

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.*

Keywords: *Social, Relationship, Bolaang Mongondow, Javanese*

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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. 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. 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.

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.

To see indicators in social interaction in the Purworejo village, it can be seen that several are listed as follows:

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:

"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 use our culture".

Meaning:

"I don't think there is a cultural imitation of other ethnicities in the 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 just join in or participate in enlivening the activities that are meant by using our culture ".

CONCLUSIONS

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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