

## ANALYSIS OF SOCIO-CULTURAL INTEGRATION BETWEEN THE BUTON AND IWAN TRIBES IN KOJA DOI VILLAGE

**Mahdir Muhamad**

Universitas Muhammadiyah Maumere

[muhammadarsyadhulzakulah@gmail.com](mailto:muhammadarsyadhulzakulah@gmail.com)

Received: 30 – 01 – 2025

Accepted: 20 – 02 – 2025

Published: 19 – 04 – 2025

### **Abstract**

*The aim of this research is to study unique cultural forms, dominant models and forms of integration, as well as factors that encourage and inhibit integration between the Buton and Iwan tribes in Koya Doi Village. Social and cultural integration means that everyone in society works together, whether individuals, families, institutions, or society as a whole. Thus producing unity, which means that everyone agrees on the same values. Qualitative ethnographic research is used to obtain data naturally through observation, in-depth interviews, and documentation. The research results show that the culture of mutual cooperation or what is called "padarane" is a characteristic of the Buton and Iwan tribes, which is manifested in traditional religious ceremonies and social development. One of the dominant models and forms of integration of the Buton and Iwan tribes is community integration on the basis of togetherness in the social development of life. Factors that encourage integration between the Buton tribe and the Iwan tribe are inter-tribal marriages and economic dependence. However, the tribal factors of the two tribes are a barrier to integration.*

**Keywords:** *Integration; Social; Culture*

### **INTRODUCTION**

One of the world's largest multicultural countries is Indonesia. According to (Yusuf Perdana et al., 2019), Indonesia's multiculturalism and multi-ethnicity are like two sides of a different coin. The differences in culture, ethnicity, customs, tribes, race, traditions, groups, religions, and social strata in Indonesia reflect its diversity.

Many people today absorb social integration. State practitioners and society absorb various social conflicts occurring within the community. It is no surprise that the nation now faces serious, systematic, and structural issues concerning moral

bankruptcy, ethical decline, a lack of responsibility, and disorientation in social relations, which affect various aspects at the national and local leadership levels, as well as among the younger generation.

Therefore, multiculturalism must be promoted as a concept that respects differences related to diversity. The concept of multiculturalism (Rofiq & Muqfy, 2019) defines it as an effort to enable culturally diverse societies to coexist equally without discrimination based on ethnicity, race, or religion.

Achieving a multicultural Indonesian society is undoubtedly a significant challenge. In this regard, (Rofiq

& Muqfy, 2019) re-emphasize that building a strong multicultural order, resistant to environmental changes, requires several supporting concepts.

Previous research has also explored socio-cultural integration among tribes in multicultural societies. The results (Stai et al., 2019) show that social integration in Pesawaran Regency is normative and functional. Cultural and socio-economic factors play a crucial role in this integration. The study suggests that the wisdom values held by the community can naturally shape social integration. Hence, it is essential to develop these local wisdom values.

Another study (Mahrudin, 2013) found that the Bajo tribe, or sea nomads, have integrated with the Buton coastal community. Several reasons for this integration include intermarriage, tolerance, and economic interdependence. Additionally, language, customs, and religious traditions play a role in fostering integration between the Bajo and Buton tribes.

According to previous researchers, this social integration is consistent. (K. & Mahyuddin, 2019) state that the existing social values in Indonesia, diverse in culture and religion, drive society toward integration through established social networks. In understanding ethnic and cultural diversity, various forms of social interaction occur among tribes with different cultural backgrounds. (Mahrudin, 2013) suggests that by studying the processes in social interactions, we can gain knowledge about the social dynamics within and between communities and cultures.

The socio-cultural life of the two tribes in Koja Doi Village is intriguing due to their social and cultural integration. The Iwan community provides agricultural products, while the Buton community supplies marine products, such as fish. By selecting Koja Doi Village in East Alok District, Sikka Regency, as the research location, this study is significant in identifying the dominant models and forms of integration between the Buton and Iwan tribes. Furthermore, this research examines the driving and inhibiting factors of socio-cultural integration between the Buton and Iwan tribes across the Sikka region..

## **RESEARCH METHODS**

The qualitative method used in this research is a qualitative ethnographic approach. This study emphasizes the analysis of the process of inductive thinking related to the dynamics of relationships between observed phenomena. This research always uses scientific logic.

This ethnographic method is applied to village government officials, community members, religious leaders, and traditional leaders from the Buton and Iwan tribes in Koja Doi Village, East Alok District, Sikka Regency, East Nusa Tenggara Province.

Primary and secondary data consist of literature, research reports, speeches, books, magazines, newspapers, scientific manuscripts, and documentary films. Direct interviews with informants and 'interview guides' are examples of primary data.

Spradley's ethnographic analysis, known as the 12-step progressive approach, is used to analyze data using a qualitative ethnographic approach..

## **RESULTS AND DISCUSSION**

### **Results**

#### **The Unique Cultural Forms Between the Buton Tribe and the Iwan Tribe in Koja Doi Village**

In an interview with the village head, the author found that the characteristics of the Koja Doi Village community differ from those of other villages. The value of mutual cooperation (gotong-royong) remains strong and ingrained in the village community, and this value must be preserved along with the progress of time so that the existing cultural order does not fade.

With low average income and living standards in the village community, relationships among community members become closer. Despite their diversity, the village community remains loyal to the customs that have existed for a long time. As a result, any activities they undertake must not conflict with the prevailing norms or traditions.

The village community is open to new ideas. This openness is crucial in determining village development plans and pathways. All benefits for the village community will be accepted as long as they align with the program. Elders remain the focal point of the village community. They will voluntarily follow the guidance of respected community figures.

#### **The Dominant Models and Forms of Integration Between the Buton Tribe and the Iwan Tribe in Koja Doi Village**

The background of the blending of several tribal or descent groups in Koja Doi Village is driven by efforts to meet the living needs of the same group of people and a shared sense of destiny that they can fulfill

each other's living needs. The intensity of direct contact among tribe members in the community determines the closeness of socio-cultural relationships, which directly impacts the sustainability of communal life.

#### **Factors That Drive and Hinder Integration Between the Buton Tribe and the Iwan Tribe**

Masyarakat sering mengalami The community often experiences conflicts due to its heterogeneous and dynamic nature, but there are also factors that can drive social integration, with social integration occurring more frequently than conflicts. Conflicts sometimes occur but can later be resolved in various ways, so in many communities, harmony and peace are more common than conflict. The author identified two factors driving the integration of the Buton and Iwan tribes in the Koja Doi Village community: intertribal marriages and economic interdependence to fulfill family living needs.

### **Discussion**

#### **The Unique Cultural Forms Between the Buton Tribe and the Iwan Tribe in Koja Doi Village**

Generally, culture is a lifestyle possessed by a group of society that has been passed down from generation to generation. According to (Maridi, 2015), culture refers to patterns of attitudes, mentality, and physical aspects adhered to by a human community. Culture is considered value-free and neutral in this regard. The culture of every society consists of a value system upheld by its supporting community. The cultural value system comprises abstract ideas about things considered good and bad that should be avoided.

Culture is defined as patterned individual actions within society. As a representation of concepts in culture, actions (behavior). Social systems are typically formed by behavior. This social system consists of human activities interacting with one another, making contact, and socializing with others according to specific patterns based on customary norms. It is tangible and can be observed and recorded in daily life.

The culture of mutual cooperation (gotong royong) is a distinctive feature of the Buton and Iwan tribes in Koja Doi Village. To this day, it remains a part of the Buton and Iwan communities. The leaders of the Iwan and Buton tribes are deeply involved in gotong royong cultural activities, which are always displayed in wedding ceremonies, funerals, major religious ceremonies, corn planting, seaweed harvesting, and other development activities. The Iwan and Buton tribe communities in Koja Doi Village are highly engaged in these activities. Interview results conducted by the author with Buton community members reinforce this: "The gotong royong culture is a unique culture built upon an agreement called 'Padarane' (One Life One Death)."

People from various tribes in Koja Doi Village learn from these gotong royong activities, resulting in good communication between the two tribes (Marhayati, 2021). The gotong royong culture is also evident in the construction of bridges connecting Koja Gete and Koja Doi hamlets, mosque construction, and the planting of bean and corn seeds. In efforts to build social integration in Koja Doi Village, these activities bring the Buton and Iwan tribes closer, directly or indirectly.

The gotong royong culture in Koja Doi Village goes beyond merely contributing labor. In the context of weddings, this tradition also emerges with the aim of providing material assistance to meet wedding feast needs. In education, the gotong royong tradition also applies; members of both tribes help each other pay for their children's education to pursue higher levels of schooling.

The community contributes sugar, wheat, goats, etc., for wedding feasts. This tradition is considered to preserve cultural values because they hope for rewards in the afterlife. This aligns with Quraish Shihab's opinion, as stated in research (Catholic & Protestant, 2017), that "and cooperate in righteousness and piety, which encompasses all forms of goodness that bring worldly and hereafter benefits."

Previous research has reinforced the unique cultural forms of the Buton and Iwan tribes. One example of gotong royong activity is helping neighbors with small tasks around homes and yards, such as digging wells and replacing house walls with bamboo, among others (Marhayati, 2021). Mutual assistance among relatives includes circumcision ceremonies, environmental cleanups, weddings, or other traditional ceremonies. Spontaneous help also occurs without request, such as when someone in the village passes away or during disasters.

### **The Dominant Models and Forms of Integration Between the Buton Tribe and the Iwan Tribe in Koja Doi Village**

The process of adjusting different societal components into a unified whole is known as social integration. Race, ethnicity, religion, language, customs, value systems,

and others can fall into this category (Devita Tarisa, 2015). Social integration means shared ways of thinking, common goals and orientations, and functional harmony in life.

From the author's observations, the integration model of the community is visible in the lives of the Buton and Iwan tribes in Koja Doi Village. Both tribes live harmoniously and peacefully. According to (Syarif et al., 2016), cultural values are the foundation of national character that must be instilled in every individual so everyone can better understand, appreciate, and respect cultural values.

Interview results with one religious leader stated, "The two tribes integrate because their daily lives show great harmony." This reinforces this conclusion. They highly uphold the fraternal relationships formed across generations. Although conflicts sometimes occur, they are resolved by local authorities. Previous findings (Arifin, 2018) show that rural communities are still regarded as standards and preservers of societal life systems and indigenous cultures, which include mutual assistance, communal harmony, brotherhood, gotong royong, arts, religious devotion, personal attire customs, traditions, moral ethics, and social etiquette.

Rural communities have a basic concept of conscious and responsible communal living. When people live in groups, they grow closer, making mutual assistance essential. The village community will help those in difficulty in any way possible.

This is supported by the village government's continuous efforts to socialize

and raise awareness about differences. Currently, the village government collaborates with educational figures to implement character education to further raise community awareness among students. According to (Efifani Krismitha Saroro, 2022), character education is the process of instilling character values in students so they become individuals of character in body, mind, heart, feelings, and purpose.

### **Factors Driving and Hindering Integration Between the Buton Tribe and the Iwan Tribe**

If community members feel they can meet each other's needs, share agreed-upon values and norms, and these norms have endured unchanged, social integration is considered successful.

Mutual influence can lead to the growth of rural communities, according to (Widaty, 2020), because rural cultural systems are open. Social integration between cultures can occur in societies with open systems. The author found that the Buton and Iwan tribes unite in Koja Doi Village due to intertribal marriages and economic interdependence.

Marriage is an action that unites two different individuals. Generally, marriage is defined as a series of events or processes conducted to unite two individuals, male and female, to lead a happy household life (Diniyati, 2022).

Couples from different cultural and tribal backgrounds with differing thoughts and lifestyles are referred to as intertribal marriages. If someone enters another's culture or tribe, they are more likely to be accepted by their partner's family. They will



feel valued and accepted for their culture. The term "amalgamation" refers to intertribal marriage. According to (Purba, 2021), amalgamation generally describes relationships between men and women from different tribes, races, and cultures within institutional bonds, such as marriages between the Buton and Iwan tribes in Koja Doi Village.

The Buton and Iwan tribes have intermarried for a long time, producing peaceful generations to this day. Kinship ties between the Iwan and Buton tribes persist in Koja Doi Village. This is because many Buton youths marry Iwan women and vice versa, resulting in strong fraternal bonds. Interview results with a traditional leader revealed that "Integration in wedding ceremonies between the two tribes occurs during the agreement on the dowry, often called 'belis,' between representatives of the male and female parties." This reinforces this intertribal marriage integration. The dowry for weddings is only in the form of money and a roll of shroud cloth if the groom is from the Iwan tribe, but differs if from the Buton tribe. Goats, rice, beds, clothing, and kitchen spices are some dowry requests.

Intertribal marriages face differences in customs, culture, and habits. For couples from different tribes or cultures, adaptation is often challenging. Thus, cultural and customary differences must be overcome together to foster mutual understanding and adjustment. According to (Andita, 2019), social integration can be achieved through marriage between two individuals with different cultures. In Koja Doi Village, marriage creates harmony and respect between tribes. All hamlet residents attend

wedding feasts. Wedding feasts do not provide special rooms or exclusive food for guests; instead, everyone receives the same food.

Economic interdependence is another factor driving integration between the Buton and Iwan tribes. Economics plays the most significant role in community integration (Mahrudin, 2013). No individual or group can escape the effort to meet daily economic needs. Greater dependence on others correlates with one's level of life specialization. No individual can meet their financial needs alone without others' help; in this case, farmers need fishermen, and vice versa.

The Buton and Iwan tribes in Koja Doi Village require cooperation to meet daily needs. This interdependence can lead to integration among groups with broader scopes. By stating that a community group cannot live alone without needing assistance, integration occurs. Bonds and interconnections necessitate integration.

Interview results with a Koja Doi Village community leader reinforce the author's conclusion: "In daily life, the two tribes in Koja Doi Village need each other." For example, Buton tribe members buy bamboo from Iwan tribe members to make fish traps, then plant corn and vegetables to sell to Buton tribe members.

In Koja Doi Village, social integration between the Buton and Iwan tribes is hindered by latent tribal sentiments in some individuals. This does not impact the long-standing social integration between the two tribes because no human group can live well without social relationships. These

relationships exist to meet life's needs. If individuals can control existing prejudices in society, community integration can occur. This will prevent conflict, domination, discrediting others, and incompatible systems, allowing integration to occur without coercion (Mahrudin, 2013).

## CONCLUSION

After examining the research data and theoretically explained analysis, we can draw the following conclusions: In the social and cultural life of Koja Doi Village, there is a kinship system called "Padarane," also known as gotong royong, where all community members are brothers in life and death; Community integration is the primary integration model in Koja Doi Village. The gotong royong culture, displayed in various activities like construction, weddings, and funerals, ensures integration. To this day, rural communities, especially in Koja Doi Village, still highly uphold the gotong royong culture; Intertribal marriages among Koja Doi Village residents and economic self-sufficiency are two factors driving integration.

## ACKNOWLEDGMENTS

The author expresses gratitude to Ka'bah and Ibu Nursia as parents; to Yasir Arafad, Iva Sutari, and Muhammad Yazid Zamaludin as siblings; and to Bapak Hasan Basri and Ibu Wa'aning as grandparents, who always provide assistance in the form of prayers, material support, and intellectual contributions in data collection. May Allah SWT reward all our goodness.

## REFERENCES

- Andita, A. (2019). Integrasi Sosial Masyarakat Transmigran Di Desa Kadaila Kecamatan Karossa Kabupaten Mamuju Tengah. *Integrasi Sosial Masyarakat Transmigrasi*, 3(Januari), 1–15.
- Arifin, B. (2018). Strategi Komunikasi Dakwah Da'i Hidayatullah dalam Membina Masyarakat Pedesaan. *Communicatus: Jurnal Ilmu Komunikasi*, 2(2), 159–178. <https://doi.org/10.15575/cjik.v2i2.4940>
- devita tarisa. (2015). Integrasi. *Integrasi*, 3(April), 1–13.
- Diniyati, D. (2022). Nilai Dalam Tradisi Berapeq Pernikahan Pada Masyarakat Desa Kalijaga Kecamatan Aikmel Kabupaten Lombok Timur. *Berajah Journal*, 2(2), 247–256. <https://doi.org/10.47353/bj.v2i2.84>
- Efifani Krismitha Saroro. (2022). Integrasi Pendidikan Karakter Dalam Pembelajaran Pendidikan Kewarganegaraan Untuk Mengembangkan Karakter Peserta Didik Sekolah Dasar. *SEHRAN (Jurnal Pendidikan Sejarah Dan Kewarganegaraan)*, 1(1), 65–74. <https://doi.org/10.56721/shr.v1i1.123>
- K., A. H., & Mahyuddin, M. (2019). Modal Sosial dan Integrasi Sosial: Asimilasi dan Akulturasi Budaya Masyarakat Multikultural di Polewali Mandar, Sulawesi Barat. *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, 12(2), 111–122. <https://doi.org/10.35905/kur.v12i2.1104>
- Katolik, K., & Protestan, K. (2017). *ISLAM , BUDAYA GOTONG ROYONG DAN KEARIFAN LOKAL ISLAM , CULTURE COOPERATION AND LOCAL ADVANTAGE* Idris Mahmudi Universitas Muhammadiyah Jember *PENDAHULUAN Negara Indonesia yang terbentang dari Sabang sampai*

- Merauke dan dari Miangas sampai pulau Rote tampak*. 2(2), 138–147.
- Mahrudin. (2013). Integrasi Sosial dan Budaya Antar Suku Pengembara Laut dan Masyarakat Pesisir Suku Buton (Studi Kasus di Kecamatan Talaga Raya Kabupaten Buton). *Al-Izzah*, 8(1), 125–142.  
<http://ejournal.iainkendari.ac.id/index.php/al-izzah/article/view/91>
- Marhayati, N. (2021). Internalisasi Budaya Gotong Royong Sebagai Identitas Nasional. *Jurnal Pemikiran Sosiologi*, 8(1), 21.  
<https://doi.org/10.22146/jps.v8i1.68407>
- Maridi. (2015). Mengangkat Budaya dan Kearifan Lokal dalam Sistem Konservasi Tanah dan Air Using Culture and Local Wisdom in Soil and Water Conservation. *Seminar Nasional XII Pendidikan Biologi UNS*, 1, 20–39.
- Mu'ti, A., & Binfas, M. A. M. (2019). *Beragama dan Pendidikan yang Mencerahkan: Perspektif Multidisiplin dalam Orientasi Harishun*. Uhamka Press.
- Purba, P. (2021). Institut Agama Islam Negeri. *Excutive Summary*, 23, 57168.
- Rofiq, A., & Muqfy, H. (2019). Analisis Pendidikan Islam Multikultural Sebagai Pemersatu Bangsa. *MANAGERE: Indonesian Journal of Educational Management*, 1(1), 134–147.  
<https://doi.org/10.52627/ijeam.v1i1.13>
- Stai, A. U., Ulama, N., & Lampung, K. (2019). Integrasi Sosial Dalam Membangun Keharmonisan Masyarakat. *Integrasi Sosial Dalam Membangun Keharmonisan Masyarakat JAWI*, 2(1), 65–86.  
<http://ejournal.radenintan.ac.id/index.php/jawiDOI:http://dx.doi.org/10.24042/jw.v2i1.2841>
- Syarif, E., Sumarmi, S., & Astina, I. K. (2016). Integration of cultural value of Bugis Makassar ethnic in learning process as one of facing strategy on Asean Economic Community. *Jurnal Teori Dan Praksis Pembelajaran IPS*, 01(01), 13–21.
- Widaty, C. (2020). Perubahan Kehidupan Gotong Royong Masyarakat Pedesaan Di Kecamatan Padaherang Kabupaten Pangandaran. *PADARINGAN (Jurnal Pendidikan Sosiologi Antropologi)*, 2(1), 174.  
<https://doi.org/10.20527/padaringan.v2i1.1617>
- Yusuf Perdana, Sumargono, S., & Rachmedita, V. (2019). Integrasi Sosiokultural Siswa Dalam Pendidikan Multikultural Melalui Pembelajaran Sejarah. *Jurnal Pendidikan Sejarah*, 8(2), 79–98.  
<https://doi.org/10.21009/jps.082.01>