



Oeteta Local Community Social Solidarity towards Bugis-Makassar Traders in Kupang Regency

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Abstract

This paper discussed about the social solidarity that exists between local people and Bugis-Makassar trader in Oeteta, Futuleu District, Kupang Regency, East Nusa Tenggara. This paper is to answer the question of how the solidarity between them intertwined, and how does the Bugis-Makassar trader agree in Oeteta ?, and what are the forms of social solidarity between them? To answer that, the research method used is qualitative. The research location is in Oeteta Village, Futuleu District, Kupang Regency. In general, this paper discusses the social solidarity in the village of Oeteta due to community awareness of changes and improvements in life. Therefore between the locals and the Bugis-Makassar merchants, they worked hand in hand to join forces. Likewise, Bugis-Makassar traders are good at adjusting or regulating with local residents so that a sense of solidarity arises between them. As forms of social solidarity between local residents and Bugis-Makassar traders can be seen in the social, economic and religious fields.

Keywords: *Social Solidarity; Local Communities; Bugis-Makassar Traders; Oeteta-Kupang*

Introduction

This paper discusses the social solidarity that exists between local communities and Bugis-Makassar traders in Oeteta, Futuleu District, Kupang Regency, East Nusa Tenggara. How is solidarity between them established?, and how did Bugis-Makassar traders adapt in Oeteta?, and what are the forms of social solidarity between them?. The three questions above are a guide in framing this article.

The Bugis-Makassar people are one of the communities that always migrate from one place to another throughout Indonesia and even in the world. Studies on the overseas Bugis-Makassar people have been studied by many scholars, for example Johny A. Khusyairi, Abd. Latif and Samidi (2016) who wrote about the migration of the Bugis-Makassar people in North Bali. Likewise Lukman Solihin (2013) who explained the strategy of Bugis-Makassar nomads in Melbourne, Australia. Meanwhile, Muhammad

Rusdi Rasyid (2014) explained the pattern of social interaction of Bugis-Makassar nomads in Sorong City. Agustan and Sopian Tamrin (2017) themselves in their article reveal the motifs of the Bugis-Makassarese migration tradition in Bone Regency. Another article, Anwar Hafid, et al. explains how the Bugis marriage tradition in overseas (2016).

According to history, the ancestors of the Bugis-Makassar people were excellent sailors and always traveled the world to faraway places. This is reinforced by the traces of encounters between sea cucumber traders from Bugis-Makassar with residents of the Australian continent long before European explorers set foot there. This habit has been passed down from generation to generation to this day. The tradition of wandering has become part of the life history of this community. Migrating does not mean leaving your hometown and ancestral lands forever, but migration is a way of cultivating capital and developing businesses to improve social status and become rich and prosperous human beings both at home and in overseas areas.

Traveling or wandering for the Bugis-Makassar people is not only with recklessness but also has a strong philosophy inherited from their ancestors in the form of the concept of a life cycle, from children to adults and marriage. Marriage for the Bugis-Makassar family must have sufficient capital because marriage requires a large cost and it must be the responsibility of the bride and groom, especially the men, then owns a house and a vehicle and goes on a pilgrimage. The great demands of life have prompted Bugis-Makassarese to be willing to leave their hometowns to learn to be independent, because for them in the overseas lands, there is very promise of hope for achieving happiness.

Most Bugis-Makassarese prefer a life partner from their own circle, but it is possible to marry a girl or boy from another circle. Marriage with local residents is also a strategy to be accepted, so that the business that is run will get support and avoid unfair business competition with local residents (Hamid, 2004).

The proof of the success of the Bugis-Makassar people overseas is the ability to adapt to the environment in which they migrate, the proof is that in almost every big city visited by the Bugis-Makassar people, the area will be named Bugis or Makassar village. In the midst of the tumultuous upheaval in the era of the Islamic Mataram kingdom, the Bugisan and Daengan villages emerged. Apart from Java, in Bali they mingled with the community until the Serangan village emerged. Likewise in Sumatra, Kalimantan, Maluku, Nusa Tenggara, Papua and even abroad their existence is also recorded in history. Their ability to adapt to the local community and culture is the key (Kesuma, 2004).

The presence of the Bugis-Makassarese in Oeteta started with selling merchandise according to the market schedule. The goods that are usually sold are nine basic commodities, while local residents usually also sell plant and pet products such as chickens, goats, ducks, cows, while the crops are vegetables, tubers and even forest products. This opportunity was used by Bugis merchants to barter with their wares. This habit of bartering with local residents continuously causes both parties to become closer like brothers despite different beliefs, ethnicities and cultures.

When local residents experience difficulties or coincidental accidents on market days, it is certain that the Bugis-Makassarese will visit and lend assistance in the form of money or merchandise. Requests for help by providing guarantees for paddy fields to be worked on in one season or more depend on the ability to repay the money borrowed. Not infrequently, because of the inability to return money, the land of rice fields or a plot of land will be given up to be owned by the Bugis-Makassar community.

The well-established social solidarity between local residents and Bugis-Makassar traders is bound by the habit of helping each other between them. Usually the local community will feel that the Bugis-Makassarese are the ones to rely on for their lives if they are in trouble or difficulty so that the local residents will offer other business opportunities, including offering a place of business for the Bugis-

Makassarese. This habit, according to Hassan Shadily, is a form of social solidarity in the form of cooperation (Shadily, 1989).

This condition makes local people interested in accepting the presence of Bugis-Makassar traders, because of their mutual dependence on each other which is mutually beneficial. Even the business being carried out is a spiritual process to fill the needs of each party. The patterns and strategies as described above, then make the local community empathize and accept them as part of their community. In people's lives, such as the celebrations carried out by the Bugis-Makassarese and local residents are always carried out together but with limits of tolerance for the cultural characteristics of each region, including celebrations related to religious celebrations.

This pattern of interaction was built as a form of social solidarity of the local population towards the Bugis-Makassar community, especially in Oeteta village. In social life, there will definitely be impacts, such as jealousy and even conflicts, such as attraction between Bugis-Makassar children and local residents, let alone different beliefs. However, this difference does not become a trigger which in turn can damage social solidarity, because each group will carry out negotiations between families, it all depends on the young couple.

The great thing about building interactions between Bugis-Makassar immigrants and local residents from a socioanthropological perspective can be said as a form of assimilation, acculturation and cultural assimilation so as not to cause social distance between them. For example, when local residents carry out thanksgiving or religious celebrations, usually Bugis-Makassarese people will make donations, especially when local residents carry out church construction, some of the materials will be given by Bugis-Makassarese people. This is a social investment that local people feel indebted to them. When viewed from the side of the economic capacity of the local community, the average is below the poverty line. It is this concept that in a long period of time these interactions have given a positive and spiritual feeling because they are interdependent with one another. Although it is realized that in social relations, of course, conflict is part of the sub-system that participates in the interaction, however, there is an agreement on the values of mutual respect and regard as brothers so that conflicts that occur will be easily resolved by using the local wisdom of each group involved. It has been accepted and has become part of the community customs between migrants and local residents in Oeteta village.

The social relations that are built are so good that the barriers of religion, ethnicity, race and between groups are no longer a barrier. The basis of the relationship relates to economic and lifestyle issues where the Bugis-Makassarese have a business unit so that local residents who do not have permanent jobs really hope to be able to work to meet the needs of life and their families.

Research Methods

This paper uses a qualitative model approach. Because qualitative research aims to better understand (understanding) the world of symbolic meanings in understanding people's behavior according to the perspective of the community itself, qualitative research data is naturalistic, the method is inductive and verstehen, the reporting is descriptive and narrative (Sclegel, 1995). The research location is in Oeteta Village, Futuleu District, Kupang Regency. The selection of this location is in accordance with the results of pre-research which shows that the Bugis-Makassar tribes in this area have inhabited this location for two generations. Now they have become landlords because the locals have given up or sold some of their land to the Bugis. Their lives are very harmonious with the surrounding local community.

According to Lofland quoted by Lexy J. Moleong, the main sources in qualitative research are words and actions, the rest are additional data such as documents and others (Moleong, 1996). In this regard, in this section the types of data are divided into words and actions, written data sources, photos

and statistics. The source of data here is a source of written data and this can be said to be a second source that comes from outside the source of words and actions seen from written sources, which can be divided into sources of books and magazines, sources from archives of personal documents, official documents. In this study, data collection techniques will be carried out by observing participation and non-participation interviews. Researchers will see and listen and ask informants about the data needed.

The stages of the research carried out the following steps, namely 1). Pre-field stage, this stage is carried out before formulating the problem in general. 2). Field stage, at this stage the researcher enters the data collection process, which is used to sharpen the problem or formulate conclusions or develop theories as previously stated in this stage, an orientation stage can occur, if the researcher with new data changes the problem that is the focus of his research. . 3). Prepare reports on research results.

For data collection techniques, the authors used data collection techniques consisting of observation, interviews (interviews) and documentation. After the researchers collected a number of data related to the social solidarity of the local community towards Bugis-Makassar traders in Oeteta Village, the researchers immediately analyzed the data. that. The technique in this research is descriptive because this research analyzes a situation, the use of qualitative descriptive analysis starts from the analysis of various data collected from a study and then moves towards the formation of conclusions (Nawawi & Hadari, 1992).

Conceptual Framework

To understand the social solidarity that is built between local residents and Bugis-Makassar traders, the author uses the concept of social solidarity as an analytical tool. Social solidarity is a feeling or expression in a group formed by common interests. Social solidarity consists of two types of solidarity, namely mechanical and organic solidarity. Mechanical solidarity is an early or primitive form of organization. While organic solidarity comes from the division of labor that accompanies social development. This type of solidarity is rooted in differences rather than similarities (Ranjabar, 2008). Meanwhile, according to Durkheim, societies characterized by mechanical solidarity become one and cohesive because all people are generalists. This bond in society occurs because they are involved in the same activities and types of work and have the same responsibilities. On the other hand, societies characterized by organic solidarity stick together precisely because of the differences that exist within them, with the fact that everyone has different jobs and responsibilities (Ritzer & Goodman, 2005).

In a society that adheres to mechanical solidarity, behavior and attitudes are prioritized. Differences are not allowed. According to Durkheim, all members of society are bound by collective consciousness, collective conscience is a shared consciousness that includes the overall beliefs and feelings of the group, and is extreme and coercive (Sunarto, 2004).

Organic solidarity is a form of solidarity that binds complex societies, namely people who recognize a detailed division of labor and are united by interdependence between parts. Each member performs a different role, and is interdependent as in the relationship between biological organisms. The state of society with this organic solidarity, the main bond that unites the community is no longer a collective consciousness but an agreement that exists between various professional groups (Sunarto, 2004).

Discussion

Social Solidarity: Reflecting on Oeteta as Context

Before discussing social solidarity, this study also explores the development or history of community presence in Oeteta village. According to the narrative of a traditional leader, Oeteta village was first visited by residents from Pariti village who migrated with a group of 30 families, consisting of three major tribes, namely the Timorese, Rote and Sabu tribes around 1953. While the indigenous tribes of Oeteta village are Timorese and Rote. Within a period of \pm 36 residents of Oeteta village were confined and isolated because they had not been able to access the flow of transportation to other areas, especially the sub-district city center and district capital and other crowded places. This condition causes people to experience difficulties in living because they cannot develop resources through education or market access.

Over a long period of time, several figures, including the Village Head, realized that they were discussing at every moment, whether after worship or through traditional meetings. During the discussion, they discussed the fate and future of the Oeteta people, especially the younger generation. One of the results of an important agreement or decision is to accept immigrants as long as they are Indonesians and not foreign nations, even though they have different cultures, skin colors, customs and religions. Then they took the initiative to open a village market which he considered as the trigger for the opening of social and economic changes. The result was surprising because many outsiders were interested in coming to Oeteta village to earn a living or buy forest, agricultural and fishery products, although road access was still very limited.

Oeteta village has its own charm for traders because it has natural wealth. Such as shrimp in certain seasons are very abundant, in the estuary there are milkfish ponds, there are salt ponds and so on. Around the 1970s to 1980s the village was still isolated, because the access road to the village was only in the form of a footpath and many four-wheeled vehicles (tracks, pick-ups and other cars) were forced to find a way to get to the village to trade or supply supplies. nine basic necessities. Likewise, rice and other agricultural products are very difficult to transport outside the area, causing the people of Oeteta village to not be able to access the market, as a result many agricultural products have to be eaten and damaged or other options are bartering with the surrounding residents. However, there are traders who dare to sacrifice their vehicles to get through the muddy road, with various risks and many have to spend the night on the road because their car breaks down, tires burst or other important equipment is damaged.

In 1972 Bugis-Makassarese traders began to look at the village of Oeteta as a place to trade and take refuge from the upheaval that occurred in Oeba between the Sabu people and the Bugis-Makassar due to trade competition. The first Bugis-Makassarese who came to Oeteta was named Suding, besides trading he also managed to edit the Rote girl. For the survival of his family, Suding opened a kiosk and bought land then built a house and finally settled as a resident of the village of Oeteta to this day. Suding himself was the first rich man in the village of Oeteta.

Suding's presence in Oeteta and choosing to stay, was finally visited by his relatives in Kupang who were also interested in selling their wares there. Seeing Suding's success in trading, finally Suding's relatives began to come to trade in Oeteta village. On average, Bugis-Makassar traders are mostly young men, so they have a big enough opportunity to profit from the trade, as well as being good at bringing themselves to socialize with the local community. The relationship that was built so good finally resulted in marriage between Bugis-Makassar traders and local residents in the village of Oeteta. Interestingly, in choosing a mate, they are good at finding partners from influential circles or daughters from traditional leaders.

Sociologically, the presence of the Bugis-Makassarese who are Muslims are intermingled because they are married to local residents. Traditionally, the Bugis-Makassarese people receive protection and protection from the family of their wives or Rote people and the surrounding community, both Timorese and Sabu people who also have besanan relationships. Thus, social solidarity is established between them. This is evidenced by building houses of worship that are carried out together, such as when building mosques is carried out in mutual cooperation between Christian and Muslim communities, and vice versa. The construction of the church is also not left behind, the Bugis-Makassar people are swiftly and ready to help with building materials for the construction of the church.

Yakob Anderas Manafe, one of the community leaders and Chairman of RW 02 Oeteta Village, explained to the author that the social solidarity in Oeteta village is caused by the awareness of the whole community about changes and improvements in life, one example of the community will be together (gotong royong)) build roads, bridges and houses of worship. Likewise at weddings, deaths and other celebrations regardless of ethnicity or religion. This social solidarity is bound by traditional cultural ties that are inherent and developed in society to this day (Manafe, 2015).

Another proof is that if a Rote, Timorese or Sabu child who is a Protestant Christian marries a Muslim Bugis person and changes religion, they still have a position in customs and culture. This means that different beliefs do not have to break the kinship between them, instead they will protect each other in any case. If there is turmoil or issues of ethnicity, religion, race and inter-group (SARA), it is the Christians who will guard the mosque so that no one comes to riot. Said Yakob Anderas Manafe, guarding the mosque is the same as taking care of a sister who is married to a Muslim, whether from Bugis-Makassar, Alor or from Flores. This tradition has brought a significant change where the once quiet village of Oetate is now very crowded, safe and peaceful from the threat of division (Manafe, 2015).

The explanation above suggests that sociologically the Oeteta community is a very open society and is always ready to accept social changes and differences. In addition, the people of Oeteta really want progress in various fields of development, both physical and non-physical. To maintain social resilience in the village, village regulations have been set as guidelines for all community members to behave and behave. In the author's observation, residents of the Oeteta village community, citing Durkheim's theory, they build social solidarity mechanically, meaning that social awareness is built by a very high awareness by upholding human values above all else (Sunarto 2004; Ritzer and Goodman 2005). For them the difference is a wealth and personal conflict is unavoidable. It is natural as a human being because of competition and certain interests. These interests and personal interests are used as study material to organize a more dynamic social life system.

To further strengthen the understanding of the social solidarity that exists in the village of Oetata, the author also interviewed the Head of Oeteta Village, Pridolen Nikson Koa who is from the Timorese tribe. He explained that community solidarity is very high, the evidence can be seen from the harmony of religious communities, one of which is visiting each other during holidays. Even Bugis-Makassarese people usually donate to Christians for stage decorations in churches, both for Christmas and Easter celebrations. They also don't hesitate to donate building materials for the church. Another solidarity at the time of death through symbolizing the sound of church bells as a sign, whether Protestants or Catholics who died they immediately came to mourn and take care of all needs until the time of burial and thanksgiving ceremonies. If there is community service, Bugis-Makassar people because they are busy selling will definitely send donations in the form of building materials, consumption materials for those who work (Koa, 2015).

The social solidarity that exists in Oeteta village is built on the basis of customs, this is influenced by marriage which causes its value to be very deep because the activities carried out come from their consciousness. Both Bugis-Makassarese and local residents who are positioned as too (uncle) must

protect and protect the kunyadu (son-in-law) and family. Therefore, too is a signpost or direction so that the price and dignity of the tribes of both parties are not reprehensible in the eyes of other people.

The form of solidarity above is one of the responsibilities of the local community in maintaining the good name of the migrants not only because of marriage, but also with regard to duties as state servants, whether as teachers, or other professions such as village midwives, all of which are treated very well without the slightest difference. so that the village of Oeteta became the target of other immigrants. Moreover, at this time the village of Oeteta is in a very strategic position because the distance from the district capital of Kupang is only 26 Km. The distance is so close that in the not too distant future Oeteta will become a very busy route because the area can go to the Batik islands or to the border between Indonesia and Oekusi, Timor Leste.

Adaptation of Bugis-Makassar Merchants in Oeteta

The form of adaptation carried out by Bugis-Makassar traders in Oeteta is to always follow all the provisions of the customs and legal provisions that apply in the village, because according to them that is the only way that everyone will succeed and be successful in life. To be able to mingle with other people, we must properly understand the lifestyle and habits of the local community, so that in a not too long period of time the local community will accept and even consider immigrants as part of their family, let alone mating.

Sociological studies show that marriage alone does not guarantee that the local community will accept the presence of the newcomers, if selfishness, exclusive lifestyles, fanaticism, radicalism are highlighted and even form groups with different directions or want to make treason. Shortly, they will be kicked out of the association and even expelled from the village of Oeteta. Realizing this risk, of course, the Bugis-Makassarese people understand very well, because the purpose of their coming to Oeteta is to trade, to become wealthy or wealthy and to help the local community from the hardships of life, not to become losers or make a fuss. The philosophy embedded in the personality of the Bugis-Makassar people is that they must succeed overseas before they can return to their ancestral land (Tobing, 1961). They will be ashamed if they fail to carry out their business overseas, and the sanction they get is being isolated from a large family in Bugis-Makassar land.

Almost the majority of Bugis-Makassar traders everywhere always adapt to the environment in which they are located. One form is to provide loan funds to be given to local residents who are having difficulty paying for traditional parties, weddings and religious ceremonies. In addition, Bugis-Makassar merchants also opened businesses, both kiosks or shops, as well as providing various agricultural facilities that had multiple benefits and even brought quite a large profit.

The adaptation pattern carried out by Bugis-Makassar traders attracted the sympathy of the local community in the village of Oeteta. On the one hand, the adaptation model applied by Bugis-Makassar traders by reducing the burden on the community can bring two impacts. If seen from the positive side of overcoming difficulties for people in need, but on the other hand it will have a negative effect because if you cannot return the borrowed funds with interest, then there is no other choice but to redeem with a plot of land, both on the side of the road and in the rice fields. . In fact, it can be seen that those who control the land on the side of the road in Oeteta village are mostly owned by Bugis-Makassarese and other migrants, while local residents are forced to give in and build houses behind the road and some are even forced to divide their rice fields by building houses.

This is in accordance with the results of interviews with Bugis-Makassar traders. Aminah Suding said that as immigrants we had to be good at winning the hearts of the local people, and had to learn customs and customs. Because basically our presence is to help them by providing most of the

community's needs, such as basic needs that are directly obtained on the spot instead of having to travel far in Oesao or Camplong. In addition, we (Bugis-Makassar) are always present at every activity held by the community, both at weddings, thanksgiving, death and so on. In essence, we have to help each other, what is clear is that if the help is in the form of a donation then it is alms or infaq. If the assistance is in the form of a loan, it will definitely be taken into account and must be returned either with money or with other valuables (Suding, 2015).

From this information, it can be explained that Bugis-Makassar traders always pass on to their children or families how to deal with other people, and must adapt to the environment in which they are located. As the saying goes, sometimes a goat has to bleat. That way our presence as strangers is not a threat but we are present as a god of help. Even the community gave appreciation because Bugis-Makassar traders gave positive changes in both physical and non-physical development in Oeteta.

Statements submitted by informants from Bugis-Makassar traders were also confirmed to local residents so that they could obtain complete and convincing information and the truth could be accounted for. Therefore, the authors also conducted interviews with local residents. Simon Matara explained that "as far as we know Bugis traders are very good people, they are always there wherever we need, except in the religious aspect, there is something inappropriate is when we hold a party we must kill animals, whether cows, goats or pigs . Therefore we also know that it is forbidden for Muslims, especially Bugis people, so usually animals such as goats and cows we ask for them to be slaughtered, because when we kill ourselves they do not come to the party" (Matara, 2015).

This awareness has become common in the village of Oeteta, therefore adaptation is not only for the Bugis-Makassarese to the local population, but also for the local population. at another place. If this happens, the village will definitely retreat, let alone bad issues are developed. Therefore, the balance between local residents and Bugis traders must respect each other (Matara, 2015).

This information makes the writer more interested because the problem of adaptation or adjustment does not only come in one direction but together. By understanding each other we will all feel safe and secure, because by nature humans are also created in differences in both physical, cultural background, skin color, will (desire), and belief. The diversity of differences is a wealth that should be preserved, because there is no single group that dominates but complements each other and maintains social solidarity.

Forms of Social Solidarity in Oeteta

The forms of social solidarity in Oeteta can be identified in several aspects, namely social, economic and religious aspects. On the social aspect, solidarity takes the form of cooperation in physical development, to organize the village environment, maintain environmental security systems, social services, building village office facilities, poskamling, houses of worship, and traditional houses, all of which are carried out in mutual cooperation involving all components of the community. Meanwhile, social solidarity from the economic aspect can be described in the form of donations of money, materials or providing loans of a sum of money to help people who are in trouble with commensurate rewards. Likewise, social solidarity in the field of religion, Bugis-Makassar traders and local communities have the same awareness to work hand in hand in the aspect of physical construction of houses of worship and maintain security in carrying out worship without having to be afraid of threats in any form. This kind of cooperation, according to Soerjono Soekanto, arises because of the individual orientation of the group, namely the in-group and other groups that are the out-group (Soekanto, 1996).

According to information from Yakob Andreas Manafe during the interview, it can be described as follows, that forms of social solidarity between local residents and Bugis-Makassar traders were built

from the existence of marital relations. Sociologically this kind of solidarity is called mechanical solidarity, meaning that solidarity is built on the basis of awareness that grows from within the soul of each member of the community on both sides (Ritzer & Goodman, 2005). Because on the other hand there are those who have positions as too and positions as kunyadu. In addition, from the social side of the community, Bugis-Makassar are well aware as immigrants so they are very active in playing a role, either directly or indirectly, by contributing money and other materials so that those who work can succeed well in achieving progress. On the economic side, social solidarity takes the form of providing services such as providing basic needs of the community by opening kiosks or shops so that people who previously had difficulty getting their needs can easily get their needs either paid directly or with a bill system which is calculated by exchanging goods to pawning land or fields Manafe, 2015).

From the information conveyed by Yakob Andreas Manafe, it can be concluded that forms of social solidarity can be broken down into three parts, namely in the social, economic and religious fields. The principle thing as a form of appreciation in the field of belief, one of the most prominent of which is the Protestant Christian community highly respects the Muslim community or Bugis-Makassar traders who are Muslim that they will not eat haram goods that are not slaughtered by Muslims. Therefore, every celebration in the field of government, the field of customs and the field of religion that involves all components of society or Bugis-Makassar traders, then their automation will respect each other and provide a role according to the proportion of their respective beliefs. Likewise, if there are children of Bugis-Makassar traders who choose a life partner of different faiths, they are also given the opportunity to make their own choices without the intervention of the family. These are forms of social solidarity to the very crucial aspect of belief.

Conclusion

From the previous explanation, it can be concluded that the social solidarity in Oeteta village is caused by the awareness of the whole community about the necessity of change and improvement of life. Therefore, local residents and Bugis-Makassar traders worked hand in hand to work together to build roads, bridges, or houses of worship, as well as during weddings, deaths and other celebrations regardless of ethnicity or religion. This social solidarity is bound by traditional cultural ties that are inherent and developed in society to this day. This is evidenced if there are children from Rote, Timor or Sabu who are Protestant Christians who marry Bugis-Makassar people who are Muslim and convert to religion, they still have a position in customs and culture. This means that different beliefs do not have to break kinship, they will protect each other in the name of adat.

That as immigrants, Bugis-Makassar traders are good at adapting or adapting to the local population. Bugis-Makassarese traders are good at capturing the hearts of local residents and are always learning local customs and customs. This is because the Bugis-Makassarese traders realized that their presence in Oeteta was to trade and establish good relations with the local population. Therefore, Bugis-Makassar traders usually help local residents by providing for most of their needs, such as basic needs that are directly obtained on the spot rather than having to travel far to Oesao or Camplong. In addition, Bugis-Makassar traders are also always present at every activity held by the community, both at weddings, thanksgiving, death and so on.

The forms of social solidarity between local residents and Bugis-Makassar traders were built from the existence of marital relations. Solidarity between them was built on the basis of awareness that grew from within the souls of each member of the community on both sides, which was sociologically called mechanical solidarity. In addition, Bugis-Makassar traders are well aware of being immigrants, so they are very active and play a role in every activity, either directly or indirectly.

As a suggestion or recommendation from the author, it is hoped that the condition of social solidarity that has been built in Oeteta village between local residents and Bugis traders must be improved and passed on to the next generation, by always updating every event that develops in the community so that the integrity of social relations is maintained. Likewise, so that each party must respect each other's principles, both in the fields of belief, customs and culture so that they become wealth and beauty in building social relations between local residents and Bugis-Makassar traders. The forms of social solidarity that have been the focus of their activities must also be maintained, even if they need to be expanded and improved. Because social solidarity is one of the strengths to make social changes and changes in all fields so that they can catch up with other villages, it is even hoped that Oeteta village can identify other potentials to become tourist destinations, thereby attracting local and foreign tourists.

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