

Social Solidarity of Javanese Society in Seven Villages of Modayag District

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ABSTRACT

This research is oriented towards discussing Durkheim's social solidarity in the transmigrant society in the seven Villages in Modayag District, East Bolaang Mongondow Regency. This study uses a qualitative descriptive method with fourteen informants. The technique of determining informants is purposive sampling. The research instruments are the researchers themselves and the data analysis techniques include data reduction, data display, data verification. Based on the results of the study, it was found that the social solidarity built in the Javanese society in the seven Villages in Modayag is in the form of organic solidarity according to Durkheim's theory. Mechanical solidarity is the solidarity built because of the art and cultural values jointly adhered to in society or societies that are still homogeneous in nature. In the Javanese society in the seven Villages in Modayag District, East Bolaang Mongondow Regency, religious values, language, art and culture are maintained even though the transmigrant society lives amidst the indigenous Mongondow culture and other tribes such as Minahasa, Gorontalo and Sanger. However, Javanese culture has become a collective value that can influence the surrounding community. The Javanese society in the seven Villages in Modayag interacts with various cultures, tribes and religions, but the rooted Javanese religious values, language and art culture are maintained and give birth to a collective conscience among the Javanese people which becomes a symbol of their social solidarity.

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1. INTRODUCTION

Humans are social creatures who cannot live without other individuals in society. Humans need the help of other individuals to maintain their survival. Humans interact and associate with other humans daily in building cooperation or competition among them in social construction. In community life, humans will always interact with other humans, as well as within certain social groups (Bramantyo & Lestari, 2020).

The social process will run well when individuals with individuals, individuals with groups and groups with other groups build good social cohesion by setting aside differences (Xiao, 2018). Social solidarity can be said to refer to a relationship between individuals with individuals, individuals with groups, and groups with groups in a society based on moral feelings and beliefs that are jointly supported and reinforced by shared emotional experiences Rizaldy (2021). Humans are born needing one another and predominantly live together, so that solidarity is the innate nature of humans (Jumiati et al., 2023).

The linguistic meaning of solidarity is defined as togetherness, cohesion, loyalty, sympathy, empathy, and tolerance (Dila, 2022). In Durkheim's Theory of Solidarity, solidarity is divided into two, mechanical solidarity and organic solidarity. Mechanical solidarity is the collective consciousness or togetherness built in a society. Mechanical solidarity is a society that adheres to the same norms and characteristics (Setiawan, 2004). Strong collective strength is a form of mechanical solidarity. Furthermore, organic solidarity emerges due to the high level of division of labor which gives rise to profound dependence in society. According to Emile Durkheim, traditional societies will tend more towards mechanical solidarity, meaning that these societies have a shared sense of trust and understanding of norms (Marwah et al., 2023).

The social cohesion constructed in organic solidarity is not based on the same sentiments and beliefs but on functional interdependence in the division of labor. Mechanical solidarity is a form of solidarity based on a collective consciousness possessed by individuals who have the same traits and normative patterns (Arif, 2020). The concept of solidarity is related to human identification and support from other group members which includes them (Kurnia & Bahari, n.d.).

Initial findings in the field reveal that the Javanese community entered Modayag District, East Bolaang Mongondow Regency starting from the colonial era when they were brought by the Dutch to work on their coffee plantations. The Javanese who have long occupied the 7 Villages in Modayag District are of research interest because they have assimilated with the indigenous people including the Mongondow, Gorontalo and some Minahasa tribes. With the assimilation of various tribes in the transmigrant community, researchers want to explore the form of Javanese people's social solidarity based on Durkheim's two forms of solidarity, namely mechanical solidarity and organic solidarity. In areas like Maluku, Tana Toraja, and Central Java, rituals, or the social dimension of rituals, play an important role in strengthening cohesion and binding communities together (N. Funay, 2020).

Previous research conducted by Saidang and Suparan discusses the Formation Pattern of Social Solidarity in Social Groups among Students using Durkheim's theory in researching the formation of social solidarity among students (Saidang & Suparman, 2019). Furthermore, research conducted by Rizal Ikhsan, Erianjoni and Arfiva Khadir entitled Social Solidarity among Feminine Men: A Case Study on the A+Organizer Community focuses on the social solidarity among feminist men in Padang City (Ikhsan et al., 2019). The research conducted by Nurul Kurnia, Yohanes Bahari and Fatmawati

entitled *The Bond of Social Solidarity Based on Workers' Educational Background at PT Sari Bumi Kusuma* discusses Durkheim's solidarity based on the workers' educational background (Kurnia & Bahari, n.d.).

The novelty of this research is exploring the social solidarity of the Javanese transmigrant community who have resided in East Bolaang Mongondow, Modayag District since around 1910. Since 1910 the Javanese people in Modayag, which is now divided into Seven Villages, have assimilated with the indigenous Mongondow people, not only the indigenous people but also migrants from Gorontalo and Minahasa. With the initial findings, researchers want to explore the Javanese people's social ties in Modayag District. The solidarity bound by cultural values that are still maintained amidst the Mongondow culture and other tribes is of research interest.

The purpose of this study is to describe the form of social solidarity of the transmigrant community using Durkheim's theoretical approach and trace the religious, social and cultural values that serve as instruments in shaping the social solidarity of the transmigrant community. It is hoped that the findings of this study can serve as a reference for strengthening community cohesion and minimizing disintegration and even conflict between transmigrant and indigenous communities.

2. METHODS

This research uses a qualitative descriptive method. The tradition of using qualitative methods originated from sociology and anthropology scientists. Scientists sought to give meaning to the world and its surroundings (Raco, 2018). Qualitative research is conducted in a natural setting situation and the data collected is generally qualitative in nature. The informants in this study consisted of 14 people while the technique of determining informants used purposive sampling. The research instruments are the researchers themselves and supporting instruments in the form of interview guidelines, cameras and recorders. The technique of analyzing the data is carried out in three stages: Data Reduction (Ahmadin, n.d.), Data Display and Data Verification. The research locus is in Seven Villages, namely Candi Rejo Village, Liberia, East Liberia, Purworejo, Central Purworejo, East Purworejo and Sumber Rejo, Modayag District, East Bolaang Mongondow Regency, North Sulawesi.

3. RESULTS AND DISCUSSION

Durkheim, a French sociologist, built the theory of social solidarity. Durkheim's intellectual development was marked by his doctoral dissertation entitled *The Division of Labor in Society* which explains the division of labor in society. The dynamics in the Division of Labor have a profound influence on the social construction of society from mechanical solidarity to organic solidarity. Durkheim was interested in changes in the method by which social solidarity was formed, in other words the method by which society survives and how society members unite themselves into a whole unit (Razak, 2017). Then Durkheim divides solidarity into two forms, namely mechanical solidarity and organic solidarity. Mechanical solidarity is based on the collective consciousness that is jointly constructed. Which leads to a shared trust and sentiment that is generally found in citizens of the same society (Syukur, 2018). Organic solidarity is the social solidarity found in societies characterized by a very high degree of division of labor. In organic societies the nature of dependence increases as a result of specialization in the division of division of labor which then allows for an increase in the amount of differentiation or difference among individuals (Syukur, 2018). Modern society has undergone

differentiation/specialization, so that its solidarity is contractual, agreed upon (Kamirudin, 2017).

According to P. L. Berger in Damsar & Indrayani (2016) the Concept of Society is a complex whole in which the interrelationships of its constituent parts form a unitary system. In the social system of society, everything is interconnected. Relationships are built not only because of common interests but social relationships can also be based on the same identity so as to create social solidarity based on collective conscience. The term Solidarity in everyday life has the meaning of loyalty and a sense of sharing the same fate (Faristiana, 2021). Social science teaches about social solidarity which necessitates a collective consciousness that is able to motivate others to do something together or individuals in accordance with what most people want (Aswadi & Haris, 2012).

Transmigration is a program created by the government of the Republic of Indonesia which aims to move residents from one area that can go to a city or village in the Indonesian territory, residents who carry out transmigration are then called transmigrants (Dirjen PKPPT, 2015).

The word Javanese contains several meanings including in (Amin, 2009) quoting Kadiran as saying that the Javanese ethnic group or can be called the Javanese ethnic group in cultural terminology are people who live daily using the Javanese language with various dialects which are passed down from generation to generation.

3. 1 The form of social solidarity of the Javanese community in the seven Villages of Modayag District, East Bolaang Mongondow Regency

The results of interviews from informants said that the first wave of Javanese in the Seven Villages of Modayag District, East Bolaang Mongondow Regency, North Sulawesi was brought from East Java in 1910 to open coffee plantation land that would be managed by the Dutch colonial government. Transmigrants were brought in as coolies who would work on Dutch-owned coffee plantations. Then the second wave was brought from Gorontalo and the next wave was brought from Sager. In this Javanese community, the majority originated from East Java. The first wave was brought directly from East Java to open plantation land that would be planted with coffee by a Dutch company. Over time, the Dutch-owned coffee plantation went bankrupt along with the rebellion that finally forced the Dutch to release the coffee land they managed. The transmigrant workers employed in Dutch coffee companies were then given a small parcel of land to be used as housing and this was the origin of the establishment of the seven Villages dominated by Javanese which grew and settled until now. The forms of social solidarity built in the transmigrant society in the seven Villages including Candi Rejo Village, Liberia, East Liberia, Purworejo, Central Purworejo, East Purworejo and Sumber Rejo can be seen from the slametan activities held in each Village before the pandemic. Slametan is a form of collective prayer carried out by village communities. The annual slametan held is the harvest festival or harvest thanksgiving which is combined with a carnival event involving the entire community in each village. In the carnival event, Javanese art and culture are featured such as Javanese dances, jaranan, puppets and Javanese traditional clothes. The Harvest Festival or harvest thanksgiving, which is held annually before the pandemic, is held in each Village, after the pandemic it is held simultaneously by the seven Villages and is centered on the Arjuna field.

Interview results from informants said that slametan activities were not only held at annual events but also at other events such as weddings and funerals involving the surrounding community. From this we can see the social solidarity built in the

transmigrant community is still very close. Solidarity is tied by the same cultural values in the transmigrant community. The form of solidarity that is bound by the sameness of values or culture is a form of mechanical solidarity according to Durkheim. Society is relatively homogeneous, not too complex, even though in the second and third waves Gorontalo and Sager tribes entered, coupled with the indigenous Mongondow people, this does not negate the Javanese culture or values that exist in the transmigrant community, instead the Gorontalo and Mongondow tribes are influenced by the culture of the community. transmigrants and participate in celebrating. The sameness of culture and values adhered to strengthens the solidarity of the transmigrant community. The existence of a collective conscience because of the similarity of culture adhered to is a form of mechanical solidarity as stated by Durkheim. Mechanical solidarity is a form of solidarity built because of the sameness of religious values and culture that stimulates the collective conscience in society.

3.2 Religious, social and cultural values developed by the Javanese transmigrant community in the seven Villages in forming social solidarity

The religious, social and cultural values developed in the transmigrant community in the seven Villages are still very strong in Javanese elements which are then maintained to this day. Religious, social and cultural values become the binding substance of the sense of togetherness in the transmigrant community. In the slametan event, both the annual event held by each Village and in 2022 it was held simultaneously, collective prayers and thanksgiving were held together. So we can see that religious values do not disappear in the activities of the transmigrant community. Then in wedding ceremonies prayers are also held together as well as with the deceased on the seventh, fortieth and hundredth day. The religious values that become a unifying form of the transmigrant community. The values adhered to in the transmigrant community are homogeneous, still uniform, thus encouraging the emergence of collective conscience which gives birth to a form of mechanical solidarity as proposed by Durkheim. Durkheim said that society is the result of a togetherness called social solidarity, which is a state of relationship between individuals with individuals or groups with groups based on moral feelings and beliefs held jointly which are reinforced by a shared emotional experience in Johnson (Rahmat & Suhaeb, 2023). It cannot be denied that Javanese society also relies heavily on tradition in its religious practices (Thoriq et al., 2023). Apart from religious values that are maintained in the transmigrant community in the seven Villages, there are also Javanese cultures that are still maintained and rooted in society and even influence the surrounding village communities such as the indigenous Mongondow tribe. It's not only the surrounding communities that are affected and follow Javanese culture, but also transmigrant communities from the second and third waves originating from Gorontalo and Sager. In addition, transmigrant Javanese who marry other tribes and live in the seven Villages will also be affected and follow the Javanese culture preserved by the Javanese transmigrant community. We can see from the daily use of language in the transmigrant Javanese community using Javanese, even their children only got to know the Mongondow language after going to school and interacting with other tribes with different languages. In addition, surrounding communities bordering the seven Javanese Villages, namely the Mongondow tribe, some can speak Javanese but the Javanese transmigrant community rarely understands the Mongondow language. Javanese transmigrant Javanese who marry other communities or other tribes and live in the seven Villages will also be affected and follow the Javanese language and culture of the Javanese transmigrants.

Apart from the religious values and language adhered to in the transmigrant community, there are also Javanese cultures that are still preserved today. Javanese cultures are preserved and maintained to this day. The transmigrant community in party events always displays Javanese customs such as Javanese dance, jaranan and wayang. In the annual Harvest Festival event which is combined with a carnival event, various Javanese arts and cultures are featured such as jaranan, Javanese dance and wayang. Prior to the Covid 19 pandemic, the Javanese art and culture carnival was held in each Village and after covid 19 it was held simultaneously by the seven transmigrant Villages and centered on the Arjuna field. Communities participating in the carnival are required to wear batik. After the art performance, it continues with a tour of the seven Javanese transmigrant villages.

In addition to the annual art and culture carnival and performance, arts and culture are also showcased at various other events such as weddings and other events. From the above description, we can see the symbols of solidarity built by the transmigrant community, we can see the preservation of the Javanese language which is still strong until now and the religious values of the slametan and harvest festival activities which are combined with carnivals featuring Javanese arts and cultures which are held annually involving all residents of the 7 transmigrant Villages. The existence of equality in religious values and culture adhered to in the transmigrant community gives birth to collective conscience which stimulates the emergence of solidarity among them. Javanese religious values and culture as symbols of solidarity as symbols of togetherness of the Javanese transmigrant community. Social solidarity built on the basis of sameness or homogeneous society is a form of mechanical solidarity as stated by Durkheim. Mechanical solidarity is a form of solidarity built because of the sameness of religious values and culture that stimulates collective conscience in society.

4. CONCLUSION

The form of social solidarity built in the Javanese transmigrant society in the seven villages is mechanical solidarity. This is indicated by the existence of similarities in religious values, language, and Javanese culture which are still very strong and maintained to this day. Although it has assimilated with the indigenous Mongondow people and other tribes such as Gorontalo and Minahasa, the Javanese community maintains its cultural identity which in turn influences the surrounding community.

The prominent symbol of social solidarity is the tradition of slametan or harvest thanksgiving which is held annually and involves all residents. In the event, various Javanese arts and cultures such as dances, jaranan, and wayang are featured. The daily use of the Javanese language and preservation of ancestral culture among residents also serves as an adhesive for solidarity. This similarity gives birth to collective conscience and solidarity among the Javanese people. As according to Durkheim, this type of solidarity arises because of the collective consciousness and homogeneity of society in terms of the values and norms adhered to. Therefore, the form of solidarity that occurs is included in mechanical solidarity. Although the Javanese society in the seven villages has experienced interaction and assimilation with various other ethnic groups, the innate values that are closely attached have played a vital role in strengthening their sense of togetherness for more than a century of living in Mongondow.

Thus, it can be concluded that the manifestation of social solidarity of the Javanese transmigrant society in Modayag District is mechanical solidarity which is supported by the similarity of Javanese religious values, language, and cultural heritage which are still

strong today. The preservation of Javanese elements is the social adhesive and gives birth to collective conscience amid a society that is actually already multicultural.

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