
**SOCIAL INTERACTION BETWEEN MALAY AND BUTON ETHNIC IN
TANJUNG GUNUNG VILLAGE, BANGKA TENGAH REGENCY**

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Abstract

The pattern of displacement carried out by the community triggers the increasing diversity in Indonesia. Be it in terms of culture, religion, ethnicity, and so on. Just like what happened in Tanjung Gunung Village where there are Malay and Buton ethnicities. The research aims to find out the social interaction between Malay and Buton ethnic groups in Tanjung Gunung Village, Bangka Tengah Regency. The method used in this research is by qualitative approach with descriptive method. Data collection techniques used are observation techniques, interviews, and documentation studies. While data collection tools are observation guides, interview guides, and documentation. The results showed that social interactions that occurred between Malay and Buton ethnicity led to dissociative social processes. This is demonstrated by the pattern of interaction in the form of competition and conflict between the two ethnicities.

Keywords: Malay Ethnicity, Buton Ethnicity, Sosial Interaction



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INTRODUCTION

Indonesia is a country that has many islands, namely from Sabang to Merauke. Besides, Indonesia is also the fourth most populous country after China, India, and the United States. This makes Indonesian society today incomprehensible without connecting it with the pattern of population displacement. This pattern of displacement occurs as a result of overcrowding in an area. The process of population displacement carried out by Indonesian people is one of the factors that lead to increased diversity of culture, religion, ethnicity, language, and soon. Related to this, Indonesian society can be called a multicultural society.

Multicultural Indonesian society is certainly vulnerable to conflict between ethnic groups and different cultures. This is because there is a view that one ethnicity is better than other ethnicities, called ethnocentrism. (Muslim, 2013) mentions that ethnocentrism is a presumption that considers the group itself to be the center of everything. Other groups will be compared and assessed according to the standards in the group itself. Ethnocentrism makes the culture in its ethnicity a benchmark in measuring other ethnic cultures. Individuals or groups with ethnocentric personalities tend to have zero tolerance and do not want to recognize the existence of other cultures. They will stick to the culture that exists in their ethnicity regardless of other ethnicities.

Bangka Belitung Islands Province is one of the places targeted for population displacement. So that the Malay ethnicity which is the original ethnicity is no longer the only ethnic that lives on this island. Ethnic Javanese, Balinese, Buton, Bugis, and others have settled and lived side by side with ethnic Malays. One of the villages that became

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destination of transmigration in Bangka Belitung Islands Province is Tanjung Gunung Village. Based on the profile in 2019, the village is occupied by indigenous ethnic (Malay ethnic) and immigrant ethnic (Buton ethnic). Buton ethnicity is an ethnic origin from Sulawesi Province precisely in the Buton Islands, Southeast Sulawesi. Related to this, Tanjung Gunung Village can be categorized as a multicultural village, because this village has more than one ethnicity, language, and culture.

Social interaction is a social relationship that concerns individuals, groups, and individuals (Soekanto & Sulistyowati, 2013). Social interaction occurs when two or more people meet and then they say hello, shake hands, talk to each other, or fight. Cooperation, strife, competition is a form of social interaction that often occurs.

Social interaction in the community can only occur if two conditions are met, namely social contact and communication. (Nurahmah, 2019) Social contact is a relationship that occurs directly called a primary contact or through an intermediary called a secondary contact. While communication is a way for a person to give meaning to the behavior of others by talking or through gestures. (Budiono, 2020)

Therefore, based on what has been presented above, researchers are interested in identifying patterns of inter-ethnic interaction, as well as their impact on socio-cultural life in the village. Where people from Malay or Buton ethnicity will not only interact with each other in their daily lives. The pattern of social interaction between Malay and Buton ethnic can be seen from the social process that occurs between the two ethnic groups. According to Gillin and Gillin, there are two kinds of social processes as a result of social interaction, namely associative processes and dissociative processes (Nihayati & Farid, 2019). An associative process is a process in which there are mutual understanding and cooperation between individuals and groups that conduct social interactions. While the dissociative process is a process of resistance carried out by individuals and groups in social interactions between them in the community.

This research on inter-ethnic social interactions is also relevant to previous research by previous researchers. The first research was conducted by Puput Arisman, Yohanes Bahari and Fatmawati published in 2015. This research is titled Social Interaction Between Malay and Chinese Ethnic in Pemangkat Kota Village, Pemangkat Sub-District. This study aims to find out the social interaction of Malay and Chinese ethnic in Pemangkat Kota Village, Pemangkat Sub-District. The method used in this research is the qualitative research method with the desktop if approach. (Arisman & Bahari, 2013)

The results showed that the social interaction that occurred between Malay and Ethnic Chinese has been running by the existing interaction process, this is seen by the cooperation between Malay and Chinese ethnicities. The competition is also limited to competition in general, not competition that leads to conflict and violence and accommodation in the Village Of City Lifter is also very instrumental in the daily life of the people of Pemangkat Kota Village through a sense of tolerance and a compromise between ethnic Malays and Chinese.

The second previous research was conducted by Hendra Safputra published in 2018. This study is titled Social Interaction Between Aceh and Java Ethnicity (Field Study of Karang Anyar Village, Nagan Raya Regency). This study aims to find out the pattern of social interaction between Javanese and Ethnic Acehnese in Karang Anyar Village and how social and cultural influences take place between the Javanese ethnic immigrant community and the Acehnese in Karang Anyar Village. The method used in this research is descriptive qualitative. (Saputra, 2018)

The result of this research is the pattern of social interaction of Javanese ethnic migrants (transmigrants) with Acehnese in Karang Anyar Village can be seen from the

communication process between Javanese and local people of Aceh goes well even though they come from different regions. Tribal taste is low, so that ethnic Javanese as migrants are accepted with chest space in various things in Karang Anyar Village.

The social and cultural influences that took place between the Javanese ethnic immigrants and the Acehese people in Karang Anyar Village have been integrated by themselves. This is evident as at the inauguration of a wedding or wedding party, there is a hot shower, and the kobot music event on the day of the party. This research is different from previous research because it will examine the interaction patterns, this research will also examine the interaction process of the interactions between the two parties.

RESEARCH METHODS

The research method used in this research is the qualitative research method. According to (Afrizal, 2014), the qualitative research method is a method of social sciences research that collects and analyzes data in the form of words both oral and written and human actions and researchers do not try to calculate or quantify qualitative data that has been obtained. This is because the data analyzed in qualitative research is in the form of words and actions carried out by humans.

The location in this study is Tanjung Gunung Village, Pangkalan Baru District, Bangka Tengah Regency. The reason researchers chose this location is that two different ethnicities are living in this village for a long period. The two ethnicities have differences in terms of language and culture. The village also still has a grouping of housing patterns between the two ethnicities. Besides, other distinctions show differences between the two ethnicities as well as funerals. Therefore, researchers are interested in researching the social interactions that occur between Malay and buton ethnic groups in this village.

The data sources used in this study are primary data sources and secondary data sources. The primary data source is data obtained directly from the community through the process of interviews, observations, and others. While the secondary data source is data obtained from library materials. This data is used to supplement the primary data that has been obtained.

The technique that will be used in this research is *the Purposive sampling technique*. *Purposive sampling* is used in situations where an expert uses his or her judgment in selecting informants with a specific purpose in his mind (Sugiyono, 2019). This technique is an informant retrieval technique with certain considerations. (Herdiansyah, 2010). In this study, the data techniques used by the researcher were 3, observation, interviews, and documentation. Data analysis in this study used three stages, namely data reduction, data presentation, and with drawing conclusions.

RESULTS AND DISCUSSION

A. History of Buton Ethnicity in Tanjung Gunung Village

Buton ethnicity is an ethnic immigrant from Southeast Sulawesi Province, precisely in the Buton Islands. Buton ethnic who are ethnic migrants have been living in Tanjung Gunung Village for a long period of time. Therefore, the arrival of the Buton ethnic to Tanjung Gunung Village has a history as conveyed by La Ludi in the interview

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excerpt as follows:

"These Butons moved here around the 1940s. Moving around was hard in Buton, so moved here. It's been a long time coming so stay here." (Interview, September 18, 2020).

La Ludi stated that the Buton ethnic group first traveled to Tanjung Gunung village around in the 1940s. That's because it was difficult to find a job at the time. So some of them decided to move from Buton Islands to Bangka precisely Tanjung Gunung Village. Another statement about the history of buton ethnic arrival to Tanjung Gunung Village was also conveyed by Muslims in the interview excerpt as follows:

"Tanjung Gunung used to be a forest for gardening people, after that there was one or two people who lived here. Then came the Butons. Because the land used to have no property, so the Butons live here. They've been living here for a long time." (Interview, September 18, 2020).

According to the Muslim statement, people from buton ethnicity first came to Tanjung Gunung Village for a long time. They come at a time when ownership rights to land in the village are still not owned. So they decided to stay and settle down. Another statement was made by Wa Tati in the following interview excerpt:

"I've lived here a long time, since I was a kid. About forties are over. I'm from Buton here looking for a new life with my parents. Because there used to be a lot of lead here. In the past, when we moved here, there were still few people in Buton who moved here." (Interview, September 18, 2020).

According to Wa Tati, economic factors are one of the factors that cause their displacement. In addition, the hope of getting a better new life than before also encouraged the move. The natural resources in Tanjung Gunung Village attracted their attention. Especially natural resources in the field of mining, namely tin.

B. Social Interaction Pattern of Malay and Buton Ethnic in Tanjung Gunung Village

Tanjung Gunung village is one of the villages where there are Malay and Buton ethnicities. The two ethnic groups have lived side by side in Tanjung Gunung Village for a long period of time. Therefore, a pattern of social interaction between Malay and Buton ethnicities is formed. Based on the results of field research, the pattern of social interaction that occurs between Malay and Buton ethnic in Tanjung Gunung Village can be seen from the social process that occurred. According to Gillin and Gillin, there are two kinds of social processes as a result of social interaction, namely associative processes and dissociative processes (Nihayati & Farid, 2019).

1. Competition

Tanjung Gunung Village is a village located on the coast. This causes most of the population to work as fishermen. In addition, many also work as farmers and tin miners at sea. Therefore, the competition between ethnic Malays and Buton ethnicities is competition in terms of employment. This statement was delivered by La Dartono as follows:

"This competition is usually in the form of work only. Because there are many fishermen and tin miners here." (Interview, September 18, 2020).

The economic competition between ethnic Malays and Buton ethnicities can be competition in terms of employment. Individuals of both ethnicities are vying for seafood and mining products. In addition, they are also competing in obtaining crops from farming. So that the individual can get more results and benefits than other individuals

Therefore, the competition between Malay and Buton ethnicity is competition in terms of employment. In addition, competition in terms of culture is also seen between the Malay and Buton ethnic groups in this village. This can be seen during certain occasions such as religious events and welcoming guests from outside the area. Each ethnicity will show each other the culture they have.

2. Conflict

The pattern of social interaction between Malay and Buton ethnicity can be seen from the conflict. The conflict between Malay and Buton ethnicity is a fight between teenagers. This was conveyed by Sumi in the interview excerpt as follows:

"The conflict in Tanjung Gunung is only a fight between school children, because of drinks. That's a long time ago I think, if it no longer exists."
(Interview, September 18, 2020).

The cause of the altercation was liquor. The brawl occurred during a dangdutan event before a wedding reception was held in the Buton ethnicity. However, according to the head of Tanjung Gunung village, the inter-ethnic youth fight is no longer happening. This is because there is a rule that states that those who fight will be fined.

C. Social Conditions of Malay and Buton Ethnic Culture

Tanjung Gunung village is a village occupied by two different ethnicities, namely Malay and Buton ethnicity. Before the arrival of Buton ethnicity to Tanjung Gunung Village, Malay ethnicity only made social interactions to fellow Ethnic Malays. After the arrival of the Buton ethnicity, the Malays then not only made social interactions with fellow Malays, but also against the Buton ethnicity.

At the beginning of the buton's arrival to Tanjung Gunung Village, they chose to live in groups. Their residence is in the vicinity of RT. 01 and RT 02. This is in accordance with what Padli said in the interview as follows:

"Oh yes, the Butons used to live in RT up there. Around RT. 01 and RT. 02."(Interview, September 18, 2020).

Padli stated that at the beginning of the buton ethnic arrival to Tanjung Gunung village, they lived separately from the Malay ethnicity. This indicates that the grouping of residential patterns that occurred between the Malay and Buton ethnic groups occurred from the beginning of the arrival of the Buton ethnicity. Then the grouping of this pattern of residence is still visible today. To find out more about the pattern of residence between Malay and Buton ethnic in Tanjung Village can be seen through table 1 as follows:

Table 1. Malay and Buton Ethnic Residence Patterns

No.	Residence (RT)	Malay ethnicity	Buton ethnicity
1.	01		Ü
2.	02		Ü
3.	03		Ü
4.	04		Ü
5.	05	Ü	
6.	06	Ü	Ü
7.	07	Ü	
8.	08	Ü	
9.	09	Ü	Ü
10.	010	Ü	
11.	011	Ü	Ü
12.	012	Ü	

Based on table 1 above, it can be seen that the grouping of residential patterns in Tanjung Gunung Village is still happening. There are only three RT occupied by Malay and Buton ethnic groups together. The rest are occupied by both ethnic groups of both Malay and Buton ethnicities.

Malay and Buton ethnic groups have differences in terms of burial sites. The Malays will be buried in Malay and Buton cemeteries buried in Buton cemeteries. This has been going on from the beginning of these two ethnicities living in the same village until now.

Ethnic Malays and their Buton ethnicities have differences in terms of funerals. Which is where ethnic Malays and Buton ethnicities have their own burial places. The difference in terms of burial place has existed since the beginning of the arrival of ethnic Buton to Tanjung Gunung Village. This corresponds to the information conveyed by Sanji in the following interview excerpt:

"Oh yes, there are two graves here. It's called Malay cemetery and Buton Cemetery. Malays are buried in Malay graves. And the Butons are buried in Buton's grave." (Interview, September 18, 2020).

Sanji states that there is a distinction when it comes to funerals. Individuals of Malay ethnic origin will be buried in the Malay Cemetery. Meanwhile, people of Buton ethnicity will be buried in Buton Cemetery. The culture of this cemetery is still going on today.

CONCLUSION

In the previous discussion conducted by researchers on "Social Interaction Between Malay and Buton Ethnic in Tanjung Gunung Village, Bangka Tengah Regency". So the first field findings are the pattern of social action that occurs between Malay and Buton ethnic in Tanjung Gunung village can be seen in terms of associative and dissociative. Patterns of social interaction between Malay and Buton ethnicities tend to lead to dissociative social processes. This is demonstrated by the competition and conflict in both ethnicities.

The second finding is the social and cultural impact as a result of social interaction between Malay and Buton ethnic in Tanjung Gunung Village can be seen from the pattern of settlements that tend to cluster. This grouping of residence patterns occurred from the beginning of the arrival of the Buton ethnic to Tanjung Gunung Village. This then gives rise to the social distance that occurs when conducting social interactions between the two ethnicities.

Based on the conclusions taken, the author has suggestions that are considered necessary, among others, the first is expected that in the future the government will better coordinate all elements of local culture, so that the cultural elements in the Malay and Buton ethnicities are not lost. Furthermore, the second is expected to the community to increase tolerance in interacting, so that there is no dispute. Then the third is expected to the next researchers to further examine the social interactions that occur between themelayu and buton ethnicities.

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