

# Social Interaction of Transmigrant Communities in Creating Harmony in the Village of Parit Keladi

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**Abstract— Background:** Social interaction is a reciprocal relationship between individuals and individuals, between individuals and groups, and between groups and groups. Social interaction can also be interpreted as a form of individual activity in meeting their needs. In social interaction, it is always guided by the system of values that apply to society or what is commonly referred to as social norms and values (Abdulsyani, 2002: 154). Humans are social actors who interpret their environment and direct their actions in ways that are meaningful to them. In the process of social interaction humans use language, labels and routines for processing impressions and other modes of culturally specific action. Thus humans contribute to the formation of reality, humans live in meaningful relationships in that environment. Humans are actors who have the ability to interpret, change, and sometimes create scripts that they play on the stage of their lives. The Parit Keladi I Village Community is a transmigrant community from various regions in Java. They live side by side and have mingled in the unity of the village of Parit Keladi I. **Research Objectives:** To describe the Social interaction of the Transmigrant Community in Creating Harmony in Parit Keladi I Village, Kakap River District, Kubu Raya Regency. **Research Methods:** Qualitative phenomenology in the community of Parit Keladi I Village Rt 01.02 and 03 Sungai Kakap District Kubu Raya Regency. **Results:** The people of Parit Keladi I Village Rt 01.02 and 03 conducted a sociassive interaction. **Conclusion:** Harmony in the Village of Parit Keladi I has been created very well, it can be seen that the people in the village greet each other, remind each other, help each other if there are residents who get bad luck or trouble, and help each other if there are residents who hold salvation activities, such as kitanan, marriage, or when there is a disaster, holding activities in the form of money or goods in the form of rice to be donated to members of the community who are affected by the accident, besides that residents in the Village of Parit Keladi I Rt 01,02 and 03 always hold religious activities such as yasinan, bersanji, women recitation, taustiah and mutual cooperation.

**Keywords—** Social interaction, transmigrant community.

## I. INTRODUCTION

Community life is motivated by a process of social interaction that exists between them. The interaction can be positive, in the form of a harmonious cooperative relationship. In addition, it can also be negative, which can lead to social conflicts that result in disintegration in society. According to Soekanto, social interaction will occur if there is social contact and communication between interaction actors (Soekanto, 1999: 71). Thus, the nature of social interaction is strongly influenced by community participation. The positive or negative nature of the interaction depends on the active role of all elements of society. Therefore, in-depth research is needed to prove this assumption. In social interaction it is always

guided by the system of values prevailing in society which is commonly called social norms and values (Abdulsyani, 2002: 154). The forms of social processes as a result of social interaction are argued by sociologists such as Gillin and Gillin (Soekanto, 1999: 77-78) detailing two kinds of processes, namely: 1) The *processes of association* which divided into three specific forms, namely: akomondasi, assimilation, akulturasi. 2) dissociative processes (*processes of dissociation*) which include: competition, competition that includes the contravention, and conflict or contention.

The situation of population development in rural areas, especially in rural areas, is seen as quite important as new residential areas. The growth of pluralism along with the inclusion of people from various social identities further increases the heterogeneity. The process of social interaction can take place naturally, including living in harmony in the midst of social life. However, the movement of social interaction naturally cannot be predicted or predicted; whether towards integration or vice versa. Therefore, careful research is expected to reveal the extent to which the power of social interaction is naturally able to continue to lead to integration. Logical consequences, through this research will also reveal the factors driving the participation / active role of the community in creating harmony in the Village of Parit Keladi I.

The village of Parit Keladi I was formerly an area where the majority of the population came from the transmigrant community. They come from various regions on the island of Java (Central Java, East Java, West Java). Parit Keladi I Village is located in Sugai Kakap District, Kubu Raya Regency, West Kalimantan Province. The life of the people in Parit Keladi I Village has interesting social phenomena, such as: interaction models, conditions of settlement growth rates, and the increasing economic level of residents.

*Research Objectives*

To describe the Social interaction of the Transmigrant Community in Creating Harmony in Parit Keladi I Village, Kakap River District, Kubu Raya Regency

## II. METHODOLOGY

This research uses qualitative research methods with the type of phenomenological research. Phenomenology is related to understanding how everyday, intersubjective world (world of life). Phenomenology aims to interpret our social actions and other people as meaningful (interpreted) and can reconstruct meaning derivatives (meanings used next time) from meaningful actions in individual intersubjective

communication in the world of social life. (Rini Sudarmanti, 2005).

Phenomenological research explains, reveals the meaning of concepts or phenomena of experience based on the awareness that occurs in several individuals. Phenomenology is carried out in natural situations, so that there are no limitations in interpreting or understanding the phenomenon being studied and researchers are free to analyze the data obtained. Therefore, this research describes in real terms the social interaction of the transmigrant community in creating harmony in the village of Parit Keladi I.

### III. RESULT AND DISCUSSION

The nuances of community multiculturalism in Parit taro I Village are reflected and manifested through a process of associative interaction. These forms of associative interactions are interwoven in various aspects of life, namely religion and socio-culture. Through various activities in this aspect, harmony is created among the residents of Parit Keladi I Village. The majority of people in Parit Keladi I Village are Javanese and are Muslim. Even though it is dominated by people of Javanese ethnicity, it does not mean that their culture is the same. They lived in the village of Parit Keladi I starting in 1981, through the transmigration program launched by the government at that time, and came from various provinces, namely: Central Java, West Java, East Java. Some come from the Jogjakarta, Solo, Banyumas, Semarang, Purwokerto, Wonosoba, Sumedang, Malang areas.

Since 1981 until now, social interactions and relationships among the people of Parit Keladi I Village are increasingly harmonious, peaceful, and harmonious. This fact was conveyed by Mrs. Hj. Sayem.S.Pd.i on June 20, 2020 at 14.05 - 14. 30 WIB at Surau Parit Keladi I. He said that the harmony created in Parit Keladi I Village was because the community had an attitude of tolerance, consideration, mutual respect and openness / high transparency in various life activities. These noble values are highly respected by the migrant community in Parit Keladi Village

#### *Religious activity*

##### *Recitation of mothers*

In an effort to create religious harmony in the Village of Parit Keladi I RT 01, 02 and 03 Sungai Kakap sub-district, mothers every Friday at 14.00-15.00 WIB hold recitation activities, according to the head of the recitation group, Mrs. Sayem.S.Pd. I stated that the recitation of these women has been going on for 20 years running, while the administrators are:

##### *Albarjanji*

Wednesday/ul Awal on the Hijri calendar, is always commemorated as the birthday of the Great Prophet Muhammad SAW. Muhammad SAW was born on Monday, the 12th of Rabi; ul Awal Year of the Elephant (Aamil Fiil), to be precise 53 years before the Hijri calendar started or was determined in 570 AD. The year of the Prophet's birth is called the year of the Elephant because it coincided with the attack of Mecca by the Governor of the Byzantine empire in Syria named Abrahah who rode an elephant. This incident is enshrined in the Koran in the surah Al-fiil (elephant) which

essentially tells of the failure of the attack. King Abrahah's army was crushed by the attack of the *ababil* birds, which rained stones on them. Although not specifically prescribed by the Prophet, the Prophet's birthday to commemorate the birthday of the Prophet Muhammadi SAW is an inseparable part of Islamic culture throughout the world, with the highlight of the event being Barzanji.

The book of Maulid Ala-Barzanji is one of the most popular and most widely spread mauled books throughout the Muslim country. As carried out by the people of Parit Keladi I Village, Sungai Kakap Subdistrict, in commemorating the Birthday of the Great Prophet Muhammad SAW also carrying out Berzanji, the activity of reading the Al-Barzanji book is held in turns from house to house, this is also intended to increase the harmony of the various people in the area.

#### *Every Friday night, ladies and gentlemen*

In addition to the activities of commemorating the Islamic religious holiday, in Parit Keladi I Village, Sungai Kakap District, Kubu Raya Regency in an effort to improve the harmony of the various people in the village every Friday night, the people in the village carry out Yasinan activities or read Surah Yasin which are carried out by the men- Sir, this has been carried out from generation to generation and is still being carried out today with the aim of increasing a sense of togetherness among the residents.

#### *Commemoration of religious holidays*

##### *Socio-Cultural Activities*

a. Gotong Royong clean ditches, roads, graves, places of worship and their surroundings. Gotong royong is one of the foundations of Indonesian philosophy. M. Nasroen Indonesia consists of various islands stretching from Sabang to Meraoke. Divided into various ethnic groups, races and religions. To unite the various kinds of diversity that exist in Indonesia, it is necessary to have an attitude of unity, mutual belonging, and mutual respect. Gotong royong is a manifestation of an attitude of unity. And is an embodiment of the spirit of togetherness between communities in terms of helping each other or helping each other. One of the characteristics of Indonesian society is mutual cooperation. Humans are basically social creatures that cannot live alone. During his life, humans will always need other human roles. For example, like helping people who are in distress. Since elementary school we have been taught about mutual cooperation. Humans begin to learn to foster a sense of responsibility towards the world around them both to each other and to the environment when learning about the environment (Nisa & Siswono, nd).

Mutual cooperation activities in the Village of Parit Keladi I RT 01 are always carried out regularly, and at times there will be events commemorating national and religious holidays.

b. Reprimand each other and remind if any of the residents make / dry clothes in front of the house (less ethical). In the village of Parit Keladi I, especially in the RT 01, 02 and 03 areas, the people always give good greetings when meeting on the street or when crossing in front of residents' houses, in this area the community is prohibited from making clotheslines in front of the house because it is considered impolite and

unethical and eyesore. This has been agreed by the villagers of Parit Keladi I Rt 01.02 and 03

c. Rice crushing activities. The results are used to help if any of the residents are affected by disaster / illness. The activity of jimpitan rice or donating rice, the amount of which is not determined or voluntarily carried out by the ParitKeladi I Rt 01, 02 and 03 village community has been carried out for quite a long time, this activity was driven by women, the implementation of this jimpitan was organized by the household Locally, the collected rice will later be donated to community members in the area who are experiencing disaster or distress, so that it will be able to ease the burden they experience.

d. Rewang (helping) residents who are having a celebration / salvation, such as chanting, marriage and death.

The efforts of the people of Parit Keladi I Village in maintaining harmony are by upholding and applying noble values in all aspects of life. In addition, strong solidarity has further strengthened harmony between residents. Prioritizing the principle of the same fate along with the *sepenanggungan* and arms of the struggle that has been firmly planted since 1981 during the government's transmigration program until now. *Rewang* is a term for Javanese society which in Indonesian means helping, helping when a member of the community carries out an event that requires the assistance of a large number of people. In this *rewang* activity, the people who help are not rewarded or not paid, they really do it, only they are given enough food. This activity has also been carried out from generation to generation by the local community so that it is felt to increase a sense of solidarity between them.

#### IV. CONCLUSION

1. Harmony in Parit Keladi I Village has been created very well, it can be seen that the people in the village greet each other, remind each other, help each other if there are residents who have bad luck or trouble, and help each other if there are residents who hold salvation activities, such as *Kitanan*, marriage, or when there is an accident, hold *jimpitan* activities in the form of money or goods in the form of rice to be donated to members of the

community who are affected by the disaster, besides that residents in Parit Keladi I Village Rt 01,02 and 03 always hold religious activities such as *yasinan*, promises, recitation of mothers, *tausiah* and activities of mutual cooperation.

2. The efforts of the people of Parit Keladi I Village in creating harmony in Parit Keladi I Village are to create an atmosphere of mutual trust in each community member in the village of Parit Keladi I, stay in touch with each other, remind each other, and always maintain a sense of the same fate as a transmigrant community from Java.

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