

## Manggarai Social Dynamics Community Aiming to Diaspora in Makassar

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**Abstract:** The aim of this study was to obtain in-depth information about the interaction between identities manggarai community respond to another community in the city of Makassar. This type of research is qualitative by using a constructivism approach. In collecting the data, the researchers collected data discourse through the print media as well as researchers act as a research instrument. Data collected is the manggarai individual responded among other individual identities. The data obtained through two sources of data, namely; documentation and informants. Technique data collecting is done through in-depth interviews. The data were then analyzed using the technique of interactive analysis intended to look at the process, meaning and social dynamics of the manggarai. The results showed that the interaction between the responding manggarai with another identity in Makassar through continued study and efforts to find a job. Both of these media as roads and space for the opening event for manggarai in opening communication with other identities. People of manggarai is free in creating opportunities for communication via these two media. Social interaction occurs when people of manggarai already opened the room himself in doing all the activities and will further diresponi by other identities. These responses are often even as a platform to create patterns harmonious relationship and know each other customs with one another. So, it is not rare among manggarai community and other identity will form a new community. Bonds of social solidarity will further establish a scheme of communications with other identities which are influenced by a sense of togetherness as an appeal to other identities to join and to be involved in any management of any activity held by the manggarai community. Thus, the social concepts created by a community of manggarai in Makassar able to deliver to the direction of change is much better and positive value for all levels of society is also in support of the diaspora.

**Key words:** Diaspora, social solidarity, social dynamics, identitie, scheme

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### INTRODUCTION

Makassar City as one region in South Sulawesi became the main destination of migrants from various regions in the vicinity and even to overseas. So, it is not surprising that Makassar is a densely populated city compared with other cities in Eastern Indonesia. The high rate of population growth and urbanization has brought the emergence of a wide range of social problems ranging from meeting the needs of food, clothing and housing issues, housing, social relationship problems and other social problems.

Began in the 1960s, manggarai people come to the city of Makassar, at that time an army doctor Indonesian Red Cross (PMI) called the doctor. Ben Boi, an alumni of the University of Indonesia stationed in Makassar by the Government of the Republic of Indonesia in the struggle for the liberation of West Irian. He is the son Manggarai birth Kecataman Satar Mese Todo, Manggarai Regency,

East Nusa Tenggara Province. Doctor Ben Boi managed to edit her hero is a girl born in South Sulawesi Wajo the younger brother of Mr. Hasan Walinono, named Nafsiah Mboi. Doctor Ben Boi and Nafsiah Mboi is equally graduated from the University of Indonesia.

It is very interesting to do research on other aspects that support for research is that every year an increasing number of students coming from Manggarai to continue his studies in the city of Makassar. The same applies in the earlier study is to assess and study was conducted by about Bugis Diaspora Identity and Islam in the land of Malaya stated that Bugis diaspora in the 17th century and 18th centuries brought many groups to the western part of the archipelago which is useful to find shelter and livelihood under the patron of local authorities. Therefore, Islamic identity is created through the active involvement of the elite Malay-Bugis of stingers in the intellectual community of Islam and the increasing introduction of the practice of Islam in government.

Further research conducted by, about Gender, Islam and Diaspora in the province of Riau, until a study of the historical literature states that, issues of nationalism is the main part of thinking men in the early 20th century but the educated women in Asia is questionable whether the promises of political rights are greater for men will translate into a close relationship with women. The fact it is a long way from verse to verse Kadamuddin Abdul Muluk and King salihat and nephew grandson of King Aisha are two female figures are much different.

On the pattern of Bugis tribe interaction in Gorontalo, stated that as a new province of Gorontalo already received recognition from the government and other areas, because the distinctions and characteristics of the local culture of this area is so rich. Regional autonomy then gained momentum because it can develop the potential of local human resources. It's just not a native of the Bugis community. There are so many moral values which must be actualized in the development of a country, it is very important to prevent cultural philosophy that we do not know.

Further research conducted by, about Javanese Women and Islam: identity formation since the twentieth century states that cultural identities of women in Java forged through a number of socio-cultural circumstances. Furthermore reveal different features of the relationship between women and Islam in Java. This study examines the role of Islam, especially since the beginning of the 20th century, provides a transformative force for the role and status of Muslim women in Java which is manifested by the adoption of such Islamic dress code headscarf is also a means of political identity. Furthermore, the Islamic discourse that has a new desire to challenge conservative role and status of women in Java in different historical periods.

Thomas, states that the migration cause simultaneously of other aspects of life, including the stability and security of a country such problems remain a concern International. Diaspora sourced on the international migration generally motivated by hope for a better life and to gain freedom from violence and repression they experienced in their country of origin. Thus that, the presence of a variety of factors ranging from political, social, economic and security which makes millions of people doing the courage to take a decision to become migrants. Diaspora of manggarai people contained in other areas such as huge numbers of manggarai people in Kupang however they only carry out religious activities of religious festivals such as Christmas. However, they have never carry out football tournament in Kupang. The same was found in the area of

Surabaya and Malang. While in the area of Yogyakarta and Jakarta manggarai people are fewer in number but they carry Komodo Cup soccer tournament which is held once in two years. In this study the authors did not discuss the core and the object of previous research but the research on social solidarity in the diaspora manggarai in Makassar. Thus this research question of how manggarai people respond to the interaction between another tribe's identity in Makassar?

## **MATERIALS AND METHODS**

This type of research is qualitative by using a constructivism approach. In collecting the data, the researchers collected data through the print media and the discourse of researchers acted as a research instrument. Data collected is the manggarai individual responded to other tribes identities. The data obtained through two sources of data, namely; documentation and informants. Technique data collecting is done through in-depth interviews. The data were then analyzed using the technique of interactive analysis intended to look at the process, meaning and social dynamics of the manggarai.

The research location is located in Makassar South Sulawesi Province, Indonesia. The focus of this research is intended to analyze the social solidarity in the diaspora manggarai community in Makassar. Discourse (discourse) is meant here is not just everyday conversation but rather a set of statements that have the institutional strength or a profound impact on the thinking and action of an actor. The informants in this study as many as 15 people were selected by purposive random sampling. The type of data needed research is primary data in the form of discursive practices (production and reproduction of discourse) and secondary data in the form of non-discursive practices (social interaction events and social dynamics) that accompany the manggarai community's phenomenon towards their diaspora.

Stages of data collection and analysis to follow the cycle, interactive and takes place continuously until complete, so data becomes saturated. The concept includes data reduction, data display and conclusion: drawing / verifying. Mechanical validation of data in order to assure that all data gathered has validity then in this study will be used criteria and engineering validation of data that will be used as a criterion and engineering validation data to see the degree of confidence (trustworthiness) or truth on the results of the investigation as intended by which includes: credibility, transferability, dependability and confirmability.

## RESULTS AND DISCUSSION

**Manggarai people responded to the interaction other identities in the City Makassar:** Citing the views of Gabriel Shaffer, 1986 (Santoso, 2014) concerning the diaspora who argued that, an important element is to maintain relations with the state. By other terms, the diaspora is of ethnic minority groups who live in and conduct in a place (country) and keep the material and sentimental relationship with the country they came from. Thus is a phenomenon which at least include such factors as the causes of population movements either voluntarily or by coercion. This population is intended to settle down in one or more countries or regions, keeping the identity and solidarity among themselves and maintain the relationship between their current residence and their country of origin.

In this case, the phenomenon of diaspora conducted by the manggarai in Makassar is a representation of the cultural values that this natural se they hold and cherish. Cultural values is a legacy of their ancestors to always apply in their everyday social life. Manggarai people In applying the cultural values through social media activities and religious activities is a reflection of the accentuation of their social activities in upholding and preserving their culture. Through this social activity, manggarai people can also draw sympathy from the others tribe's identity to establish diasporanya in Makassar. Another identity also respond positively to any social activities and religious activities conducted by the manggarai. With such a response, then people can manggarai easier to show their existence in towards diasporanya in Makassar. By not leaving the values of the culture and local wisdom, even if they are overseas areas.

According to Santoso (2014), many diaspora such as China, India and Jews spread widely. The strengthening of global capitalism that led to the development of business in various fields, advances in technology and other factors have opened up new migration purposes. In addition to a long migration path such as the United States, Western Europe and Australia had been opened to objectives currently very attractive to immigrants such as the Middle East and East Asia. Middle-East appealing because of the abundance of money as a result of natural resources such as oil and gas. While East Asia is interesting because mastering technology that gave rise to many new businesses are increasingly manipulate and provide prosperity for its citizens. In this globalization era, the distribution of immigrants conducted by various nations with the aim to nations and to the countries in the world. Distribution of like they were building a global base

for a diasporic network evolution. Diaspora Jews may be appropriate to be a record. The influence of the Jewish diaspora in the United States is so large. In addition to money power of multinational corporations belonging to the Jewish diaspora, the greatest influence is also seen in a very intellectual coloring US politics. In addition to great political influence on government policy the United States, the number of Jews in the United States than in his own country is also worthy of note. In 2005, the number of Jews in the United States is greater than the Jews living in the country, namely in Israel. Jews in the United States amounted to 5.28 million people while 5.235 million Jewish people in Israel. In addition to Jews, no other nation has the diaspora in a country exceeds the number of people in his home country.

Meanwhile, the phenomenon of manggarai diaspora in Makassar is to improve the Human Resources (HR), besides that it also manggarai people migrating to the city of Makassar is to obtain a better job in his hometown is Manggarai district. Beside that also the manggarai, conducting its diaspora identity is to show them that they are a community that has solidarity and solidarity is very high and is a legacy and heritage of their ancestors. Solidarity and solidity of this addition, the manggarai a special place in the hearts of citizens in this case is the identity of another. Thus, the people manggarai will be much easier in the success of its diaspora in Makassar.

As noted in the theory of social interaction that humans as social beings in her life have needs both material needs and spiritual needs. This requirement is sourced from natural impulses which every human being since birth. Social relations that occur dynamically concerning relationships between individuals, groups of individuals or a group with a group and relate to one another so-called social interaction. In line with the views Setiadi (2011) that social interaction is a relationship between man and the nature of that relationship is dynamic meaning that the relationship was not static, always have dynamics. Possibilities that arise when one man dealing with another human being is a relationship between one individual and another individual as well as individuals and groups.

In this case, form of social interaction is social relations dynamic the dynamic between individuals, between groups of people and between individuals and groups of people. Social interaction between human groups occurred between the groups as a whole and do not usually involve private members. Social interaction between human groups also occurred in the community. The interaction is more noticeable when there is a clash between the interests of individual and group interests. If

the group there are certain similarities then there will be cooperation among social groups, otherwise if among the groups there are some differences, may lead to a conflict between social groups.

Thus, according to Bonner states that social interaction is a relationship between two or more individuals or correcting interplay between individual one with other individuals. Interaction always happens in human life so that people can interact among each other in the activities of life.

Social interaction is a key condition for the occurrence of social activity and the presence of social reality, social reality based on individual motivation and social actions. When interacting, individual or social group is actually attempting or learn how to understand the social actions of individuals or other social groups, social behavior is done on an individual or group social interaction and in certain situations. Social interaction will run orderly and community members can function normally, it takes not only the ability to act in accordance with their social context but also requires the ability to objectively assess their personal behavior in the light of the social community, Narwoko.

The phenomenon of manggarai diaspora in Makassar cannot be separated from the main role of social interaction in various levels. An association created by the manggarai through social activities and religious activities is a symbol of social interaction created by the manggarai. They establish a relationship and dialogue through social activities. People manggarai social relationships with the identity of the other and vice versa through social activities then the identity of others can get to know the characteristics and values of the culture and norms contained in the manggarai community. Social interaction within the community of manggarai also be dynamic and follows the patterns Berke, Consider ng in their environment. They do not just focus on one rule but saw the potential for social change and the next person manggarai social adaptation. Thus, it can be said that the manggarai also indirectly adopt the viewpoint of various cultures of other identities. With the adoption of this then the manggarai can combine with their cultural values and their subsequent use as an indicator tool in conducting its diaspora in Makassar.

In line with the concept of social solidarity by Durkheim (Johnson, 1986) is a state of the relationship between the individuals and groups that are based on moral feelings and beliefs held together reinforced by a shared emotional experience. Then Durkheim explained the two types of mechanical and organic solidarity. Emile Durkheim (Abdullah and Leeden, 1986) argued that "social solidarity pressing on the state of the relationship between individuals and groups and the underlying

attachment together in society. Concrete manifestation of the joint relationship will bear the emotional experience thereby strengthening the relationship between them". Further Durkheim (Abdullah and Leeden, 1986) explains that solidarity can be subdivided in solidarity positive and negative solidarity.

In this case, the phenomenon of manggarai solidarity in Makassar based on the basis of togetherness and solidarity that occur within the individual who formed a group to build bonds of solidarity. In this case solidarity Durkheim split into two groups including positive and negative. In this case the solidarity that occur within the community of manggarai in Makassar over the direction of positive, rather than negative direction. This is because, the community of manggarai more dominating than the activities of the social and religious activities that generally lead to the formation of positive rather than negative. Therefore, the social solidarity that occur among people manggarai received a positive response from the other identities in Makassar. Furthermore, also in line with the thinking of Anthony Giddens (Ritzer, 2012) conscience collective in the two types of such communities can be distinguished based on four dimensions, namely volume refers to the number of people covered by conscience collective, intensity refers to how the individuals felt, the stiffness, refers to how clear it is defined danisi, referring to a form that captured the collective conscience in both types of communities. Cheung and Ma (2010) found, social solidarity refers to social interaction in the community to bind people together for the common good.

Citing the opinion of social solidarity Durkheim has differentiated into two categories; mechanical solidarity, occur in people who have a uniformity characteristic patterns of social relations have the same work background and position of all members. If the values of the culture that underlies their relationship, can unite them thoroughly. It will bring strong social ties and marked by the emergence of a strong social identity as well. Individuals unite in together, so that there is no aspect of life that is not unified by the social relations of the same. Individuals engage fully in the community togetherness. Therefore, it is not inconceivable that their lives can still take place if one of the aspects of life separated from togetherness. Mechanical solidarity shows the various components or critical indicators.

Applications in the theory of discourse and knowledge popularized by Michel Foucault about the production and reproduction of discourse in the battle arena multi-interests will produce a dominant discourse and discourse patterns marginalized as the effects of contestation discourse. Effects associated with the complexity of this contestation, outlines three reconstruct

patterned, namely zero sum game in progress when the mutually exclusive in the contestation between the narrative hybridization takes place when there is mixing then gave birth to new features in the contestation of knowledge between the narrative and coexistence takes place when a joint presence without mutual influence in contestation between narrative.

The phenomenon of manggarai diaspora in Makassar has a pattern that follows the development and dynamic. They brought the culture of Manggarai regency which are applied through activities of social and religious activities. Among social activity is Komodo Cup soccer game that features the culture that has been the cornerstone of the manggarai in conducting social activities. The cultural features are solidarity and solidity in a community manggarai person who has a fascination for people manggarai and other identities. Application of a zero sum game theory is the manggarai apply his culture by not changing the culture of local residents but people manggarai trying to adapt to the local cultures of other identities. Although, other identities in the local culture there are some fundamental differences. The fundamental difference is in terms of language speech. Manggarai people have said the language "somewhat hard" when discussing with another identity which is the identifier of the manggarai while another identity in this case the Bugis and Makassar have dialectical "language tends friendly and gentle".

From these differences later gave birth to a new cultural hybridization created by the manggarai in doing adaptation in Makassar. Hybridization is meant is to give space to the identity of others to get involved in social activities and religious activities conducted by the manggarai. This hybridization which would then give birth to feature new social interactions to know each other and know thought is the culture of the other's identity. Thought which is located in the cultural identity of the other in this case are Bugis, Makassar and Tanah Toraja is located on the "verbal communication". This difference elaborated on each level environment, namely households, the environmental community and the community. Difference "verbal communication" can in *siasati* through social interaction among people manggarai with another identity to support the efforts undertaken by the diaspora manggarai in Makassar.

The coexistence that took place in the social life of people manggarai in Makassar is to create features of social activities and religious activities, it appears in the activity together Kope, abuse dances, performances of Komodo Cup soccer matches. While religious activity is Eid, the Eid celebration, Halal, Prophet Muhammad's Birthday and other activities. All of this activity which in turn creates new communication features among

manggarai with another identity in the city of Makassar in supporting the efforts diasporanya. As long as these people do not ever find manggarai difficulties and obstacles which he considers as a threat in the efforts of its diaspora.

In the concept of sociology, to understand the power of networking in social relations, Foucault (2003) describes a five-step approach decentralize power by rejecting an analysis of the model of centralized power that aims to see *ekstermitas* of power and a variety of materials engineering how he intervened in life see the power externally in a way to get closer to the empirical study where the location of the forms of power of his own effects do not consider power as a commodity that can be owned as the regime of domination between the powerful and the powerless but in networks involving individual as the subject and object of power does not work from the top down but from the bottom up and does not start with ideology and explore the instruments to be used but beginning with the mechanisms and practices and explore how actors to help ideology and knowledge.

The people of manggarai community show their existence in social processes in the community from the mutual interaction between the manggarai community and other tribes identity. Although, the creation of a community social interaction manggarai a subjective phenomenon but because of the social interaction patterns that repeatedly shown by other identities against the manggarai, eventually result in the phenomenon of self-concept of subjectivity and tends to be dynamic. Through a process of continuous social interaction, then a community of people manggarai interpret their environment and make efforts communication amongst other identity and manggarai exploring the actor in the process of creating the ideology and knowledge. The concept of kinship is a consciousness that exists as a result of the way the results of other identities give them the same treatment as the community of people manggarai in the efforts of its diaspora.

## CONCLUSION

The conclusions formulated in this study is the interaction between the responding manggarai to another tribes identity in Makassar through continued study and efforts to find a job. Both of these media as roads and space for the opening event manggarai in open communication with other identities. Manggarai people is free to create opportunities for communication via these two media. Even sometimes the media that creates a new pattern of relationships between other identities with manggarai community in creating communication patterns of social interaction.

Social interaction occurs when manggarai people already opened the room himself in doing all the activity and will respond to them subsequently by other identities. These responses are often even as a platform to create patterns harmonious relationship and know each other customs with one another. So, it is not rare among manggarai community and other identity will form a new community. This new community is often formed in an institution within the scope of employment and college education for example.

In these institutions is that they form a kind of social gathering activities and the activities of gathering together. While in college they form a community of student associations, student organizations and others. Furthermore, also the presence of patrimonial ties will lead to a highly elevated bonds of solidarity among manggarai people towards its diaspora in Makassar. Bonds of social solidarity will further establish a scheme of communications with other identities which are influenced by a sense of togetherness as an appeal to other identities to join and to be involved in any management of any activity held by the Manggarai community. Thus, the social concepts created by a community of manggarai in Makassar able to deliver to the direction of change is much better and positive value for all levels of society is

also in support of its diaspora as well as these conditions also support the occurrence of social dynamics of the manggarai community towards the diaspora in Makassar.

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