



The Culture “Ma'danaka” in Bajau Tribe community Social Interaction (Study of Social Behavior and Social Integration of the Bontang Kuala Community, East Kalimantan on Indonesia)

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ABSTRACT

The purpose of this study is to formulate a model of the ma'danaka cultural identity of the Bajau tribe in the midst of the heterogeneity of cross-cultural communication. The activity of preserving culture as a system has various interrelated elements with parts of the life system in the community. Culture as an embryo that emerges from society. Culture is born into a society where all human actions are culture. Preserving culture besides having an ideological content is a step to strengthen culture, history and identity. The cross-cultural communication that exists between the Bajau and immigrant tribes is one of the diversity that exists in Bontang Kuala. The Bajau tribe, which is known as a sea tribe, is able to carry out good social interactions with various immigrant tribes. In this study, the main theory used is the theory of social interaction, social change, and social behavior. Meanwhile, the supporting theories are the theory of social change, social structure theory, conflict theory, and functional structure theory. Meanwhile, the method of this research is qualitative analysis using data analysis techniques of Milles and Huberman involving 7 informants to obtain the data. The results of this study include: a) social interaction is built on heterogeneity and differences in customary values, social behavior created by collaborating the behavior of land and sea and the entry of Islam changes patterns of social interaction and forms new social behavior. b) Two-way communication patterns are carried out for cultural exchange and acceptance. Tejasi changes in the living traditions, livelihood, language of discussion and dominant rituals of the Bajau tribe. As well as intercultural communication can determine, maintain, develop culture so that it can be passed on to the next generation. c) Behavioral tendencies in interpreting customary values: behavior that adopts the basic values of the Bajau tribe such as respecting the sea, brotherhood values, sharing goods and changing goods Positive and negative impacts. Positive impacts: strengthening values, strengthening tribal existence, increasing tolerance, and integrating socio-cultural values. Negative impacts: rejection of values, ethnic disintegration, message distortion, horizontal conflict. Ma'danaka in social interaction contributes positively and contributes to the order and peace of the life of the Bajau and other tribes.

Keywords: Ma'danaka, Social Interaction, Social Behavior, Social Integration, Bajau tribe

1. INTRODUCTION

Efforts to shape the character of the nation and develop local culture will affect the identity of a nation and state. The community has an important role in the formation and preservation of cultural roots, so that they can continue to survive well along with the times, either directly or indirectly by utilizing existing resources, so that humans as subjects in cultural development are able to preserve the culture they have.

According to Koentjaraningrat (1984:83) that preserving culture as a system has various interrelated elements with parts of the life system in the community. Culture as an embryo that emerges from society. Culture is born into a society where all human actions are culture. Preserving culture in addition to having an ideological content is a step to strengthen culture, history and identity (Lewis, 1983: 4), and is to raise the level of community awareness to create a sense of belonging to the same past among community members (Smith, 1996: 68).

Efforts to preserve and develop culture are not easy. In fact, the application of local culture to social life is still not running optimally. Cultural values are rooted in local wisdom and ethnic culture with the presence of foreign cultures in the social interaction of the nation's culture, resulting in a lack of public concern for local cultural values and also the value of local wisdom of mutual cooperation, deliberation, consensus, and mutual respect. Today's social life is more individual.

Changes in the existence of globalization cause several impacts on various aspects of life, therefore it is necessary to find a way to filter the development of globalization. The flow of globalization has had an influence on aspects of life, especially people

in the social and cultural economic fields, this flow of globalization has a positive impact, as well as there, are negative impacts that are very visible on people's attitudes, especially on life in culture. so that we can fuse the cultures of the State, especially the State of Indonesia, therefore we are indirectly faced with using a dilemma in tackling the flow of globalization, namely through making challenges so that we can understand and filter selectively from the occurrence of globalization flows which are logically able to update the cultural pattern Globalization must take seriously, so that culture in Indonesia does not become extinct and Indonesian culture can be valuable throughout the world.

Those who have the greatest influence on globalization in this cultural field are youth or youth in their daily lives, such as the way they dress, hairstyle and so on. If the Indonesian people or nation are not ready to manage the cultures that will enter from the current globalization of civilization and also cannot manage most of the opportunities that exist to introduce all the advantages of the Indonesian nation itself, then the Indonesian people will become victims of being swept away. in the swift currents of globalization.

Cultural diversity is a prominent feature because Indonesia is a country that is rich in all respects. This is the wealth of human resources that have created the culture itself that must be maintained as the success of Indonesia in general and a region that is rich in cultural identity, from various ethnic groups, languages, religions, and the many islands that we still have to maintain the values of unity and integrity. can always interact well, despite the important differences being interactive. The nation and state or community groups always try to preserve the values of life that are passed down from one generation to the next. This truth is seen from the point of view of people's lives, even though there is interaction with other people. However, the cultural traits or habits inherited from ancestors are still integrated into daily actions and behavior (Herminanto and Winarno, 2015).

A pluralistic society is made up of different groups having historical customs, cultures, religions and interests. This assertion is reinforced by Furnivall (Nasikun, 1986), who says that a plural society is a society consisting of two or more elements of life that stand alone without mutual renewal in a political unit (Suryana & Rudiana, 2015: 3). People who understand pluralism will maintain complementary relationships, far from prejudice and jealousy in society if they continue to be encouraged to strengthen relationships. However, if the relational model is based on the desire to dominate, it will lead to ethnic, racial and religious tensions and conflicts, both individually and in community groups. Pluralism is characterized by many cultural, ethnic and historical contexts, requires a concerted effort to self-regulate in a stable and dynamic society. Pluralism in Indonesian society, it is important that we always maintain the unity and integrity of the nation, so that there is no differentiation and pluralism is the reason for the division of tribes, tribes, and religions in Indonesia in the life of the nation and state.

Social interaction can occur when between two individuals or groups there is social contact and communication. Social contact is the first stage of social relations. As social beings, humans will try to interact with other humans. Rarely humans can live alone without the help of others. Therefore, social interaction is very important. Social interaction is a dynamic social relationship, relating to the relationship between individuals with individuals, groups with groups and individuals with groups. It is not uncommon to mention that a person will have difficulty surviving without interacting with another individual. This is the basis of the occurrence of social processes, namely social interaction.

Social interaction is an inevitable phenomenon in social life. Every individual always has a purpose in life, which allows meeting and communicating with other people. To achieve this goal people try to synergize through group cooperation and consider other groups. The automatic social interaction that occurs during the bargaining process can result in a change in the value system that appears only as a shift between values, or a conflict between values, or maybe even a conflict between these values. Whatever the form and manifestation of the intercultural problem, it must be guided and controlled, or at least endeavored so that there is a mechanism that can handle it (Poerwanti, 2005)

The Bajau tribe is one of the ethnic groups in Indonesia whose origins are from the Sulu archipelago, southern Philippines. This tribe is a modern tribe that lives above the sea (water), so they are called sea gypsies. This tribe has spread to the land of Shabab Malaysia to various regions in Indonesia The Bajau tribe is also a child of the country in Sabah. The tribes in Kalimantan are thought to have migrated from the north (Philippines) in prehistoric times. This Muslim Bajau tribe is the last wave of migration from the north of Kalimantan which enters the coast of East Kalimantan to South Kalimantan and occupies the surrounding islands, before the arrival of Muslim tribes from the Bugis family, namely: the Bugis and Mandar tribes.

In the context of culture, it can be said that the communicative behavior of the Bajau tribe is influenced by the culture they adhere to, because that culture is more oriented to the procedures for their behavior. The form of Bajau Tribe Communication Behavior can be seen as an expression of the Bajau Tribe's understanding of the Communal Behavior of Mainland People. Areas that have Bajau tribes in Indonesia, among others: East Kalimantan (Berau, Bontang, etc.) South Kalimantan (Kota Baru) called the Bajau Rampa Kapis, South Sulawesi (Selayar), Southeast Sulawesi, West Nusa Tenggara, Nusa Tenggara East (Boleng Island, Seraya, Longos, Komodo and surrounding areas), Sapeken, Sumenep and other eastern Indonesia.

However, the Bajau tribe in the Maratua archipelago has been attached to Indonesian culture. So it has been much different from the Bajau of Sulu, Philippines. The meaning here, differs in language, accent / intonation in speaking, and local people's beliefs. Bajau Maratua also has a decent life. Even have a job and a high education. The Bajau Maratua people are predominantly Muslim. No one adheres to animist or atheist beliefs. The Bajau Maratua also live or settle on land by building simple houses that are suitable for habitation, in contrast to the Bajau Laut from Sulu, the Philippines, who live above sea level and move in boats, so they are also known as "Pala'U" or in English. Indonesian means boat/man sailor. Bajau Maratua is also familiar with writing and reading, so it's not surprising that many of the Bajau tribal children are getting their education to a higher level. It can be said that this Maratua Bajau is a modern Bajau because of the modern life, having faith, having education, living on land and socializing like the general public.

The Bajau are a coastal community that has close ties to one another, especially to the mainland, and a reciprocal relationship with the surrounding community. This is because in traditional society it is still very thick. In fact, sometimes this tradition also greatly influences the development of one village with another. If observed, the relationship has a pattern that is consistent with the immaterial forces that develop in society. As a system, the fishing community consists of social categories that form a social unit. They also have a value system and cultural symbols as norms of daily behavior.

These cultural factors differentiate fishing communities from other social groups. Most coastal communities, either directly or indirectly, depend for their survival on the potential of marine resource management. This tribe includes tribes that are very adaptable to the tribes around them and never clash with the tribes around them, so that the author will research and raise about the nature of hospitality and culture of the Bajau tribe who like to live above water or make land above the sea (Wikipedia).

2. LITERATURE REVIEW

2.1 Social interactions

According to Walgito (2007), social interaction is a relationship between one individual and another, one individual can influence another individual or vice versa so that there is a reciprocal relationship (feedback). The relationship can occur between individuals with individuals, individuals with groups, or groups with groups. Meanwhile, Basrowi (2015) explains social interaction as a dynamic relationship that brings together people with people, groups with groups, and people with human groups. The form is not only cooperative but also in the form of action, competition, dispute, and the like. So from this understanding, it can be concluded that social interaction is an act of human interaction both individually and in groups to achieve certain goals, both positive and negative in the order of social life.

2.2 Basic Concepts of Social Behavior

The basic concept is the main and very important concept, while Behavioristhe actions or activities of humans themselves which have a very wide range, including: walking, talking, crying, laughing, working, studying, writing, reading, and so on. From this description could concluded that what is meant by behavior is all human activities or activities, both those that are directly observed, and those that cannot be observed by outsiders (Notoatmodjo, 2003). Social behavior is an atmosphere of interdependence which is a must to ensure human existence (Rusli Ibrahim, 2001). As evidence that humans in fulfilling the needs of life as individuals cannot do it alone but need help from others. There is a bond of interdependence between one person and another. This means that human survival takes place in an atmosphere of mutual support in togetherness. For this reason, humans are required to be able to work together, respect each other, not interfere with the rights of others, be tolerant in social life.

2.3 Social Integration

The creation of social integration according to Ilyas (2009) is supported by the existence of cultural heterogeneity and various other social derivations which are very valuable assets. The difference is a determining factor that allows the existence of humans, communities, nations, and even the universe to survive. By definition, the term integration comes from the Latin word "Integrate" which means to give a place to a whole. From the same word formed the adjective Integerl which means whole. Thus, integration according to Handoyo (2007: 87) means making certain elements into a unified and unified whole. According to Hendro Puspito, integration is a unified mode of living together from various units of different cultural systems, and ethnic and sociological groups to relate and work together based on the same basic ideology and norms in order to carry out higher socio-cultural functions, without harming the characteristics of the community. diversity (Puspito, 2014: 1-110).

2.4 Social Theory According to Emile Durkheim

Social theory according to Emile Durkheim is that when we want to see a culture, we can also see the institutions and norms that exist in that culture. Norms and institutions originate from the community through mutual agreement. However, in the course of these institutions and norms grow by themselves independently. This is what Emile Durkheim calls reality *suie generis*, in the sense that society has its own existence. An example of this social theory is, for example, an institution that occurs in society

when there is depravity, such as corruption. Although from a social point of view, the problem occurs because of the system or individual factors, according to the sui generis point of view, the system is nothing but a creature that continuously lives and develops outside of individual reality.

2.5 Social Theory A. Auguste Comte and Pitirim Sorokin

Comte describes the evolutionary progress of mankind from primitive times to the highly advanced French civilization of the nineteenth century. This law states that societies (humanity) develop through three main stages known as the law of 3 (three) levels. Auguste Comte explained that social change goes through 3 (three) main stages, namely: the theological stage, the metaphysical stage and the positive stage. At the theological stage, society is directed by supernatural values. At this stage, the process of social change is considered as a process controlled by God. At the metaphysical stage, supernatural beliefs are shifted by abstract principles that serve as the basis for the development of society. At this stage, Humans began to try to understand social change with abstract thoughts in the form of philosophy. According to Sorokin, each stage of society's history exhibits several elements that are repeated (that is, the repetition of the previous stage) and some of them are unique. Sorokin refers to long-term patterns of cultural change that are 'repeatable'. Sorokin's emphasis on the repetition of basic themes is meant to dispel the idea that historical change can be seen as a linear process involving movement in only one direction. In this respect Sorokin differed from Comte who believed in steady progress in intellectual development. repetition of the previous stage) and some of them are unique. Sorokin refers to long-term patterns of cultural change that are 'repeatable'. Sorokin's emphasis on the repetition of basic themes is meant to dispel the idea that historical change can be seen as a linear process involving movement in only one direction. In this respect Sorokin differed from Comte who believed in steady progress in intellectual development. Repetition of the previous stage) and some of them are unique. Sorokin refers to long-term patterns of cultural change that are 'repeated and changing'. Sorokin's emphasis on the repetition of basic themes is meant to dispel the idea that historical change can be seen as a linear process involving movement in only one direction. In this respect Sorokin differed from Comte who believed in steady progress in intellectual development.

2.6 William F. Ogburn's Social Theory

Social change is a change that includes elements of culture, both material and immaterial, which emphasizes the great influence of elements of material culture on immaterial elements. This concept refers to the tendency of social habits and patterns of social organization to lag behind changes in material culture. The result is that social change is always marked by tensions between material and nonmaterial culture. This was against Comte and Sorokin. For Ogburn, the most important aspect of social change is progress in material culture, including technological discoveries and developments.

2.7 Social Change Theory

Herbert Spenser is one of the figures who define the meaning of social change. According to Spencer, social change is a traditional society which then undergoes changes, then the community returns to its traditional life (Setyaningrum, Astuti, & Alimi, 2017). While the views of Gillin and Gillin, interpret social change as a variation of an accepted way of life, either because of changes in geographical conditions, material culture, population composition, and ideology as well as because of diffusion or new discoveries in society (Ngafifi, 2014).

2.8 Theory of Social Change (Piotr Sztompka)

Sztompka said that social change can be imagined as changes that occur within or including social systems. In particular there are differences in some systems at different time intervals. For this reason, the basic concept of social change involves three things: first, the study of differences; the two studies should be conducted at different times; and third Observation of the same social system (Martono 2016).

2.9 Evolution Theory

The theory of evolution we may often hear in the biological sciences and broadly speaking, you also know the essence of this theory. The explanation of the theory of evolution in social science is also not much different, the theory of evolution explains that social change occurs slowly for a long time in the social system. . To explain this process, Parsons (1966) in Ritzer & Goodman (2008: 133 – 134) developed a paradigm of evolutionary change, namely: the first component of the paradigm regarding the process of differentiation.

2.10 Conflict

Minnery (1985) Conflict is a conflict that is created because of the mutual influence between two or more parties where one party has a different goal, the difference is then emphasized and leads to actions that cause one party to fail. fall or because of a dispute or conflict when the dispute is a form of negative competition (Astri 2012). Conflict is a situation in which community members contradict and compete with each other's desires to eliminate, leave, overcome, destroy, and even use violence to

achieve these desires (Setiadi and Kolip 2011: 3).

2.11 Structural Theory – Consensus

Consensus theory views values and norms as the foundation of society, focusing on social order based on tacit agreement and social change occurring late and regularly (Ritzer & Goodman, 2004: 116). Meanwhile, conflict theory emphasizes the dominance of certain social groups by other groups, sees social order based on manipulation and control by the dominant group and sees social change occurring quickly and in an irregular manner, when subordinate groups overthrow the original group.

3 RESEARCH METHODS

3.1 Types of Research

The research method used is a qualitative approach. The qualitative approach model is often used when tracing society, historical documentation, and historical actors in their daily lives, especially concerning practical life or concerning socio-cultural life (socio-cultural approach). This approach attaches great importance to the research process. Therefore, the sequence of activities can change depending on the conditions and the number of symptoms can change depending on the conditions and the number of symptoms found in the field. Qualitative research is often done in the social sciences which fundamentally depends on observing the actors (humans) both in the area and in the events.

3.1.1 Research Focus

The focus of this research is to research, observe and analyze about:

- 1) Social interaction and social behavior of the Bajau people in Bontang Kuala Village, East Kalimantan in building social integration:
 - a. Social contacts of individuals, groups and their interactions
 - b. The pattern of cultural communication carried out by the Bajau people
 - c. Behavioral tendencies in interpreting traditional values
- 2) The background of social interaction and social behavior of the Bajau people in Bontang Kuala Village, East Kalimantan in building social integration:
 - a. Dimensions of time (past, present and future)
 - b. Group behavior and customary values and the process of adjusting to differences in interaction
- 3) The impact of social interaction and social behavior of the Bajau people in Bontang Kuala Village, East Kalimantan:
 - a. Positive and negative impacts of social interaction and social behavior
 - b. Model of social interaction and social behavior in building social integration

3.2 Data Analysis Techniques

The data is analyzed using several steps according to the theory of Miles, Huberman and Saldana (2014), namely: analyzing data with 3 (three) steps including, data condensation, data display and conclusion drawing and verification. Data condensation refers to the process of selecting, focusing, simplifying, abstracting and transforming data in more detail.

4 DISCUSSION

4.1 Social Interaction and Social Behavior of the Bajau Tribe in Bontang Kuala Village, East Kalimantan in Building Social Integration

4.1.1 Individual Social Contacts, Groups and Their Interaction

The existence of the Bajau tribe scattered throughout the coastal and marine areas of the mainland and the island countries of Southeast Asia is a group of specialist fishing populations that are known collectively. The Bajau refer to their group as sea nomads. Outside of the Bajau tribe, they are also known as sea people, there are also those who call them sea gypsies. It is often characterized as consisting of three ethnolinguistic groups, according to Sather (1997). He defines it broadly as the Moken, the Laut and the Bajau. The high biodiversity of the island ecosystems in Indonesia has enabled each of these geographically, linguistically and culturally distinct groups to develop various livelihood attributes.

The interaction pattern of the Bajau is divided into two, namely individual interaction and group interaction. Interaction per person still has a relationship with the pattern of interpersonal communication between fellow residents. This also happens to the

immigrant tribes who have lived in the Bajau community for a long time. Meanwhile, group interaction communication patterns are related to cultural and social interactions where the exchange of cultural messages is the essence of group communication patterns.

The interaction patterns experienced or carried out by the Bajau have a relationship with their livelihoods or daily activities related to the sea. In other words, the Bajau place more emphasis on marketability and place more trust in the people with whom they interact. This can be seen from various cultural activities and the implementation of traditions involving immigrant tribes. The immigrant tribe has lived in Bontang Kuala for more than twenty years. The Bajau prefer to position themselves as brothers to foreigners. The background of the change in behavior and interaction of the Bajau people comes from the history where the Bajau were once considered as robbers and criminals in the ocean.

The values applied in communication patterns are very diverse. So that in social interactions more often focus on fisheries and the sea. This pattern of interaction reflects the diversity of the Bajau fishing community and their political-economic context, we use these resources to develop ideas about a fluid maritime way of life to explore how social well-being is realized through various combinations of spatial mobility, resource use, identity and kinship. . We then outline how this is being transformed through external drivers and comment on the prospects for small-scale fishing communities.

4.1.2 Cultural Communication Patterns Performed by the Bajau Tribe

The pattern of communication that has been carried out can be seen from all the attitudes, behaviors and skilled actions of humans. To measure the success of the communication pattern that creates social interaction between the tribes, it can be seen from three things, namely the transmission of information, the transmission of understanding and the use and meaning of the same symbols. These three abilities are thoroughly owned by the Bajau to this day as well as all residents from outside the Bajau tribe. However, at the beginning of the inter-tribal meeting on the mainland, the three indicators above did not show the synergy.

The communication pattern above is under the umbrella of good intercultural communication, because communication between people of different cultures does not cause significant conflict and creates a unity of values between them. Intercultural communication is more likely to be known as cultural differences in perceiving social objects and events where minor problems in communication are often complicated by differences in perception in viewing the problem itself. In this case, intercultural communication is expected to play a role in multiplying and deepening similarities in one's perception and experience. However, the character of culture tends to introduce us to different experiences that lead us to different perceptions of our external world. Communication and culture have a reciprocal relationship, like two sides of a coin. Culture is a part of communication behavior, and in turn communication also determines, maintains, develops or inherits culture.

4.1.3 Behavioral Tendencies in Interpreting Traditional Values

The behavioral tendencies of the Bajau in interpreting values can be studied from two aspects, namely the acceptance and rejection of other values that enter the life system of the Bajau tribe. It can be said that the original Bajau people as the Bajau tribe can accept traditional values very easily because they are direct descendants of their ancestors. In other words, the grandparents and the parents of the Bajau tribe passed down by blood and customs related to the three basic principles of life. The process from the womb until the descendants of the Bajau are born receive it either directly or indirectly. In other words, in the process of accepting external values, it will be accepted and adopted easily when it has a correlation or a common thread and even intersects with the basic values that have been held for a long time. As explained by the tribal chief and several existing stakeholders, the Bajau have a relatively open character with changes and differences. This is due to the habits of the ancestors who often meet many tribes while sailing in the sea. So that the adaptive power possessed has been passed down by the ancestors to the next generations.

The discussion on social interaction and social behavior of the Bajau people in building social integration, the occurrence of interactions and the emergence of social behavior due to cultural differences in the Bajau tribe is based on an analysis using the theory of social interaction, social behavior and social change on the customary values of the Bajau so that the major propositions can be determined. Whereas social interaction is built on heterogeneity and differences in customary values, social behavior is created to collaborate on land behavior that does not only intersect with marine activities. the tendency to behave based on customary values is a long process for migrants.

4.2 Background of Social Interaction and Social Behavior of the Bajau Tribe in Bontang Kuala Village, East Kalimantan in Building Social Integration

4.2.1 Dimensions of time (past, present and future)

Customary values for the Bajau people are something that is good, desired, aspired to, and considered important by the community. Customary values are estimates, characteristics or important things that are considered important and useful for

humanity, which can encourage humans to achieve their goals. In sociology, value is understood as a very important measure in social life because values are considered as a guide to the behavior pattern of each individual in society. Values are also believed to be something that is considered right and good, a barrier between good and bad, right and wrong, and what is appropriate and inappropriate.

The dimensions of social interaction of the Bajau can be seen from the past, present and future aspects. When talking about the Bajau of the past, as explained in the previous discussion, the Bajau have very narrow associations. In the sense that the Bajau only interact with their own tribe. Because of the narrow scope of interaction, the Bajau tribe once had the nickname as a sea robbery tribe. This is because they have not been able to carry out cross-cultural communication with other fishing tribes passing through their waters. The stuttering of cultural differences became a major obstacle for the Bajau when conducting social interactions in the past.

4.2.2 Group Behavior and Indigenous Values and the Process of Adjusting Differences in Interaction

The group behavior that can be observed from the Bajau tribe is to make customary values as the basis for the process of communication and interaction. Although there are many tribes from other regions, they still prioritize traditional values to underlie their patterns of social interaction. It is certain that all Bajau people always respect the differences as mentioned above. What can still be clearly seen is how the Bajau people respect the rituals of inheritance or inheritance from their ancestors. Like during the interview, the informant said that the ritual of entertaining coral is something that cannot be abandoned. This is because this ritual is the main ritual in respecting the sea. The sea is used as a source of life for the Bontang Kuala people.

The social interactions carried out by the Bajau are a reflection of their daily life when communicating with residents from different ethnic groups. Even though these residents come from other tribes outside the Bajau tribe, there is social integration and social cohesion is created in daily interactions. This is based on customary values which are used as the basic principles of socializing by the Bajau. The traditional value is that Ma'danaka is a symbolic representation of brotherhood. Therefore, the plurality and diversity of tribes in the life of the Bajau are not a problem.

4.3 The Impact of Social Interaction and Social Behavior of the Bajau Tribe in Bontang Kuala Village, East Kalimantan

4.3.1 Positive and Negative Impacts of Social Interaction and Social Behavior

Interactions that occur automatically exchange different cultures. However, this change underwent a non-spontaneous stage, so that neither the Bajau nor the migrants experienced culture shock. This condition of acceptance by both parties helps to make the conditions of social life easier and more orderly. The change of culture itself is made possible because of individual culture, although it already has certain patterns, but due to relationships and communication between humans, all or part of the contents of the elements of culture are shared or exchanged.

Regarding the positive and negative impacts of social interaction with different cultural backgrounds. The positive impacts that arise include the strengthening of traditional ma'danaka values in the midst of diversity, the strengthening of the existence of the Bajau tribe, high tolerance in social interaction, integration of social and cultural values. First, the strengthening of the traditional values of ma'danaka occurs in the midst of the diversity experienced by the Bajau tribe. Strengthening this value is like establishing a solidarity between the Bajau and outsiders or immigrants to bind themselves to one value, namely ma'danaka or the value of brotherhood. Second, the strengthening of existence becomes an automatic thing when the Bajau are able to carry out social interactions and produce social behavior and transmit it to immigrant tribes. The Bajau tribe is automatically respected and lauded so that the existence of the Bajau tribe has a higher level than other tribes. Third, because of the high frequency of differences in interaction between ethnic groups, tolerance is increasingly honed. Likewise, the social interactions that exist in one group, such as the Bajau tribe and the Palembang tribe, sharpen tolerance between the two, and more broadly also affect tolerance with other tribes. Fourth, success in conducting social interaction and overcoming barriers to communication between cultures can create a process of integrating traditional values. For example, the acceptance made by the immigrant tribes for the implementation of the dominant traditional marriage procession carried out by the Bajau custom.

Meanwhile, the negative impacts seen from this research are in the form of avoiding groups that reject ma'danaka values, ethnic disintegration in daily life, message distortion in cultural communication, and horizontal conflicts. First, the impact of rejection occurs when the two actors of social interaction cannot combine ma'danaka values and other traditional values. This rejection creates a level of avoidance of the new values that are around it.

Second, an even higher level thing that can result from the failure of ma'danaka internalization is tribal disintegration. This means that there is a disagreement between the Bajau tribe and the immigrant tribes. This dispute makes the separation of values that have not been expressed in the form of action. Third, the occurrence of message distortion or a reduction in messages received by immigrant tribes. This usually happens because they do not fully accept social change and have a tendency to reject these values. Fourth, horizontal conflict has never occurred in the Bajau tribe, but according to all elders and traditional leaders this potential exists and can occur if one party is unable to communicate openly the rejection or difference of opinion in

interpreting the value of brotherhood.

4.3.2 Model of Social Interaction and Social Behavior in Building Social Integration

The social interactions experienced by the Bajau have a correlation with mutual cooperation activities. This is because the Bajau themselves recognize that the customary value of the Bajau tribe other than brotherhood or ma'danaka is mutual cooperation which is imposed on all residents living in Bontang Kuala. And every immigrant who is not a native of the Bajau tribe also gets the same portion to internalize the value of gotong royong in their family. As has happened so far, the Bajau tribe has been doing mutual cooperation activities for a long time. Such is the basic principle of social life in Indonesia.

The minor proposition in this discussion is that the positive impact contributes to the stabilization of inter-ethnic communication, while the negative impact becomes a barrier to inter-ethnic communication. Responding to the threat of integration of ma'danaka values using the ma'danaka cultural identity model. Meanwhile, the main proposition is that the Ma'danaka traditional value building as a form of social integration of the Bajau is the main indicator as a local cultural identity. Ma'danaka identity model is a step to maintain values and traditions from the extinction of civilization.

4.4 Existing Model

Table 1. Existing Model

No	Formulation of the problem	Research focus	Findings	Minor Proposition	Major Proposition
1.	How are the social interactions and social behavior of the Bajau people in the Bontang Kuala sub-district, East Kalimantan in building social integration?	Social interaction and social behavior of the Bajau people in the Bontang Kuala sub-district, East Kalimantan in building social integration a. Social contacts of individuals, groups and their interactions b. The pattern of cultural communication carried out by the Bajau people c. Behavioral tendencies in interpreting traditional values	a. Social contacts of individuals, groups and their interactions: 1) Social interaction is built on heterogeneity and differences in customary values, social behavior created by collaborating land behavior and the ocean. 2) The entry of Islam changed the pattern of social interaction and formed new social behavior. b. Bajau Tribe Cultural Communication Patterns: 1) Two-way communication patterns are carried out for cultural exchange and acceptance. Tejasi changes in living traditions, livelihoods, language of discussion and dominant rituals of the tribe Bajau. 2) Intercultural communication can determine, maintain, develop culture so that it can be passed on to the next generation. c. Behavioral tendencies in interpreting customary values: behavior that adopts the basic values of the Bajau tribe such as respecting the sea, brotherhood values, sharing goods and exchanging goods.	Social contact is carried out individually and in groups to form social interaction over diversity. Penetration of intercultural communication and religious teachings bring about changes in interactions and form new behaviors.	The biggest contribution in the process of social interaction and the formation of social behavior so as to build an integration of values is in the communication patterns of individuals and groups in responding to change.

No	Formulation of the problem	Research focus	Findings	Minor Proposition	Major Proposition
2.	What is the background of the social interaction and social behavior of the Bajau people in the Bontang Kuala sub-district, East Kalimantan in building social integration?	The background of social interaction and social behavior of the Bajau people in the village of Bontang Kuala, East Kalimantan in building social integration a. Dimensions of time (past, present and future) b. Group behavior and customary values and the process of adjusting to differences in interaction	a. Time dimension: 1) Changes in the customs of the Bajau from the past to the present. The survival of the Bajau because of the adventurous culture, 2) Interaction background: the culture of inhabiting the sea, the desire to live together on a large scale, the motive of brotherhood 3) The administrative legality of the government makes the Bajau have a different social orientation. b. Adjustment Behavior: 1) The process of cultural assimilation with religious values is part of the life of the Bajau tribe. Rituals are adapted to the teachings of Islam. 2) The tradition of entertaining coral with the principle of ma'danaka is a form of social integration	The success of Bajau social interaction is based on the past background of their ancestors and the ma'danaka values. Clever attitude in adapting the Bajau and high tolerance are the determinants of value internalization <i>ma'danaka</i>	The background of social interaction and behavior in building social integration is the traditional values inherited from the ancestors ma'danaka and administrative recognition by local governments.
3.	How is the impact of social interaction and social behavior of the Bajau people in Bontang Kuala Village, East Kalimantan?	The impact of social interaction and social behavior of the Bajau people in Bontang Kuala Village, East Kalimantan a. Positive and negative impacts of social interaction and social behavior b. Model of social interaction and social behavior in building social integration	a. Positive and negative impacts 1) Positive impacts: strengthening values, strengthening tribal existence, increasing tolerance, and integrating socio-cultural values. 2) Negative impacts: rejection of values, ethnic disintegration, message distortion, horizontal conflict. 3) Ma'danaka in social interaction contributes positively and contributes to the order and peace of the life of the Bajau and other tribes b. Model social interaction and social behavior in building social integration. 1) Ma'danaka traditional values are associated with tolerance, mutual cooperation, respect for the position of women, social and cultural interactions. 2) The Threat of Ma'danaka Traditional Values in the Heterogeneity of Tribal Life: the dominance of immigrant tribes, the culture of the younger generation overseas, the value of modern life	The positive impact contributes to the stabilization of inter-tribal communication, while the negative impact becomes a barrier to inter-ethnic communication. Responding to integration threats ma'danaka values using the ma'danaka cultural identity model	The building of ma'danaka traditional values as a form of social integration of the Bajau tribe is the main indicator as local cultural identity. the ma'danaka identity model is a step to maintain the values and traditions of extinction of civilization.

5 CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusion

Some conclusions that can be drawn are as follows:

1) Social Interaction and Social Behavior of the Bajau Tribe in Bontang Kuala Village, East Kalimantan in Building Social Integration

The discussion on social interaction and social behavior of the Bajau people in building social integration, the occurrence of interactions and the emergence of social behavior due to cultural differences in the Bajau tribe is based on an analysis using the theory of social interaction, social behavior and social change on the customary values of the Bajau so that the major propositions can be determined. Whereas social interaction is built on heterogeneity and differences in customary values, social behavior is created to collaborate on land behavior that does not only intersect with marine activities. the tendency to behave based on customary values is a long process for migrants.

It can be concluded that first, social interaction is built on heterogeneity and differences in customary values, social behavior created by collaborating on land behavior that does not only intersect with marine activities. The tendency to behave based on customary values is a long process for migrants. Second, the entry of Islam changed the pattern of social interaction which was originally only one Bajau community or group to become wider. Third, the change in the tradition of living at sea and livelihood at sea is balanced with activities on land, the discussion used is the Bajau language as well as the dominant rituals of the Bajau people. Fourth, culture becomes part of communication behavior, and vice versa communication becomes a part that can determine, maintain, develop culture so that it can be passed on to the next generation. Fifth, the basic value: respecting the sea. the value of brotherhood, sharing goods and exchanging goods, while the minor proposition in this discussion is that social contact is carried out individually and in groups to form social interaction above diversity. The penetration of intercultural communication and religious teachings brings changes in interactions and forms new behaviors. Then, the major proposition of this discussion is the biggest contribution in the process of social interaction and the formation of social behavior so that building an integration of values is in the communication patterns of individuals and groups in responding to change. while the minor proposition in this discussion is that social contact is carried out individually and in groups to form social interaction above diversity. The penetration of intercultural communication and religious teachings brings changes in interactions and forms new behaviors. Then, the major proposition of this discussion is the biggest contribution in the process of social interaction and the formation of social behavior so as to build an integration of values in individual and group communication patterns in responding to change. while the minor proposition in this discussion is that social contact is carried out individually and in groups to form social interaction above diversity. The penetration of intercultural communication and religious teachings brings changes in interactions and forms new behaviors. Then, the major proposition of this discussion is the biggest contribution in the process of social interaction and the formation of social behavior so as to build an integration of values in individual and group communication patterns in responding to change.

2) Background of Social Interaction and Social Behavior of the Bajau Tribe in Bontang Kuala Village, East Kalimantan in Building Social Integration

The background of social interaction and social behavior of the Bajau people in the Bontang Kuala village, East Kalimantan in building social integration, can be seen from the dimensions of time and group behavior as well as customary values and the process of adjusting differences in interaction based on social integration and social structure. Where social structures with different cultural backgrounds contribute to the integration of values in the local area. The background of this social interaction and social behavior can be concluded first, the background of social interaction includes: the culture of inhabiting the sea, the desire to live together on a large scale, the motive of brotherhood. Second, the Bajau have an adventurous culture, so there are only two aspects of life orientation, namely the sea and the stomach. Third, Changes in life orientation make social interactions and social behavior change. Especially when it is administratively recognized as a registered citizen and given the right to access public facilities on the mainland. Fourth, the process of cultural assimilation with religious values became part of the life of the Bajau tribe from ancient times to today. In the past, rituals and traditions related to animism and dynamism did not just disappear. However, the rituals and activities related to this matter were shifted to the adjustment of religious values. The Bajau do not throw away all their rituals, for example the two major rituals of the Bajau, namely the ritual of worshiping ancestors and sea offerings, have been adapted to religious teachings. Fifth, the tradition of entertaining coral with the principle of ma'danakan is a form of social integration. Especially when it is administratively recognized as a registered citizen and given the right to access public facilities on the mainland. Fourth, the process of cultural assimilation with religious values became part of the life of the Bajau tribe from ancient times to today. In the past, rituals and traditions related to animism and dynamism did not just disappear. However, the rituals and activities related to this matter were shifted to the adjustment of religious values. The Bajau do not throw away all their rituals, for

example the two major rituals of the Bajau, namely the ritual of worshiping ancestors and sea offerings, have been adapted to religious teachings. Fifth, the tradition of entertaining coral with the principle of ma'danakan is a form of social integration. Especially when administratively recognized as a registered citizen and given the right to access public facilities on the mainland. Fourth, the process of cultural assimilation with religious values became part of the life of the Bajau tribe from ancient times to today. In the past, rituals and traditions related to animism and dynamism did not just disappear. However, the rituals and activities related to this matter were shifted to the adjustment of religious values. The Bajau do not throw away all their rituals, for example the two major rituals of the Bajau, namely the ritual of worshiping ancestors and sea offerings, have been adapted to religious teachings. Fifth, the tradition of entertaining coral with the principle of ma'danakan is a form of social integration.

Rituals held by the Bajau are often referred to as the Bajau tradition. Where this tradition is divided into two, namely traditions that are purely carried out by the Bajau themselves and traditions that involve other tribes. The traditions of the Bajau tribe themselves include Tebuh Hitam, Dewata, Bebalai. Meanwhile, other tribes, such as the Bugis, the Bajan, and all other tribes living in Bontang, are marriage traditions using Bajau customs. While the minor proposition in this discussion is that social contact is carried out individually and in groups to form social interaction over diversity. The penetration of intercultural communication and religious teachings brings changes in interactions and forms new behaviors. Temporary,

3) The Impact of Social Interaction and Social Behavior of the Bajau Tribe in Bontang Kuala Village, East Kalimantan

The discussion on the impact of social interaction and social behavior of the Bajau people in Bontang Kuala Village, East Kalimantan brings positive and negative impacts as well as potential conflicts and other threats that are influenced by the condition of the social structure in Bontang Kuala. This analysis is based on the theory of social integration, conflict and social structure. The positive impacts that arise are: strengthening values, strengthening tribal existence, increasing tolerance, and integrating socio-cultural values. Negative impacts that arise: rejection of values, ethnic disintegration, message distortion, horizontal conflicts. Meanwhile, Ma'danaka in social interactions contributes positively to contributing to the order and peace of life of the Bajau and other tribes. Model of social interaction and social behavior in building social integration. Ma'danaka traditional values are associated with tolerance, mutual cooperation, respect for the position of women, social and cultural interactions. The threat of Ma'danaka traditional values in the heterogeneity of tribal life includes: the dominance of immigrant tribes, the culture of the younger generation overseas, the value of modern and local life, inter-tribal marriages. The model of social interaction and social behavior in building social integration is in the form of a ma'danaka cultural identity model.

Meanwhile, it can be concluded that first, ma'danaka in the social interaction of the Bajau Tribe has a positive contribution and contributes to the order and peace of the life of the Bajau and other tribes. So that social interactions are created to be sustainable and able to live side by side. Second, the traditional values of ma'danaka are related to tolerance, mutual cooperation, respect for the position of women, social and cultural interactions. Third, the challenge of implementing ma'danaka is the young generation who have migrated a lot and adopted external and modern values. Fourth, positive impacts: strengthening values, strengthening tribal existence, increasing tolerance, and integrating socio-cultural values. Negative impacts: rejection of values, ethnic disintegration, message distortion, horizontal conflict. Fifth, the threat of ma'danaka traditional values in the heterogeneity of tribal life: the dominance of immigrant tribes, the culture of the younger generation overseas, the value of modern and local life. inter-tribal marriage.

The minor proposition in this discussion is that the positive impact contributes to the stabilization of inter-ethnic communication, while the negative impact becomes a barrier to inter-ethnic communication. Responding to the threat of integration of ma'danaka values using the ma'danaka cultural identity model. Meanwhile, the main proposition is that the Ma'danaka traditional value building as a form of social integration of the Bajau is the main indicator as a local cultural identity. Ma'danaka identity model is a step to maintain values and traditions from the extinction of civilization.

5.2 Research Implication

5.2.1 Theoretical Implications

Theoretically, this research is classified as a cultural study that captures the phenomenon of social interaction and social behavior in the integration of social and cultural values of the Bajau and their interactions with immigrants. Interactions are caused by many cultural differences because immigrants don't just come from one area. Theoretically, the actions and communication patterns carried out by the Bajau tribe when facing migrants are a big aspect that can be underlined. Whereas in direct practice, the biggest contribution in the process of social interaction and the formation of social behavior so as to build an integration of values is in the communication patterns of individuals and groups in responding to changes.

Based on the explanation above, the theoretical implications in this study include the concept of identifying the process of forming social behavior and the process of social interaction in the Bajau tribe. This is the main key in seeing a phenomenon of

social interaction in a group of Bajau tribes. The many differences in values that interact in everyday life make life more dynamic. And it has relevance to the social integration of the values and religions it adheres to. The theoretical implications of this research are in the form of first, the concept of a model for the formation of ma'danakan cultural identity (brotherhood) as the basis for living a philosophical life. This new model emphasizes impression management to bridge social change with the values of local wisdom that exist in an indigenous group.

Second Theoretically, the implication of the research lies in the formation of the concept of the meaning of difference based on the social interaction of groups and individuals from the Bajau and immigrant tribes. Social integration in ma'danaka is a conceptual effort of local people in understanding, sustaining and maintaining their life or civilization. The method for internalizing the value of the philosophy of life is through adaptation and tolerance in social interactions so that their behavior varies. The relevance of the theory is to the theory of meaning and symbols, social change, social integration and social structure.

Third, the formation of the concept of the ma'danaka cultural identity of the Bajau tribe. Ma'danaka has been established as the basic principles or customary values as the basis for living life. Therefore, when viewed from its functional structure, this value can be used as a cultural identity that unites all citizens of Bontang Kuala. Although in practice there is still friction due to the dynamics of life. This is based on social interactions and potential conflicts as well as the function of a traditional value. So it has a correlation with conflict theory, functional structure and social integration.

5.2.2 Practical Implications

In this study, the practical implications of this research can be used for practical input for the indigenous Bajau community, especially for the customary head and several stakeholders in the environment. First, this study presents a stage strategy and a model for imitation and adoption of brotherly customary values for cross-cultural life. This strategy is to make the process of internalizing stakeholders easier to the community on the value of ma'danaka. Second, starting from the complexity of the threat of modernization on the existence of the Bajau sea tribe, this study presents a concept related to the model of identity formation and preservation that can be carried out independently by the Bajau tribe. This is important, because previously they did not know the pattern that occurred in maintaining the tradition of internalizing customary values. So that, this has a correlation with the third implication, namely to strengthen and strengthen the existence of ma'danaka owned by the Bajau tribe through cultural identity. With the concept of this model, it makes it easier for the Bajau community to respond to threats from the crush of modernization values around them.

5.3 Suggestion

a. To the Government

The advice given in this study is for the government at the provincial, district and sub-district levels. This is related to the government's policy in providing protection for the existence of the Bajau tribal community from extinction and the crush of modernization. This threat will continue to repeat itself and if there is no solution it can endanger the existence of the Bajau tribe and several other immigrant tribes. The position of the government is the umbrella of the minority and majority community groups. Therefore, the government here has a duty to protect diversity and cultural heritage as the identity of the Indonesian nation.

The Bajau are an entity whose cultural values must still be maintained as the nation's cultural identity. So, through models from research and presentations related to internalization and the integration of values from cross-cultural communication, the government provides support to this tribal group. Support can be in the form of regulations to provide an umbrella for the protection of cultural assets as local cultural identities that have an international impact. Then, development communication between the government and the Bajau ethnic group should be further sharpened with the existence of a cultural communication forum as a medium to preserve the local culture of the Bajau uatamnaya tribe in Bontang Kuala, East Kalimantan.

b. To the Bajau Tribe and Migrant Tribes

This research basically has a direct benefit to the Bajau ethnic group and the immigrant tribes. For the Bajau, ma'danaka marriage is the basis for living a cross-cultural life. Differences and dynamics of cultural backgrounds affect the acceptance of each value brought by each tribe. Including the younger generation who have left Bajau a lot. Therefore, this is a challenge in itself because sometimes there are many inaccurate meanings carried out by the younger generation of the Bajau tribe.

The Bajau community in giving this advice is divided into three, namely for stakeholders, families and the younger generation. For stakeholders, suggestions that can be given are regarding methods of preserving and internalizing ma'danaka traditional values, as well as their way of building existence and understanding for the younger generation. For families, the principle is basically the same, namely suggestions for strengthening or affirming customary values so that the younger

generation does not forget these values and there is a deviation from the internalization of brotherhood values. As for the younger generation of Bajau, priority is given to those who migrate outside the island of Kalimantan. Certainly the local values brought will be mixed with the values of other cultures.

c. To Other Researchers

To other researchers who are interested in the study of cross-cultural social interaction and socio-cultural integration of the Bajau tribe, they can further develop and dig deeper into the evaluation of the implementation of the concept of the ma'danaka cultural identity model. In addition, there are many other cultural aspects of the Bajau tribe that are also experiencing threats to their existence. Therefore, this cultural study helps researchers in finding criticism and input for cultural research innovations and the internalization of cultural values in various ethnic groups in Indonesia. The study of social interaction and social change in looking at cultural identity is a great opportunity to give birth to various models as a form of affirming the identity of a group.

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