

## Social Harmony in Wonomulyo, Polewali Mandar Regency

Abdul Rahman

Universitas Negeri Makassar

**Corresponding Author:** Abdul Rahman [abdul.rahman8304@unm.ac.id](mailto:abdul.rahman8304@unm.ac.id)

---

### ARTICLE INFO

*Keywords:* Multicultural, Social Harmony, Social Integration

*Received :* 2 February

*Revised :* 19 Maret

*Accepted:* 20 April

©2024 Rahman: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



### ABSTRACT

This research aims to determine harmony in Wonomulyo. This research is a qualitative research. Data was obtained through observation and in-depth interviews with informants who had lived for at least 5 years. Validation of data is carried out through member check. The research results show that the integration pattern that is realized is mutual cooperation and cooperation. The people in Wonomulyo, even though they are from different ethnicities, respect each other. Harmony is created through economic and cultural activities. Javanese people display cultural attractions at events commemorating religious holidays and Indonesian independence day events

---

## INTRODUCTION

Indonesian society is famous for its diversity and harmony in differences (Manullang et al., 2021). Various tribes and races merge into one in the same environment. To maintain togetherness and peace in society, harmony is very necessary. That is one of the reasons why in a society that has diversity, harmony is needed (Suryatni & Widana, 2023). Humans, whether as individuals or as social creatures, need other people in their lives. Humans will always face and interact with other people, from the family environment to the wider community environment. Indonesian society is culturally a pluralistic society consisting of a diversity of ethnicities, religions, races, inter-group (SARA), customs and languages. This diversity is a wealth for the Indonesian nation. The diversity of tribes in Indonesia can be seen from the existence of various tribes such as the Javanese, Bugis, Mandar, Sundanese, Sangir and many other tribes. Likewise, various regions in Indonesia are inhabited by various tribes and all the cultural elements attached to these tribes. One area in Indonesia that can be an example as an area where there are various tribes is in the Polewali Mandar (Polman) area.

Polewali Mandar is one of the regions in West Sulawesi province which is also a Level II Region in West Sulawesi. The population in Polewali Mandar Regency in 2023 will be 495,371 people, consisting of 246,748 men and 248,623 women. Polewali Mandar Regency has its capital in Polewali which is around 246 km from Makassar City, South Sulawesi. The administrative divisions in this area are 16 sub-districts as well as 144 villages and 23 sub-districts, which are in the Polewali Mandar area, which results in this area having various ethnicities, religions and diverse cultures, one of which is the Javanese tribe which is the main focus in terms of socio-cultural integration. .

The existence of the Javanese tribe in Polewali Mandar cannot be separated from the population conditions on the island of Java (U. Rahman et al., 2022). It is a general understanding that Java Island is one of the regions that has a very dense population density and of course this has an impact on areas outside Java Island (Ririn Wuryani et al., 2020). One of the impacts of population density on the island of Java is the promotion of government programs to reduce population density through the transmigration program (Perez-Sainz, 2022). This is what has caused the spread of Javanese people to almost all areas of the Unitary State of the Republic of Indonesia (Muksin, 2023), including those living in Polewali Mandar Regency.

The Javanese tribe found in Polewali Mandar historically was one of the programs of the Dutch East Indies Colonial Government called colonization (Asri, n.d.). This program policy continued when Indonesia became independent, which is more commonly known as transmigration. The presence of the Javanese as participants in the transmigration program has in turn been able to integrate well with the community in Polewali Mandar, some of them have even married local residents and can also speak the Mandar language well (Hendrarto, 2020). Even though they are outside their area of origin, the Javanese who live in Polewali Mandar Regency are still able to maintain and maintain their original culture, they are even able to compete with the indigenous people in Polewali Mandar for strategic positions in the government environment. The

Javanese tribe in Polewali Mandar is highly respected by the community, this can be seen in the election of priests or village heads, most of whom are Javanese. The main pocket of Javanese settlement in Polewali Mandar Regency can be found in Wonomulyo District (Acciaioli, 2023).

The life of Javanese people in the Polewali Mandar area, especially the Wonomulyo District, has never occurred in 1931 until now (Muhammad, 2020). Their lives remain harmonious and some Javanese even marry Mandar people or other tribes in this area. Likewise, houses and government buildings still use Javanese architecture with the nuances of a joglo house. Likewise, when interacting in daily life, the Javanese are still fluent in Javanese, even though they are also fluent in Mandar (Mubarak et al., 2022).

The sociocultural life of the Polewali Mandar people in their daily lives is always about mutual cooperation and helping each other (Bansu et al., 2023). For example, in traditions such as weddings, circumcisions, births, mourning and the like, mutual assistance is always applied and donations are made to each other in the form of material or energy assistance (Yakub et al., 2023). Meanwhile, the social order has begun to develop and change, and this is all in line with the pace of development of the times and the influence of culture which is very spectacular, starting from the way of thinking, dressing, socializing, and the like. One example of the reason for this change is because it is under the leadership of young people who have established communication with the outside community, including in urban areas (Sadat et al., 2023). Young people have a lot of experience in going in and out of big cities which are filled with the excitement of the modernization parade which is increasingly reaching the Polewali Mandar area (Adawiah, 2023).

As time goes by, Wonomulyo District is developing very rapidly, even though it is not the capital of Polewali Mandar, in this area there are various kinds of economic activities which are dominated by Javanese in the process of economic activities. Indeed, if viewed from an economic perspective, this sub-district can be said to be much more advanced than Polewali City (Fitri et al., 2022). The shopping center also looks more magnificent and complete compared to the shopping center in Polewali City. Starting from shops that stand majestically, plus markets that are busy with visitors every day. Based on this description, the author is interested in discussing and elaborating on harmonious life in Wonomulyo, which essentially describes the integration carried out by the Javanese and Mandar tribes.

## LITERATURE REVIEW

### *Social Harmony*

Social harmony is an agreed hope in social life. In this way, all needs of each party can be met properly. Apart from that, social harmony can also be said to be a condition of society when it unites and works together. A society that has established social harmony makes it easier to resolve social conflicts that occur. There are many aspects that form social harmony, ranging from balance, harmony, to sustainability. In social harmony there are three principles used. First, social inclusion is an alternative in building social equality in society. The United Nations (PBB) says that social inclusion is a vision of society for all, namely when each individual has rights and responsibilities in society. Social inclusion often prioritizes equal distribution of community resources without looking at differences. In other words, social inclusion is an effort to create public awareness to respect the rights of other people (Firdaus et al., 2020).

The second principle of social harmony is social cohesion. Social cohesion can occur as a result of social inclusion and integration. The cohesion that occurs will create a sense of trust, respect and rights for each individual (Sunarno et al., 2023). Third, social integration is the process of mixing elements into one whole. This unity process is depicted through various aspects of community life. In other words, social integration is a process. The formation of social integration can be a way to overcome various social problems. Starting from social inequality, primordialism, exclusivism, discrimination, identity politics, and so on (Torro et al., 2013).

Social harmony is a component that cannot be separated from people's daily lives. With social harmony, individuals with different relationships can respect each other. The components that form social harmony involve tolerance, mutual understanding, and a sense of unity that is formed between members of society (Resane, 2023).

Harmony is very important because a diverse society needs harmony to avoid conflict. This conflict can divide the unity and integrity of the nation. The existence of an attitude of tolerance and maintaining mutual harmony means that people can live side by side even though there are differences. Another reason, in a diverse society, harmony is needed for several reasons. First, to live peacefully and prosperously. Serenity, peace and prosperity are meant to be a calm emotional state within oneself. Everyone certainly wants a peaceful life without any disputes, especially in a society that has diversity. Generally, different situations in society often give rise to various problems, so there needs to be harmony to create a situation of peace, peace and prosperity in it (Huda et al., 2020).

Second, the importance of appreciating differences. Indonesia is a country that has a lot of diversity in its society. For example, ethnic, racial, linguistic and religious diversity. It is not an easy thing to reconcile all the differences that exist in society. This also causes differences in procedures, views and behavior in society which often cause problems or divisions. Every society must be able to instill in each other's minds that they have the same equality. This will create an attitude of mutual respect for differences in order to bring harmony to society (Suradi et al., 2020).

Third, Prevent Conflict. A diverse society requires harmony to avoid prolonged conflict. A conflict can be the cause of the breakdown of the unity and unity of a nation. One effort that can be made to prevent conflict is to maintain mutual harmony and mutual tolerance between differences in society (Purwani & Arvianti, 2020). Fourth, prevent violence. A society that has a diversity of differences is prone to divisions. This can be overcome by the existence of harmony in a society. With harmony, society will be able to appreciate and respect each other more for all the differences within it. Therefore, harmony can prevent division. On the other hand, development can also run well. Because if there is no harmony, the country will be busy, draining its energy just to deal with various disharmony in society (Lomas, 2021). For example, dealing with various disputes which hinders national development, because there are many disputes and disputes everywhere. With harmony in a society that has diversity, people can live peacefully, orderly and comfortably.

## **METHODOLOGY**

This study uses a qualitative method. According to Ahmadin, qualitative research is research that produces and processes descriptive data, such as interview transcriptions, field notes, images, photos, video recordings and so on (Ahmadin, 2013). This approach is used because it is related to the topic and problem discussed, namely social harmony in Wonomulyo. The type of research used in this research is descriptive, namely research that attempts to provide a descriptive description or description of a collective of objects being studied systematically and actually regarding the existing facts (A. Rahman, 2022). This research also uses a phenomenological type of qualitative method. Phenomenological research is a type of qualitative research, where the researcher collects data by observation to determine the participants' essential phenomena in their life experiences (Komara, 2014). One of the most important steps in research is data collection, and the data used must be valid. The data collection technique used in this research was carried out by taking primary data. Primary data was collected by observing and interviewing people from both the Javanese and Mandar tribes. Observations were carried out by looking at the interactions between the Javanese and the Mandar Tribe in various moments, while interviews were carried out by means of direct dialogue with the community which took place in a relaxed manner to obtain information related to social harmony in their lives.

Data validation carried out in this research is triangulation, namely by matching or comparing informants or data obtained from one informant and other informants, as well as checking the validity of the data by utilizing data outside the data that has been obtained as a comparison for data that has been obtained through repeated interviews (Moleong, 2007). Data validation was carried out by comparing information obtained from the Javanese tribe with information obtained from the Mandar tribe. When the information is in agreement with each other, it is compared again with the results of previous research. Valid data is then analyzed and elaborated using relevant theories and

presented in written narratives for the advancement of science, especially in the field of social sciences and humanity. The additional triangulation technique used in this research is member check. Member check is the process of checking data obtained by researchers from data providers. The purpose of member checking is to find out how far the data obtained is in accordance with what was provided by the data provider so that the information that has been obtained and will be used in writing the report can be in accordance with what was intended by the informant. So the activity at the end of the interview is to repeat in outline from the notes what the information says so that it can be corrected if there are errors

## **RESULT AND DISCUSSION**

### ***Ecology and Society in Wonomulyo***

The Wonomulyo District area is astronomically located at 03°22'51.0 North Latitude and 119°12'36.4 East Longitude. Wonomulyo District is one of the largest sub-districts compared to several other sub-districts and is also the second largest sub-district of the 16 sub-districts in Polewali Mandar Regency. At a glance about the location of the Wonomulyo District, to the north it borders Tapango District, to the east it borders Matakali District, to the South it borders the Makassar Strait, and to the West it borders Mapilli District. Wonomulyo District is located extending from North to South and consists of 14 villages, all of which can be accessed by vehicles in the form of motorbikes, bicycles, cars and traditional means of transportation in the form of pedicabs and horse carts. Meanwhile, the furthest distance from the District capital to a village is Nepo Village with a distance of 9 km, and the closest village distance from the District capital is Sidodadi Village with a distance of 1 km (Syafi'i, 2020).

Like other areas in parts of Indonesia, Wonomulyo District is only known for two seasons, namely the dry season and the rainy season. The rainy season occurs because wind currents containing a lot of water vapor blow from Asia and the Pacific Ocean, which usually occurs between January and June. Meanwhile, the dry season occurs because wind currents that do not contain much water vapor blow from Australia, which usually occurs between July and October.

Rainfall in a place is influenced, among other things, by climate conditions, topographic conditions and the rotation or confluence of air currents. Therefore, rainfall in Wonomulyo District in 2023 varies greatly every month. Where the highest rainfall occurred in April, reaching 306 mm with a frequency of 18 rainy days. Meanwhile, the lowest rainfall occurred in February, which only reached 14 mm (Lias, 2021).

Regarding government affairs, government is a system that regulates all the activities of residents in a particular region/country covering all aspects of life based on certain norms or rules. The role of government in development greatly determines the progress of a region. For this reason, government instruments are needed that are able to accommodate the aspirations and protect the community. The administrative area of Wonomulyo District with the capital being Sidodadi Village consists of thirteen villages and one sub-district, namely Tumpiling

Village, Nepo Village, Kebunsari Village, Arjosari Village, Bumiayu Village, Bumimilyo Village, Sidorejo Village, Campurjo Village, Sumberjo Village, Sugihwaras Village, Banua Baru Village, Bakka-bakka Village, and Galesong Village and Sidodadi Village. Wonomulyo sub-district is headed by a sub-district head, who in carrying out his duties is assisted by a sub-district secretary, head of government, head of ekbang, head of public transportation, and head of social welfare as well as head of Village Community Empowerment (PMD). Each village/sub-district is headed by each village head and sub-district head.

Based on the information obtained by researchers, it can be seen that Wonomulyo District was officially formed on December 19 1961, at which time it still had the status of Wonomulyo District, a combination of Mapili and Tapango. The role of the Javanese people at that time was very large in land management. The Javanese people were able to make Wonomulyo very beautiful and peaceful to this day. The division of villages that we find in Wonomulyo District all come from the Java region, such as Sidodadi, Campurjo, Sugihwaras, Bumiayu, Kuningan, Kebun Sari. This is proof that the people who first inhabited this area were the Javanese people. This cannot be separated from the project carried out by the Dutch East Indies Colonial Government to open up agricultural and plantation lands as a step to organize colonial areas in various parts of the archipelago. So it is not surprising that many people call Wonomulyo "Kampoeng Jawa" because it is inhabited by a majority of Javanese people, even though it is located in the geographical area of the Mandar ethnic group. Apart from that, the social integration relationship between the Javanese Community and the Mandar Community in Wonomulyo is going very well. The integration patterns carried out by the Javanese and Mandar communities in Wonomulyo include cooperation or mutual cooperation, high intensity of social interaction between the Javanese and Mandar communities, mutual respect for each other and the occurrence of mixed marriages between the two tribes. This is also in line with structural functional theory that a social system consists of parts and structures that are interrelated and need balance. Structural functionalism refers more to balance. This theory assesses that all systems that exist in society essentially have their own function, which in this research the researcher sees that Javanese society and Mandar society are able to become a unity based on the agreement of their members regarding certain values that can overcome existing differences so that they can be viewed as a functionally integrated system in balance. Thus, Javanese society and Mandar society in Wonomulyo are a collection of social systems that are interconnected and mutually dependent on one another.

### ***Socio-Cultural and Economic Relations in Wonomulyo***

The native people really accept the arrival of other tribes in any case in Wonomulyo. The existence of Javanese society is considered economically beneficial for the people living in this area. Compared to before, economic activity in this area has increased more than before. This indicates that the influence of immigrants has made this area one of the economic centers in Polewali Mandar Regency, the influence resulting from the immigrant community carrying out free trade in this area has had a very positive impact on this area, even the indigenous people themselves have had a very positive impact. an appreciation for the development of this area. This is proven by Wonomulyo which is still a place of economic activity for traders and buyers from both the middle and lower classes. All kinds of community needs are available, both primary daily needs and secondary needs. Initially, this market only covered the area bounded by Jalan R. Soeparman to the west, Jalan Padi Superior 1 to the east, Jalan Jenderal Sudirman to the north and a road which the author does not know whether it was part of Jalan Brawijaya or part of Jalan Gatot Subroto to the north. . However, this market was expanded at the end of 1990, with the addition of a section to the north which is now known as the fish market because in that section all matters of buying and selling meat from fish, chicken and beef are concentrated. When it comes to clothing or household furniture, the variety of models in this market is not too far behind the models in the capital. This is due to the smoothness of transportation so that traders usually take goods directly from convection and glassware sales centers on the island of Java such as Jakarta, Bandung or Surabaya.

Trading activities in Wonomulyo have recently become increasingly enlivened by the presence of modern markets or supermarkets. Based on information that researchers have obtained while conducting research, researchers can find out that the indigenous community (Mandar) in terms of economics is very welcoming to the community, especially the Javanese community, in carrying out economic activities in this area, apart from advancing economic activities in the Mandar community area. also considers that it is the Javanese people who have made this area so developed in various fields as it is today. The rapid development of economic activities that occurs in Wonomulyo District cannot be separated from the cooperation between the Javanese Community and the Mandar Community in activities that involve one person and another or group and another group with the interest of fulfilling each other's living needs.

As social creatures, humans have a need to get along with each other. To fulfill these needs naturally, humans are given the ability to use basic potential in the form of language to communicate with each other. Through language, humans begin to interact with the social environment in which they live. Apart from humans being social creatures, humans are also required to have the ability to interact and adapt to their natural environment. Likewise, with the cultural environment surrounding them, the Javanese colonists and migrants who first occupied Javanese villages in 1937 until now have demonstrated their ability to

adapt and interact with the surrounding environment, both the natural environment, the social environment and the cultural environment.

One of the informants who has a Javanese background, said that when Javanese people want to interact with native people, they always take part in activities carried out by native people, they most often take part in events held at the Pendopo which is now the sub-district head's office. The integration that exists between Javanese and Mandar tribes in Sidodadi Village, Wonomulyo District can also be marked by the existence of language about naming various places or various villages in this district, as is the case with places that are often used when visitors from outside the Javanese tribe call it (*Pesangrahan*). A meeting place between village heads (*Balai*), as well as a tall house (*Iya Inggi*) and also a house (*Oma*), as well as a place used to carry out community activities, namely the square, there is still a lot that we can find out about the existence of the Javanese tribe. in this area, just like the names of the villages in this area, each of them also has meanings such as, Sidodadi (So true), Sumberjo (Source of happiness), Sugih Waras (Rich in Health), Bumi Ayu (beautiful Earth), Kebun Sari (Fertile land), Sidorejo (So crowded), Campurejo (Combination of several tribes), these are the social capital that the Javanese tribe in Wonomulyo has so that they carry out the integration process very well.

The integration that exists between the Javanese and Mandar tribes in Sidodadi Village, Wonomulyo District can also be marked by the language about naming various places or various villages in Wonomulyo District. This is what makes the existence of the Javanese tribe in Wonomulyo District mean that they are carrying out the Integration process very well . Based on the information that researchers have obtained while conducting research, researchers can find out that the way the Javanese people take advantage of opportunities in building social integration in Wonomulyo is by participating in every traditional event held by the Mandar Community which aims to enable the Javanese Community to display or demonstrate their culture, such as lumping horse, campur sari or wayang. Javanese people take advantage of various social events, for example events commemorating the independence day of the Republic of Indonesia, development exhibitions, and other people's parties to display various artistic attractions, with the main aim of introducing their culture. These efforts were appreciated by the people of Mandar. The Mandar community can also appreciate, understand and even study Javanese culture in order to create a sense of unity between the Javanese community and the Mandar community. Apart from that, the Javanese people also take advantage of opportunities to further strengthen social harmony by collaborating with the Mandar community in major religious events, collaborating in maintaining village security which is packaged in environmental security post activities in order to create a sense of mutual dependence and mutual need for each other.

## CONCLUSIONS

The pattern of integration carried out by the Javanese community and the Mandar community in Sidodadi Village, Wonomulyo District is cooperation or mutual cooperation, high intensity of social interaction between the Javanese community and the Mandar community, mutual respect for each other and the occurrence of mixed marriages between the two tribes. The community's awareness of living together can be seen from them, their attitude is to accept foreign culture, according to them as long as it doesn't disturb the brotherhood then it is okay to do this, this is very visible at local traditional parties which do not feature just one tribe but they are seen showing off their different cultures. different according to the ethnicity in Wonomulyo.

The indigenous people (Mandar) in terms of the economy are very welcoming of people from outside, especially Javanese people, in carrying out economic activities in this area, apart from advancing economic activities in the area, the Mandar people also consider that it is the Javanese people who have made this area very developed in various ways. field as it is today. The rapid development of economic activities that occurred in Wonomulyo cannot be separated from the cooperation between the Javanese community and the Mandar community in activities that involve one person and another or group and another group with the interest of fulfilling each other's living needs.

## REFERENCES

- Acciaoli, G. (2023). Frontier Formation In An Indonesian Resource Site. *Journal of Political Ecology*, 30, 275.
- Adawiah, R. (2023). Cultural Capacity of Polewali Mandar Youths: A Case Study on Language and Art Performance. *Seltics Journal: Scope of English Language Teaching Literature and Linguistics*, 6(1), 77-84.
- Ahmadin. (2013). *Metode Penelitian Sosial*. Makassar: Rayhan Intermedia.
- Asri, F. H. (n.d.). Pola Kolonisasi Pemerintah Kolonial Hindia Belanda Di Lampung Dan Mapili (1905-1942). *Jurnal CANDI*, 22(1), 119-135.
- Bansu, I. Y. F., Elmanaya, N. S. B., ElBasiouny, M. G. I., & Shobron, S. (2023). Religious Values and Multiculturalism in the Sayyang Pattu'du Tradition in West Sulawesi Indonesia. *Solo Universal Journal of Islamic Education and Multiculturalism*, 1(02), 104-117.
- Firdaus, F., Anggreta, D. K., & Yasin, F. (2020). Internalizing Multiculturalism Values Through Education: Anticipatory Strategies For Multicultural Problems And Intolerance In Indonesia. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 22(1), 131-141.
- Fitri, S., Isnaeni, L., & Fadillaturisqui, S. N. (2022). Aktualisasi Konsep Dagang Suku Transmigrasi Jawa Dan Akulturasi Budaya Di Tanah Mandar Yang Diadaptasikan Sebagai Sumber Pembelajaran Pendidikan Karakter Kewirausahaan. *Klasikal: Journal Of Education, Language Teaching And Science*, 4(1), 68-80.
- Hendrarto, R. C. (2020). *Transmigrasi Rahasia Di Balik Pengembangan Wilayah: Belajar dari Riau dan Sulawesi Barat*. Jakarta: Kementerian Desa PDT dan Transmigrasi.

- Huda, M., Nor Muhamad, N. H., Isyanto, P., Muhamat, R., Marni, N., Ahmad Kilani, M., & Safar, J. (2020). Building harmony in diverse society: Insights from practical wisdom. *International Journal of Ethics and Systems*, 36(2), 149–165.
- Komara, E. (2014). *Filsafat Ilmu dan Metodologi Penelitian*. Bandung: Refika Aditama.
- Lias, S. A. (2021). Pemetaan Potensi Kerusakan Tanah Di Kabupaten Polewali Mandar: Mapping of Potential Soil Damage in Polewali Mandar District. *Jurnal Ecosolum*, 10(2), 94–108.
- Lomas, T. (2021). Life Balance And Harmony. *International Journal of Wellbeing*, 11(1).
- Manullang, S. O., Mardani, M., Hendriarto, P., & Aslan, A. (2021). Understanding Islam and The Impact on Indonesian Harmony and Diversity: A Critical Analysis of Journal Publication 2010 to 2020. *Al-Ulum*, 21(1), 68–88.
- Moleong, L. J. (2007). *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Mubarak, N., Zelfia, Z., & Mustari, A. M. (2022). Pola Komunikasi Dalam Asimilasi Antara Suku Mandar Dan Suku Jawa Di Kabupaten Polewali Mandar Kecamatan Wonomulyo. *Respon Jurnal Ilmiah Mahasiswa Ilmu Komunikasi*, 3(4), 93–101.
- Muhammad, A. (2020). Wonomulyo: Dari Kolonisasi Ke Transmigrasi 1937-1952. *Pangadereng: Jurnal Hasil Penelitian Ilmu Sosial Dan Humaniora*.
- Muksin, I. (2023). Local Government Capacity in Transmigration Development, Indonesia. *Ilomata International Journal of Social Science*, 4(2), 313–325.
- Perez-Sainz, J. P. (2022). Transmigration and accumulation in Indonesia. In *State policies and internal migration* (pp. 183–227). Routledge.
- Purwani, T., & Arvianti, I. (2020). Constructing harmonization of multicultural society. *Social Science Learning Education Journal*, 5(06), 157–170.
- Rahman, A. (2022). *Metode Penelitian Ilmu Sosial*. Bandung: CV Widina Media Utama.
- Rahman, U., Idham, I., Dalif, M., Makmur, M., & Sewang, A. (2022). Men and Women in The Distribution of Inheritance in Mandar, West Sulawesi, Indonesia. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 6(1), 156–175.
- Resane, K. T. (2023). Interreligious Dialogue: Revisiting Comparative Theology for Social Harmony in Pluralistic South Africa. *Pharos Journal of Theology*, 104(1).
- Ririn Wuryani, R., Sudjarwo, S., & Pujiati, P. (2020). Social Changes of Transmigration Society on Social, Economic and Cultural Perspective in Margo Mulyo Village. *Internasional Journal Of Research and Inovation in Social Science*, 4(VI), 431–434.
- Sadat, A., Nur, M. T., Sadik, M., & Baharuddin, A. Z. (2023). Determination of Auspicious Days in Wedding Traditions in Mandar, West Sulawesi: Perspective of Islamic Law. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7(3), 1422–1446.
- Sunarno, A., Ikbal, A., & Indrawati, L. (2023). Upaya Meminimalisir Kasus Intoleransi Dalam Pendirian Tempat Ibadah Demi Terciptanya Kohesi Sosial Pada Masyarakat Multikultural Di Kalimantan Tengah. *Jurnal Paris Langkis*,

3(2), 93–100.

- Suradi, A., Kenedi, J., & Surahman, B. (2020). Religious tolerance in multicultural communities: Towards a comprehensive approach in handling social conflict. *Udayana Journal of Law and Culture*, 4(2), 229.
- Suryatni, L., & Widana, I. (2023). Perception and Appreciation of The Indonesian Plural Society Toward Cultural Diversity. *Technium Soc. Sci. J.*, 43, 466.
- Syafi'i, M. (2020). *Identifikasi Pola Morfologi Kota (Studi Kasus: Kecamatan Wonomulyo)*. Makassar: Universitas Hasanuddin.
- Torro, S., Sudjatmiko, I. G., & Rahman, A. (2013). *Integrasi Sosial dan Asimilasi*. Makassar: Badan Penerbit UNM.
- Yakub, B. U., Husain, H., Nurdin, A., Nurhayati, N., & Hidayatulloh, M. K. (2023). Living Qur'an, Gender, and Sibaliparriq, in Mandar, Indonesia: Cultural Construction in the Perspective of Islamic Law. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7(2), 1219–1242.