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Ethnic Hybridization (Socio-Cultural Study of *maja Labu Dahu* Bima Diaspora in Makassar City)

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Abstract: This study aimed at obtaining in-depth information about Ethnic Hybridization (Socio-Cultural Study of *MajaLabu Dahu* Bima Diaspora in Makassar City). This type of research was qualitative using a constructivism approach. In collecting data, the researchers collected primary and secondary data, and the researchers acted out as research instruments. Data collected was the Bima society in the process of ethnic hybridization through the culture of the *Labu Dahu*. The data was obtained through two data sources, namely; documentation and informants. The data collection technique was done through an in-depth interview method. Then, the data were analyzed by using interactive analysis techniques to refer to the process, meaning and social processes of the Bima Society. The results showed that the use values of social *MajaLabu Dahu* are believed to intercede in everyday life and can give a favor when the culture of *MajaLabu Dahu* is implemented in the daily life of the control our paradigm, attitude, and words and actionin carrying out activities.

Keywords: Social Values, Social Processes, and Ethnic Hybridization.

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I. INTRODUCTION

Urbanization is one of the current phenomena in Indonesia. The causes of urbanization can be explained through the *push-pull* theory, Lee, 1976, which is the *pull of the* city and the *push for the*village. According to Lee, some of the attraction of the city (pull) can be identified, such as better and better education facilities, wider employment opportunities, more secure security, many recreational and recreational facilities, and others. While the driving factors in the village include the existence of poverty, lack of jobs, limited educational facilities, lack of entertainment and recreation facilities, security which is often not guaranteed and various other causes. These two factors will be integrated individually and cause many villagers to move to cities, including Makassar City which is considered the most promising to improve their destiny.

Makassar City as one of the regions in South Sulawesi is also a major destination for migrants who come from various regions around it and even from abroad. It causes Makassar City to be one of the most densely populated cities compared to other cities in the Eastern Region of Indonesia and is classified as a multi-ethnic or multicultural type with a variety of ethnic groups living there. The purpose of diaspora came to the city of Makassar in addition to being encouraged by the enthusiasm to seek life experiences, continuing education, also based on economic considerations or fulfillment for other necessities of life. The return of the migrants back to their hometown is only to let go of longing while saving the wealth they have gained. After that, they returned to the city areas to make a living again. This phenomenon turned out to have an impact on the changing socio-economic life of the community while raising their social status.

The Bima society, in particular, is one of the most actively migrating groups. The habit of migrating among the Bima society is not only happening now but has been institutionalizing for a long time and therefore has attracted the attention of experts or researchers. They came to Makassar City aimed at finding work and continuing education. In order to build togetherness, the Bima society in Makassar formed the organization of the Bima Student Family Association (IKARWAMA) which later changed its name to Bima Student Family Harmony (KKPMB) and in later developments the organization changed its name to Bima Family Harmony (KKB) which accommodates the parents and Bima Student Association (HMB) and accommodates students spread across several universities in Makassar City. Until 2005 the Bima people in Makassar City had totaled 11,500 people and in 2010 the number increased to 13,200 people and in 2016 the number of Bima communities in Makassar City had reached 15,765 people (Chairman of the Bima Makassar Family Harmony, 2017). With this large community, it is common in almost every crowd, campus or office to meet Bima-speaking people.As

is often the case with others diaspora, even though only a few of them marry other tribes (Bugis, Makassar, Mandar, Toraja etc.), but they also married to the same tribe (Bima tribe) settled and have children in Makassar City with the reason for the source of their lives is in the city of Makassar. Besides they are students, but in general they work as teachers, lecturers, doctors, nurses, TNI, POLRI, lawyers, civil servants / state-owned enterprises and private employees as well as entrepreneurs and traders and other professions, even among those who have the trust of occupying positions as leaders of higher education, government, BUMN and TNI / POLRI.

The Bima Diaspora who came to Makassar City, in general, the migrated were possible because of the strong element of group solidarity. This element is increasingly prominent if they do not have enough provision to immediately start a new life in the country. Going to another area, especially beyond the ethnic area itself, requires capital of courage, tenacity, and money. Every new business requires reserve capital. The nomads' reserve capital is group solidarity. Armed with strong group solidarity, the difficulties of living in the in another place can be overcome together. Without this element of group solidarity, self-migration, especially in large groups will not occur, because there will arise doubts and uncertainties in facing the risk of being migrated. With the solidarity of this group, they spontaneously help other members who are experiencing difficulties.

Based on the background of the problem as described above, the researcher formulated the research problem as follows: Why does the meaning of social values in *"MajaLabu Dahu"* degrade from the Bima Diasporathrough ethnic hybridization in Makassar City?

II. RESEARCH METHODS

This type of research is qualitative using a constructivism approach. In collecting the data, the researchers collected discourse data through printed media and researchers acted as research instruments. The data collected is the meaning of *"MajaLabu Dahu"* social value which has been degraded from the Bima Diaspora in the ethnic hybridization. The data was obtained through two data sources, namely;documentation and informants. The data collection technique was done through an in-depth interview method. The data was then analyzed using interactive analysis techniques which were intended to see the process, meaning, and social dynamics of the Manggarai people.

The research location is located in Makassar City, South Sulawesi Province, Indonesia. The informants in this study were 1 3 people who were selected by means of *purposive random sampling.* The type of research data needed is primary data and secondary data that accompany the phenomenon of Bima people in ethnic hybridization in Makassar City.

The stages of data collection and analysis follow the cycle path, interactively, and take place continuously until complete, so that the data becomes saturated. The concept includes *data reduction, data display,* and *conclusion: drawing/verifying.*

III. RESEARCH RESULTS AND DISCUSSION

The Meaning of Social Value "MajaLabu Dahu" Experienced Degradation in Bima Diaspora through Ethnic Hybridization

a. Social values or principles of *labo-dahu*

Based on the exploration of the research that conducted, the discussion in this chapter provides an overview of the Bima Diaspora in their daily lives constantly introduced by the values of the *labaja dahu* that are useful as a guide of life and also a philosophical foundation in navigating their social life. Apart from that, the social value of *Labu Dahu is* very valuable in everyday life which is believed to provide intercession in everyday life and can provide goodness if the *knowledge of* this *labors* is implemented in daily life.

b. The meaning contained in social or cultural values can be *seen* by the Bima people

Furthermore, the discussion section of this study illustrates that the culture of *Labu Dahu* in the concept of Bima society is a very high cultural value and it becomes a cultural tool that controls paradigm**,** attitude, words and actions in carrying out life activities by both Bima people and any other tribes**.** With this culture of learning, surely the Bima people are trying to avoid the things that make them lazy and because of that, they are trying to do the best for their self and the best for others.

c. The existence of social values of *Labu Dahu* by Bima people in Makassar City

Further discussion of the existence of social value that *MajaLabu Dahu Maja labo* showed that the application of social value in the community *dahu* Bima in Makassar is admittedly that there are some things that shifting even though it occurs more among young people. The most prominent shift in the value of *Labu Dahu* is the weakening of the value of friendship and togetherness between the younger generation or students and parents

and this occurs because the young generation, which in my opinion seem to distance **their self** from seniors or parents, especially if they were not accommodated by community organizations which were once considered a means of communication and harmony between Bima Diaspora in Makassar City without distinguishing age, occupation and profession, formerly named Bima Student Family Harmony (KKPMB).

d. What factors caused the social value of *Labu Dahu* experienced a shift in the Bima Diaspora in Makassar City?

Furthermore, factors that have led to the social value of *learning is* that the factors that cause the social value shift are *Labu Dahu* among the people of Bima in Makassar, due to the lack of cultivation of social values *MajaLabu Dahu* it in the family since the early prior to leaving his hometown so that when facing a new environment with the development of technology and information, they easily distracted and lost their identity.

e. What steps should be taken so that the social values of the *Labu Dahu* can still be preserved by the people of Bima?

Furthermore, the steps taken so that the social values of *Labu Dahu* can still be preserved by the Bima Society that the cultural values of *Labu Dahu* in the Bima Society must be maintained and preserved by anyone claiming to be Bima, because this is the ancestral heritage of the Bima people and as an identity and the identity of the Bima person. The concrete steps that can be taken to preserve the social value of this *knowledge* are starting from the family environment, which is how we as parents instill the values of this *learning* about children so that exemplary factors are also very necessary, besides conducting socialization and cultural seminars to introduce Bima culture among the younger generation.

f. The behavior of the Bima people in implementing the social values of *Labu Dahu*

Furthermore, the behavior of Bima in implementing social value *MajaLabu Dahu* that the general implementation *Maja labo* values and culture among citizens *dahu* went well and based on expectations. This is evident from the widespread acceptance of the application and implementation of the values and culture of the *Labu Dahu*. Apart from that for the implementation of culture *MajaLabu Dahu* for the younger generation is to be case by case and is in need of a boost for community leaders or elders to encourage generations to continue the preservation of cultural *MajaLabu Dahu*in theamid of widespread culture of globalization and modernization with a way to innovate by leaving the elements of local wisdom in the culture of the *Labu Dahu*.

g. Social relations of the Bima Diaspora with the government, community or other ethnic groups in Makassar City

Furthermore, an association that bima society with government, community or other ethnic groups in Makassar and surrounding environment is going well. Apart from that, the relationship was accepted by the wider community because the Bima people in their daily lives were judged to have almost the same culture as the Bugis Makassar people, although there were few fundamental differences. However, this difference did not become a barrier in accepting the culture of Bima people in the environment of local and other ethnic groups.

h. The relationship between informants and the community in the Bima hybridization event in the city of Makassar

Furthermore, the relationship between informants and the community during the Bima ethnic hybridization event that migrants were indeed the first time I came to Makassar, I felt a number of things that were different from the area of origin of the Bima people, such as language, customs and culture which gradually tried to adapt with the situation.

Mead, 1938; in Ritzer and Goodman, 2011, identified four bases and interrelated stages of action. The four stages reflect one organic unit (dialectically interconnected). This will appear as follows:*First, impulse* stage which includes stimulation that occurs spontaneously which has a relationship with the senses and the actor's reaction to stimuli, the need for something to do something about these stimuli. *Second, perceptions*, actors investigate and react to stimuli related to *impulses*, in this case, the tools available to satisfy them. Humans have a sense and capacity to feel and understand stimulation through hearing, smile, taste, and so on. *Third, the* immediate *manipulation* after the impulse states itself and the object is understood, the next step is to manipulate the object or take action regarding that object. *Fourth, consumptions*, based on these considerations, the actor decides to be at the stage of implementation/*consummation* or to take action on the actual impulse.

Social actions of the Bima community

First, gestures which involve social action by two or more people. According to Mead, 1959, motion or gesture was the basic mechanism in social action and in general social processes.

Mead; in Ritzer and Goodman, 2011, called what happens in this situation is a signaling conversation. Such unconscious action is called Mead as a non-significant sign, what distinguishes humans from animals is their ability to use significant gestures or that require thinking on both sides of the actor before reacting.

Basically the development of voice signals, especially in the form of language, is the most important factor that enables the development of special human life. It is this particularity of mankind in the field of signaling which is responsible for the origin of the growth of society and human knowledge now with all control over nature and the environment possible thanks to science, Mead, 1934; in Ritzer and Goodman, 2011.

The development of this language is related to the special characteristics of sound signals. When we make physical gestures such as grinning faces, we can see what we are doing (except the events we see through mirror reflections). Instead, we say sound signals, we hear ourselves as everyone else heard, Ritzer and Goodman, 2011.

Second, significant symbols, are a kind of gesture that can only be created by humans. Gestures become *significant symbols* when to tune in for l of the individual who makes the symbols together with some kind of response (but not always the same) obtained from the target cue. *Language* symbols that are able to answer the meanings experienced by the first individual and who seek meaning in the second individual. Such a sound signal can be a *language* which now becomes a significant symbol and tells a certain meaning, Mead, 1934; in Ritzer and Goodman, 2011.

Third, Mind, Mead, 1934; in Ritzer and Goodman, 2011, is a process of a conversation by someone with himself who is not found in the individual who is a mind is a social phenomenon. The mind arises and develops in social processes and is an integral part of social processes. Social processes precede the mind, social processes are not products of the mind. So, the mind is also functionally defined rather than substantively. Doing something means giving a certain organized and if someone has that response in him, he has what we call mind, Mead, 1934 in Ritzer and Goodman, 2011. Therefore, pragmatically Mead also involves thinking processes that lead to problem-solving. The real world is full of problems and functions of mind to try to solve problems and allows people to operate more effectively in life

Fourth, self-conception. The basic assumption of self-concept is the ability to accept our self as an object. The self is a special ability to be a subject or object. According to Mead, 1934; in Ritzer and Goodman, 2011 it is impossible to imagine oneself that arises in the absence of social experience. However, as soon as self develops, there is for him to continue to exist without social contact.

From the process, it relates dialectically to the mind. That is, on the one hand, Mead, 1934; in Ritzer and Goodman, 2011 that the body is not self and only becomes self when the mind has developed.Therefore, it is impossible to let go of mind and self because self is a mental process. However, even though we imagine it as a mental process, the self is a social process. In his discussion of self, then Mead, 1934; in Ritzer and Goodman, 2011, rejects the idea that puts it in consciousness and instead places it in social experience and social processes.

Social interaction in the Bima Community

Some people of symbolic interactionism, Blumer, 1969a; Manis and Meltzer, 1978; Rose, 1962; Snow, 2001; in Ritzer and Goodman, 2011, have tried to calculate the number of basic principles of this theory which include; (1) human is equipped to think; (2) thinking ability is formed through social interaction; (3) in social interactions human learns the meaning of symbols that enable them to use their special thinking abilities; (4) meanings and symbols allow humans to continue special actions and interact; (5) humans can change the meanings and symbols they use in actions and interactions based on their interpretation of the situation; (6) humans are able to make modification and change policies, in part because of their ability to interact with themselves which allows them to test a range of action opportunities, assess their relative advantages and disadvantages, and then choose one of them; and (7) interrelated patterns of actions and interactions will form groups and communities.

In this case, the Bima Diaspora who migrated in Makassar City in principle formed a community called the Bima community andit relies on the concepts of interaction with local communities in the city of Makassar which aims at attracting sympathetic citizens of the local community. Among these Bima groups often hold events which are used as symbols to preserve their existence and also as a medium to unite the Bima community groups in a system that aims to go towards the diaspora of Bima people in Makassar City. The existence of cultural values possessed by the people of Bima community with local communities is a distinctive characteristic for them, where differences in values and culture will lead to unifying in supporting the Bima diaspora in Makassar City.

IV. CONCLUSION

In the life of the Bima society, the values of *MajaLabu Dahu* are always introduced as a useful guide to life and also a philosophical foundation in navigating their social life. Apart from that, the social value of *Labu Dahu is* very valuable in everyday life which is believed to provide intercession in everyday life and can provide goodness if the *knowledge of* this *labors* is implemented in daily life. In addition, *MajaLabu Dahu* culture in the concept of Bima society is a cultural value is very high and it becomes a tool of cultural control paradigm, attitude, words and actions in carrying life activities both the same or with any other tribes.

However, the application of social values of *Labu Dahu* in the Bima Diaspora in Makassar City indeed had to be admitted that a shift has existed even though it happened a lot among the younger generation. The most prominent shift in the value of *Labu Dahu* was the weakening of the value of friendship and togetherness between the younger generation or students and parents and this occurred because the young generation, which in my opinion seem to distance themselves from seniors or parents, especially if they were not accommodated by community organizations which were once considered as a means of communicating and having harmony between Bima Diaspora members in Makassar City without distinguishing age, work and professionalism.

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