior research that claimed that complete or partial government policy interventions that aim at economic development could manage ethnicity based conflicts (Brauner et al., 2021; Sharma et al., 2021; Haug et al., 2020; Eriksen et al., 2021), this study focuses on the micro level patterns of interaction. The research evidence suggests that more emphasis has to be placed on utilising the aspects of the community culture such as gotong royong and musyawarah which have been found more potent in preserving social order compared to introduction of professionalism and legal Aid. This extends the present literature in the manner highlighting how local IU cultural practices can directly contribute to peace building mechanisms.

The research also provides a theoretical fit to issues of cultural sensitivity and assimilation in diverse nations. Literature has found that there is way to avoid conflict through cultural respect as done by Hofstede (1983) & Kim (2011), however little light has been shed of how such respect is displayed and guarded through peoples interaction in different cultural society. This study therefore contributes to this knowledge by revealing how people of Purworejo Village support and participate in each other's culture of respect. The research showed that cultural interactions in Purworejo Village are not regarded as cultural borrowing in terms of imitation, but as honouring the cultural diversity and an opportunity for social cohesion. This is in contrast with some of the current studies that tend to perceive cultural interaction as being a root of conflict due to concerns being placed on loss of culture (Moran et al., 2007). Hence, this study has brought out significant evidence that it is possible to begin celebrating cultural differences as a way of enriching the society without necessarily promoting hatred or war.

The findings of this study also contribute to the ongoing debate on the relationship between economic conditions and social cohesion in multi-ethnic communities. Previous research has suggested that economic hardship can exacerbate ethnic tensions, but the case of Purworejo Village provides a counter-narrative. Despite significant economic challenges, including high poverty rates and limited economic opportunities, the village has maintained social harmony. This is largely due to the strong social bonds and cooperative spirit fostered through regular social interactions. This study thus addresses the gap in the literature regarding the resilience of social cohesion in economically disadvantaged settings. It suggests that strong social interaction and cultural respect can buffer the negative effects of economic hardship on social cohesion, offering new insights into how communities can maintain peace despite economic difficulties. This study has provided empirical evidence that social interaction, cultural respect, and adaptation are crucial for maintaining social cohesion in multi-ethnic communities, particularly in rural and economically disadvantaged settings. By focusing on Purworejo Village, the study has highlighted the role of local cultural practices and grassroots interactions in preventing ethnic conflicts, thereby filling significant gaps in the existing literature. Unlike previous studies that primarily focused on top-down approaches to conflict prevention, this study emphasizes the importance of grassroots social interactions. It

demonstrates that local cultural practices, such as gotong royong and musyawarah, can be more effective in maintaining social harmony than external interventions. The study challenges the existing literature's focus on the potential negative consequences of cultural interaction, offering a new perspective that cultural exchange can be a positive force for social cohesion. The study provides a counter-narrative to the idea that economic hardship inevitably leads to ethnic tensions. It shows that strong social bonds and cooperative spirit can mitigate the negative effects of economic challenges on social cohesion.

CONCLUSION

The social interactions that occur in the Javanese and Bolaang-Mongondow ethnic communities in the Purworejo village are well established in the cultural field such as inter-ethnic marriage. The Javanese and the Javanese ethnic communities of Mongondow have good relations in the economic field such as in the processing of forest or wood products, the Javanese ethnicity who has a wood cutting machine and its members are none other than the Bolaang-Mongondow ethnicity, so the social relations between the ethnic groups in this village are maintained and well-maintained. The people of Purworejo village respect each other even though they are different ethnicities and most importantly they accept and understand the culture carried by other ethnicities. The relationship between the ethnic groups in the research location has been very good since 1980 and they have always maintained this relationship so that until now there has never been any conflict between ethnic groups in the village of Purworejo.

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