



Social Integration in Multicultural Societies: A Qualitative Study

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ARTICLE INFO

Article history:

Received June 16, 2023

Revised August 14, 2023

Accepted August 24, 2023

Available online August 31, 2023

Keywords:

Social Construction; Social Integration;
Multicultural Society



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ABSTRAK

Since the settlement of the Transmigration community in 1983-2023, there has never been conflict and disintegration, as is the case in other multicultural societies that tend to conflict. This study aims to find out why the Multicultural Community in West Muna Regency is integrated and what values of social integration have been built. Methodologically, the data for this study were obtained using in-depth interviews, participant observation, and documentation studies, all of which are descriptive qualitative methods. The results of this study show that the multicultural community in West Muna Regency is integrated because human nature wants peace where every individual wants peace and comfort of life, which is externalized in the form of behavior in daily life both in family, neighbors and community; as social beings in mutual need between nations of different tribes and different religions; religious reasons in which each community of a different religion obeys religious orders and tolerance with people of different religions; and cultural reasons

that are the ancestral teachings of each tribe that each tribe adheres to are different. There is a binding value that represents the interests of all religions and tribes, namely the value of peace. The value of social integration in a multicultural society is the value of peace consisting of social cohesion, namely the unification of religious, cultural, and occupational equality, and social adhesion, namely unification based on differences in religion, culture, and work.

1. INTRODUCTION

The phenomenon of society has historically evolved from a uniform society to a diverse (multicultural) society. Historically, Indonesian society consists of different tribes, and each tribe is located on one island as well as many islands in Indonesia. For example, Java Island is inhabited by Javanese tribes, Sulawesi Island is inhabited by tribes in Sulawesi, Kalimantan Island is inhabited by tribes in Kalimantan and Papua Island is inhabited by tribes in Papua. Lately, in the 21st century which inhabits the locations of various islands such as Java, Kalimantan, Sumatra, Sulawesi, and Papua, there have been various tribes and religions. This is due to various problems such as increasing knowledge, transmigration programs, employment factors, marriage factors, and places of work. The phenomenon of many tribes mingling with each other in one work location or overseas place causes social friction so that not infrequently many news reports show conflicts that are ethnically motivated or religiously motivated. These motives are also caused because one tribe and another are unable to respond to the differences in culture, beliefs, and customs of each.

Describing a multicultural society is definitely what is being disintegrated and even a prolonged or at least conflict is a symptom of a conflict that would be a time bomb to become a conflict (Rangkuti & Lubis, 2018), (Perić, 2020), (Kondrla, 2021). (Kondrla, 2021) Some other phenomena of Global conflict are the conflict between the German group (Choi et al., 2019), the conflict iPaul-Binyamin & Haj-Yehia, 2019), the religious conflict in Chihuahua Mexico (Savarino Roggero, 2020), the religious conflict in the Metropolitan City of Northern Nigeria (Nnabuihe & Onwuzurugbo, 2021), the religious conflict in Pakistan (Ahmed & Brasted, 2021).

These international conflicts are inevitable and cannot be resolved by separating people of different religions and tribes. It must be solved by building knowledge that emphasizes unity in ethnic and religious differences. The gap in international-scale conflict is caused by: (1) racial and ethnic differences, (2) religious conflicts, (3) cultural differences, (4) socioeconomic inequalities, (5) past conflicts, and (6) identity politics.

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Similarly, multicultural conflicts always occur in Indonesia such as: in Timika (Papua) in 2017 (Lulus Setiawan, 2017), ethnic conflicts in Pontianak (West Kalimantan) in 1996-2001 (Nakaya, 2018), Ambon (Maluku) in 1999 (Tiwery & Patty, 2019), Religious conflicts in Yogyakarta Negara Indonesia (Surwandono et al., 2019 (Tiwery & Patty, 2019)), Aceh year 2003 (Lee, 2020 the division of the Chinese and Pribumi populations in Indonesia (1998), Sampit-Mataram (NTB) 2001 ethnic conflict in Sumatra precisely in Lampung (Hartoyo et al., 2020), disintegration in Poso (Central Sulawesi) 1998, cracking of Ahmadiyah Islamic religious sect and Shia Islamic sect on in 2000, tribal friction in Lampung in 2012, and conflict in South Lampung in 2012.

The gap in the social disintegration of the multicultural society that occurs in Indonesia is caused by religious understanding and addressing the irrational identity of society, other gaps are caused by ethnicity and regionalism which means that there are groups of people who admire their groups too much and demean other groups, at least other social and economic issues that are seen in the gap in employment opportunities and educational opportunities that causing social jealousy among ethnicities and most crucially identity politics which manifests in gaining support by bringing the identity of a particular community to achieve its goals so that this can strengthen inequalities and tensions in multicultural societies.

The phenomenon provides memory and knowledge that any multicultural society tends to disintegrate or conflict. This multicultural society is inevitable. So the right effort is how to make an integrated multicultural society. Integration phenomena in multicultural societies are extremely rare. One of the portraits of an integrated multicultural community is the multicultural community in West Muna Regency, especially Suka Damai Village.

The phenomenon of social integration in multicultural societies can also be explained on an international scale and on a national scale. On an international scale, research related to social integration in multicultural societies was conducted by (Abu Bakar et al., 2018) this research looks at the realization of the social integrate of multicultural communities through educational institutions. Further research by (Aydin et al., 2019) on refugee integration in Turkey. Further research (Asadov, 2023) on multicultural policies in Azerbaijan. International scale research found by researchers from various literature responds that there is indeed research that examines multicultural societies, including related to the form of intercultural communities through education, then the integration of refugee communities, and the policies of multicultural communities in various countries.

The phenomenon of research on the social integration of multicultural communities on a national scale in several studies conducted (Kurniawan, 2018) about multicultural education in strengthening the nation's character in the global era. Further research (Rosyad, 2020) on multicultural communities in Indonesia, further research (Harmonis & Bakri, 2023) on multicultural education in Islamic boarding schools that seeks to realize a peaceful life in Nurul Jadid Paiton Probalingsgo Islamic boarding schools. A further study by (Muhayat & Naamy, 2023) examines the concept of *Tasamuh* in a multicultural society in Bali, Indonesia. The concept and study of an integrated multicultural society captured in national-scale research, researchers found several points, namely the concept of multicultural society integrated with juxtaposition in formal schools, in addition, the concept of a multicultural society is also applied in *pesantren-pesantren* in Indonesia as a form of respect for other religions and cultures. In addition, the concept of multicultural society studied in Indonesia is the pattern of integration of multicultural society. From both national and international concepts and research studies, researchers have not found the phenomenon of the multicultural society that is constructed by multi-parties and is still maintained from 1983 until now, while researchers have not found the physical reality of the form of houses of worship consisting of 4 religions built side by side. So that this reality needs to be explained and revealed why there is no conflict in a multicultural society, then why a multicultural society can create social integration and is still maintained today. And why multicultural communities can build houses of worship side by side as well.

In 1983, the beginning of the community came through the transmigration program and until now the community has never had conflict and disintegration and instead reflects integrative behavior. This is by the view of historical sociology seeks to see the community develop throughout history, namely why the multicultural society in West Muna Regency is integrated. Research makes an important contribution to other places that have multicultural societies.

The contribution of this research is to provide examples of best practices on how to create a cohesive and adhesive multicultural society. The next contribution of this research is that if you want to create an integrative multicultural society, it is necessary to take the methods carried out by multicultural communities in West Muna Regency, especially in Suka Damai Village. So that this research is not only useful for the national scale community, namely Indonesia but also useful for the international or global scale community.

The community in Suka Damai Village, West Muna Regency, is famous as a community that represents Indonesia which is commonly referred to as mini Indonesia because this village is inhabited by 4 religions, namely Islam, Hinduism, Buddhism, and Christianity. And 9 tribes, namely the Muna, Makassar, Balinese, Javanese, Buton, Bugis, Bajo, Tolaki, and Madura tribes. The small number of regions with such diverse diversity reflects unification from its inception in 1983-2023.

In this phenomenon, the author wonders why in such a multicultural society there is social integration. This setting is traced through the social construction paradigm and theory developed by Thomas Luckman and Peter L. Berger who say that society is constructed through such a long process. With this process, it can be analyzed why construction occurs in the community. The setting of societal blending in West Muna Regency's ethnic neighborhoods, especially in Suka Damai Village, is due to the common desire to unite and make peace, as social beings who need each other, religious reasons, and cultural reasons. This study aims to provide the best practice of the causal factors why multicultural communities in West Muna County are integrated through the construction theories of Peter L. Berger and Thomas Luckmann.

Unique phenomena that occur in this research location after being traced from various literature both on a national and international scale are not found. So research and development are very important both for the advancement of social science studies and the theory of social science theory which provides a new refutation that it is not as secure as multicultural societies tend to conflict. Furthermore, in a multicultural society, it can occur and can be united in the frame of neighborliness of homes and places of worship from various religions. For this reason, from this background, research is carried out and the findings can be described in a review of research findings that flow the constructivism paradigm and social construction theory of Peter L. Berger and Thomas Luckman which methods qualitative methods.

2. METHOD

This research uses the paradigm of constructivism with the social construction theory of Peter L. Berger and Thomas Luckman which is explained in three simultaneous moments, namely externalization, objectivation, and internalization (Berger, 2018). This research method is qualitative research by deciphering more data with a descriptive approach, namely describing findings in the form of words and types of case studies intended to examine the specific case of Robert K. Yin (Anggraini & Sutopo, 2021).

Data collection techniques go through the stages of observation, interviews, and documentation (Creswell, 2013; Ningi, 2022), (Sulistiyarini et al., 2021). The observation was carried out to obtain data directly on the initial conditions of multicultural community activities at the research site. The type of observation made in this study is participatory observation, where researchers directly review community activities both socio-cultural, religious, and government activities at the study location. Observations in socio-cultural activities are marriage events of people from various tribes and religions, then observation of community interactions in agricultural and plantation activities and trade. Observations on religious activities include weddings and holiday activities for each religious community, namely Islam, Christianity, Hinduism, and Buddhism. Observation in government activities is government activities related to the community, and collaboration between the community and the government.

Interviews were conducted to obtain information from informants about phenomena that had occurred, and documentation was carried out as evidence of the activities carried out. The technique of collecting data through interviews carried out by researchers is inseparable from the representation of informants, namely informants of religious figures representing 4 figures from different religions, indigenous figures are representatives of all communities of different tribes, Youth figures are informants from various youth backgrounds, education figures are teachers, and the government consists of district governments, sub-district governments and village governments. Both documents were obtained from informants and documentation when researchers conducted research.

After that, data analysis was carried out, namely, the data was reduced and continued with the drawing of conclusions as suggested by Miles and Huberman (Fonseca et al., 2019). This data analysis technique is carried out after data is collected from observations, interviews, and documentation. Furthermore, reducing the data collected in the form of field notes, recordings of interview results, and field documentation selected relevant and related resources in the context of research. Continued with Display Data, namely selecting and grouping data from findings in the field, and continued with concluding by matching the finding data and linking the relationship between one data with another. And finally the verification of conclusions, namely checking back the data that has been determined to be included, is useful so that the accuracy of the data that has been arranged according to the patterns of relationships between one finding and another.

3. RESULT AND DISCUSSION

The findings of this investigation show the development of the multicultural community of Suka Damai Village from 1983-2023 which developed by showing the phenomenon of integration. This research explains why multicultural communities in West Muna Regency, especially in the Integrated Suka Damai Village.

Why is a Multicultural Society Integrated?

Desire for Peace

Every human being in his nature wants to live in peace so every human being expects to be safe and peaceful on the face of this earth. Human actions and behavior desire a union both within the family and the sphere of society. Religion also teaches its people to maintain harmony and create peace as well as ancestral cultural teachings in each tribe or ethnicity. However, the current phenomenon is very much social disintegration in society both uniform and diverse. It is caused by differences in interests, differences in language, habits, and ways of thinking. The development of the times has changed the social order, hence the need for community adaptation to these social changes.

The common desire for peace as a form of social integration of multicultural communities was expressed by several figures, both representatives of religious and traditional leaders as well as the government. The following is a statement from one of the community leaders of the Muna tribe who is Muslim in his residence revealed:

"We are here since the arrival of the community in 1983 we counsel from various tribes and religions. We all want to live in peace, no disputes and no conflicts. This is evident from the beginning of the community inhabiting this place, this transmigration place, until now there has been no such thing as conflict."

Another expression of a Balinese Hindu religious figure found in his residence in an excerpt of his interview also said that one of the reasons why a multicultural society is integrated is that every human being wants to live peacefully. Here's an excerpt from the interview:

"Of course sir. We all want to make peace"

Further added in his interview excerpts

"Our way is to respect other people's cultures, participate in helping other religions' religious activities, and participate in weddings"

The reality of this cooperation So that it becomes the basis of guidelines born from the heart which are contained in the intentions and actions of each society. People's desire to live in peace occurs both from ethnic and religious circles. The achievement of diversity as an effort to create social interaction is not limited to the desire for reconciliation alone. But this desire is consulted to reach a consensus on how to live in peace and tips to do so. This is supported by the role of multi-actors, namely traditional leaders, religious leaders, government, educators, youth leaders, and local communities. Each tribe has its own culture or local wisdom and every local wisdom certainly has the value of mutual respect and love for peace. The role of traditional actors or traditional figures in creating peace is taught in the traditional activities of their respective tribes so that this is proven in the event of a marriage, both intermarriage and marriage with different tribes that highlight unification both united in fellow tribes (side cohesion) and united in different tribes (social adhesion).

The role of religious actors or religious figures. These religious actors play a role in religious events such as religious studies in each religion, religious holidays, and marriage events. The community of Suka Damai village consists of 4 religions and each religious leader performs their functions. In every religious event, for example, Islamic holidays, people who have Islamic faith carry out their worship and there are Hindu, Buddhist, and Christian communities to maintain tolerance by maintaining security and discipline when carrying out Muslim worship and vice versa at other religious events.

The role of government actors, in this case, is the Suka Damai Village government which facilitates the community by supporting the construction of houses of worship side by side and the final resting place which is also side by side in 4 religions. In addition, to maintain the social integration of multicultural communities, the village head appoints village officials representing tribes and religions, further providing socialization to the community about maintaining tolerance between religious people.

The role of an educator actor or a figure of educators and Educational Institutions. Educators create peace by teaching tolerance to students from kindergarten, elementary, junior high, and high school. So that after arriving in the community, the student applies it in everyday life. The role of youth figures is youth as a baton for the elderly. Youth play a role in supporting the peace of youth from various ethnic and religious circles Together supporting peace is seen in religious events and cultural events where people from various walks of life take part and play a role without barriers.

The role of this multi-actor perfects the desire for peace. Where this desire begins with each individual expressed in the form of daily behavior. Individuals from ethnic and religious backgrounds

pour peaceful behavior and are supported by multi-actors both from tribal actors, religions, educators, and the government and society to create a common awareness of all elements of behavior to maintain the integrity of the Common and create the integration of a multicultural society.

As a Social Being

Human beings are living beings and have dependencies in terms of food, clothing, shelter, and everything else. Another meaning human beings can live with the help of others. Human nature is different even though it is realized that everyone always needs the help of others, but not infrequently this behavior is not carried out properly, causing estrangement of social relations and even conflict and violence in society, both in family relationships, neighborly relationships, marriage, religion, and work. This behavior even has an impact on the prolonged rift in social relationships. This phenomenon has been found in culturally uniform societies, more so in multicultural societies.

The phenomenon of disharmonious social relations in either a multicultural society or a uniform society of ethnicity or culture and religion is inversely proportional to the phenomenon of social relations of multicultural communities in Suka Damai Village. This phenomenon of mutual need in primitive societies in Indonesia occurred marked by the need between people living in the mountains and people living on the coast. The phenomenon originated from a behavior termed barter exchange, namely the exchange of goods for goods.

The results of interviews that provide evidence that social integration of multicultural communities can occur because of social relations expressed by the head of Suka Damai Village who is a Balinese Hindu revealed:

"Social relationships are always happening and cannot be avoided. In our village, social relations are very harmonious and cooperation is very good. Both between the government and citizens, between citizens of different ethnicities, citizens of different religions"

The results of the interview above are supported by excerpts of interviews of Javanese Christian religious figures met at his residence saying:

"Christians and Muslims need each other and help each other. In this village houses of worship are close together but there is no conflict. Each performs his religious duty. When Christian and Hindu holidays, Buddhists maintain security."

Another opinion expressed by the Education Leader, namely the principal of the elementary school met at his residence said:

"Social relations are seen from within the family, neighborly social relations, religious social relations, and social relations in community events such as weddings, cultural events"

The phenomena of human beings as social beings in the sense of mutual need in West Mun Regency, especially in Suka Damai Village, can be seen in the phenomena of kinship, neighborliness, marriage, religion, government, and work:

- 1) the phenomenon of mutual need in the family realm, namely between father, mother, and child, this makes the basis for the socialization of the formation of children's traits and character in responding to differences in both ethnicity and religion;
- 2) neighborly relationships are seen in the interactions around them. This stage is a continuation of the stages of familial relations. Some communities are neighbors of different ethnicities, religions, and occupations but still respect and help each other in every activity be it marriages, cultural events, and religious events;
- 3) social relations of mutual need also occur at the ceremony of marriage. It appears that there are people of different ethnicities and religions participating both as guests and on marriage committees;
- 4) this socio-religious relationship is seen at religious events of Muslims, Christians, Hindus, and Buddhists. In religious events of Muslims, there are *Pecalang* from Hinduism participating in maintaining security. Also, the most populous Muslim religious community maintains security in the religious events of Hindus and Buddhists as well as Christians;
- 5) government.

Religious Reasons

The religions recognized by the State of Indonesia consist of 5 religions, namely Islam, Christianity, Hinduism, Buddhism, and Confucianism. There are 4 religions of West Muna Regency. Every religion

generally teaches goodness. But not infrequently its adherents are always distorted in doing in the sense that they do not conform to what their respective religions teach. This religious reason is influenced by actor actors in their achievements, namely actors of religious figures, educators, youth leaders, and government and security parties.

In the study location, namely in West Muna Regency, especially Suka Damai Village, there is a diversity of religions adopted by the community. Table 1 shows the number of people based on religion.

Table 1. Number of People Based on Religion

No	Religious Name	Number of Adherents	Percentage (%)
1	Islam	526	56,42
2	Kristen	32	3,43
3	Hindu	313	33,58
4	Budha	61	6,54

Source: Suka Damai Village Documents

Religious actors practice not only in the delivery at the house of worship of each religion but more than that, starting from learning from the family environment at home about religion and tolerance. Educators/teachers provide religious understanding on formal education, namely teachers of Islam, Christianity, Hinduism, and Buddhism. Youth actors play a role in providing understanding to the younger generation of each religion. In addition, the government also provides a role according to its mandate, namely maintaining harmony between religious people. In addition, security actors played a role in maintaining this security seen in religious events seen by *Pecalang* from Hindu religious security and *Hansip* from village security as well as Armed Forces/Police from government security. This religious reason means that every religious person is free to embrace and practice their own beliefs. Every religion teaches kindness and does not discriminate against other religions. This is supported by the role of all parties who are committed to maintaining tolerance of all parties.

Cultural Reasons

The variety of cultural differences in one society can cause disintegration if not managed properly. The phenomenon of other places of diverse cultures in one society causes a stretch of social relations. This estrangement is due to each group of people glorifying their group, not respecting the culture of the other group. This phenomenon is very much found in multicultural communities in both rural and urban areas. Currently, Suka Damai Village is inhabited by 9 tribes consisting of local tribes and immigrant tribes. Each tribe in general has its customs and customs that have been taught by their ancestors to make guidelines and motivations in life and life. The following describes the number of people in Suka Damai Village based on ethnicity.

Table 2. Number of People Based on Ethnicity

No	Tribe Name	Number of People	Percentage (%)
1	Muna	283	30,36
2	Bali	379	40,66
3	Bugis	65	6,97
4	Bajo	53	5,68
5	Buton	20	2,14
6	Tolaki	9	0,96
7	Makassar	14	1,50
8	Jawa	102	12,87
9	Madura	7	0,75
Number of People		932	100

Source: Suka Damai Village Documents

Each tribe in this research location was given the freedom to carry out their customs and customs. Other tribes also provided support. This was revealed by one of the community leaders who is a Muslim Bajo tribe met at his residence said:

"People in this village respect each other's customs, the habits of other cultures. For example, marriage events, and Balinese habits of gardening. We appreciate. It's next to the Balinese house, if we keep the flowers on the side of the road, we from other tribes let it go, not disturbing like damaging the flowers."

Another interview by a Bugis Muslim teacher said in excerpts from his interview:

"I see in this village mutual respect between the Balinese and Muna tribes and also other tribes. There are many tribes in this village because of transmigration. You can see evidence of mutual respect when someone marries".

Monitoring researchers at the research location that people in the study location still respect each other. This is due to the bond of Suka Damai values which is a mutual agreement of all elements of society. Cultural reasons in general have diverse values because of the many diverse tribes. But the diversity of values of each culture forms a single agreement that unites tribal similarities and differences. Each tribe preserves cultural values that have been passed down by ancestors, each tribe also needs to be different to form values that become a value agreement that unites differences, namely the value of Peace and Love which means that even though they are different, they still live in peace and harmony and mutual benefit. This is inseparable from the role of multi-actors, namely the role of traditional stalls, the role of youth figures, the role of educators/teachers, and the role of the government.

The Value of Suka Damai as a Consensus for the Creation of Social Integration

Peter L. Berger in his Book *Meta Perspectives of Theory of Thought* written by Geger Rianto says sociology is inseparable from history. For this reason, this view is included in the study of historical sociology, namely how the process of creating the value of Suka Damai as a binder for multicultural communities in West Muna Regency, especially Suka Damai village.

This process according to Peter L. Berger is called the historical dialectic of the dialectic process so that the formation of values that bind the people of Suka Damai village is through simultaneous stages, namely externalization, objectivization, and internalization. This first stage is objectivization where starting in 1983 transmigration communities came from various regions in West Muna Regency. This transmigration community came consisting of 4 religions, namely Islam, Hinduism, Buddhism, and Christianity. There are also 9 tribes, namely Javanese, Balinese, Muna, Bugis, Bajo, Buton, and Tolaki. Each individual or group of both tribal and religious groups carries his knowledge and devotes it to everyday life.

From this outpouring of self-aggrandizement, agreements were formed within the community called the stages of objectivation. At this stage, all elements of society from representatives of tribes and religions form one value that binds society, namely the value of Suka Damai. This value is proposed to be the name of the village, namely Suka Damai Village, which means that every community of different ethnicities and religions, and different social strata still upholds the values of tolerance, and cooperation and still maintains the integrity between tribes and religious people. This Peaceful Value is found in construction through three simultaneous moments, namely the stages of externalization, objectification, and internalization so that researchers find two indigo patterns, namely indigo unification based on equality called Social Cohesion and value constructed based on differences called Social Adhesion. The description of the findings of these two values can be analyzed as follows.

Social Cohesion

Cohesion is taken from the term natural science which means union in the same element. This term adopted in the social sciences is referred to as social cohesion which means unification based on equality. For example, ethnicity, religion, and occupation equality. The Suka Damai Village Community always reflects the unification of both migrant and indigenous communities. The type of unification found by researchers at the research location is based on religious equality, United based on ethnic equality, and United based on equal work. This social cohesion is explained as follows:

The first finding related to social cohesion is the unification of religious equality. In the village of Suka Damai in this research location. This type of unification is constructed in the religious activities of every Society from Islam, Hinduism, Buddhism, and Christianity. The first is unification in Islam. This type of unification researchers found in Islamic religious activities, namely Eid al-Fitr, Eid al-Adha, Mawlid of the great prophet Muhammad SAW, Isra and Mi'raj the Great Prophet Muhammad SAW, and other religious activities such as weddings. All these religious events were realized successfully because of the cohesiveness of the community that has been accustomed to uniting until now. In this religious event, some leaders become role models, namely the imam of the mosque and the mosque apparatus. Structured activities are inseparable from the directions that have been discussed together.

The second is to unite in Tribal Equality. The findings in this study are the type of unification in tribal equality, namely the process of preserving the culture and local wisdom of the people of each tribe. The findings obtained by each tribe from each tribe in Suka Damai Village, West Muna Regency always maintain the customs of their tribe. For example, in the Muna tribe, there is what is called the Ewa Wuna

dance. This dance is performed to welcome guests, both guests from the village government and the higher district government. In addition, the Ewa Wuna dance played by more than 4 people was also performed in the event of welcoming male guests at the wedding. Another form of cooperation is in the preservation and use of the regional language of each tribe. It can be seen that each tribe still uses its language in communicating with people of the same tribe.

Third is United in the Security of Work. In this third type of social cohesion researchers found that there were many jobs in the community in the study area, namely farmers, livestock, traders, teachers, and village governments, sub-districts. The findings of interviews in jobs as farmers are farmers or watermelon gardeners, they work together to determine the same market price. In addition, in work as farmers such as cows, goats, and chickens also have cooperation in maintaining security. Cooperation in work as a teacher is together to help the community to preserve the value of social integration through education in schools.

Social Adhesion

Social adhesion is borrowed and adopted in nature, namely adhesion, which means the union of different elements. This term is used in sociology, namely social adhesion which means the unification of society based on differences. Research findings at the research location that the social adhesion of multicultural communities is United on religious differences, United based on ethnic differences, and United based on differences in work.

First is unity in religious differences. The phenomenon of the people of Suka Damai village adheres to 4 religions, namely Islam, Hinduism, Buddhism, and Christianity. There are adjoining houses of worship and adjoining burial places are also built in one particular location. This type of community unification based on religious differences can be seen in religious activities, namely religious holidays (Canete & Pandey, 2020). The monitoring of researchers at the research location who also participated in religious activities found that each different civilized community maintained the peace of the community in carrying out their religious worship. This is shown in major Muslim holidays as well as Hindus, Buddhists, and Christians who maintain security and help supervise other religious ceremonies.

Second is unity in tribal differences. Findings at the research location that the multicultural community in Suka Damai Village, West Muna Regency is inhabited by 9 tribes, namely Muna, Balinese, Bugis, Bajo, Buton, Tolaki, Makassar, Javanese, and Madurese. The reality of unification occurs between different tribes, this is evidenced in the local wisdom of culture and local knowledge of each tribe. The findings researchers saw in weddings. At that time the Muna community married with the Javanese community in the wedding ceremony event contained in the formation of committees from various tribes. Furthermore, during cooperation in helping to prepare cultural completeness, there were also many people with backgrounds from various tribes who contributed to its success. Cooperation in unification is also seen in agriculture, where other tribes value local wisdom in efforts to do agriculture and vice versa.

Third is unity in job differences. Research findings that the types of work of multicultural communities in Suka Damai Village, West Muna Regency are farmers, animal husbandry, traders, teachers, and work in offices. Findings of cooperation in the form of agriculture or plantations are seen in land clearing and planting. It can be seen that Muna people learn how to grow crops in Balinese communities, besides that there are other tribal communities such as Muna, and Buton learn to use pumpkin seeds as snacks obtained from the knowledge of Javanese people.

This type of social cohesion and social adhesion value occurs in the Suka Damai Village Community of West Muna Regency. Occurred in a long process since 1983-now without causing conflict. This is inseparable from the role of multi-actors, namely religious actors, tribal actors, actors, government, educator actors, and youth actors from ethnic and religious backgrounds.

4. CONCLUSION AND RECOMMENDATION

The conclusion of the findings of this study found that why the multicultural community in West Muna Regency is integrated because human nature wants peace where every individual wants peace and comfort of life that is externalized in the form of behavior in daily life both in family, neighbors, and society; as social beings in need of each other between nations of different tribes and different religions;. Religious reasons. each community of different religions obeys religious commandments and tolerance for people of different religions. Furthermore, it is the ancestral teachings of each tribe that each tribe adheres to differently. There is a binding value that represents the interests of all religions and tribes, namely the value of Peace. The value of social integration in a multicultural society is the value of Suka

Damai which consists of social cohesion which means unification based on equality is: (1) unification in religious equality, (2) unification in cultural equality, and (3) unification in work equality. Social adhesion which means unification based on differences Society consists of (1) unification based on religious differences, (2) unification based on cultural differences, and (3) unification based on differences in work. This study provides recommendations to the district and provincial governments to provide more support to the community to maintain the preservation of social integration of multicultural communities that are the richness of Indonesian culture and religion. This study also recommends further researchers to examine more deeply local wisdom created jointly by multicultural communities.

5. ACKNOWLEDGMENT

The completion of this research is inseparable from the role and support of various parties, namely: (1) a speech of gratitude to the government of West Muna Regency, namely the Regent of West Muna, the Head of Central Tiworo District, and the Head of Suka Damai Village who permitted researchers in conducting research, (2) a thank you to the community in the study area, namely religious leaders, traditional leaders, educators, and youth leaders.

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