



Interaction between Bugis and Javanese in Overseas

(Study of Social Interaction between Bugis and Javanese in the Region
South Sangatta Subdistrict, East Kutai Regency of Indonesia)

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ABSTRACT

This study aims to describe and analyze the patterns, social interactions that occur between the Bugis and Javanese people in South Sangatta sub-district, East Kutai Regency and describe and analyze the media in social interaction between the Bugis and Javanese tribes in the monitoring of South Sangatta sub-district, East Kutai Regency. This research was conducted because of the researcher's interest in the phenomenon that occurred in the research area that social interaction with overseas local communities that led to the Bugis Pinrang tribe with the Javanese community occurred without any conflict. While each group has very large characteristics, social, ability in the fields of livelihood, language and culture. This research approach is a qualitative approach, Hence, it is impossible to separate data collection and data analysis from one another, take place simultaneously or simultaneously and continuously, before, during and after data collection. The interaction between Bugis and Javanese tribes consists of people, networks of social relations based on occupation, religion, socio-economic and cultural levels, each of which does not stand alone, each other needs and interacts to meet needs. life that makes them unite as a group or society. The Overseas people have more or less mastered the language, Kutai, Banjar and the language of the unity of the Indonesian State, namely Indonesian. These language skills color their ability to communicate, and coloring the success of interaction. In essence, social life consists of an innumerable number of actions and reactions, both between individuals and between groups. The attitude of life that has high tolerance and mutual cooperation which is owned by the interaction between the Bugis and the Javanese is a reflection of local wisdom originating from Java, which is where its own origin today has been gradually eroded and can be destroyed and replaced with the philosophy of modern life. The open attitude of the local population which is the implementation of the values of local wisdom from the local population in daily life and the attitude of interacting with anyone and in love with the environment, not happy with violence being the basic capital of social interaction between the Bugis and Javanese and local residents. Therefore, the social interactions that occur do not differentiate between ethnicities, religions and cultures, thus accelerating the occurrence of cultural marriages (assimilation and amalgamation). The open attitude shown by the local population which is the implementation of the values of local wisdom encourages them to accept anyone who comes to South Sangatta Village, East Kutai Regency, provided that the immigrant must respect the cultural norms of the local population. This encourages the Bugis and Javanese to feel comfortable and quickly learn a variety of agricultural equipment which is work equipment, learn agricultural systems in a new place. Every effort of society to achieve goals certainly requires media that functions to facilitate the achievement of these goals. Likewise with the interactions that occur between the Bugis and Javanese tribes overseas. The occurrence of a social contact does not depend solely on the action, but also depends on the response to the action. The social interactions that occur between the Bugis and Javanese tribes and local residents are because each party has something to achieve, be it social, economic, trade, agriculture, plantation, education, culture, politics and security aspects. In communicating or social interactions, both individuals and groups often go through the media (social interaction). Media for social interaction is not always electronic objects or equipment, but can also work, situations, or conditions that create or encourage people to engage in social interaction in the context of clarity, problem-solving, or clarification of a problem or request for information.

Keywords: Social Interaction, Culture, Overseas.

1. INTRODUCTION

Social interaction is a foundation of relationships in the form of actions based on social norms and values that apply and are applied in society. With the prevailing values and norms, social interaction itself can run well if the existing rules and values can be implemented properly. If there is no awareness of the individual, then the social process itself cannot run as we expect.

Social interaction is the main condition for the occurrence of social activity and the presence of social reality, social reality is based on individual motivation and social actions. When interacting, an individual or social group is actually trying or learning how to understand the social actions of an individual or other social group. Social interactions will run in an orderly and orderly manner and community members can function normally, which is required not only for the ability to act in accordance with their social context, but also requires the ability to objectively assess their personal behavior from the social point of view of their society (Narwoko, 2004: 21) .

Meanwhile, the migrant communities who came from various regions, the Bugis and Javanese tribes themselves were full of various differences, be it differences in the social, economic, cultural, religious, language, and life-habit patterns. After arriving in a new area, like it or not, we have to live side by side with new groups of people who are also full of differences. However, these differences are a reflection of the diversity of the Indonesian nation.

The diversity of society, whether seen from the aspects of ethnicity, religion, language, tradition or socio-economic conditions, is a problem in fostering stability in every region of Indonesia. Likewise, what happened between the local community and the social interaction between the Bugis Pinrang tribe and the Javanese community in the migrant area. The local community program itself means the formation of new communities from various ethnic groups with differences. This creates a social and cultural clash that is very potential for social conflict, so it requires a more careful and time-consuming approach.

The arrival of the Bugis and Javanese tribes with the local community itself is not a problem, because they have always been able to mingle and meet other groups of people. However, if you pay attention to the description above about the local community, it can be concluded that the problem is social, economic, cultural, religious, language. However, the focus is how to observe interactions in life in society so that the problems faced do not appear or manifest on the surface.

As two communities that live side by side in an adjacent area that is full of differences (be it social, economic, cultural differences) in their interaction, it does not rule out the possibility of conflict, but the Bugis and Javanese tribes in the South of Sangatta in their interactions with local communities that occur are differences and that is only limited to differences as cultural properties, not a sharpened problem. Each community group respects, respects and maintains each other, therefore, in their interactions there is no conflict, in this case it has been seen since the beginning of the arrival of the Bugis and Javanese tribes in the area of monitoring.

The social interaction between the Bugis and Javanese ethnic groups overseas cannot be separated from the elements of the media. Meanwhile, language is the main media for social interaction. Other people can understand what they want depending on the use of language. In the immigrant community in the South Sangatta sub-district, the majority of whom come from the Bugis and Javanese tribes, a small part of the Balinese, Eastern and local people (Kutai, Dayak and Banjar tribes). Of course, they have various languages, ranging from Bugis, Javanese, Dayak, Kutai and Banjar languages with different cultures and local wisdom, all of which color success in social action.

Based on the explanation of the phenomenon that occurred in South Sangatta between the Bugis and Javanese tribes as mentioned above, the attractiveness or uniqueness of this study are:

1. Based on the results of an initial interview with the Head of South Sangatta Village, the Bugis and Javanese ethnic groups in South Sangatta overseas are the first in East Kalimantan Province, and since the beginning the community has welcomed their arrival at the place.
2. Social interaction in the research area takes place peacefully and there has never been any conflict since its arrival until now. Even though their conditions are close to differences in religion, belief, occupation, customs and culture, customs, language, and socio-economic conditions.
3. For certain things (culture) there is mixing, pollination and acculturation.

As long as social and cultural clashes can be accommodated for common interests, the potential for conflict can be reduced, so that the social interaction process between ethnic groups can move into associative forms that slowly form social interactions in a new society.

From some of these distributions, the Bugis tribe developed trade, agriculture and land clearing for plantations, especially in the area of South Sangatta District, East Kutai Regency. The ability to adapt themselves is the greatest asset that has enabled the Bugis to survive anywhere for centuries. Interestingly, even though they continued to adapt to their surroundings, the Bugis were still able to maintain their 'Buginese'.

The background for the interaction of the Bugis tribe to other areas in the archipelago to the Malay Peninsula and other Southeast Asian regions is the enthusiasm to migrate (Massompe). Unlike other tribes in the archipelago, many even left their homeland for good fortune. Almost every family must have one of their family members who have migrated. The Bugis tribe has always been known for its fanatical religious zeal and also as skilled businessmen. Many Bugis tribes are involved in trade in various parts of the archipelago, especially in South Sangatta District Socio-cultural differences will affect the social relations between Bugis and Javanese in South Sangatta District, due to a person's socio-cultural background which will shape behavior patterns and attitudes and relate to other people .

Language is a symbol in social interaction which determines the success of an interaction, namely the achievement of a common understanding and viewpoint on a matter between the individuals involved in the interaction. Thus, language functions when the message conveyed can be understood by other people who are the target. According to the Symbolic Interactionism Perspective in the book *Sociology that*: "the meanings that people find in the behavior of others, how these meanings are derived and how others respond to the diversity of beliefs, languages, cultures, and ethnic groups between the Bugis and Javanese tribes, on the one hand, gives birth to dynamics. society, on the other hand, creates many social problems and directly affects the interaction process that occurs.

2. LITERATURE REVIEW

2.1. Social Interaction Theory

Social interaction is a general form of social processes, because it is with this interaction that various social activities occur. In social interaction there are dynamic social relationships, which involve relationships between individuals, between groups, or between individuals and groups of people (Soekanto, 2004). Gerungan (1966) formulated the notion of social interaction as a relationship between two or more human individuals, and the behavior of one individual influences to change or improve the behavior of another individual.

According to Weber, the method that can be used to understand the subjective meanings of a person's social actions is *verstehen*, namely the ability to empathize or the ability to place oneself in the frame of mind of others whose behavior is to be explained and the situation and goals to be seen from that perspective (Johnson, 1986: 216) in Narwoko and Suyanto (2004: 18).

2.2. Associative and Dissociative Interactions

As a process, social interaction begins with the opportunity to communicate, because it is with communication that people can make contact with the content of other people's thoughts and make complementary relationships in various aspects of social life (Susanto, 1977). After individual contacts, it is followed by socio-economic activities that give rise to interacting social contacts, which in turn give birth to offspring of behavior in a relationship that is desired together. If the potential for associative relationships goes well, the social interaction process will move towards integration which is marked by the formation of a bond based on norms, namely an element that regulates behavior and guides everyone on how to behave.

2.3. Social Action Theory

Parsons' theory of social action was the earliest theory he came up with to examine social phenomena, then he revised it by bringing up social systems theory and from this social system theory was born structural functional theory, this last theory as the pinnacle of Parson's thinking in analyzing social phenomena. The core thoughts of Parsons are: 1) each action chooses a goal, 2) means, which is to enable the actor to act, 3) the conditions for the action to occur in a situation, where each element is certain, and other elements are used by those who act as tools for achieve that goal and 4) norms, namely normatively the action is regulated in connection with the determination of the means and objectives. Thus, the action is seen as the smallest and most fundamental unit of social reality, 5) effort, namely the work or effort that the perpetrator exerts to complete the action (Sutrisno and Putranto, 2005: 55). Most social actions (individual behavior patterns) involve four basic components, namely: a) tools to support the implementation of activities; b) the conditions or environment that contribute to an action, c) goals as the basis for individual orientation in action, d) social norms that apply in groups or societies that are complex.

2.4. Symbolic Interactionism Theory

The perspective of symbolic interactionist theory (Herbert Mead and Herbet Blumer) actually falls under the umbrella of a larger perspective, namely the phenomenological perspective. According to Maurice Natanaoun in Mulyana (2002), that the phenomenological perspective represents all views of social science that consider human consciousness or the human soul and subjective meaning as the focus for understanding social action or social behavior patterns. Symbolic interaction theory is included in the social definition paradigm which emphasizes a perspective like Max Weber's theory of action, while Parsons' theory of social action is included in the social facts paradigm which emphasizes a positivistic perspective.

2.5. Cultural Theory

Culture as a system of thought includes a system of ideas, concepts, rules and basic meanings that are manifested in the life it has through the learning process. Koentjaraningrat in Poerwanto (2000) defines culture as a whole system of ideas, actions and human work in the context of community life which is made the property of humans by learning. In *The American Heritage Dictionary* (1992) defines Culture as an entire pattern of behavior that is transmitted through social life, art, variety, institutions and all the work and thoughts of a human group. Culture is the whole system of ideas, actions and human work in the context of community life which is made the property of humans by learning (Koentjaraningrat, 2000: 9).

3. RESEARCH METHOD

3.1. Research focus

In order for the problems raised in the research to be discussed and data collected, focus is needed. The following is the focus of this research, as follows:

3.2 First Problem:

What are the patterns, social interactions that occur between the Bugis and Javanese tribes in the South Sangatta area, East Kutai Regency? The focus of the first problem is:

- a. The interaction between Bugis and Javanese ethnic groups in their daily life includes social, economic, education, political, security / defense. The data collected is related to the first focus, as mentioned above is the initial arrival of the migrants who have been invited to chat about life experiences, are accepted as friends, please help in social activities, such as if you are hit by a disaster (illness / death), building houses, community service cleaning the environment houses of worship, irrigation canals, if anyone has a wish (marriage), salvation or after-harvest celebration, a system of arisan goods in order to fulfill household goods, arisan in the field of donations if anyone has an interest, information about school continuity, information about agriculture, seeds and fertilizers,
- b. The social relations between the Bugis and Javanese tribes include employment relations, thawing of plant seeds, information about fertilizers, rubber prices, information from the government about everything related to clearing agricultural land, increasing agricultural production.
- c. The social networks that are formed between each of these include the arisan system, community harmony at the RT level regarding recitation, the price of rubber latex, the price of red stone.
- d. Government support for developing social actions, including support for heavy equipment (tractors) by the government in expanding agricultural land, building roads to the location of agricultural land, and policies in the agricultural sector.
- e. The communication system that is constructed is that communication that has occurred in the community from the past until now can use the courier line, through technology (cellphone, SMS).
- f. Government policies in maintaining the survival of both parties, including heavy equipment assistance in clearing agricultural land, construction or repair of irrigation channels, and roads to agricultural land, policies on fertilizers and PPL officers.

3.3 Second Problem:

What media are used in social interaction between the Bugis and Javanese in South Sangatta? The focus of the second problem is: Media for social interaction between the Bugis and Javanese people, namely by work, the use of communication equipment (HP) at the meeting location.

3.4. Data Analysis Techniques

Grounded Theory, namely a theory obtained through the study of the phenomena that represent it. Because of that, this theory was then discovered, developed, and also tested professionally through systematic data collection. In addition, the data is analyzed related to the phenomena being studied (Anselm Strauss, Juliet Corbin adapted by Djunaidi Ghoni; 1997: 17), through a coding procedure, which consists of three stages: open coding, axial coding and selective coding.

The data analysis steps are: First, when the data analysis process in this study takes place. The researcher at the same time wrote the draft research report while still in the field, so that various data that were felt were not as clear as being known to be fulfilled. When leaving the field (the object of research) the draft is re-perfected so that it is intact. So the data analysis process is carried out before going to the field, during the field and after going to the field. Second, in the data analysis process the researcher was guided by the coding procedure as proposed by Strauss and Corbin, namely through three coding processes; open coding, a centralized approach (axial coding), and selective coding.

4. DISCUSSION OF RESEARCH RESULTS

4.1. Social Interaction between the Bugis and Javanese in their daily life

The description of the interaction process between the Bugis and Javanese tribes overseas in the southern region of Sangatta is seen from interpersonal descriptions that have been going on for a long time and are open. It has even succeeded in establishing strong (close) relationships in various circles. This shows that interpersonal and interpersonal interactions are going well, so that the relationship between the Bugis and Javanese tribes is no longer an extraordinary thing, but has been accepted as normal. Even from these inter and interpersonal relationships, imitation and suggestion processes have emerged in various fields of life such as

agriculture and language. A figure, as well as a rubber plantation farmer from the local population, is willing and willing to learn rubber gardening with a modern rice farming system, as well as many (almost all) learn about rubber gardening procedures, looking for seedlings and combined with better experience and knowledge in agriculture of the local population.

The condition of social interaction which has been going on for a long time without conflict of the nature of SARA (ethnicity, religion and race) has penetrated the walls of various differences between the Bugis and Javanese tribes. This intensive interaction has eroded the existing primordial traits, and formed a new one society even though there are many differences in it. However, these differences are considered as a cultural property.

Social interaction does not only occur in the rubber farming sector, but in other fields that are still related to agriculture, namely regarding the use of typical Dayak agricultural equipment, such as *tajak*. This trowel looks like a sickle or sickle, but the curved shape is reversed and it is bigger and longer than the sickle. This plow can be used to cut or clear shrubs (grass that has risen), so it is very useful for opening new agricultural land. The process of using the rhymes requires learning and practice. Therefore, the Bugis and Javanese tribes learn a lot from the local population.

Social interaction also occurs in the social and economic fields, as is the case with mothers in migrant communities, as explained below. *Arisan* for household goods, as well as *arisan* in the form of mutual donation to anyone who has a desire to marry, blacken or have similar activities. The *arisan* adheres to the principle of living in harmony, fellow citizens and helping each other or helping others are the keys to success in interacting in all areas of life. Therefore, the life of helping each other to fellow residents is well-established, helping each other if there are residents who have the desire to marry their children.

In fulfilling their daily needs, the interaction between the Bugis and Javanese tribes can also occur in the market (dawn market or night market). The night fair is held in order to channel the potential of the hobby of cooking in addition to economically increasing people's income, namely how to channel potential and get additional income so that they can meet household needs, so that they get additional income to pay for their children's schooling.

Social interaction occurs in all fields, from agriculture (exchanging knowledge in agriculture, learning from each other and imitating about farming and the use of agricultural equipment, exchanging information about farming and the use of agricultural equipment, exchanging information about the price of agricultural products), in the socio-economic and cultural field (helping each other and working together if there are residents who are in trouble with the intention of helping to ease the burden, helping each other in lightening the work if someone wants to have a wish, this assistance can be in the form of manpower, funds with *arisan* systems).

The number of benefits that people get through social interaction, including various information related to work, education, trade that can improve welfare. The benefits of culture can be to know and understand each other's culture, so that they can respect each other, and have economic benefits (through many friends and relatives, a lot of information will be obtained). This is in accordance with the concept of action from Parson, namely humans act on something on the basis of meaning: then what comes from one's social interactions with each other: that meaning is needed or changed through an interpretive process, which is used by people. in the face of something he encountered.

4.1.1 Research Findings Focus 1

Various research findings were obtained through in-depth and repeated observations and interviews conducted with a number of informants and cross-checked with figures and experts (triangulation).

- 1) Social interactions that occur between the Bugis and Javanese tribes are monitored with local residents adhering to the values of local wisdom and take place freely, without any pressure and driven by the need for information related to work (agriculture), education, social, kinship and politics.
- 2) The social interactions that occur penetrate primordial walls (created by the presence of SARA elements).
- 3) The attitude of the local population is open, encouraging and accelerating the occurrence of peaceful social interactions and amalgamation.

4.1.2 Minor Proportions

An open attitude but still adhering to the values of local wisdom encourages the formation of amalgamation.

4.2. Social Relations between Local Residents and Interaction between Bugis and Javanese Tribe

In their efforts to establish communication with local residents, migrant communities and local residents do not consider their origins and religion, language or culture (without conditions). Because the local population also takes place in the learning process in the fields of agriculture, economy, education and politics. The main priority is to establish as many social relationships as possible in order to increase agricultural productivity, so as to increase income from the agricultural sector, which in turn can increase family income. If this is the case, the child's school / tuition fees will run smoothly.

In its journey, today many Bugis and Javanese tribes marry local residents. This condition not only increases social relations but becomes a medium for acculturation between the two groups of people without questioning the differences in SARA issues.

Interacting as broadly as possible socially so as to have as many social relations as possible, because by having broad social relations, various complete information can be obtained. Through obtaining complete information can improve agriculture, so that it can increase income and family welfare, and lead to the smooth education of children or families.

The attitude of openness of the local population to accept migrants from the Bugis ethnic group with the Javanese origin can always respect the traditional customs of the local population. This is because the local population in particular and the Dayak tribe, Kutai, in East Kalimantan in general still hold high and carry out the values of local wisdom (here the earth is set on where the sky is upheld). This means that as long as immigrants (migrant communities) are able to respect local cultural customs, as long as that time there will also be no conflicts originating from the elements of SARA.

Meanwhile, the Bugid and Javanese people still hold the values of local wisdom brought from their home areas, namely *memayu hayune bawono*, which means to speak polite words, act politely and do not damage the natural environment. The meeting of the two values of local wisdom is what causes social relations to run well, peacefully and without conflict originating from the issue of SARA.

In establishing social relations, in addition to local residents, the surrounding community is also carried out with government officials, of course those who often communicate with farmers or the people, agricultural extension officers, the Social Service, the government who often provides counseling or fostering home industries, the Health Service and the Department agriculture.

Establishing social relations carried out by the Bugis and Javanese people, solely because the two groups of people live side by side (neighbors) and the migrant community is a new community in a new area that must be able to adapt and learn a lot from the surrounding community (residents). local). This is as explained by the parsons concept that every human action has a purpose, and the success of that goal is influenced by the supporting facilities and infrastructure, situations and conditions, prevailing norms and cultural customs. Meanwhile, Johnson (1981) in; Abraham, 1982) explains that the action is seen as the smallest and most fundamental unit of social reality.

Based on the concept of action from the parsons which discusses the concept of action, and views social relations as a unit of human action that has a goal to be achieved. The success of achieving these goals is highly dependent on the support of infrastructure and prevailing norms. Therefore, the concept of action from Parsons is professional enough to discuss and analyze the social relations between the Bugis and Javanese Tribe, South Sangatta District, East Kutai Regency.

4.2.1 Research Findings Focus 2

- 1) The social relations between the Bugis and Javanese tribes penetrate the Primordial wall and the issue of SARA.
- 2) Social relations take place in all aspects of life and aim to improve family welfare.

4.2.2 Focus Proposition 2

Social relations take place in all aspects and penetrate the primordial walls and issues of SARA.

4.3. The Formed Social Network

Social networks in the field of work are beneficial for farmers in order to manage agricultural land, for example information on superior rubber seeds, superior rice seeds, fertilizers, information on pest eradication, information on rice prices, rice prices, prices for rubber latex. Through this social network in the field of work, the condition of farmers is more organized, so that they are not easily cheated by middlemen, especially regarding prices.

The *harisan* system carried out by the Bugis and Suklu Javanese tribes as well as local residents, was originally intended to help husbands in order to meet the needs of household goods, to help when disaster strikes or residents who have the desire to marry off their children to fellow *arisan* members and everything that is social in society. agreed issues and economic capacity. On the other hand, through *arisan*, it can strengthen interpersonal relationships among members of the *arisan*, so that it can further improve kinship between them, which can have an impact on work, organizational, religious and political relations.

In having a line or establishing a social network, they never pay attention to differences in elements of ethnicity, religion, origin or culture, so that in *arisan* or efforts to establish a social network the elements of SARA issues and various other differences do not interfere or hinder, in other words, the elements of SARA, *Buklanlah*. barriers or obstacles in establishing social networks.

Social networks as action steps taken by the community in an effort to improve family welfare. Therefore, most social actions (individual behavior patterns) involve four basic components, namely government, equality of work, equality of needs, the desire to obtain information, which are tools for creating social networks, as the basis for orientation. In addition, conducive situations and conditions, and awareness of mutual understanding and respect for the sharing of differences in social, cultural and religious aspects (SARA) as well as the open attitude of the local population encourages the smooth local networking process.

There is no activity that does not have a purpose, likewise social networking certainly has a purpose. This is the basis for the orientation of each individual to act and to achieve these goals. The customary norms that apply in society also determine the achievement of these social networks.

4.3.1 Research Findings Focus 3

- 1) The social network formed between the Bugis and Javanese tribes is an effort to improve social welfare.
- 2) The social network that has been formed penetrates primordial walls and SARA issues in order to improve family welfare.

4.3.2 Focus proposition 3

The social network that has been formed penetrates the promotional walls and issues of SARA with the aim of improving family welfare.

4.4. Government Support for Evolving Social Action

Various forms of government support given to the community over the years have been able to change the face of the Bugis tribe with the Javanese tribe in the southern region, both physically and socio-culture. In detail, this can be described below.

In the aspect of public education, it is getting smarter, this can be seen in many undergraduate graduates as well as those who work as civil servants in migrant communities. This cannot be separated from the role of government support in the educational aspect, for example scholarship programs, scholarship fee assistance, financial assistance for students who cannot afford it, working breakfast for those who have graduated from school.

In addition, government support for the educational aspect is in the form of physical development of school buildings (learning facilities) such as study desks, blackboards, teachers' rooms and various teaching aids, with the hope that the implementation of learning can run optimally, so that in turn it can improve the quality of its graduates.

Community social action in the aspect of work (agriculture) is also inseparable from government support for this aspect of the development of all irrigation, expansion of agricultural land, provision of superior rubber seeds. The construction of irrigation channels contributes to the increase in rice products, because rice fields can be planted throughout the year, the provision of superior seeds (rice or rubber sap plants) increases the productivity of these crops. Likewise, with the expansion of paddy fields (agricultural land), land development towards agricultural locations also facilitates various agricultural jobs.

The construction of village roads and village lighting invites the entry of various rural technologies, especially in migrant communities and local residents, for example electronic goods (all-electronic cooking utensils) motorized vehicles, television, so that the flow of information becomes faster, as well as in the health and culture fields. . So through various government supports, consciously or unconsciously, it has formed the immigrant community and the local population into a more advanced society, especially information is not left behind, the use of cellular telephones, technology related to cooking. Various technological tools related to cooking and cooking motivate some people to be creative in making cakes / bread and discussing them, so that they can help increase family income.

Government support in the health sector, with the construction of the PUSKESMAS (community health center), it is hoped that the community will be healthy. Through a healthy body, it can carry out work, school, and other activities that are more beneficial to humans and the environment. On the other hand, through the existence of the PUSKESMAS, the people around the PUSKESMAS have become more aware of how to live healthy, healthy food, maintain a healthy environment, so that they can reduce or minimize disease outbreaks to a minimum.

4.4.1 Focus Research Findings 4

- 1) Various government support provided to migrant communities and local residents is aimed at improving the welfare of the community.
- 2) Government support for the aspects of infrastructure development has led to migrant communities and local residents to a more advanced / modern life.

4.4.2 Focus Proposition 4

Various forms of government support in community social action have changed the face of the village and promoted community life.

4.5. Constructed Communication System

The communication system that has developed in migrant communities and local residents has been going on since the early arrival of the Bugis and Javanese tribes. The communication system that has developed since a long time ago comes from the community, and the results of communication also return to the community. If the communication comes from the government it is also for the benefit of the people.

Government support in development has three government functions, namely first, the government creates a strong physical and social foundation for development, second creates a comprehensive and integrated development plan, and third produces more and more efficient production and distribution of goods and services (Staley in Lauer). 2003). This means that the construction of roads, irrigation canals, expansion of agricultural land (planting of new rice fields), capital assistance for home industries have been planned and budgeted by the government in order to advance people's lives.

Through technology, various advances and social changes occur, because technology is the result of human culture which functions to lighten or help human work. Through technology provides various alternatives or choices, so that society will experience major changes. Other benefits of technology are:

1. Technology will change the pattern of interaction, which originally sent letters, with cell phone technology, it is enough via SMS, send pictures, sometimes even Eid or Christmas and New Year greetings, project negotiations, purchases or shopping can also be via the internet or SMS.
2. However, if the use of technology is not appropriate or there is a human error, technology will create new problems, technology is one of the agents of change (Lauer, 2003: 216).

4.5.1 Research Findings Focus 5

- 1) The open attitude of the local population and the polite and loving attitude to the natural environment of the Bugis and Javanese tribes encourage gamasi, association and assimilation. In both these community groups.
- 2) The advancement of communication tools and various electronic goods and encouraging modernization in the southern villages as well as the local population.

4.5.2 Focus Proposition 5

An open and polite attitude in communication (technology) encourages a more advanced (modern) civil society.

4.6. Government policy in maintaining the survival of both parties

The government policy applied to the Bugis and Javanese ethnic groups in South Sangatta focuses on social and agricultural aspects. This is based on (1) the physical condition of the area which is suitable for agricultural development; (2) South Sangatta is a nomad area not far from the capital city of South Sangatta district which needs to be continuously developed; (3) most of the people work in the agricultural sector, and a small portion work in the trade, fishing and home industry sectors.

It is the government's obligation to continue to strive to improve the welfare of the nation (namely the Indonesian nation) through the implementation of a pro-people development program. This is not clear in development programs that can create jobs, programs that can increase productivity in agriculture, fisheries, industry, tourism and various natural resource management.

In relation to the Bugis ethnic community with the Javanese and surrounding residents, government policy through the agriculture service has assigned agricultural extension officers to assist farmers in overcoming agricultural problems in order to increase agricultural productivity. The government's physical policy and build irrigation canals, so that agricultural land (rice fields) can be planted all year round, clean the irrigation canals.

Another physical policy in agriculture is to open new agricultural land (creation of rice fields) with tractor assistance in processing agricultural land so that the agricultural area / rice fields belonging to the population become wider. Thus it is expected that agricultural / rice yields will increase. In addition, the construction of roads leading to agricultural areas, so that 4-wheeled vehicles can transport farmers' crops. Government policy through the assistance of superior rice seeds assistance of superior rubber plant seeds, so it is hoped that the yield of both rice and rubber can increase.

Policies in the economic sector, for example regarding capital assistance to home industries, so that these home industries can develop, improve in quality, and be able to compete with other products. Enlargement assistance for home industries so that the products of these home industries can be sold in an effort to sustain the home industry. Next is the provision of training for home industry owners, financial management assistance for bookkeeping, so that the flow of company funds becomes clear and orderly.

The various trainings and coaching as well as marketing assistance that are carried out are a form of guarantee and the government's responsibility so that there is quality stability and continuity of various home industries in overseas locations and in their surroundings. In addition, this is a form of the government's active role in advancing people's lives.

Whatever government policy in survival development has gone through careful planning. Therefore, in every government agency (Regency) there is a BAPPEDA, namely the Regional Planning and Development Agency. Through this Institute various development plans are processed. This is in accordance with what has been explained by Robert H Lauear about the concept of development from above.

4.6.1 Focus Research Findings 6

- 1) Various government policies in maintaining survival are manifested in the form of development in the fields of agriculture, economy, education, socio-culture and health.
- 2) Various government policies aim to accelerate the improvement of people's welfare, so that it becomes a more advanced society.

4.6.2 Focus Proposition 6

Various government policies encourage the creation of various changes towards progress so as to form a modern society.

4.7. Media for Social Interaction between Bugis and Javanese Overseas

Individual human behavior and humans as members of society cannot be separated from the culture that lives and develops in that society. Likewise, in their interaction, being carried away and / or reflected by their diverse cultures. However, all of this has been successfully passed by the presence of local wisdom values in each community group. These local wisdom values serve as lessons and guidance for them in interacting with others.

Every effort made by society to achieve goals certainly requires media that facilitates the achievement of these goals. Likewise with the interactions that occur between the Bugis and Javanese ethnic groups overseas and local residents. Earlier, it was explained that in social interaction, at least two conditions must be met, namely the existence of social contact and communication.

The occurrence of a social contact does not depend solely on the action, but also depends on the response to the action. The most important aspect of communication is when someone gives an interpretation of something or another person's behavior. Language is one of the most widely used means of communicating with other people. In this case the mastery of the same language really determines the interpretation being communicated. The means of communication other than using language is by means of sign language or with symbols, also known as symbolic interactions. Whatever is used in communicating, what is important is that the person with whom to communicate knows what is meant.

The social interactions that occur between the Bugis and Javanese tribes are because each party has something to achieve, be it social, economic, trade, agriculture, plantation, education, culture, politics and security aspects. The urge to communicate is more due to the goal to be achieved, namely success in all aspects of life (wanting to be successful).

In communicating or social interactions, both individuals and groups often go through the media (social interaction). Media for social interaction is not always electronic objects or equipment, but can also be jobs, situations or conditions that create or encourage people to engage in social interaction in the context of clarity, problem solving or clarification of a problem or request for information.

Between the Bugis and the Javanese, they met and held social contacts, because there was something they wanted to solve. So the aspects of education, social needs, work, agriculture, trade, politics, kinship are media of interaction. If not the problems mentioned above, maybe they are not communicating and not making social contact. Beginning with making an appointment to meet, nowadays it is done through cellphones, and in the past, it used to be mostly a messenger or courier. Social interaction media between Bugis and Javanese tribes.

Based on this concept, work equipment, ignorance of something, the natural environment around us and various differences in society, be it differences between individuals and groups, cultural differences, economic differences, differences, language, belief and religion, differences in customs, language differences become media in social interaction. Through these differences, it creates conflict if it starts from frustration and competition, but accommodation can also occur if each of the interacting actors is aware of and understands the existence of these differences. The essence of accommodation as a process towards harmonizing life.

4.7.2 Focus Research Findings 7

- 1) Social interaction instruments are types of work, social gathering, religion, and social events.
- 2) Language (Indonesian, Dayak Kenyah, Kutai, and Banjar, Javanese) is a type of language used in community communication.

4.7.3 Focus Proposition 7

Work, social, economic and cultural situations and conditions, security and politics, as well as education are instruments of communication and language as a medium for social interaction between the Bugis and Javanese ethnic groups overseas and the local population.

4.7.4 Major's Proposition

The attitude of openness by not differentiating from each other facilitates the absorption of technology that encourages social change is a pattern of social interaction.

5. CONCLUSIONS AND SUGGESTIONS

5.1. Conclusion

Based on data analysis and discussion, it can be concluded:

1. Interaction between Bugis and Javanese tribes consisting of people, networks of social relations based on occupation, religion, socio-economic and cultural levels, each of which does not a group or society.
2. The Overseas people have more or less mastered the language, Kutai, Banjar and the language of the unity of the Indonesian State, namely Indonesian. This language ability colors their ability to communicate, and colors the success of their interaction. In essence, social life consists of an innumerable number of actions and reactions, both between individuals and between groups. In this case, the parties involved adapt themselves to one of the collective patterns of behavior. This condition occurs every day as a form of interpersonal and group relationships in order to meet the various necessities of life.
3. The attitude of life that has high tolerance and mutual cooperation which is owned by the interaction between the Bugis and the Javanese is a reflection of local wisdom originating from Java, which is where its own origin today has been gradually eroded and can be destroyed and replaced with the philosophy of modern life.
4. The open attitude of the local population which is the implementation of the values of local wisdom from the local population in daily life and the attitude of interacting with anyone and in love with the environment, displeasure with violence is the basic capital of social interaction between the Bugis and Javanese and local people. This is a social interaction that does not differentiate between ethnicities, religions and cultures, thus accelerating the occurrence of cultural marriages (assimilation and amalgamation). The open attitude shown by the local population which is the implementation of the values of local wisdom encourages them to accept anyone who comes to South Sangatta Village, East Kutai Regency, provided that the immigrant must respect the cultural norms of the local population.
5. This attitude also encourages inter-ethnic, inter-religious and cultural marriages. This condition improves the quality of friendship, kinship, improves the quality of social relations, social networks and accelerates the process of cultural marriage between them. Therefore, the social interaction that occurs between the Bugis and Javanese tribes as well as local residents takes place associatively. If a problem occurs in the community, it is immediately brought together and resolved by village government leaders as well as religious / community leaders.
6. This open attitude also facilitates and accelerates the entry of technology and the absorption of technology by the community so that there is a social change from a traditional society moving to a more advanced or modern society that adheres to the values of local wisdom, this has become a pattern of social interaction between the Bugis and Javanese. in South Sangatta, East Kutai Regency.
7. Individual human behavior and humans as members of society cannot be separated from the culture that lives and develops in that society. Likewise, in their interaction, being carried away and / or reflected by their diverse cultures. However, all these have been successfully passed by the existence of local wisdom values in each community group. These local wisdom values serve as teachings and guidelines for them in interacting with others.
8. Every effort of society to achieve goals certainly requires media that functions to facilitate the achievement of these goals. Likewise with the interactions that occur between the Bugis and Javanese tribes overseas.
9. The occurrence of a social contact does not depend solely on the action, but also depends on the response to the action. The most important aspect of communication is when someone gives an interpretation of something or another person's behavior. Language is one of the most widely used means of communicating with other people. In this case the mastery of the same language will determine the interpretation communicated. The means of communication other than using language is by means of sign language or by symbols, also known as symbolic interactions. Whatever is used in communicating, what is important is that the person with whom to communicate knows what is meant.
10. The social interactions that occur between the Bugis and Javanese tribes and local residents are because each party has something to achieve, be it social, economic, trade, agriculture, plantation, education, culture, politics and security aspects. The urge to communicate is more due to the goal to be achieved, namely success in all aspects of life (wanting to be successful).
11. In communicating or social interactions, both individuals and groups often go through the media (social interaction). Media for social interaction is not always electronic objects or equipment, but can also work, situations or conditions that create or encourage people to engage in social interaction in the context of clarity, problem solving or clarification of a problem or request for information.

5.2. Research Recommendations

In terms of the aspect of social action, the results of this study reinforce the assumptions of Parsons' theory of social action, namely "The Structure of Social Action" and the unit act model, an ideal model of human action which must have the following five elements:

- Goals (ends) which means that every action (social interaction) has a goal to be achieved.
- Means are things that support the perpetrator to act.
- Conditions, namely the conditions and limitations surrounding the action.
- Norms (norms), namely the understanding of which goals and means are appropriate and acceptable.
- Effort (effort), namely the work or effort exerted by the actor to complete the action.

When viewed from Max Weber's theory of social action and Hebert Mead's theory of symbolic interactionism, the results of this study reinforce the view of Weber and Mead, that every action taken by individuals always thinks about its positive and negative aspects (advantages and disadvantages) and the ability to predict the future, even though in the simple form according to the level of knowledge.

The results of this study also strengthen Mead's symbolic interactionist theory that social interactions between the Bugis and Javanese are associative and are a reflection of the local wisdom values of each community group. Understanding symbols cannot be obtained if deep interaction / communication has not been obtained.

In terms of cultural theory (Koentjaraningrat), the results of this study also strengthen Koentjaraningrat cultural theory, namely a detailed cultural value system into norms. The norms are the actual code of conduct and guidelines for the majority of human actions in society. Forms of norms are laws, regulations, customary rules and rules of social courtesy. Whereas attitude is a tendency to behave with a pattern of action, norms and patterns of thinking are cultural elements. which influence each other in human behavior.

Goldschmidt (1990: 20-21) states that in order to understand human behavior, the focus of attention should be more on the ability of individuals throughout their lives to act for specific purposes and with certain motivations. Everyone has differences in terms of character, physical and mental abilities. Everyone has a motivation, an internal drive that guides him or her towards a particular action or deed.

Based on the results of this study, several things can theoretically be suggested, including:

- 1) Research on phenomena that exist in society can be approached from various approaches, qualitative or quantitative, or a combination of the two. In this research, the approach used qualitatively with the emic perspective, data collection, analysis has tried to its maximum, but still has not been able to touch all aspects of the dimensions of social, economic and cultural life. Bugis tribe with Javanese tribe as well as local residents in South Sangatta. Therefore there is still an opportunity to research social interactions by other researchers in South Sangatta in the context of developing Social Sciences.
- 2) Various social theories that can serve as a theoretical orientation to examine social phenomena, both classical, modern and neomodernism, or positivist (social fact paradigm) or idealist-oriented, are Parsons' theory of social action, Max Weber's theory of rational action and symbolic interactionism theory, social change theory and cultural theory. Social behavior or social interaction between Bugis and Javanese is still wide open for other researchers to study them with different approaches, analyzes and theories.
- 3) It is hoped that the results of this research can be able to become a theoretical reference for researchers, students and practitioners both in the social service, agriculture service, trade office, labor office. Interaction between Bugis and Javanese ethnic groups overseas in the area of South Sangatta District, East Kutai Regency in relation to various government policies in the social, cultural, agricultural and plantation and industrial sectors.

5.3. Practical Implications

Based on the above conclusions, implications can be put forward both theoretically and practically.

1) Theoretical Implications

To the researcher's knowledge, the focus of this research study has not been found in previous research on the social interactions of Javanese overseas in the South Sangatta area of East Kutai Regency, with the same research approach and theoretical orientation. Therefore, it is hoped that the results of this research can contribute to the development of social sciences studies in the Doctoral Program at Merdeka University Malang, especially regarding the phenomenon of daily life between the interaction of the Bugis and Javanese in the Overseas region of South Sangatta, East Kutai Regency, Kalimantan Province. East.

Although modernization is growing and developing between the Bugis and Javanese tribes overseas in the South Sangatta area, East Kutai Regency as a result of development and communication flows, the values of local wisdom that encourage the harmonization of life together can be preserved and preserved.

2) Practical Implications

The results of this research are practically used as the implementation of policies that support and create an increase in agricultural productivity that should be continuously improved and those that are still deemed not necessary to be improved, such as the need to reactivate the duties, functions and roles of Agricultural Extension Officers (PPL) in the South Sangatta region, so that will be able to accelerate the increase and dissemination of agricultural knowledge and skills transfer of technology.

The social interaction between the Bugis and Javanese tribes and the government, which they feel is lacking, needs to be improved in order to create a harmonious relationship between the government and society.

The development of home industries and social activities in overseas communities as well as local residents is still not optimal. Therefore it is suggested to the government, especially related agencies, to increase guidance not only in the aspect of capital assistance, but also the quality of products and marketing of industrial products, especially the red brick industry.

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