

Social Construction of Integration in Multicultural Society in West Muna Regency, Southeast Sulawesi Province

¹Alimin Alwi, ²Tahir Kasnawi, ³Muh. Syukur, ⁴Ambo Upe

¹*Department of Sociology, Makassar State University, Indonesia, Email: aliminalwi@uho.ac.id*

²*Department of Sociology, Universitas Hasanuddin, Indonesia, Email: hirka_unhas@yahoo.com*

³*Department of Sociology, Makassar State University, Indonesia, Email: m.syukur@unm.ac.id*

⁴*Department of Sociology, Halu Oleo University, Indonesia, Email: ambo.upe@uho.ac.id*

Abstract

Generally, multicultural society tends to experience disintegration and conflict, but it is different with the people in Suka Damai Village, Muna Regency. Therefore, this study aims to find the process and typology of the construction of social integration in a multicultural society. This study uses the constructivism paradigm as a tradition of Peter L. Berger and Thomas Luckman which is operated using a qualitative approach with a descriptive method. The informants of this study were from the government, security, traditional shops, religious leaders, youth leaders, educators, and the community who were determined purposively. Data were obtained using participatory observation, in-depth interviews, and documentation studies. The results of this study indicate that the process of social integration in a multicultural society includes three stages. First, externalization begins with the arrival of people from various regions and immediately makes adjustments that quickly form value agreements among ethnic and religious actors, youth actors, educator actors, and government actors. Second, objectivation is the institutionalization of the Suka Damai value into the name of the village and every individual and group from various ethnic groups and religions obeys it. Third, is internalization, where the new generation adapts to the values that have been instilled by its predecessors so that it becomes a product of a society that is socialized through family institutions, educational institutions, government institutions, religious institutions, and social institutions (internalization). The construction process confirms the existence of two patterns of social construction. First, the pattern of social cohesion, namely the integration that is built because of the element of equality in diversity. Second, the pattern of social adhesion, namely the integration that is built up due to differences in elements such as differences in ethnicity, religion, and occupation. This diversity builds bonds of a mutual need for each other, so that unity is always maintained.

Keywords: Social Integration, Social Construction, Multicultural Society.

INTRODUCTION

The problems of a multicultural society often highlight the behavior of division, infighting, conflict, and even violence (Rangkuti & Lubis, 2018; (Perić, 2020); (Kondrla, 2021). The phenomenon of conflict or disintegration has occurred a lot, both domestically and in the global context. Various cases of conflicts that occurred in the country include: in Timika,

Papua in 2017 (Lulus Setiawan, 2017), ethnic conflict in Pontianak, West Kalimantan in 1996-2001 (Nakaya, 2018), conflict in Ambon, Maluku in 1999 (Tiwery & Patty, 2019), Religious conflicts in Yogyakarta (Surwandono et al., 2019), conflict in Aceh in 2003 (Lee, 2020), disintegration between indigenous ethnicity and ethnic Chinese in 1998. Meanwhile, conflicts in the global context

include conflicts in Israel (Paul-binyamin & Haj-yehia, 2019), religious conflicts in Chihuahua Mexico (Savarino Roggero, 2020), and religious conflicts in Northern Nigeria Metropolitan City (Nnabuihe & Onwuzuruigbo, 2021), and religious conflicts in Pakistan (Ahmed & Brasted, 2021).

Some previous studies have confirmed that difference and diversity (multicultural) are factors behind conflict and disintegration. However, it is different from the multicultural community in Suka Damai Village, West Muna Regency, which reflects a strong integration between various diverse social elements. The multicultural community in Suka Damai Village, West Muna Regency, reflects integrative behavior despite differences in ethnicity, religion, and occupation. Therefore, this research is of great importance in contributing to the study of social integration in the context of a multicultural society.

Theoretically, this research was explored and analyzed based on the paradigm of social construction and the theory of social construction of Peter L Berger and Thomas Luckman. In addition, to strengthen data analysis, the concept of social integration and the concept of a multicultural society are also used as an analysis knife to uncover the construction process of social integration of multicultural societies and the typology of the construction of social integration of multicultural societies. More details on that perspective, it is outlined in the literature review.

Literature Review

Social Construction Theory

Peter Berger and Thomas Luckmann's thoughts on social construction are written in their book entitled *The Social Construction of Reality* (1966). This theory affirms that reality and knowledge result from social construction. Some of the assumptions underlying the construction of reality socially are as follows: (a) Reality does not present itself, but is known and understood through experiences influenced

by language, (b) Reality is understood through language that grows from social interactions at a given moment and place, (c) Reality is understood to depend on existing social conventions an understanding of socially arranged reality forms many important aspects of life, such as the activity of thinking, and behaving. The process of social construction in the perspective of Peter L. Berger and Thomas Luckmann includes three simultaneous stages namely externalization, objectivation, and internalization.

First, externalization is self-adjustment to social life as the nature of social beings. This externalization is a form of individual action influenced by habits that have existed as a product of human construction that has been built. The individual cannot be understood as himself but rather the individual interacts and adapts to his social environment. The process of externalization is the process of adjusting to the socio-cultural world as a human product. This is a continuous outpouring of man into the world, both in his physical and mental activity (Berger, 1994).

Second, objectivation is the interaction of the individual as a social being institutionalized and subjected to institutional processes. There are two realities captured in this study, namely individuals, groups, organizations, and society which are the real reality without affecting the arguments or views of others. This moment is useful to see the phenomenon of society in real terms as a product of free action so that there is an understanding of the individual himself. Third, internalization is when the individual identifies himself in the social institutions of which the individual is a member.

Social Integration Theory

Many meanings of integration are expressed by every thinker, but in sociology, the term integration is interpreted as the union of society into a whole and unanimous unity. Integration is the process of adjusting different elements so that they become a unity of the new value order (Kotlewski & Dudzińska-Jarmolińska, 2017), (Nengah Suastika et al., 2020). In the context of a multicultural society, social integration is the

process of uniting differences in a community of people consisting of various backgrounds of ethnic, religious, and linguistic differences. The integration of a multicultural society has the criteria of mutual need between fellow communities, values and norms must be carried out consistently, values and norms are achieved through mutual agreement, tolerance, and having self-awareness as social beings, and having the same vision and mission (Nugraha et al., 2020). One of the mutually agreed values is that there is an element of tolerance and also helping each other and taking care of both groups or groups and in communities that are different groups, tribes, religions, and education.

Efforts to construct social integration require supporting factors to run quickly without obstacles, namely group homogeneity, number of members, geographical mobility, and communication effectiveness (Chiu et al., 2021). This factor applies only to homogeneous societies and does not apply to multicultural societies. Factors supporting social integration in a multicultural society are the effectiveness of communication, tolerance, and mutual need (Sumadi et al., 2019).

The construction of social integration goes through such a long process due to the presence of acculturation, assimilation, and acculturation. This acculturation occurred in immigrant communities and indigenous peoples. Migrant communities are faced with indigenous cultures and this process will continue so that migrant cultures can adapt and be accepted by the culture of indigenous peoples (Galappaththi et al., 2020; Chi Hai, 2021). This process is characterized by the union between two or more cultures so that it becomes a whole and round unity.

Multicultural Society

People inhabited by various tribes, cultures, languages, and religions are called multicultural societies. Some sources say the history of multiculturalism comes from monoculturalism and assimilation known in the 19th century. The sociological figure who contributed his thoughts on a multicultural

society was expressed by J.S Furnivall (Vertovec S, 2014). According to Furnivall, a multicultural society is formed by more than two economically and culturally separate communities or groups including cultural structures that they believe in.

There are many causes of the multicultural society in an area, namely the existence of marriages of different tribes, marriages of different religions, and government programs (Sheikh, 2021). The characteristics of a multicultural society are having many cultures, religious differences, difficulties in running the wheels of government, lack of unity and unity, low consensus, and range against disintegration (Muhiddin Okumuşlar, 2019).

Indonesia is a country that has the largest multicultural society in the world. The factors causing the occurrence of a multicultural society in an area in the context of Indonesianness seen from Indonesia's natural resources are very abundant so that it attracts foreign nations to come to Indonesia to take advantage so that many of them live and settle so that they get married and have families in Indonesia.

The next factor is that it is easy for Indonesia to accept foreign cultures so this mixing of cultures makes Indonesia a multicultural nation. From the aspect of the trade, Indonesia is an international trade route that adds new culture that enters and becomes cultural wealth so that it is called a multicultural Indonesia. The history of the development of a multicultural society has many variants of this typology due to the nature and behavior of humans in understanding and expressing their social world. Therefore, in a multicultural society, it has its challenges in efforts to create integration (Malović & Vujica, 2021).

Research Methods

This research uses the paradigm of constructivism which implies that the truth of social reality is seen as the result of social construction, and the truth of social reality is relative. In constructionists, each individual has

a unique experience. Thus, research with strategies like this suggests that every way that individuals take in looking at the world is valid, and there needs to be a sense of appreciation for that view (Patton, 2002).

The methodology of this study uses a qualitative approach, where data is collected through a process of observation, interviews, and documentation (Creswell, 2013; Ningi, 2022) The observation was carried out to obtain data directly on the portrait of social integration in a multicultural society. Meanwhile, interviews were conducted to obtain information from informants about the processes and typologies of the construction of social integration. To add depth to the data, documentation studies were also carried out to trace evidence of social integration in everyday life. After all the data is collected, interactive data analysis is then carried out, including data reduction, data presentation, and withdrawal of data as intended by Miles and Huberman (1994).

Result and Discussions

The Process of Social Construction of a Multicultural Society

Based on the results of the study, it is known that the process of social integration in multicultural communities in the West Muna Regency goes through three processes as also intended by Peter L. Berger and Thomas Luckman, namely Externalization, objectivation, and Internalization. In more detail, the three moments of construction are described below.

1. Externalization

Externalization is the self-adjustment of an individual or society into his social world (Putri & Suyanto, 2021). This externalization process was marked by the arrival of transmigration communities from Java and Bali in the West Muna Regency in 1983. The arrival of transmigrants was the starting point for the complexity of social processes in the area, which not only increased the number of inhabitants but also added to the diversity of

tribes and occupations. In addition, this also has implications for the process of adaptation and intermingling between indigenous peoples (Muna Tribe) and migrant communities (Java, Bali, Buton, Bajo, Bugis, Tolaki, Makassar, and Madurese tribes). How not, the immigrant community brings the local wisdom of their culture to the local community culture that has been maintained for a long time.

At the beginning of the arrival of transmigrants, they carry out activities and are only busy with their respective work. Likewise, from the religious aspect, each of them performs religious rituals without being interconnected with each other. As a social being, each individual has wants and needs with other individuals, so the polarization in social life becomes more and more faded. The migrant population and indigenous people each carry out a process of social adaptation, so that the diversity of tribes and the diversity of Islam, Hinduism, Christianity, and Buddhism build a relationship of mutual respect and mutual help between different tribes and religions. The good habits carried out by the individual are externalized in the realm of family institutions, where each family member respects each other, respects each other, and helps each other so that a harmonious life is constructed in the community environment.

2. Objectivation

At this stage, the results of the social adaptation of the individual and society described at the stage of externalization have undergone an increase. At this stage of objectivation, migrant communities have adapted to the social environment at the study site, resulting in new habits that have been socially institutionalized. This stage occurs due to the repetition of mutually agreed behavior of a society that becomes the rule (Awaru, 2020) such as family institutions, cultural institutions, religious institutions, and educational institutions. The institution is an inherent value in the value of Suka Damai which has been constructed and mutually agreed upon by multi-actors, namely religious actors, traditional leaders, educators, youth leaders, community leaders, and local governments.

3. Internalization

During religious holidays, there are security officers (Hansip) from Suka Damai Village and Pecalang Suka Damai Village together to bring order to the flow of traffic and security during major Hindu events. During religious events include Islamic religious events, namely Eid al-Fitr, Hindu holidays, namely Nyepi, and Buddhist and Christian Holidays. Researchers found that there are values that are well constructed with religious and tribal similarities, as well as constructed with religious and tribal differences.

In the analysis of researchers at this stage of internalization the Suka Damai value that society created before has been adhered to by today's society. The value is created by mutual agreement and being a binder in doing and acting (Andriado et al., 2021). The value created by its institutionalized ancestors becomes a binder back by a man in the sense that the value created is the result of the creation or a product of a society that re-binds individuals of various elements of society. This bond of values is inseparable from the role of the government, the role of traditional leaders, religion, educators, youth, and community leaders. The role functions because of the mutually agreed ties of the institution or society.

The Construction Typologies of Social Integration

The typology of integration of multicultural societies found by researchers is a multicultural society that is integrated with similarity (social cohesion) and integrated based on diversity (social adhesion).

1. Social Cohesion

Social cohesion is defined as complete unity (Jennings & Bamkole, 2019). Social cohesion is the union of elements with elements of a similar or similar nature and this union characterizes a strong society (Fonseca et al., 2019). The researcher's findings on social cohesion in a multicultural society are unification based on tribal equality in religious diversity, equality of work in tribal and

religious diversity, and religious equality in tribal and occupational diversity.

a. Tribal Similarity in Religious Diversity

The typology of cohesion based on tribal similarities in religious diversity is a deeply constructed integration because it is based on ethnic emotional ties, albeit in religious differences. There are three tribes in Suka Damai Village where each tribe has a variety of religions. The three tribes are the Muna, Bali, and Java tribes. The power of integration is built through the spirit of language and cultural similarity that belongs to its ancestors. The relationship between tribes and religious diversity is very close, it is marked that people who are fellow tribes communicate with each other using their respective regional languages. The tribal similarity in this religious diversity is that the Muna tribe has embraced Islam, Christianity, Hinduism, and Buddhism. There are also Balinese tribes that convert to Hinduism, Buddhism, Christianity, and Islam. There are Javanese tribes that convert to Christianity, Islam, and Hinduism.

Table: 1 *Tribal Similarity in Religious Diversity*

No.	Tribe	Religion
1	Muna	Islam, Hinduism, and Christian
2	Bali	Hinduism, Buddha, Christian, and Islam
3	Java	Christian, Islam, and Hinduism

Source: Data Analysis, 2021

Based on the results of interviews and participatory observations made by researchers on religious activities and activities related to culture, researchers found that there was a unification of society on a tribal basis even though there were different beliefs in this case religious people. This unification is seen at weddings and traditional occasions of their respective tribes. Although the people in Suka Damai Village have religious diversity, in various traditional events, they are integrated by prioritizing cultural values.

b. Occupational Similarity in Ethnic and Religious Diversity

The type of occupational of the people of Suka Damai Village is work as farmers, traders, and civil servants. The unification in occupation as a farmer in Suka Damai Village occurred in exchanging experiences on how to grow crops, both short-term and long-term crops, besides that there was also unification in terms of maintaining gardens. Types of work in the field of entrepreneurship or trade such as small stalls, traveling merchants, inns, and boarding houses. Some of these types of businesses are located close together but there are no disputes in business competition. The next type of work is to work as a civil servant such as in the District Office, The Office of the Agencies located in West Muna Regency. For more details on the diversity of tribes and religions in various occupations can be seen in the following table.

Table: 2 *Occupational Similarity in Tribal and Religious Diversity*

No	Type of Occupation	Tribes	Religion
1	Civil Servant	Muna, Bugis, Bali, Jawa	Islam, Christianity, Hinduism, and Buddha
2	Farmer	Muna, Bali, Jawa, Bugis, Tolaki, Bajo	Islam, Christianity, Hinduism, and Buddha
3	Trader	Buton, Bugis, Bali, Jawa, Makassar, Bajo	Islam, Christianity, Hinduism, and Buddha

Source: Data Analysis, 2021

Table 2 above shows that this typology of integration based on social cohesion is built based on the similarity of occupation. Although Suka Damai people have ethnic and religious differences, because they have the same profession, solidarity is built on a sense of feeling of harmony. The unification of society based on equality of work as civil servants, be it teachers, office employees, soldiers, or police each converge based on professional equality. Likewise, farmers are seen that although they have different tribes and religions, they bring cultural values to agricultural success. Likewise, the religious values they adhere to

also make support the success of their work as farmers.

c. Religious Similarity in Tribal Diversity

Unity based on religious equality in tribal diversity is somewhat greater and broader than integration based on tribal equality in religious diversity because in religious equality many tribes have similar beliefs or religions. The people of Suka Damai Village adhere to the beliefs of as many as four religions, namely Islam, Christianity, Hinduism, and Buddhism. While in each religion several tribes adhere to the same religion. The results showed that several tribes that converted to Islam, namely the Muna, Bugis, Buton, Bajo, Makassar, and Java tribes as the majority, while the Balinese were a minority who embraced Islam for marital reasons. The people who embrace Buddhism are only Balinese; the people who embrace Christianity are the Javanese who are the majority while other tribes such as the Muna are a minority who convert to Christianity because of the basis of marriage. For more details about the distribution of religions in various tribes can be seen in the following table:

Table: 3 *Religious Believers by Ethnicity*

No	Religion	Tribes
1	Islam	Muna, Bugis, Buton, Bajo, Makassar, Java, and Bali
2	Hinduism	Bali, Java, and Muna
3	Buddha	Bali
4	Christian	Java, Bali, and Muna

Source: Data Analysis, 2021

The construction is based on religious equality in the sense that each society is united in religious affairs and values despite different ethnicities. This solidarity is built by the role of their respective religious leaders and the role of the Village government. Until now, in Suka Damai Village, there has never been a social conflict or competition over religious sentiment. An interesting phenomenon that proves social integration in this village is a house of worship side by side between four religions in one location, besides that there is also an adjacent religious burial place prepared in one location.

2. Social Adhesion

The second typology found by researchers at the Suka Damai Village is the process of union with different elements (Ahmed & Brasted, 2021). The findings of this social adhesion namely the union with ethnic differences, the union with religious differences, and the union with the differences in work are also expressed by Hakim, et al. (2020).

a. Integrated with Tribal Diversity

The tribe that inhabits Suka Damai Village is the Muna tribe which is an indigenous tribe while the immigrant tribe due to the transmigration program is the Balinese tribe, and the Javanese tribe. The immigrant tribes due to marital relations are the Bugis tribe, the Bajo Tribe and the Makassar Tribe, and the Tolaki tribe. The tribes that came because of work were the Makassar tribe, the Bugis tribe, and the Buton tribe. The majority of the tribes that inhabit Suka Damai Village are Balinese, Muna Tribe, and Bajo. Meanwhile, the minority tribes that inhabit Suka Damai Villages are the Madurese, Tolaki, and Makassar tribes. For more details about the characteristics of the population based on tribes in Suka Damai Village, you can see the following table.

Table 4. *Characteristics Based on Tribes in Suka Damai Villages*

No	Tribe	Population	Percentage (%)
1	Muna	316	23,93
2	Bali	504	38,18
3	Bugis	162	12,27
4	Bajo	176	13,33
5	Buton	18	1,36
6	Tolaki	12	0,91
7	Makassar	18	1,36
8	Java	107	8,11
9	Madurese	7	0,53
Total Population		1320	100

Source: Village Office of Suka Damai, 2021

The people of Suka Damai Village, which consists of many tribes, have never had conflicts between tribes and instead reflect harmony, harmony between fellow tribes. There is a unification of society, namely

unification in marriage activities and unification in cultural events, and the welcoming of guests of honor. Social adhesion in a society united in these tribal differences is not merely mutually rewarding the differences of other tribes, but more than that the community blends and takes care of each other and engages in the activities of communities with different tribes. Further findings of these differences encourage people to want to know the culture of each tribe, this is evidenced by the large number of people who not only understand the languages of other tribes but can communicate using the languages of other tribes.

b. Integrated with Religious Diversity

The number of religions adopted by the people of Suka Damai Village is four religions, namely Islam, Hinduism, Buddhism, and Christianity. Social integration based on religious differences can be seen in the phenomenon of participating people of different religions in wedding events as members of the marriage servant. It was also seen that people of different religions were also present and took on the role of receptionists, researchers also found guest servant girls consisting of various religions, namely Islam and Hinduism at the marriage of people who were Hindus. The number of inhabitants by religion is described in the following table:

Table 5 *The Population Based on Religion in Suka Damai Village*

No	Nama Agama	Jumlah Pemeluk	Persentase (%)
1	Islam	743	56,29
2	Christian	32	2,42
3	Hinduism	482	36,51
4	Buddha	63	4,77
Total		1320	100

Source: Village Office of Suka Damai, 2021

c. Integrated with Occupational Diversity

The type of work that the people of Suka Damai Village are civil servants consisting of teachers, soldiers, police, and government employees. Farmers consist of patchouli farmers, corn farmers, and fruit farmers. Jobs

as a farmer are cattle farmer, goat farmer, and chicken farmer. Jobs as traders are groceries traders, clothing merchants, and micro-small traders. In addition, there are also people in Suka Damai Village who are not or are still in the category of job seekers. Social integration in an adhesive pattern is seen at religious events, Village events, and other events that require their respective professions. This matter has been exemplified by the ancestors and continued by later generations. Uniquely, the migrant community in Suka Damai Village is always able to adapt and obey the values that have been adopted by the community without the need to be socialized directly by the local government or community leaders.

The typology of social adhesions is united in ethnic, religious, and occupational differences. Differences do not create gaps, but rather a transformation of the diversity of knowledge that adds to the richness of local knowledge. This can be seen in the unification of the community in devotional work activities, wedding events, religious events, and village events. This unification that plays an important role is multi-actor government actors, religious actors, tribal actors, youth actors, educator actors, and public figure actors (Noe et al., 2021). Therefore, although there is a potential for disintegration and conflict in the community in Suka Damai Village, Muna Regency such as gambling and liquor when discussing integration, they are all united in realizing the value of Suka Damai regardless of differences in ethnicity, religion, and occupation.

Conclusion

The construction process of social integration in multicultural communities in Suka Damai Village, West Muna Regency, goes through simultaneous stages starting from the stages of externalization, objectivation, and internalization. The externalization stage is marked by the beginning of the arrival of the community in Suka Damai Village through the transmigration program. At this beginning, the human being expressed himself and adapted to

the social environment by bringing the knowledge of each one.

Furthermore, the stages of objectivation are shown in the form of human experience and social adaptation in society creating one value, namely Suka Damai. This value has become a habit for the local community. In this stage, the value used, namely Suka Dami, experienced an institutionalization as stated in one village name, namely Suka Damai Village. In this stage, Suka Damai Village is produced into a mutually agreed value and belongs to the community, and that is the arena where the community is bound by the agreed value. In this stage society is an objective reality. The third stage is internalization, where the individual is a product of society. This stage of the agreed value is reabsorbed by later generations so that the individual's views are influenced by the structure of his social world so that this is captured as a value that enters beyond his consciousness.

The typology of the construction of the social integration of multicultural societies is found in the unification of societies with the same elements (social cohesion) and the union of societies with different elements (social adhesion). Social cohesion is to unite in tribal equality in religious diversity, unite in equal work in tribal and religious diversity, and unite in religious equality in tribal diversity. Furthermore, it is the union with different elements that is, integrated with tribal diversity, integrated with religious diversity, and integrated with occupational diversity.

References

- [1] Ahmed, I., & Brasted, H. (2021). Recognition and Dissent: Constitutional Design and Religious Conflict in Pakistan. *Journal of Contemporary Asia*, 51(2), 351–367. <https://doi.org/10.1080/00472336.2020.1719538>
- [2] Andriado, I., Rahmatillah, H. Z., Nisa, A. K., & Purwasih, J. H. G. (2021). Corona Wedi Buto: Myth in The Efforts of The Tanggulwelahen Villager Facing Covid-19. *Randwick International of Social*

- Science Journal, 2(2), 75–85. <https://doi.org/10.47175/rissj.v2i2.217>
- [3] Awaru, A. O. T. (2020). The Social Construction of Parents' Sexual Education in Bugis-Makassar Families. *Society*, 8(1), 175–190. <https://doi.org/10.33019/society.v8i1.170>
- [4] Berger, P. L. dan T. L. (1994). *Langit suci: Agama Sebagai Realitas Sosial*. Pustaka LP3ES.
- [5] Chi Hai, N. (2021). Preserve and Promote the Values Cultural Belief of the Khmer People in An Giang Province, Vietnam. *Indonesian Journal of Innovation and Applied Sciences (IJIAS)*, 1(2), 82–88. <https://doi.org/10.47540/ijias.v1i2.192>
- [6] Chiu, C. Y., Lin, H. C., & Ostroff, C. (2021). Fostering team learning orientation magnitude and strength: Roles of transformational leadership, team personality heterogeneity, and behavioural integration. *Journal of Occupational and Organizational Psychology*, 94(1), 187–216. <https://doi.org/10.1111/joop.12333>
- [7] Creswell, J. (2013). Qualitative, Quantitative, and Mixed Methods Approaches. In *Research design*.
- [8] Fonseca, X., Lukosch, S., & Brazier, F. (2019). Social cohesion revisited: a new definition and how to characterize it. *Innovation: The European Journal of Social Science Research*, 32(2), 231–253. <https://doi.org/10.1080/13511610.2018.1497480>
- [9] Galappaththi, E. K., Ford, J. D., & Bennett, E. M. (2020). Climate change and adaptation to social-ecological change: the case of indigenous people and culture-based fisheries in Sri Lanka. *Climatic Change*, 162(2), 279–300. <https://doi.org/10.1007/s10584-020-02716-3>
- [10] Hakim, M. L., Efendi, D., & Mahadika, A. (2020). Muhammadiyah 's View of the Pancasila State in the Dynamics of Diversity in Indonesia after the 2015 Congress. *International Journal of Social Science and Religion (IJSSR)*, 01(02), 127–146.
- [11] Jennings, V., & Bamkole, O. (2019). The Relationship Between Social Cohesion and Urban Green Space: An Avenue for Health Promotion. *International Journal of Environmental Research and Public Health*, 16(3), 1–14. <https://doi.org/10.3390/ijerph16030452>
- [12] Kondrla, P. (2021). Multicultural Education in Slovakia: Perspectives and Risks. *RUDN Journal of Psychology and Pedagogics*, 18(3), 507–519. <https://doi.org/10.22363/2313-1683-2021-18-3-507-519>
- [13] Kotlewski, D. C., & Dudzińska-Jarmolińska, A. (2017). Artificial islands as a manifestation of glocalisation. *Kwartalnik Nauk o Przedsiębiorstwie*, 42(1), 24–37. <https://doi.org/10.5604/01.3001.0010.0146>
- [14] Lee, T. (2020). Political Orders and Peace-Building: Ending the Aceh Conflict. *Conflict, Security and Development*, 20(1), 115–139. <https://doi.org/10.1080/14678802.2019.1705071>
- [15] Lulus Setiawan, W. (2017). The Communication Process in Tribal War Tradition in Timika, Papua, Indonesia: A Symbolic Interaction Perspective. *European Journal of Interdisciplinary Studies* September-December, 3(4), 62–72.
- [16] Malović, N., & Vujica, K. (2021). Multicultural society as a challenge for coexistence in Europe. *Religions*, 12(8). <https://doi.org/10.3390/rel12080615>
- [17] Muhiddin Okumuşlar, S. B. (2019). Cultural Religion Pedagogy. *Cumhuriyet İlahiyat Dergisi*.
- [18] Nakaya, A. (2018). Overcoming ethnic conflict through multicultural education: The case of West Kalimantan, Indonesia. *International Journal of Multicultural Education*, 20(1), 118–137. <https://doi.org/10.18251/ijme.v20i1.1549>
- [19] Nengah Suastika, I., Mangku, D. G. S., Yuliantini, N. P. R., & Wayan Lasmawan, I. (2020). The multi-ethnic community integration model in Bali: Philosophical base and proto multiculturalism in Balinese society. *International Journal of Criminology and Sociology*, 9, 1226–1236. <https://doi.org/10.6000/1929-4409.2020.09.142>
- [20] Ningi, A. I. (2022). Data Presentation in Qualitative Research: The Outcomes of the Pattern of Ideas with the Raw Data. *International Journal of Qualitative Research*, 1(3), 196–200. <https://doi.org/10.47540/ijqr.v1i3.448>

- [21] Nnabuihe, O. E., & Onwuzuruigbo, I. (2021). Designing disorder: spatial ordering and ethno-religious conflicts in Jos metropolis, North-Central Nigeria. *Planning Perspectives*, 36(1), 75–93. <https://doi.org/10.1080/02665433.2019.1708782>
- [22] Noe, W., Wardhani, N. W., Umar, S. H., & Yunus, R. (2021). Realizing Multiculturalism and Social Integration in Banuroja Community. 18(1), 82–96.
- [23] Nugraha, D., Ruswandi, U., & Arifin, B. S. (2020). The Implementation of Religious Moderation Values in Islamic Education Learning at Cendekia Islamic Junior High School, Cianjur Regency, Indonesia. *Kuriositas: Media Komunikasi Sosial Dan Keagamaan*, 13(2), 219–235.
- [24] Paul-binyamin, I., & Haj-yehia, K. (2019). Multicultural education in teacher education: Shared experience and awareness of power relations as a prerequisite for conflictual identities dialogue in Israel. *Teaching and Teacher Education*, 85, 249–259. <https://doi.org/10.1016/j.tate.2019.06.021>
- [25] Perić, M. (2020). Japanese foreign policy towards the Republic of Croatia: the non-military practice of post-Cold War trilateralism and multilateralism 1989–1993. *Japan Forum*, 12(2), 32–45. <https://doi.org/10.1080/09555803.2020.1808047>
- [26] Putri, T. V., & Suyanto, B. (2021). The social construction of sexual violence for female politicians. *Jurnal Sosiologi Dialektika*, 16(2), 86. <https://doi.org/10.20473/jsd.v16i2.2021.86-96>
- [27] Rangkuti, R., & Lubis, A. P. (2018). Problems in Multicultural Society: From Language Politeness To Hate Speech. *Aicll: Annual International Conference on Language and Literature*, 1(1), 255–261. <https://doi.org/10.30743/aicll.v1i1.34>
- [28] Savarino Roggero, F. (2020). Catholics of the North: the Catholic Mobilization in Chihuahua During the Religious Conflict. *International Journal of Latin American Religions*, 4(1), 14–24. <https://doi.org/10.1007/s41603-020-00101-7>
- [29] Sheikh, F. (2021). Feminist Ethnography in South Korea: Documenting Conversion to Islam in “Multicultural” Korea and the Gendered Struggle for Belonging. *European Journal of Korean Studies*. <https://doi.org/10.33526/ejks.20212101.233>
- [30] Sumadi, T., Yetti, E., Yufiarti, Y., & Wuryani, W. (2019). Transformation of Tolerance Values (in Religion) in Early Childhood Education. *JPUD - Jurnal Pendidikan Usia Dini*, 13(2), 386–400. <https://doi.org/10.21009/jpud.132.13>
- [31] Surwandono, Jatmika, S., & Maksum, A. (2019). An early warning information system for social and religious conflict in Yogyakarta, Indonesia. *International Journal of Interdisciplinary Social and Community Studies*, 14(1), 37–47. <https://doi.org/10.18848/2324-7576/CGP/v14i01/37-47>
- [32] Tiwery, W. Y., & Patty, F. N. (2019). Presence of Women in Conflict Resolution Efforts in Ambon, Southwest Maluku Regency of Indonesia. *Russian Journal of Agricultural and Socio-Economic Sciences*, 92(8), 42–45. <https://doi.org/10.18551/rjoas.2019-08.05>
- [33] Vertovec S. (2014). Migration and Diversity. *Elgar research reviews in social and political science*.