



Social and Governance Activities Towards the Process of Social Integration of Rural Multi-Ethnic Communities

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ABSTRACT

This research aims to uncover social and governmental activities toward the process of social integration of rural multiethnic communities by methods of collecting information through interviews and observations. The selection of informants is carried out using the snowball method that is, first of all, looking for key informants who have in-depth knowledge of the differences in social conditions, the process of social integration of farmers, then key informants who indicate other informants who know and understand the research problem. The results showed that social activities and government activities are a process of social integration in rural multiethnic societies. Social activities are manifested in the form of harmonious social relations, mutual assistance, mutual assistance in caring for public facilities, and thanksgiving party activities. In addition, social activities are manifested in managing rural independent self-help groups, where the administrators and members are representations of each ethnicity. The results of these studies contribute to realizing the social integration of multiethnic communities. Similarly contribute to the process of socio-cultural, economic, and political integration of organizations and social groups of multiethnic societies. The process of social integration of a multiethnic society means the restructuring, revitalization, and functionalization of every activity of various groups and socio-cultural, economic, and political institutions, where administrators and members are representatives of each ethnicity in society

INTRODUCTION

Social integration is the main prerequisite for the survival of rural multiethnic society. The social integration of a multiethnic society has good economic stability and religious dimensions (Stack & Cao, 2020). Supported by institutions, cultural understanding and language competence demonstrate social integration (Jiang & Altinyelken, 2022). Social integration of multiethnic communities with socioeconomic status reduces health risks (Tan & Wang, 2019). Social integration gives the advantage of social skills and literacy (Cousillas et al., 2020). Social integration of immigrants means the ability to manage the diversity of individual agencies (Lundberg, 2020). Social integration of society gives rise to harmonious social relations between citizens of different ethnicities (Moyano et al., 2019).

Social integration is characterized by a common consensus toward the common life of a multiethnic society. Multiethnic societies are influenced by ethnic identity and the idea of interethnic integration consensus (Persidskaya, 2021). Education Project accompanied by consensus introduction and adaptive progressive communication toward multiethnic integration (Tuaeva & Kobakhidze, 2020). Building consensus on identity features gives rise to independence despite geographical and social isolation (Mitha et al., 2017). The meeting of migrants' consensus collaboration of educational, religious, and economic institutions activities forms the integration of multiethnic societies (Anggraini, 2019). Multiethnic social integration is the practice of social acceptance and cultural appreciation of compromise and adaptation among Multiethnic youth (Awang et al., 2019).

Social integration realizes sustainable ordinary life for rural multiethnic communities. Sustainable living is determined by social integration accompanied by legal awareness, social ethics, and the cultivation of religious values in family and community life (Nawi et al., 2019). The social integration of multiethnic societies is sustainable, ensuring the survival and prosperity of each culture and enhancing intercultural interaction as a means of building trust and strengthening multiethnic societies (Afanasieva et al., 2020). The history of Multicultural and multiethnic communities has been going on for a long time, and it can be known based on the rest of the human burial framework as a reconstruction of the development of medieval and modern life (Istrate & Diana, 2017). The Sustainable Shared Life of multiethnic migrants is based on the togetherness of living space and adaptation of accommodations accompanied by traditional customs (Gao et al., 2019). The survival of a multiethnic society is based on social integration and autonomy framework according to cultural systems and local wisdom (Burhanuddin et al., 2020).

Continuous social integration is a manifestation of social activities in implementing community and government activities. Sustainable social integration means the integration of urban and rural areas accompanied by sustainable development activities with the character of socio-ecological resilience (Liu & Ye, 2021). Sustainable social integration, where society is environmentally responsible, ensures that sustainable development is social integration and economic interests (Iryna Zhyhlei et al., 2020). Sustainable social

development means that every policy leads to the creation of independence and social integration between individuals (Bălăuță et al., 2019). Social development towards sustainable social welfare is based on integrating social, economic, and environmental policies (Khan et al., 2020). Sustainable social integration is an overall activity of elements of society and government through an adaptive collaborative socio-ecological system at institutions at all levels (Berkes, 2017).

Social integration means maintaining horizontal and vertical harmonious social ties on an ongoing basis. Continuous social integration, according to the open system, ties the global socio-ecological sub-system towards harmonious relations (Muys, 2013). In maintaining social integration, multiethnic migrants are carried out by strengthening social connections between ethnic groups (Ashmarita, 2020). Social ties in everyday life, both horizontally and vertically, include mutual trust, mutual help, social solidarity, and cooperation as collective behavior (Busthanul et al., 2021). Patterns of horizontal interactions with cultures indicate acceptance and appropriate response to other ethnic cultures (Hashim et al., 2016). And social ties are accompanied by intellectual, emotional, spiritual intelligence, independence, and local culture towards the success and achievement of the performance of a job (Putri & Wirawati, 2020).

But reality shows that there is still social disintegration in a multiethnic society. Deindustrialization results in divisions leading to loss of jobs and incomes and an increase in the burden of domestic anomie, community disintegration, and alienation (Scheiring & King, 2022). Similarly, leader election activities give rise to social disintegration and even lead to death (Maas & Lu, 2021). Along with social change increasing crime has an impact on racial minorities (LaFree, 2018). The weak prophetic example of local and national leadership gave rise to national disintegration and disintegration (El Syam, 2017). Social disintegration positively affects the health of the individual (Jo et al., 2020). The threat of global environmental and climate change to the complexity of the relationship between the environment and social damage and collapse (Endfield, 2012).

Social disintegration hampers the socioeconomic activity of individuals and rural multiethnic societies. A closed environment for multi-culturalism reduces the capacity of young people to integrate and innovate (Li, 2020). Disintegration lowers the dysfunction of social opportunities to access opportunities for economic resilience and justice (H. Yu et al., 2018). The disintegration of the socio-ecological system cannot overcome uncertainty and adaptation to future changes (Berkes, 2017). Social, cultural, political, and ecological resistance decreases the creativity of handicraft skills (Pérez, 2021). Social disintegration inhibits voluntary social relationships and degrades the quality of happiness and romantic relationships (Ford et al., 2019).

Ethnic domination in socioeconomic and political activity led to resistance to social conflicts in multiethnic societies. A threat or resistance depends on the institutional arrangements and cultural orientations peculiar to each ethnicity (Yan et al., 2020). The development of socio-political competition in multiethnic societies can undermine national integration and divide the nation (Adetiba,

2019). Resource domination gives rise to access injustice, resistance, and social conflict that threaten livelihoods (Kinseng, 2020).

Social disintegration occurs between individuals and between social groups of rural multiethnic societies. Class conflicts among the people are caused by political parties, macroeconomic conditions, and public policy (Simić, 2020). Social disintegration forms normative conflicts due to disagreements and misconceptions of culture (Berger, 2018). Similarly, dysregulation of treatment targets gives rise to human physical impairment (Borsari et al., 2021). Policy and planning without participatory processes increase the value of social conflicts (Cuppen, 2018).

Social conflict gives rise to the social disintegration of multiethnic societies. Social conflict is driven by the strategic actions of an enterprise in achieving goals (Cesar & Jhony, 2021). Social conflicts in multiethnic societies are caused by the deconstruction of values, relationships, structures, and interests (Zmyślony et al., 2020). Social conflict remains to exist as an idea that supports and maintains the order of liberalism, and neoliberal rationalism gets rid of the rival notion of socioeconomic justice (Kochi, 2019). Social conflicts and social disintegration are due to the practical inability to solve the socio-political and economic problems of modern society (Staubmann, 2021). Ethnic competition of products, services, and demands for meeting the needs of group members intersects with ethnic conflicts (Bates, 2019). Social conflict is a social phenomenon of the essential nature of the dynamization of a multiethnic society (Laluddin, 2016). Technological progress and implementation are a potential for social conflict (Duke, 2018). Conflicts in the form of social resistance caused by power relations reproduce the exploitation of nature (Mora, 2018).

Therefore, this research aims to explain the process of social integration of multiethnic societies through social and government activities. Social integration is a basic need for the survival of multiethnic communities. Social activity and harmonious governance give rise to the freedom, security, and survival of individuals, social groups, and societies. Social activities of maintaining public facilities and thanksgiving party activities give rise to a process of social integration. Social activities in forming rural self-help groups can give rise to a process of social integration. Government activities as a vehicle towards the process of social integration of multiethnic societies.

METHODS

The research was conducted in Wonggeduku District, Konawe Regency, Southeast Sulawesi Province, Indonesia. One of the largest subdistrict areas has its population. In general, the people are swampy, and rice paddy is produced, in addition to being the largest vegetable supplier to the district and provincial capital areas. The community consists of four ethnicities, namely the Tolaki ethnicity, the Javanese ethnicity, the Balinese ethnicity, and the Bugis. The focus of the study is social and governmental activities, as well as the social integration of rural multiethnic societies. Methods of collecting information through interviews and observations. The selection of informants is carried out using the snowball method that is, first of all, looking for key informants who have in-depth knowledge of the differences in social conditions, the process of social

integration of farmers, then key informants who indicate other informants who know and understand the problem under study. This method is carried out in order to obtain the authenticity and quality of information. Information is dug up to informants down to the level of saturation. The selection of informants in this study was carried out by considering multiethnic and social activities of the government in rural communities, farmer communities, and group/ institutional representation, as well as direct involvement in community and government activities.

RESULT AND DISCUSSION

In the results of this research and discussion, it outlines the existence of rural multiethnic society, social activities, especially the maintenance of public facilities and thanksgiving party activities as a social process towards a process of social integration, or social activities become an important part in the process of social integration of multiethnic communities. In addition, it also describes the activities of socioeconomic groups and government towards the process of social integration of rural multiethnic communities.

Rural Multi-Ethnic Society

Rice field farmers in Wonggeduku are dominated by four ethnicities, namely the ethnicities Tolaki, Javanese, Balinese, and Bugis ethnicities. The existence of the four ethnicities in dominating paddy farming, for the Tolaki ethnicity is because they are local residents who live around rice fields, ethnic Javanese and Balinese are caused by transmigration programs and are placed in rice fields, and ethnicity Bugis is caused because they migrated the destination area is a location near the rice fields and also lives close to and mingled with the three ethnicities (interview with Sampe, January 2022).

The population is 21,376, and the area is 113.76 kilometers, so the density is 187.9 people per square kilometer. The number of heads of households or households is 5,656 heads of families, and the average number of people in one household is five people. The development of the population is influenced by inbound migration reduced by outgoing migration, where the number of migrants or those who migrate in is 121 people and those who migrate out are 60 people, so the population increases by 61 people over a one-year period (Biro Pusat Statistic, Wonggeduku District, 2020).

A rural multiethnic society means that people vary by ethnicity. A multiethnic society is a society of stable cultural heterogeneity, in which legal norms are recorded and as a legitimate regulator of behavior (Klimenko et al., 2019). Inter-ethnic relations are manifested in cooperation in building facilities and promoting stability to reduce tensions (Sokolovskyy, 2020). The maintenance of multiethnic communities takes into account the implementation of intercultural strategies and the activation of social groups (Horpynych & Ibrahimova, 2020).

The Tolaki ethnicity generally works on rainfed rice fields and tidal rice fields. Working on rice fields using mutual aid workers from processing to picking results. Ethnic Javanese and Balinese have a habit of crop rotation or plant diversity, in the rainy season planting rice and in the dry season producing

various types of vegetables, crops such as corn, peanuts, and soybeans. Ethnic Bugis have a habit of growing rice, corn, and vegetables. It turns out that ethnic heterogeneity gives rise to social integration. Rural communities help each other address various insecurities and strengthen health development networks (Zewdie et al., 2021). The leadership of rural communities includes innate leadership where the implementation of social and government tasks runs effectively (Rami et al., 2021). Rural communities are friendly communities that maintain and clean the facilities of the community together (J. Yu et al., 2021). Building rural communities using empowerment strategies based on local product activation (Del Arco et al., 2021) is similar to developing the agricultural and livestock sectors as local resources as the foundation of food security (Leroy et al., 2020). Building rural communities considering adaptive capacities and forms of social resilience (Argent, 2021). Building rural communities considering local economic resilience (Pavel et al., 2020).

Social Activities Maintaining Public Facilities and Party/Celebration Activities

The process of social integration is seen at a time when farmers, as part of the community, are involved in a social process. The social process is the meeting of farmers and further determines how to interact. The process of social integration of multiethnic communities can be realized in community activities in the form of maintenance of public facilities and thanksgiving party activities. Maintenance of public facilities is an effort by all residents of the community to maintain public facilities so that they can function in accordance with their designation. Mosques, churches, temples, farm roads, and irrigation canals are the main concerns of farming communities in rural areas. Maintenance by maintaining cleanliness, farmers from various ethnic groups work for hand in hand every week to clean public facilities, as the following interview results.

"Every activity carried out by community members such as devotional work activities to clean and maintain worship facilities, clean farm roads, clean and maintain irrigation canals, each ethnic group does not consider the ethnic origin, they work and enjoy together (Sunarta, March 13, 2022)".

Maintaining and maintaining public facilities together, all members of the community have felt ownership and obligation to carry out maintenance and cleaning of public facilities. All members of the community have benefited from the existence of these public facilities, which is why all members of the community carry out devotional work together, without considering the ethnic origin to maintain and maintain the cleanliness of public facilities that belong to the common property. Managing and maintaining public facilities by carrying out devotional work by all residents of the community

"The local village community or we in this village who take care of public facilities by implementing devotional work, we carry it out according to what is regulated based on a group of hamlets and consists of all tribes, the devotional work is carried out every two months, which is rotated by the village head and assisted by the head of the hamlet (Supriatna, April 17, 2022)".

Residents of rural communities carry out the maintenance of public facilities together. For residents of the community, devotional work is carried out based on rules agreed upon together with government organizers, namely village heads and hamlet heads. The types of work that are agreed upon and need to be carried out through the implementation of devotional work are those related to public facilities. The public facilities are the results of the following interview.

"All farmers carry out joint devotional work to clean waterways/irrigation, clean roads and improve farm roads in groups, based on the ownership of rice fields on a stretch or according to their farmer groups (Supriatna, April 17, 2022)".

The existence of public facilities that are owned and can be used or used by and for a community can raise enthusiasm and give birth to consensus and work together to determine the schedule accompanied by various internal activities in the maintenance and cleaning of worship facilities, farming roads and irrigation canals. The process of social cooperation that leads to the creation of social integration, through consensus and cooperation shown by all members of society in maintaining and cleaning public facilities, has proven that the existence of these public facilities is a place/means or container where all members in society can integrate themselves. Collaborative group social movements as social capital toward Sustainability and equality of rural communities (Pretty et al., 2020). A rural multiethnic society is an autonomous social system, cooperative in managing resources (Yang et al., 2020). Building a network of social cooperatives based on cultural roots in developing agricultural and rural handicraft businesses (Sforzi & Colombo, 2020), based on special proximity (Cheng et al., 2021).

Parties or celebrations for the rice field farming community are cultural activities that can be carried out at any time, require costs and involve all members of the community. Parties or celebrations are carried out involving citizens in the form of weddings, death parties, and circumcision parties. Feasts or celebrations are carried out in connection with agricultural activities, the abundance of results obtained or success in obtaining large yields or harvests in paddy farming activities, and farmers do feasts/celebrations as a sign of their worthiness, manifested into party activities or celebrations at the time of the harvest, as the following interview results.

"Puuduria village is a division of Duriaasi village, where in 1995/1996 the president once visited with the inauguration of the Wawotobi dam, and as proof that the dam provides benefits to farmers, proving that the irrigation canals flowed to farmers' rice fields have functioned properly, then a bumper harvest was carried out by the president in Duriaasi village (Sunarta, March 13, 2022)".

The manifestation of the community's concern by carrying out a harvest party, and as proof that the Wawotobi dam has provided benefits to farmers, proving that the irrigation canals flowing to farmers' rice fields have functioned properly, a bumper harvest was carried out by the president in Duriaasi village in 1995. The feast or celebration of the harvest carried out by farmers together with the government is due to the success in utilizing dams and the use of

irrigation canals. The rice field farming community conducts parties or celebrations in the form of wedding parties, death celebrations in the form of death event, and circumcision as the results of the following interview.

"The farmers in this village consist of various ethnic groups, the social relations between them are very intimate and intimate, they come to each other at every celebration/wedding party and circumcision, they meet in the market intimately, they cooperate in farmer groups and lottery groups interspersed with death event, at the time of the meeting, they talked about the use of vegetable fertilizers and pesticides (Sunarta, March 13, 2022)".

Farmers who come from different ethnic groups, do the same work as farmers, and live in the same territory in rural areas, have given birth to very intimate and intimate social relations between them. At every party or celebration activity, the farmers came to each other, helping each other proved that among the farmers, there had been a force of cooperation in various activities. Please help has been shown by the farmers through the help of property and energy assistance to fellow farmers, as shown in the following interview results.

"If there is one of the villagers who hold a wedding or celebration party, then all community members gather at the residents' homes who hold parties/celebrations, conduct deliberations and unite all residents from various tribes to help each other, assistance in the form of property, energy, and others (Supriatna, April 17, 2022)".

Before the wedding or celebration is held, the farmers gather at the farmer's house who will carry out the celebration, starting with deliberations on the solutions and ways to make the party/celebration activities a success. Without exception, all members of the community or farmers jointly help each other to make the party activities a success; the farmers consider that the activities of one of the residents or farmers are the joint responsibility of all residents. The process of social integration enhances the formation of equitable service distribution (Jing dkk., 2019). Even the party or celebration event has become a medium for farmers to exchange ideas and talk about activities related to their main work. Parties or celebrations as a forum for farmers to exchange ideas, and talk about swampy activities, a sign hint that there each other ecological dependence, where farmers with different cultures can adapt to an environment. Social integration has a positive impact, namely as social capital for citizens (Jo et al., 2020). It can even cultivate loyalty, increase development and strength towards modernization (Gerits, 2019)

Independent Self-Help Group Activities

A rural independent self-help group is a rural community group engaged in economic efforts, where residents of rural communities who are generally farmers establish institutions that can help meet needs, both the fulfillment of household economic needs on a daily basis as well as the fulfillment of working capital needs of agricultural activities of farming communities. Self-help groups are formed or established by farmers living in the same area and occupation,

where the citizens of the community come from different ethnic groups, as the following interview shows.

"Since 2001, we community members have formed an Independent Self-Help Group (KSM) consisting of 40 members with mandatory contributions of Rp. 5,000,- and voluntary contributions of up to Rp. 100,000,-, engaged in savings and loans business with an initial business capital of Rp. 50,000,000, - increasing now to Rp. 100,000,000,- and its chairman Rais Tuduan (Tolaki Tribe), Secretary Markus Tonga (Tator), Treasurer Ansar (Bugis), community service section, and religious section of all ethnic groups (Tuduan, March 19, 2022)".

The existence of independent self-help groups at the initiative and efforts of community members consisting of various different ethnic groups has become a forum for associations for all residents of rural communities to meet economic needs. The membership and management of the independent self-help group is a representation of each ethnic group that inhabits a rural area. As a forum for the association, the group can create an atmosphere of familiarity and can be a place to solve social problems so that social integration can be carried out, accompanied by the creation of conditions of security and order. Group consciousness emerged from the moment man began to need the existence of other human beings around him, as is the case with rural societies of various ethnicities; after they lived and lived and worked in the same territory, they naturally established relationships of a mutual need for each other in a container of organizations or social groups in which the members came from different ethnicities, as the result of the following interview.

"In 1997, there was an increase, and many Bugis tribes came to buy farmland and live in this village, so there was tension accompanied by hostilities between the Tolaki Tribe and the Bugis Tribe. This is what inspired the community to form an organization called the societies Self-Help Group, chaired by Rais Tuduan. Where this group was formed aimed at preventing conflicts and carrying out economic cooperation, inviting togetherness in planting rice and vegetables (Tuduan, March 19, 2022)".

The existence of awareness of every citizen of the community to gather themselves in an organization or social group is a solution to the problems experienced by the citizens themselves. The tensions that occurred at the beginning of the arrival of the Bugis tribe have inspired the community to form an organization called the societies Self-Help Group led by Rais Tuduan, who comes from the Tolaki population or tribe. This group was formed aimed at preventing conflicts and carrying out economic cooperation, inviting togetherness in growing rice and vegetables. The atmosphere of social integration that is tenuous and fading can be replaced by an atmosphere of social disintegration between farmers, which ultimately results in a lack of attention to ecological Sustainability; there is damage to the surrounding natural environment, including agriculture. The existence of social groups formed on the initiative of citizens of the community, aimed at preventing conflicts and carrying

out economic cooperation, as well as creating togetherness in carrying out work as farmers. The mutual suspicion and prejudice of certain tribes towards one the citizens who come from different ethnic groups have disappeared due to the mutual openness and dialogue of a familial nature, which is carried out by each citizen of the farming community after entering an organization or social group, as the following interview results.

"In the past, I was considered an invader, but I told you that if there were no us (Javanese tribe), then there would be no rice fields or there would be no development, there would be no rice fields, and there would be no transmigration settlements. From my statement, it made friends from other tribes aware and treated well, and even cooperation has been established between us in meeting the needs of daily life (Slamet, March 25, 2022)".

The group consciousness that occurs in rural communities of different ethnicities after they have lived and lived and worked in the same region has given rise to a relationship of a mutual need for each other in a container of organizations or social groups in which the members are of different ethnicities. The presence of non-formal leaders in a group can provide motivation, make the citizens of the farming community from other tribes aware, begin to establish harmonious social relations, and even have established cooperation between them in meeting the needs of daily life. Social groups formed on the initiative of citizens of the community are also proven to be able to prevent conflicts, in addition to functioning as a forum for carrying out economic cooperation, as well as creating togetherness in carrying out work as farmers, eliminating mutual suspicion and prejudice of certain tribes against one of the citizens who come from different ethnic groups, so that group awareness and economic cooperation, has supported the process of social integration of multiethnic farming communities in rural areas. The atmosphere of harmonious social relations or interactions integrated into the rice field farming community from various ethnic groups in rural areas has been seen in the location of the housing and rice fields of farmers who blend with each other of different ethnic groups; however, it is very noticeable that there is an atmosphere of safe, peaceful and prosperous rural areas, as the following observations.

"At the time, the researchers traced three residential villages, namely Duriaasi village, Puuduria village, and Linonggasai village, where the permanent housing conditions of their residents, lined up following the axis road and passage road accompanied by tribal characteristics mixed with each other. In front of some of the residents' houses were parked cars and others parked motorcycles. And outside the village or on the side of the left and right roads lay so many rice fields belonging to them. The rice fields are temporarily in the process of processing and are ready for planting, even some of the other paddy fields are temporary and have been planted, and some of the paddy fields located beside the highway connecting Puuduria village and Linonggasai village are still overgrown with

crops such as tomatoes, chili, cucumbers (Observation, April 01, 2022)".

The atmosphere of peace and welfare has been seen in rural communities, where it has been shown that the atmosphere of settlements that are mixed/mixed from various ethnic groups; outside the settlements, it appears that rice fields are spread out very widely that are ready to meet economic needs, can provide welfare for villagers, as well as permanent housing conditions and vehicle ownership of each head of household. The process of social integration is characterized by an atmosphere of peace and community welfare; the more it appears that if the citizens of the community get challenges that are used as common enemies, the more citizens are aware of the importance of integration to combat it. The existence of challenges that originate from outside the area or village can raise awareness for all residents of the community, and they can unite or consolidate in an integrated manner to fight against any challenges from outside. Together, all villagers help each other and take care of each other any disturbances or threats and challenges that come from outside. If there are challenges in the form of robberies and thefts that often occur in the community, then all residents unite to eradicate them as a result of the following interview.

Unity between ethnic groups means leading to the peace of all rural communities and the entire Indonesian nation; if peace is entire, we all become calm and happy. Back in 2000, which was the peak of chaos in our village, namely the occurrence of robberies and thefts in our village, the people around here united to eradicate it (Slamet, March 25, 2022).

Frequent robberies and thefts have raised a common consciousness. Robbery and theft are used as external challenges, encouraging the birth of an atmosphere of consolidation among all components of the community. Such consolidation can raise awareness of the importance of social integration in the rice field farming community from various ethnic groups. The process of social integration by itself will be realized to carry out resistance jointly to the disturbance of order that comes from outside. Social gatherings between different ethnic groups in maintaining public facilities, party/celebration activities, organizing village government and rural self-help groups, accompanied by normative and functional social integration processes. The process of social integration is also driven by factors of group awareness, amalgamation, the atmosphere and arrangement of housing and rice fields mixed with each other, without high fence barriers, and the factor of a common enemy, namely robbery.

The process of normative social integration in society on the maintenance of public facilities is characterized by the presence of consensus of farmers in the form of planned and scheduled service work, maintaining and maintaining public facilities together. The existence of a meeting of functional multiethnic societies against the process of social, political, and technological integration (Marlowe, 2020). All members of the community have felt ownership and obligation to carry out maintenance and cleaning of public facilities such as worship facilities, farm roads, and irrigation canals. In the process of normative and functional social integration, there is a very intimate and intimate

relationship in every party or celebration activity between farmers come to each other, help each other, help (energy, money, foodstuffs) which has been shown through assistance in the form of property and energy assistance to fellow farmers, preceded by deliberation and dividing responsibilities in making it a success. Self-motivation is capital in overcoming the challenges of the process of distributing goods and services (Murzyn-Kupisz & Działek, 2019)

Government Activities

The village government regulates and fosters services to the community, including village government activities such as population administration and community order. Community development is related to the establishment of harmonious relationships and the maintenance of security and order. The farmers, consisting of local residents (Tolaki tribe) and migrants (Javanese and Bugis tribes), have felt the results of the village government's role as a coach and servant based on a joint census, as shown in the following interview results.

The Linonggasai village that we live in today is the safest village, where all citizens from different ethnic groups cooperate well with each other, and there is an awareness from other ethnic groups that those who should lead in this village are indigenous people, and the officials below are from various ethnic groups (Tuduan, March 19, 2022).

The establishment of harmonious social interaction, the maintenance of security and order among the community residents with the village government /village head and village officials, starting from the process of selecting the village head as the highest leader in the village. The residents of the community have had a consensus or mutual agreement that those who lead or who need to be elected as village heads are residents who come from local residents. After the village head is elected from the local population, the community members again reach a consensus or mutual agreement that village officials such as hamlet heads need to be appointed from various ethnic groups living together in rural areas, as the following interview results.

"The village apparatus consists of the head of Puuduria village named Askar, SE with the Tolaki nation, and the heads of the ethnic groups of Javanese, Balinese, and Bugis, as well as the Linonggasai village officials whose village head is named Agussalim, SE and the officials, are from the Javanese, Tator, Bugis and Balinese ethnic groups (Sampe, March 19, 2022)".

The process of selecting leaders as rulers and organizers of government in rural societies is the main and most important thing. The leader or ruler, as part of the structure of rural society, is decisive in the achievement of the goals of the rural society. The main goal of any society is none other than the achievement of the common welfare by all citizens of the community. The process of social integration occurs when the government equalizes welfare, especially health services (Jing et al., 2019). The provision of health infrastructure helps improve the welfare of rural communities (Peng & Ling, 2019). Farmers who come from various ethnic groups have created social processes that lead to the creation of a process of social integration in rural communities. Farmers have consensus or

carry out mutual agreements, where the results of agreements in determining the administration of government are decided based on tribal considerations.

Social Integration Process

The social process of the peasants leads to social integration through a form of conformity adaptation in which members of a society fully adhere to the cultural goals and establish procedures for achieving them. The social process between community members in parties/celebrations, where each citizen has a common burden, shared responsibility, and cooperation in making it a success, has given rise to a process of social integration among farmers as community members. Because its eternal and integrated nature is very strong in every citizen of the community, in rural farming communities that come from different ethnic groups, it means they also have different customs, which can complicate the process of social integration. However, in the farming communities of paddy fields in rural areas that are different ethnic groups and live and work in the same area, there has been social integration driven by the similarity of customs, especially those related to the implementation of the feast of marriage, as the following interview results.

"The residents of duriaasi village come from the Javanese tribe, Bugis tribe, and there is also the Tolaki tribe. Among the residents they have similar habits, especially in carrying out wedding parties, where the Javanese follow the customs of the Tolaki tribe if they carry out wedding parties related to the procession or the implementation of marriages (Sugiyono, March 13, 2022)".

The similarity of customs in the wedding procession has been shown by the citizens of the community through a process of adjustment, in which the citizens of the community who come from the immigrant tribes always follow the customs or customs of the local community. Residents of rural communities come from the Javanese tribe, the Bugis tribe, and there is also the Tolaki tribe. Among the residents, there are similar customs, especially in carrying out wedding parties, where the Javanese follow the customs of the Tolaki tribe if they carry out wedding parties related to processions or weddings. The process of adjusting these customs can help create social integration in paddy farming communities in rural areas, creating social integration between migrant communities and local residents. The existence of similarities in customs encourages all citizens to help each other even though they have differences in tribes and customs, as the following interview results.

"The union is good, if traditional party/event, we Bugis people come to help because of the customs union, as well as for the indigenous people who have little customary similarity with us, so we come to their aid and vice versa they also usually come to help us. Back in the day, there used to be a young man from Bugis coming here with a dagger so as to make people from other tribes angry, but we managed to relieve the anger. To maintain unity with other citizens or other tribes, depending on the Community Leaders of each tribe (Syarifuddin, April 01, 2022)".

The habit of helping each other in the implementation of the wedding party can encourage the creation of an integrative social relationship among the citizens of society, especially if it is accompanied by the leadership of neutral public figures based on the values of stability and social integration. Social integration can also be realized in the integration of entrepreneurial work in the encouragement of social values (Rey-Martí et al., 2021). Social integration plays a role as social capital in the process of adaptation and acculturation (Bedrina & Lazareva, 2021). Values and mental attitudes of group participation form multiethnic society Institutions (Lubsky et al., 2019). Social activities of the community are adjusted to the abilities and age of multiethnic groups of people (Ryu et al., 2021)

Process normative and functional social integration, in which the peasants have been consensual in establishing the administration of nationality. Farming communities that come from different ethnic groups have been integrated into the administration of government, where village officials who are included in it as village government organizers mingle or mix from various ethnic groups. The process of normative and functional social integration is realized from the involvement of all farmers in rural independent self-help groups, which are engaged in economic enterprises, where this institution can help meet needs, both the fulfillment of household economic needs on a daily basis, as well as the fulfillment of working capital needs of agricultural activities of farming communities. Social activities of rural communities are aimed at environmental concerns (Briede-Westermeyer et al., 2020). Rural multiethnic communities have safe and satisfying environments (Shirazi, 2020). Social integration has improved mental health, nurtured social relationships, and eliminated discrimination (Brydsten et al., 2019). A wide range of activities is aimed at the development of knowledge of multiethnic societies (Vieira & Liberali, 2021). Social activities have protected loneliness and poor welfare (Tomaz et al., 2021). Social activities are the basis of sustainable community social activities (Coppola et al., 2020).

The farming community has been integrated into the administration of government, where village officials who are included in it as village government organizers mingle or mix from various ethnic groups that occupy the rural area. The government provides services by carrying out information, consulting, and administrative functions in a professional manner (Lutsiv, 2021). Government activities are coordinated with the types of needs of multiethnic societies (Beckmann et al., 2020). And the activities of local governments are aimed at supporting the activities of civil society institutions (Ilkhomovna, 2020).

CONCLUSIONS

The results showed that social activities and government activities are a process of social integration in rural multiethnic societies. Social activities are manifested in the form of harmonious social relations, mutual assistance and mutual assistance in caring for public facilities, and thanksgiving party activities. In addition, social activities are manifested in managing rural independent self-help groups, where the administrators and members are representations of each ethnicity. The results of these studies contribute to realizing the social integration of multiethnic communities. Similarly contribute to the process of socio-cultural, economic, and political integration of organizations and social groups of multiethnic societies. The process of social integration of a multiethnic society means the restructuring, revitalization, and functionalization of every activity of various groups and socio-cultural, economic, and political institutions, where administrators and members are representatives of each ethnicity in society.

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