



Patterns of Cultural Interaction in Multi-Ethnic Societies in the Puriala Sub District, Konawe Regency of Southeast Sulawesi Province, Indonesia

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ABSTRACT

This study describes the patterns of cultural interaction in multi-ethnic societies in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province, Indonesia. This research was qualitative. The data were collected through observation, in-depth interviews, and documentation. The technique of determining the informants in this study was done by a purposive sampling technique. The data in this study were analyzed using the following techniques: (1) data reduction, (2) data presentation, and (3) drawing a conclusion. The results of this study showed that multi-ethnic societies in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province have a diverse culture in each ethnicity, namely Tolaki ethnic has a *kalo/kalosara* culture and *lulo* dance, the Java ethnic has a *slametan* culture and the art of *ebeg* dance, Sunda ethnic has marriage and *slametan* culture, and Bugis ethnic has an *antama balla* and wedding culture. The patterns of cultural interaction in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province are (a) Language; in each implementation of the dominant society, culture affects the language in terms of its dialect. (b) Religion; in

the continuity of cultural events, each one remains tolerant of attending cultural events such as weddings according to their respective customs, and (c) Culture; in the cultural system of marriage, the dominant society influences each other by following customs both from the implementation process and the clothes are worn by the community. imposed.

Keywords: Interaction, Culture, Society, Multi-ethnic.

INTRODUCTION

Indonesia is an archipelago country that stretches from the island of Nias to the island of Rote, its people have different ethnicities, races, cultures, religions, and beliefs. In this diversity, every citizen continues to live in harmony and peace with one another, based on the principles of "*Bhineka Tunggal Ika*" (Unity in Diversity), *Pancasila* (The Five Principles), and the 1945 Constitution, which is reflected in daily life, with mutual respect between religions and society. Knitting communities, maintaining human relations, deciding by finding the best way out of every problem, and realizing mutual prosperity as a manifestation within the framework of the Unitary State of the Republic of Indonesia as a form of joint commitment from the founding fathers of the nation. Pluralism is a unique thing for Indonesians, which is not owned by any nation in the world. Pluralism society can be classified into two categories, namely horizontal pluralism and vertical pluralism. Horizontal pluralism is a factor that a person accepts as an inherited (ascribed) factor. Meanwhile, more vertical pluralism is obtained from my own efforts (achievement factors). Horizontal pluralism includes ethnicity, regional language, customs, behavior, religion, material cultural clothing, and food. While vertical pluralism includes income, education, settlement, occupation, and position (Pelly in Nainggolan, 2015, p. 225)

Pluralism will lead to potential conflict if horizontal pluralism is united with a vertical plurality. In other words, an ethnic group is not only distinguished from other ethnic groups because of other "ascribed" pluralities such as regional languages, religions, etc. but also because of the plurality of "achievements" such as economics, settlement, and position. If this happens, the intensity of the conflict will lead to an atmosphere of hostility. On the other hand, if horizontal pluralism is not strengthened by vertical pluralism, then the intensity of conflict is insignificant (Nainggolan, 2015, p. 225).

In Southeast Sulawesi Province there are several ethnics such as Buton ethnic, Muna ethnic, Tolaki ethnic, Moronene ethnic, and Wawonii ethnic. All these ethnics are polite with each other in their neighbors, help each other in common interests, and understand each other while living together. Apart from the Buton ethnic, Muna ethnic, Tolaki ethnic, Moronene ethnic, and Wawonii ethnic in Southeast Sulawesi Province, there are also several other ethnics from outside Southeast Sulawesi Province scattered in several sub-districts. The cultural interaction is the key to all multi-ethnic society life because without interaction there will be no life together. Communication in life will occur when individuals, groups, and human groups work together, talk to each other and so on to achieve a common goal, hold a competition, dispute, and so on. So it can be said that cultural interaction is the basis of a cultural process that refers to dynamic relationships. Humans as social beings who need interaction with each other to meet the needs of life. Because the interaction of human culture manifests its social nature and its cultured environment. Realizing a good social life in the life of a multi-ethnic community, with equal motivation, and cooperation will give birth to harmonization in the life of a

pluralistic community. This is as research results show that the motivation and form of work carried out by citizens can yield the integration and harmonization in social life (Abdul Alim, 2004, p. v).

Society is a group of individuals who live together and meditate in an area that has the same goal, and its members interact with each other continuously and ultimately give birth to relatively the same behavior patterns and the same goals. Multi-ethnic is a combination of three words at once, namely multi (many), Kultur (culture), and alisme (alism). In short, multi-ethnicity is a paradigm for the equality of all cultural expressions, meaning that there is no stereotypical difference between 'primitive' tribal culture and the civilization of modern industrial society. Both play equal values and a significant role in perpetuating the specificity of their respective historical social roles (Mahfud, et al, 2015, p. 17). Society includes people who live together and produce culture. So, a multi-ethnic society is a society whose population structure consists of various ethnicities, and that diversity is a source of cultural diversity or subculture of each ethnicity, thus giving birth to a society that we call a multicultural society (Liliweri, 2005, p. 62).

Narrol (in Liliweri, 2007, p 9) explains that ethnic groups are known as populations that can reproduce and survive and have the same cultural values, and are aware of a sense of togetherness in a cultural form to form their communication and interaction network. Furthermore, social interaction is a relationship between two or more individuals where the behavior of one individual effect, changes, or improves the strength of the other individual or vice versa so that a socio-cultural process occurs.

Patterns of cultural interaction in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province society also take place in cultural activities such as traditional wedding ceremonies, circumcision/circumcision ceremonies, death ceremonies, seven-monthly salvation traditions, housewarming traditions, and other activities. Every multi-ethnic society event in the sub-district with ethnic differences in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province starts with differences in language dialects, ways of thinking, and various types of activities to gather people in one activity. The meeting of various ethnic groups from the community gave their colors in their lives. The interaction between communities with cultural differences will be effective if the various ethnic groups in the lifestyle of the people in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province have good communication skills and abilities and understand each other's differences in language pronunciation among them in the process of interacting with differences in customs from various ethnicities, social behavior in everyday life and the type of work they do. Looking at the situation where various ethnic groups meet as a preliminary study, the research shows that the population-based on ethnicity consists of the Tolakinese are 5679 people, the Javanese are 1222 people, the Sundanese are 933 people, the Buginese are 220 people, the Tatornese are 29 people, the Munanese are 19 people and the Butonese are 2 people. Of the total number of people who inhabit the area, each ethnic is unique in a multi-ethnic society, with differences in language, customs, religion, and beliefs.

Heyward (2002) describes cross-cultural literacy as the competencies, understanding, attitudes, language acquisition, participation, and identity required for effective cross-cultural engagement. Competencies include competencies in empathy, tolerance, and communication.

Understanding includes understanding how culture operates from an insider's perspective. Attitude includes respect for the integrity of culture. Language mastery includes bilingual or multilingual skills. Meanwhile, participation includes good relationships in friendships and work. Activities with many different ethnicities sometimes lead to a lack of security and comfort in adapting and interacting with the environment in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province.

RESEARCH METHOD

This study uses a qualitative descriptive research approach by using a design that is continuously adapted to the reality on the ground. This design is not tightly structured and rigid, so it can be changed and adapted to the new knowledge that is found. The purpose of this descriptive approach is to describe the pattern of cultural interaction in the multiethnic community in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province.

The sources of data in this study consisted of primary and secondary data. Primary data are the main data obtained directly at the research location taken from informants directly. According to Sugiyono (2016, p. 137), primary data are the data source that directly provides data to data collectors. The primary data are data from interviews, observations, and documentation obtained through predetermined informants.

In collecting data, the techniques used are (1) observation technique, (2) In-depth interview technique, and (3) study documentation. The observation technique uses direct observation techniques in the field on the object under study regarding the pattern of cultural interaction in multiethnic communities in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province. Observations were made to obtain a full picture of the patterns of cultural interaction and the implementation process. An in-depth interview technique was used to obtain data on cultural forms. Questions and answers were conducted directly in the interview process using interview guidelines, while the documentation technique was to collect data on patterns of cultural interaction and notes at the sub-district office in the form of an overview of the research location. Documentation is needed during research to strengthen data during the research process. Documentation was carried out while in the interview process so that the documentation further strengthened the data regarding cultural forms in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province.

The technique of determining the informants in this study used a purposive sampling technique, namely choosing the informants intentionally with the consideration that the person concerned knew and understood the essence of the problem. Endraswara (2003, p. 244) explains that good informants are those who are directly involved in the culture and have time for interviews. Informants in this study consisted of key and ordinary informants, key informants were people who had a lot of knowledge about the research location and the object of research, namely, the main informants were traditional leaders, community leaders, and religious leaders.

This study used descriptive qualitative and interpretive analysis. The analysis process is intended to organize and sort data into patterns, categories, and a description so that a finding or conclusion is produced in line with the research objectives. The process of data analysis begins by examining all data obtained through various sources, namely interviews,

observations and recordings, and field notes (Moleong, 2002, p. 190). (1) Preparation of data (data reduction), namely reducing data not relevant to the problem. Data reduction as a process of filtering, simplifying, abstracting, and transforming word data that emerge from written notes from the field is also carried out in this study. This effort is under the formulation of the problem associated with the main objective of this study, namely to find the cultural treasures of each ethnic group. As part of the analysis process, the reduction is a form of analysis that sharpens, classifies, directs, organizes it, and then leads to conclusions, verification, and recommendations. Qualitative data can be simplified and transformed by various means of rigorous selection, summarizing, and classifying them into certain broader patterns. The presentation of data (data display) is carried out by grouping and categorizing data according to the steps in maintaining culture in a multi-ethnic society, (2) Excavation is carried out through the interpretation of all forms of culture and processes, and (3) Concluding patterns of cultural interaction and steps -a step is a form of cultural empowerment in a multiethnic society, (4) fact-finding about the existence of cultural interaction patterns obtained through the knowledge of multiethnic communities supporting culture.

RESEARCH RESULT

Patterns of Cultural Interaction in Multi-ethnic Societies in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province

The patterns of cultural interaction in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province takes place in cultural activities such as traditional wedding ceremonies, circumcision/circumcision ceremonies, death ceremonies, seven-monthly salvation traditions, housewarming traditions, and other activities. In every multi-ethnic community event in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province, the ethnic differences begin with differences in language dialects, ways of thinking, and various types of activities that gather people into one cultural activity. The Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province consists of various ethnic groups, namely Tolaki ethnic, Java ethnic, Sunda ethnic, Bugis ethnic, Tator ethnic, Muna ethnic, and Buton ethnic. However, only some ethnic groups still maintain these patterns of cultural interaction. The culture that still survives in Tolaki ethnic is the *kalo/kalosara* culture and the lulo dance. Java ethnic are a slametan culture and the art of egeg dance. Sunda ethnics are a culture of marriage and slametan, and Bugis ethnics are an antama balla culture and a marriage culture.

PATTERNS OF CULTURAL INTERACTION IN LANGUAGE SYSTEMS

Kalo/Kalosara

Kalo/Kalosara is a symbol of unity and peace that is very sacred in the Tolakinese society. *Kalo/Kalosara* is found only in the Tolakinese society. Apart from being the main symbol in marriage customs and conflict resolution in the Tolakinese society, it is also used in various other traditional ceremonies. *Kalo/kalosara* is physically rattan in the form of a circle and is wrapped in three loops, and one end of the rattan that is wrapped is knotted and tied so that the end of the rattan is hidden in the knot. The rattan is wound in a clockwise direction, and one of the other ends of the rattan is left sticking out without being tied and hidden in a knot, which means that if in carrying out the custom there are various shortcomings, then these shortcomings should not be disclosed to the public or too many people.

The interaction pattern of *kalo/kalosara* in the implementation process uses the regional language of Tolakinese. *Kalo/Kalosara* provides solutions to Tolaki ethnic or non-Tolaki ethnic

societies in problems outside society. Kusnan (2015), states that the Tolaki ethnic society has traditional leaders called Tolea and Pabitara. Tolea and Pabitara are traditional interpreters whose job is to deliver a notification to the people. They are traditional leaders who were appointed as figures because of their ability to explain things and are considered capable of speaking about various traditional matters in everyday life. These two traditional leaders also have the right to bring *kalo/kalosara* and speak in the name of customary law by using *kalo/kalosara* in various affairs of the Tolaki ethnic.

Sundanese saweran culture

Carrying out *saweran* culture both at weddings or circumcision as well as in the local language for people who come to the event and follow the *saweran* used by each ethnic group, namely Sunda ethnic, Java ethnic, Tolaki ethnic, Bugis ethnic, and other ethnic groups still use their regional language or dialect. These residents are understood and used by local people such as the Tolaki people, who are fluent in the Javanese language and dialect. And vice versa, the Sundanese themselves also understand a lot of local community's languages so that in their daily practice, they still understand each other and understand the meaning of the conversation, even though they use their respective regional languages.

PATTERNS OF CULTURAL INTERACTION IN RELIGIOUS SYSTEMS

The culture of salvation or slametan

The culture of salvation or *slametan* is an event of sending prayers to those who do the slametan. The society in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province still carries out the *slametan* culture, which is held at every event, whether it is a birth, marriage, circumcision, seven months, death, nightmares, name changes, illness, moving house. *Slametan* is a culture that is carried out by the Javanese people to obtain safety and avoid bad things for the person concerned, which is then accompanied by *sadaqoh* and then performs *kenduren* or banquets.

The Javanese society in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province always carries out the *slamatetan* culture aimed at giving thanks to God Almighty so that they are safe in living. Melville J. Herkovits (Soekanto 2006, p. 150) states that culture is super-organic because culture is hereditary from generation to generation, even though humans in society always change due to death and birth. Thus, the culture that is passed down from generation to generation cannot be separated from one another. The existence of such a great relationship between culture and society makes culture a very important thing for humans, where people cannot leave the culture they already have.

Antama balla

Antama balla is the name of a traditional ceremony carried out by society to get the safety and all its inhabitants, especially for the Buginese people who enter a new house, there are several series of traditional ceremonies that will be carried out starting the determination of the center of the house carried out by the parietal *balla* or the imam of the mosque (Ramli in Aswad, 2016 p. 2). A house is a place where family members meet to interact, where humans are born, raised, married, and then die. Therefore, building a house must be based on traditions and beliefs that have been passed down from generation to generation from the ancestors, which is a series of rituals carried out by traditional ceremony processions. not only when the house is completed but also when entering a new house (Ramli in Aswad, 2016, p. 2).

PATTERNS OF CULTURAL INTERACTION IN THE CULTURAL SYSTEMS

Ebeg (kuda lumping) dance culture

The *ebeg* (*kuda lumping*) dance culture in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province is still alive and thriving in the Javanese ethnic community. Usually, the *ebeg* dance is carried out if there is a wedding or circumcision. In the *ebeg* dance, there are three types of stages, namely offerings (*barongan*), this *barongan* that is played is the tiger *barongan*, and several masks including bird masks, monkey masks, *bujangganong* masks, wooden dolls that resemble grandmothers' faces, and others, dances performed by several dancers and this dance is performed for 30 minutes and is accompanied by one to two songs and *eleng-eleng*.

The patterns of cultural interaction of each ethnic group influence each other, but this does not eliminate the movements that exist in the *ebeg* dance, the interaction of Javanese ethnic culture goes very well in the Sundanese circumcision event. Hill (2006) defines cross-cultural understanding as a combination of knowledge about other cultures at the cognitive level, with a set of attitudes at the affective level. The knowledge in question includes knowledge of one's own culture, the culture of others, and knowledge of the similarities and differences that exist between these cultures. The people in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province have knowledge of their culture and each ethnic group learns from these cultures.

Interaction of Buginese marriage culture

The cultural interaction of the Bugis ethnic wedding greatly affects the Java ethnic, in this case, the family of the bride, because it follows the Buginese culture from the *mapacci* process to wearing traditional clothes. It can be seen that even though the cultural interaction between the two different ethnicities, the wedding ceremony was conducted running well. In line with Heyward's (2002) statement, he explained that the cross-cultural literacy as the competencies, understanding, attitudes, language acquisition, participation, and identity needed for effective cross-cultural engagement, competencies include competencies in empathy, tolerance, and communication. Buginese marriage is also included in this case because of the competence in carrying out empathy, tolerance, and communication.

CONCLUSION

Based on the results of this study, it can be concluded as follows: (1) The people in the Puriala Sub-district, Konawe Regency of Southeast Sulawesi Province consist of various ethnic groups, namely: Tolaki ethnic, Java ethnic, Sunda ethnic, Bugis ethnic, Tator ethnic, Muna ethnic, and Buton ethnic. Of these several ethnic groups, only some ethnic groups still maintain their patterns of cultural interaction, Tolaki ethnic has a *kalo/kalosara* and *lulo* dance culture, Java ethnic has a *slametan* culture and the art of *ebeg* dance, Sunda ethnic has marriage and *slametan* culture, and Bugis ethnic has an *antama balla* culture and marriage culture. (2) The Puriala Sub-district is a sub-districts that has a multi-ethnic society, most of which are transmigration societies. In this case, they have different patterns of cultural interaction but they still, take place well in every cultural activity. The multi-ethnic society cannot be separated from its culture because every implementation of culture has benefits for their lives.

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