Dynamics of Social Interaction of Hindu and Non-Hindu Communities in Tindaki Village, Parigi Moutong Regency, Central Sulawesi Province

Agus Budi Wirawan
Universitas Hindu Indonesia, Denpasar, Indonesia
Corresponding author email: agusbudiwirawan@gmail.com

Ida Bagus Gde Yudha Triguna
Universitas Hindu Indonesia, Denpasar, Indonesia

I Wayan Winaja
Universitas Hindu Indonesia, Denpasar, Indonesia

Abstract---*Hindu transmigrants from Bali live in a number of areas in Parigi Moutong Regency, one of the occupied villages is Tindaki Village. The acceptance of the village head and local community towards Hindu transmigrants is a milestone for social interaction between Hindu and non-Hindu communities. Associative social interactions occur in various fields, such as interactions between neighbors, agricultural communities, and cultural acculturation. Based on this phenomenon, the research is focused on analyzing the dynamics of social interaction between Hindu and non-Hindu communities in Tindaki Village. The theoretical basis used is GH Mead's theory of symbolic interactionism eclectic with the views of other interactionists. The study was designed as an interpretive qualitative research. Data collection techniques through participant observation, in-depth interviews (unstructured), and document studies. Determination of informants with purposive sampling technique. The data analysis technique is based on Miles & Huberman's data analysis, namely through data condensation, data presentation, and concluding. The results of the study were concluded as follows. First, the dynamics of social interaction began with the acceptance of the village head and the local community towards the settlement of Hindu transmigrants in Tindaki Village.*

Keywords---*communities, cultural acculturation, dynamics, social interaction, society*

Introduction

Transmigration in Indonesia began during the Dutch colonial period. Manay (2016), states that the idea of transmigration originated from the report of the Minister for the Colonial Affairs of the Dutch East Indies, namely A.W.F. Idenburg in 1902. Charras et al. (1997), explained that the idea of transmigration was first implemented in 1905, the Dutch government carried out a transmigration program with the term colonization in order to overcome the increase in the population of Java which was not proportional to the increase in the clearing of rice fields. According to Davis (1976); Charras et al. (1997), transmigration from the densely populated Java Island to the outer islands, which are still sparsely populated, was largely borne by the Dutch colonial government.

After Indonesia's independence, the new government of the Republic of Indonesia reorganized the transmigration program. Based on the records of Charras et al. (1997); Davis (1976), in 1953 the first transmigration of Balinese residents was carried out. These eleven Balinese were the forerunners of the transmigration of Balinese people to Central Sulawesi in the following years with different backgrounds. Transmigration has brought about many changes. Significant population growth: in 2008, there were 6,868 general transmigration families and 11,259 independent transmigration households recorded. So the total number is 18,127 households.

On the other hand, the arrival of Balinese transmigrants has implications for the dynamics of interaction with the local community. The results of Davis' (1976), research revealed that in 1906, the Balinese were evicted by the local community from their camp on the south coast of Parigi City. This is mainly related to the practice of cremation by burning the corpse instead of being buried. Similarly, stated that the arrival of transmigration from Bali brought significant changes in the economy, agriculture, and population growth. At the same time, there is something that needs to be known that the local community in Parigi Moutong is starting to experience a process of marginalization which if not resolved properly will have an impact on losing their identity.

One of the villages occupied by transmigrants from Bali who are Hindu is in Tindaki Village, Parigi Selatan District, Parigi Moutong Regency, Central Sulawesi Province. Tindaki Village is one of eight villages in the South Parigi District, Parigi Moutong Regency. In September 1972, there were twelve heads of families from the village of yet to be found in the Kerambitan sub-district who occupied the village of Tindaki with the help of the Parigi sub-district head and the Tindaki village head (Davis, 1976), interview with informants: Wayan Sukiana and Nyoman Sudiarta on 29 October 2020; Made Ngentig on January 20, 2021). At that time, there were already indigenous people living in this village who were mostly Muslim. Currently, the population of the village of Follow is 3324 people. According to religion, the majority of the population of Tindaki Village are Muslims with a total of 2013 people, Protestant Christians 651 people, and Hindus 642 people. The description of the population according to religion, illustrates that the religion embraced by the people of Tindaki Village is quite diverse.

Based on the results of observations and initial interviews with a number of Hindu communities, the economic development of the Hindu community who are transmigrants from Bali is developing quite well. In general, the area of agricultural land owned by the Balinese Hindu community has increased compared to the area of land at the beginning of the distribution of transmigration. Many have also held strategic positions within the state civil apparatus (ASN), TNI-Polri, and other positions. In addition, there are already Balinese Hindu communities who have become entrepreneurs in various fields such as services, food processing, livestock business, and many other fields. The Hindu community of Tindaki Village is the most dominant profession as a farmer. The work ethic is shown by the male farmers who are used to getting up at dawn to go to work in the fields. Likewise, his wives, after they finished cooking, also helped their husbands work in the fields (Mattick & Clarke, 1998; Derks et al., 2007).

In religious life, the people of Tindaki Village try to maintain tolerance and harmony. If the Muslim community performs religious holidays such as praying during Eid al-Fitr, then Balinese Hindu and Protestant pecalangs are involved to help with security. Likewise, in the implementation of religious rituals and cultural arts, there has been cultural acculturation in religious and cultural differences. Ceremonies in agriculture, the Hindu community, and the local community simultaneously carry out the baraga and mapag toya ceremonies. Cross-culture has occurred in the village of Tindaki. Related to this, Mead (1982), states that the meaning of an object depends on the role-taking and the use of significant symbols.

In the midst of the plurality of the people of Tindaki Village, the Hindu community and the non-Hindu community are trying to adapt to the environment as best as possible in order to maintain and create a harmonious life. As a consequence of a multicultural society, harmonious relations between Hindu and non-Hindu communities remain obstacles and even tensions. Interactions in homogeneous societies are generally more regular than in multicultural societies such as in the village of Tindaki. Sociologists (Setiadi & Kolip, 2011), mention cultural differences resulting in feelings of in-group and out-group followed by group ethnocentrism, which is an attitude shown to other groups that their group is the best, ideal, and civilized among other groups.

Disassociative social processes in interacting in Tindaki Village, such as raising pigs, which are haram according to Muslims, also often raises protests against the Hindu community. In the village of Tindaki, there is a river that divides the residential area. The position of the Balinese residential area, both Hindu and Christian, is more upstream than the residential area of the Muslim community. The Islamic community protested because when they were washing clothes in the river or their children were taking a bath, suddenly there were carcasses of pigs drifting in the river. The riskiest thing that can trigger tension and even conflict in the village of Tindaki is the difference in political choices. Differences in political choices in the election of village heads, members of the legislature, and regional heads often create tension in the community. The political goal is the fulfillment of needs such as power and material which are referred to by Turner (1988), as the need for symbol and material gratification. In fact, at the time of the election, the majority of the Muslim population did not vote for him again. However, the Hindu community was very united and became a determining factor in his victory being re-elected as village head for a second term. After the election, the Hindu community did not dare to cross the road in front of the Muslim community's house complex. On the other hand, obstacles in the form of tension and conflict can be seen in protests over the raising of livestock which is forbidden by the Islamic community as well as differences in political choices such as village head elections, legislative and executive elections. Through this research, a description of the social interactions that occur

in Tindaki Village between Hindu and non-Hindu communities will be obtained which is very useful for realizing a harmonious society and leading to integration (De Jaegher et al., 2010; Hess & Bourgeois, 2010).

Therefore, this research is entitled Dynamics of Social Interaction Between Hindu and Non-Hindu Communities in Tindaki Village, Parigi Moutong Regency, Central Sulawesi Province. The formulation of the problem in this study is why the dynamics of social interaction between Hindu and non-Hindu communities in Tindaki Village, Parigi Moutong Regency occur?. The purpose of this study is to explore and analyze the dynamics of social interaction between Hindu and non-Hindu communities in Tindaki Village, Parigi Moutong Regency.

Literature Review

The research of Winaja et al. (2019), with the title Acculturation and Its Effects on the Religious and Ethnic Values of Bali's Catur Village Community, reveals the acculturation effects of religion, culture, language, and local administration on Balinese and Chinese communities. Ethnic Chinese have adapted to the practices and values of Ethnic Balinese, whose members are natives of the area, such as adopting the Balinese naming system for their children. Among the forms of cultural acculturation that occur in Catur Village are the harmonization of life that fosters mutual care, sagilik saguluk salunglung sabayantaka, which is the application of the concept of local Hindu wisdom, such as Tri Hita Karana, Tri Kaya Parisudha, Karma Phala, Kala Patra Village, Tat Twam Asi, and Rwa Bhineda. As an acculturation effect, ethnic social life in Catur Village forms a different pattern. For example, giving equal rights and obligations to Chinese Buddhists and Balinese Hindus.

Lestawi's (2017), research entitled Cross-Relations Between Hindu and Muslim Communities: A Case Study in The Religion of Dusun Batu Gambir, Desa Pakraman Julah Buleleng concluded that the implications of the interaction between Hindu-Muslim communities in Dusun Batu Gambir consisted of negative impacts in terms of changes in norms social, linguistic, in line with the ideas of newcomers who want to change longstanding multicultural traditions. On the other hand, the positive impact of these interactions along with the lessons for equality, inclusiveness, tolerance, and good cooperation to create peace and harmony in the village. Research journal Eka (2013), with the title Social Integration in Multi-Ethnic Society. This research is social science research that studies the integration process in a post-conflict society. Using a sociological approach with a conflict study perspective, it was found that society is currently in a negative peaceful state because the negative excesses of the conflict have been felt to date. Factors that can interfere with social integration are also studied.

Sari (2019), research journal entitled Multicultural Society: Social Interaction Between Balinese and Sasak Ethnic Communities in Amlapura City. This study examines the factors that cause social interaction between the Balinese and the Sasak people in Amlapura City, the form of social interaction between the Balinese and the Sasak people in Amlapura City, and the implications for the social life of the community. Research in Tindaki Village will explore in-depth why the dynamics of social interaction occur and the process of the dynamics of social interaction itself. The similarity is in the study of the implications of the interaction, both studies examine the same study.

The theory used to dissect the problem in this research is the theory of symbolic interactionism. The theory of symbolic interactionism offers ideas that are very important for social science, Ritzer & Goodman (2009), mentions a number of the main thinkers of symbolic interactionism such as George Herbert Mead, Charles Horton Cooley, W.I. Thomas, Herbert Blumer, Erving Goffman, John Baldwin, and Stryker. Joas (Ritzer & Goodman, 2009), mentions that Mead is the most important thinker in the history of symbolic interactionism, and his book Mind, Self, and Society. The symbolic interactionism theory by Mead which is eclectic with the views of interactionists is used to dissect the problem formulation of the dynamics of social interaction between Hindu and non-Hindu communities in Tindaki Village.

Method

This research is classified as an interpretive qualitative research using the ideographic paradigm and the researcher himself is the key instrument to obtain data directly from the source. The steps that the researchers took in collecting research data were participant observation, in-depth interviews (unstructured), and document studies. Determination of informants with purposive sampling technique. Sources of data in this study are divided into two, namely primary and secondary data. The primary data in this study were obtained by means of observation and interviews with informants who had previously been determined by the purposive sampling technique. While the secondary data in this study are supporting data obtained or collected through existing sources, such as books, journals, and related articles. The data analysis technique is based on Miles & Huberman (1984), data analysis, namely through data condensation, data presentation, and concluding.

Results and Discussions

Dynamics of social interaction of Hindu and non-Hindu communities in Tindaki Village

Social interaction is a pattern of a person's actions and reactions in responding or responding to other people or other groups in their environment. As social beings, humans cannot live alone but always interact with other humans. Actions taken by individuals as an event are carried out continuously. The action is in the form of a stimulus which is then given a response and the results of the responses of other individuals are accepted by the individual who gave the stimulus. An adequate response becomes a direct experience in the reality of the interaction itself. Cooperation that takes place in people's lives can be encouraged because of the similarity of goals or benefits obtained.

Agreement to accept Hindu community living in Tindaki Village

Transmigration from Bali who settled in Central Sulawesi, based on the records of Charras et al. (1997); Davis (1976), started with Dutch exiles from Bali who landed at the Parigi Harbor Lodge in 1906. The Dutch exiles then moved and settled in an area called Balinese Village. Including, a group of Hindu transmigrants from the village of yet twelve heads of families.

The arrival of Hindu transmigrants from the Village of Yetbang Bali

The social interaction between the Hindu and non-Hindu communities in Tindaki Village has started since the initial arrival of the transmigrants from the village of yetbang Kerambitan Bali in September 1972. at that time. These Hindu transmigrants from the village of yet to come were initially accommodated in Torue. Regarding the Hindu transmigrant group who had settled in Torue, Davis (1976), stated that on December 12, 1968, a total of 200 families or 1,017 transmigration groups from Bali arrived in Torue. According to Davis (1976), interview with Made Ngentig, 75 years old, farmer, on January 20, 2021), they arrived in Torue in September 1972. The initial destination of the transmigration was from the Village of yetbang Kerambitan Bali. this is living in the Lebagu area. After interacting with Balinese transmigrants who previously settled in Torue (now has grown into Astina Village), information was obtained that Lebagu's condition did not yet have road access.

This information is a stimulus for transmigrants from the village yet. Regarding the stimulus, Mead (1982), in Ritzer & Goodman, 2009), states that we conceive the stimulus as an occasion or opportunity for the act, not as a compulsion or mandate (we understand the stimulus as a situation or opportunity to act, not as coercion or mandate). This stimulus gave rise to a different psychological situation between the hopes of the Hindu transmigrants to find a good place to live, and the condition of Lebagu, which is still densely forested and has no road access. This state of imbalance, by (Mead, 1956; 1982, Ritzer & Goodman, 2009; Turner, 1988), is referred to as an impulse. Impulse is a state of imbalance with the environment or the lack of adjustment of an individual to the environment of other individuals. According to Mead, individual behavioral tendencies reflect adjustment configurations for all social settings in which individuals interact. The configuration for the adjustment of the Hindu transmigrant community is the emergence of initiatives to overcome this situation.

Efforts are being made to find another better location. The Hindu community of Astina Village has been living since 1968. Mead calls it perception: where the actor looks for and reacts to the stimulation associated with the stimulus. Hindu transmigrants who are located in Lebagu Village, in this case, can be classified as an unreflective event as mentioned by Mead. The perception of the Hindu transmigrants is shown by making the impulse of the location of the settlement a problem that must be found a way out. For Mead, thoughtful consideration is not a psychological process that only involves the individual's mind, but involves other individuals involved in the situation. The Hindu transmigrants from the village of yet to consider several villages inhabited by Balinese transmigrants, such as Masari Village and Sumbersari Village, which already have productive rice fields. It was decided to find a location in Tindaki Village which also has road access, close to Masari Village and Sumbersari Village. Instead, by meeting the authorized official, namely the Head of the Tindaki Village.
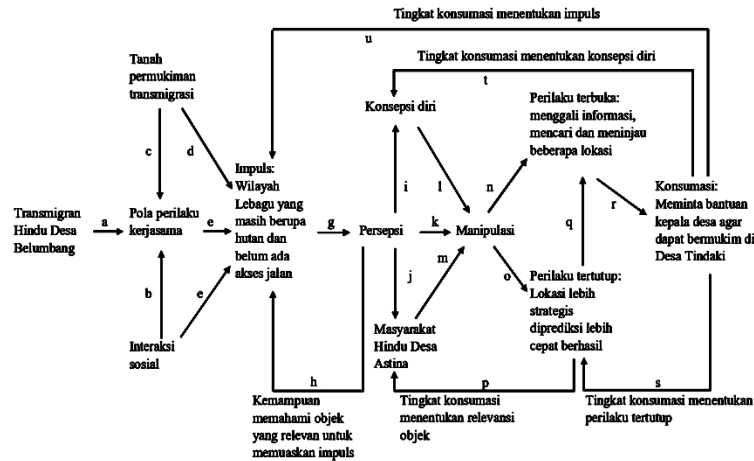
Figure 1. The occurrence of social interaction between Hindu transmigrants and the village head of Tindaki
(Source: processed based on research results)

An arrow a-b-c-d-e, begins with the arrival of Hindu transmigrants to settle in the Lebagu area. After interacting with the Hindu community in Astina Village, information was obtained about the condition of Lebagu which is still a dense forest and there is no road access. This becomes a stimulus, according to Mead (1982), objects in the environment serve as stimuli, but often the same object tends to evoke conflicting, incompatible responses (objects in the environment function as stimuli, but often the same object tends to cause conflict, inappropriate). Stimulus from the environment that causes an imbalance in humans becomes an impulse that drives perception (arrow g) based on self-conception (arrow i) and responses from interactions with the Hindu community of Astina Village (arrow j).

Through perception, individuals receive a stimulus while ignoring other stimuli that are not of concern. Loop arrow h, indicates the ability to understand the relevant object to satisfy the impulse. The process of perceiving relevant objects to satisfy impulses occurs over and over again. When the behavior to be carried out is judged to be appropriate, the next stage is facilitated. The manipulation stage is related to the way chosen and used in the process of social interaction. This manipulation consists of closed behavior (o arrow) and open behavior (n arrow). Closed behavior is a prediction that predicts that a strategic location will be easier to succeed. The open behavior was shown by digging up information about the location of living and farming which was considered to be in better condition than Lebagu Village at that time. The choice was made on the village of Tindaki, which still has an empty area for living and farming.

In addition, another consideration is that Tindaki Village already has road access which is close to the capital of Parigi District. Arrow q, encourages open behavior into consumption (arrow r). Consumption is the final stage of interaction. The action taken to meet and ask the village head for assistance was not only once (loop s arrow), but several times while using the capacity of judgment to repeatedly reproduce closed behavior, before making further actions (loop arrow p). Based on this situation, the peripheral self-conception taken by Hindu transmigrants by looking for a location other than Lebagu (loop arrow t), is a combination of the dispositional self-conception in order to obtain a more strategic location by looking for a location that is in better condition at that time even by changing make a loss. The act of meeting and asking for the assistance of the Tindaki Village Head is a step that Hindu transmigrants carefully consider (Berry, 2005; Brown & Zagefka, 2011; Sumada, 2017). Remember that the village head is the official authorized to receive transmigrants to live in his village (loop u arrow).

Acceptance of the village head and the village community of Tindaki

The social action of Hindu transmigrants from the village of yet to ask for help from the village head of Tindaki was well received. The head of Ladjiji village agreed to even help Hindu transmigrants to get agricultural land and residential land. The land offered in Maoti (Tindaki Village area) must be compensated because it is not government land. Made Ngentig's expression is in accordance with Davis (1976), who states that since 1970 in the Maoti area there has been a system of buying and selling residential land and agricultural land from the local community (the Bare'e and Basoa tribes). Including a group of Hindu transmigrants who shifted their transmigration destination to get a better location. Even though there is compensation, for Made Ngentig and his entourage it is not a problem. In addition to getting a location that has road access, it also means that the local community accepts these Hindu

transmigrants to live in Tindaki Village. Made Ngentig's expression, according to Mead (1982); Turner (1988), is referred to as role-taking.

A group of Hindu transmigrants made a role by looking for a place to live. Then, the village head of Follow-up and the community take a role (role-take). According to Mead, at this stage, the process of taking the role of others (role-taking) is used to assume a perspective on the responses of others or the whole community. Made Ngentig revealed that the response from the village head of Tindaki, namely Ladjiji, was to help find a location for living and farming. This was a form of responsibility as a leader in the village of Follows at that time. The land given was not free, but there was compensation. The land belongs to the local community in the village of Tindaki. The village head of Ladjidji helped arrange the payments. Ladjiji brought together all the landowners, then agreed on the price offered to the Hindu transmigrants from the village of yet not Bang. So it was agreed that the price of the land given was IDR 15.000,-. With that amount of land, each Hindu transmigrant from the village of yet to get 25 acres of kintelan land, 1 hectare of paddy field land, gardens, and also thatched roofs (made from sago tree leaves). However, it is rare to cultivate garden land because it is a bit far from settlements. Meanwhile, the IDR15,000 payment can be paid in three installments. There are group members who are able to pay for each harvest of IDR 5,000, but there are also those who delay the payment to the next harvest because the funds collected for 1 harvest are not sufficient for the installments to be paid (Abu-Rayya & Abu-Rayya, 2009; Figueiredo et al., 2018).

The arrival of the Balinese Christian transmigration in Tindaki was strongly supported by Musa. It is proven by the number of his land which was given free to Putu Ariyanto's entourage. In particular, the land designated for the Bethlehem Maoti GKST Church. Musa accepted and even had a hand in the resettlement of transmigrants from Bali, both Christian and Balinese Hindu transmigrants who came three months later. Musa's efforts to accept the transmigrants, apart from personal considerations to get rewards, the most important thing was his noble intention so that Tindaki Village could quickly develop.

Figure 2. Social interaction of acceptance of leaders and local communities in Tindaki Village
(Source: processed based on research results)

Related to the social interaction of acceptance of Hindu transmigrants, Tindaki Village is a macro-structural in which there are a number of positions involved, namely the village head, head of guard (hamlet), the local community of Tindaki Village, and Hindu transmigrants (arrow a). Social interaction occurs because of a number of benefits, the Hindu community is helped by the role of the village head who coordinates the process of compensation for land owned by the local community (arrow b). Local communities benefit from land compensation because the land has not been inhabited for a long time (arrow g). Located in the Maoti area of the haunted village of Tindaki, no local people live in this area. It is an advantage for the Hindu transmigrants to live in this area that the efforts to build settlements from Nambaru Village have been connected without any vacant land without occupants. This joint and coordinated action process under the leadership of the village head (arrow h-j-i) strengthened the acceptance of Hindu transmigrants.

Badrun's statement shows the stereotype that transmigrants are migrants and local people are natives. However, for Made Ngentig, the response of the Ladjiji Village Head who wants to be responsible for land compensation is a form of his acceptance of the Hindu transmigrants. Individuals tend to maintain a situation or improve a higher stage situation. Sami Peti said that the efforts made by his father Musa, who was the head of the guard (hamlet head) at that time, accepted and helped the transmigrants. The Sitdaki Village situation in the 1970s encouraged the community to seek to improve their common welfare. The stimulus in the form of the arrival of ethnic Balinese

Christian and Hindu transmigrants was responded to by accepting and assisting the transmigrants. This is what Mead (1956); Ritzer & Goodman (2009); Turner (1988), calls significant symbols or gestures. Mead (1956), mentions that gesture means this idea behind it and it arouses that idea in the other individual, then we have a significant symbol. significant). This process structurally (arrow c) influences social interactions in the next space and time in the village of Tindaki.

Encouragement of fulfillment of physiological needs

Humans are biological creatures, whose physiological needs must be met. Physiological needs are the most basic needs for humans. Generally, physiological needs are neostatic (efforts to maintain a balance of physical elements). At the beginning of the settlement of the Hindu community in Tindaki Village, efforts to meet basic needs such as eating and drinking encouraged interaction with the local community.

There is a sense of common suffering

The life of the people of Tindaki Village in the 1970s was still very difficult. To meet the needs of life, local people still make sweet potatoes and sago as staple foods. The settlement of Balinese transmigrants, both Christians and Hindus, created social interactions with the people who settled earlier in Tindaki Village. One of the people who interacted with the Hindu community was Pasilian Kitanawa, who was a Christian Kaili from Tompu Village, Biromaru District, Sigi Regency. At the beginning of the arrival of the transmigrants, the local community helped in meeting their daily food needs. Both the Balinese Christian group led by the head of the group Putu Ariyanto and the Balinese Hindu group led by Nyoman Mundra. Mead (1982), mentions imagery which we have of what we are going to do renders us more sensitive to the stimulus as well as more ready for the response (the imagination we have about what we are going to do makes us more sensitive to the stimulus). and better prepared for response). The social interaction that occurs between neighboring communities is in the context of meeting the needs of daily life. The Balinese Christian and Balinese Hindus who do not yet have food to eat, ask for food ingredients such as vegetables and sweet potatoes from the local community.

Impulses of Hindu society, described by Mead (1982), the organism is equipped with impulses, with tendencies to act, and by virtue of these impulses, it seeks and selects stimuli that will release these impulses. and based on this impulse it searches for and selects the stimulus that will release this impulse). Every organism, especially humans, is equipped with impulses. Impulses make people tend to act. Mead assumed that the selection of a stimulus by an organism is conducive to the continuation of the life processes of a particular organism as well as a form of belonging to a group member.

Human actions are carried out based on the meaning of things that encourage social interaction. As revealed by informants Sami Peti and Pasilian Kitanawa, the living conditions of the local community in Tindaki Village in the 1970s were still very difficult. The available food is mostly tubers and sago, rice is available but still limited. However, when Hindu transmigrants began to settle in Tindaki Village, the local community helped out with what they could. The behavior of the local community who helps Hindu transmigrants even though the economy is difficult is what Mead calls (in Ritzer & Goodman, 2009).

Reflexivity is a process when individuals incorporate the whole social process into their experience. In this process, the individual can then consciously place the attitudes of other individuals towards himself. As a reflection of their own suffering, the local community feels the suffering experienced by the transmigrants. The social process in the form of a difficult life becomes an experience for the local community. In this position, it is possible for the local community to consciously help the transmigrants. Daily necessities have a fundamental value for society. Fulfillment of daily needs in the situation of Tindaki Village which was still difficult in 1972, became very meaningful.
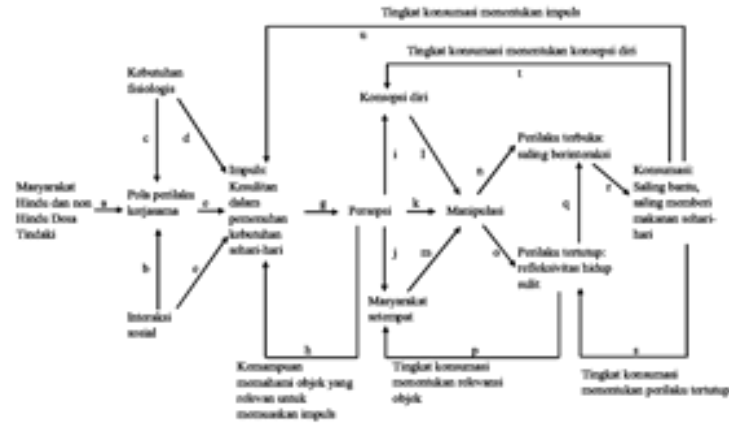
Figure 3. Having a sense of common suffering encourages social interaction
(Source: processed based on research results)

Arrow a is the start of the settlement of the Hindu community in Tindaki Village. The life situation which was still difficult in 1972, even to meet the daily physiological needs of the community relying on tubers and sago as a staple food (arrow c), became a stimulus for Hindu and non-Hindu communities (arrows d, e, f). The impulse of Hindu society is the difficulty of fulfilling daily needs. This impulse can be fulfilled by finding a way, this is when the perception occurs. Made Ngentig's expression shows that the conditions were difficult at the beginning of living in Tindaki, while the agricultural land had not been cultivated (arrow i). The local community has been cultivating the land by producing tubers, sago, and field rice (arrow j).

For local people, according to interviews with Sami Peti and Pasilian Kitanawa, they feel the suffering of food shortages as a reflex (arrow o). The open behavior shown by the Hindu community (arrow n) is interacting with the local community. while the local community gave it with consideration to be in the same condition. There was an interaction between Hindu and non-Hindu people. Mead (Turner, 1988), states that humans use conventional or significant gestures, in that the signs communicated among humans mean the same thing to both the sending and receiving organism (humans use conventional or significant gestures, where the signs communicated between humans mean the same for both sending and receiving organisms). It is generally recognized that the expression of social intelligence in particular, or the exercise of what is often called social intelligence, depends on the given individual's ability to take on the role of or place himself in the place of, other individuals with whom he is involved in certain social situations, and on his sensitivity to their attitudes toward themselves and toward one another. In Figure 3, there are loop arrows s, p, t, and u. In general, the actions taken by both Hindu and non-Hindu people to fulfill the initial impulse, are carried out repeatedly.

Encouragement to improve shared prosperity

Difficulties in life motivate a person to strive for a better life. Especially for the Hindu community who migrated far from Bali to Central Sulawesi, from the beginning, they had the motivation to improve their lives. The buying and selling process was initially related to basic needs such as rice. The local community first owned the rice fields, then sold the rice in retail to other communities in need. Hindu communities who have enough rice from their work as laborers will sell some of their rice to meet other needs. Meanwhile, if there is a shortage, then rice is bought from local people who sell rice. The price of rice at that time was IDR 20 more than 2 cents per kilogram. The economic process initially started with a barter system. The second individual, of course, also needs food or goods from the first individual. The process of exchange between individuals can occur because food and goods have meaning for other individuals. The life of the people of Tindaki Village, which is still very difficult, is illustrated by the interview expression above. The availability of rice as a staple food is still limited. It can be seen from the yield of rice fields that have not met the needs of the community. Thus, the arrival of transmigrants from Bali, both Christians, and Hindus, brings hope to improve mutual prosperity. This encourages mutual assistance between local communities to advance the village (Chiu et al., 2006; Argent, 2008; Indiani & Suda, 2018).
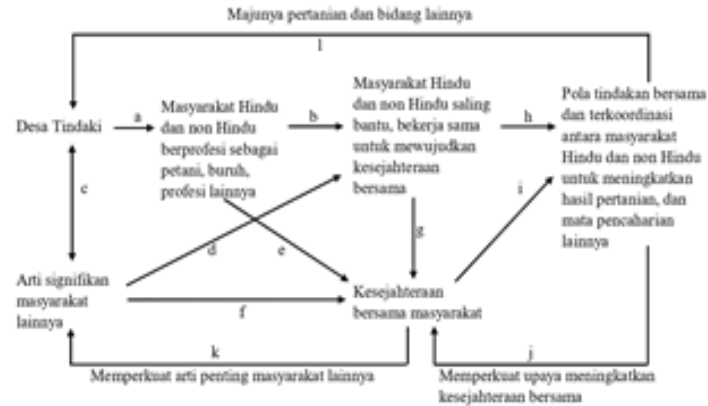
Figure 4. Interaction of Hindu and non-Hindu communities to improve mutual prosperity
(Source: processed based on research results)

Related to the social interaction of Hindu and non-Hindu communities to improve mutual welfare, Tindaki Village as a macro-structural in which there are a number of individual positions involved, namely Hindu and non-Hindu communities as individual farmers, heads of farmer groups, and joint heads farmer groups, as well as other professions in Tindaki Village (arrow a). Social interaction occurs because of a number of benefits, including helping each other and working together (arrow b) to achieve mutual prosperity (arrow g). This pattern of joint and coordinated action (arrows h and i) between Hindu and non-Hindu communities is carried out through efforts to increase agricultural output and the results of other livelihoods. This process of joint and coordinated action (j) strengthens efforts to improve mutual welfare, in the interactionist view, it strengthens the significant meaning (symbol) of other people (non-Hindu society) for Hindu society. This process structurally (arrow c) influences social interactions in the next space and time in the village of Tindaki.

There is an urge to build a residential area

The arrival of transmigrants brought significant changes to a number of areas in Central Sulawesi. Sadi et al (2012: 236) mention the changes provided by the existence of transmigration, namely the increase in population and the existence of modernity in the East Coast countryside (Parigi Moutong Regency area). Likewise, the development of the settlement area of Tindaki Village, cannot be separated from the cooperation between the local community and the transmigrants.

The condition of the Transmigration Settlement in Tindaki Village in the 1972s was still in the form of a forest and there was no road. In 1972, when Hindu transmigrants began to settle in Tindaki, the then-existing road near the coast crossed the local community's village. Meanwhile, in the settlements of the transmigrants, there is no road access. The Balinese Christian community, led by Putu Ariyanto, lived from the bend near the border with Nambaru Village to the vicinity of the GKST Bethlehem Maoti church in Tindaki Village. Then, a few months later the group of Nyoman Mundra (Balinese Hindu) settled from the bend adjacent to the Kaili community complex to close to the Bali Christian complex. Among the settlements, Nyoman Mundra's entourage and Putu Ariyanto's entourage then came one by one, Balinese and Bugis transmigrants, both moving locally and from outside the area. Then more and more transmigrants from Bali settled in Tindaki Village. Social interaction between Hindu and non-Hindu communities in Tindaki Village in the form of cooperation in the preparation of settlements. The road that currently stretches in the middle of the Hindu settlement of the Tindaki community is a national road, namely Trans Sulawesi. In fact, at first, the Trans Sulawesi Road was planned to pass through Trimasari along the coast through to the Kaili community settlement, Tindaki Village.
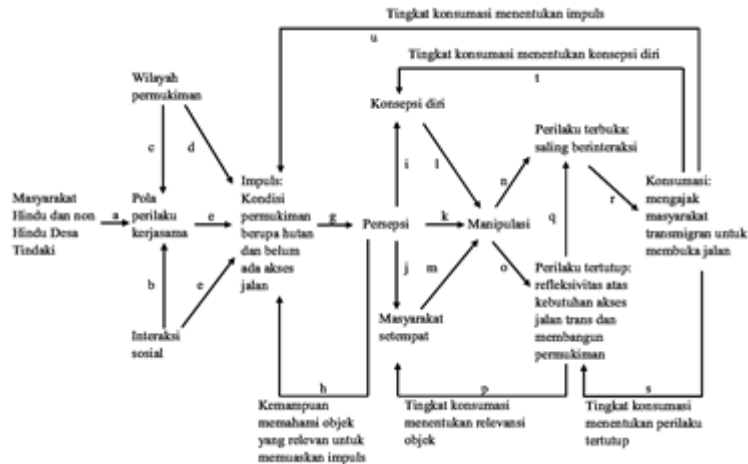
Figure 5. Interaction of Hindu and non-Hindu community-building transmigration roads and settlements
(Source: processed based on research results)

Arrows a, b, c, and d show that between Hindu and non-Hindu communities there is social interaction driven by the condition of settlements which are still in the form of forests and there is no road access. The perception that has been developed, both the Hindu community and the local community, namely Musa (the Ba'da tribe is Christian) must make efforts to build roads and settlements (arrows i-j). The next stage is manipulation (arrows k, l, and m) which requires joint efforts to build settlements. Open behavior (arrow n) with consideration that national road access can be through settlements (closed behavior, arrow o). The loop arrow p, indicating the level of consumption determines the relevance of the object. Arrow q, open behavior encourages open behavior, which in the end becomes consumption (arrow r). Mead (1982), mentions that the final stage is the result, or the consummatory phase of the act; what is real comes in between the means and the end. For control, the end must be translated into terms of means. The social action was taken by Musa by inviting Hindu and non-Hindu communities to build roads and transmigration settlements.

Joint efforts to build village settlements

The residential complex in the Maoti area of Tindaki Village, the assimilation between the Hindu community and the non-Hindu community occurred more perfectly than other complexes in Tindaki Village. This is because the location of the houses of many Hindu communities is next to non-Hindu people, both Christian (Pamona and other tribes) and Muslim (Bugis and Kaili). Musa, who at that time was the head of the guard or is now referred to as the head of the hamlet, invited the people of his hamlet to build roads and residential complexes. The goal is that the road can become a big road. Musa's struggle was answered by the community by carrying out mutual cooperation. The same interests between Hindu and non-Hindu communities, so that their settlements become developed areas if traversed by trans roads. Thus, cooperation is established to realize these common interests. Based on the contours of the land, this new route is very likely to be used as a trans road. It's just that, it is still a path that is overgrown with bushes and weeds. A joint venture with the community that has plots in the lane called Maoti.
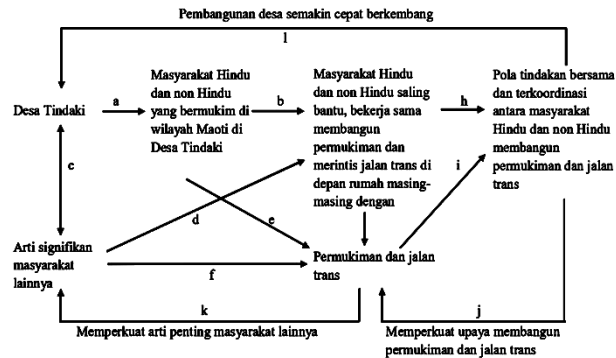
Figure 6. Social interaction of Hindu and non-Hindu people working together to build settlements
(Source: processed based on research results)

Related to the social interaction of Hindu and non-Hindu communities to build roads and settlements, the Maoti area in Tindaki Village is a macro-structural in which there are a number of individual positions involved, namely Hindu and non-Hindu communities such as Musa as the head of the guard (hamlet), Balinese transmigrants. (Hindu and Christian) and local community (non-Hindu) in Tindaki Village (arrow a). Social interaction occurs because of a number of benefits, including working together (arrow b) to build trans roads and settlements (arrow g). This pattern of joint and coordinated action (arrows h and i) between Hindu and non-Hindu communities is carried out through efforts to build roads and settlements.

This process of joint and coordinated action (j) reinforces building roads and settlements, in the interactionist view reinforcing the significant meaning (symbols) of other people (non-Hindu communities) for Hindu communities. This process structurally (arrow c) influences social interactions in the next space and time in the village of Tindaki. The description of the importance of cooperation is expressed by Charles H. Cooley (in Soekanto, 1986; Setiadi & Kolip, 2011), as follows: Cooperation arises when people realize that they have the same interests and at the same time have enough knowledge and self-control to fulfill these interests; awareness of the existence of common interests and the existence of organization are important facts in useful cooperation. Consumption in the form of collective action to build this settlement encourages ongoing interactions in the life of the people of Tindaki Village.

Encouragement of micro and macro-structural interactions

Living in one village area, especially living as neighbors, encourages social interaction between community members. Social interaction exists, both micro (between individuals) and macro (individuals with groups and between groups). In this study, the discussion will be divided into two parts, namely micro and macro interactions between Hindu and non-Hindu communities in Tindaki Village.

Encourage interaction between individuals

Living together with other communities in the same area encourages various kinds of social interactions among members of the community. In everyday life, the interactions occur because of the impulse to interact between individual members of the community. Interaction between individuals occurs as an incentive to live in one village area. However, the interaction between individuals is also encouraged because there are joint activities. In Mead's (1956), view (Turner, 1988; Ritzer & Goodman, 2009), interaction behavior carried out by humans contains conventional or significant gestures/symbols (conventional or significant gestures/symbols). Interactions that occurred before and occur in the present, are the main source of impulses. The impulse configuration is changed based on the old impulses which are refined by the impulses from the more recent interactions.

The concept of self (self) according to Mead consists of two, namely as a concept as oneself and a self-concept based on the situation. Every individual has a self-concept before interacting with other individuals. When interacting with other individuals, the self-concept will develop. Friendships that are established encourage micro-interactions between individuals. Starting from just gathering, carrying out joint activities, to attending various events such as funerals and weddings. The self-conception based on the situation is friendship with other individuals, including their Hindu friends. Signaling each other and interpreting the behavior of other individuals in social

interaction, becomes a cycle of social interaction that occurs repeatedly. The description of social interaction between individuals, both Hindu and non-Hindu.
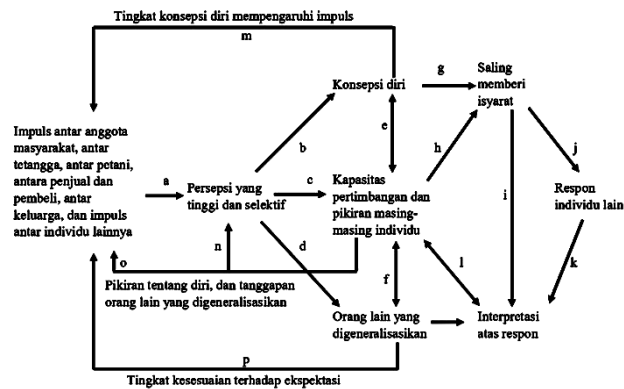

Figure 7. Interaction between individuals in the village of Tindaki
(Source: processed based on research results)

Impulse configuration occurs through repeated social interactions between Hindu and non-Hindu individuals in Tindaki Village. Gillin & Gillin (1948), mention that most human behavior is stimulated by situations or configurations of stimuli. Causal arrow a indicates a high and selective perception of the impulse configuration. Impulse configuration of the number of stimuli in everyday social interactions between individuals. Causal arrow c, self-conception as the core self and situation-based self. This self-conception affects the capacity for consideration and thought (causal arrows b, and e) which in Mead's terms is called Mind. Perception also affects other generalized people (arrow d), as well as their mutual influence with the mind (arrow f). Meanwhile, through the capacity of consideration (arrow g) and self-conception (arrow i), Hindu and non-Hindu religious individuals in Tindaki Village give each other signs in the form of actions to others. The action cues are then responded to (arrows k) and interpreted (arrows l and m). Interpretation in question is not just judging the behavior of others. Rather, it is an evaluation of self-behavior through the responses of others. The p loop arrows indicate the degree of self-conception affirmation associated with the impulse configuration. If it does not match, then the perception will be re-selected, as well as the arrow loop q.

The existence of individual relations and macrostructure of society

Interaction in society occurs both between individuals, individuals with groups, and groups with groups. Significant symbols are marked by the presence of symbols that are interpreted by the first individual, giving rise to meaning in the second individual. Made Geloh was once one of the leaders of a farmer group in Tindaki Village. So, on a macro basis, they often coordinate in the structure of farmer groups. Likewise, when he became one of the administrators of the PHDI in Tindaki Village, the activities of the assembly or religious institution encouraged interaction with the board of directors and the non-Hindu community of Tindaki Village. Made Geloh revealed macro interactions in the organizational structure of agriculture and religious institutions. However, macro interactions cannot be separated from the relationship between individuals. As stated by Made Geloh, his individual relationship is with Usrin, who is the chairman of the Gapoktan. Likewise, when representing the parents of a non-Hindu bride and groom who proposed to someone from the Hindu community. In general, interaction in society begins with a number of stimuli.

The configuration of the stimulus depicted is assimilation in agriculture, village head elections, family events, both funerals, and weddings. Including interaction on each other's holidays by visiting each other. Gillin & Gillin (1948), state that political, religious, and economic customs are woven into the conventions and traditions of each society. Ritzer & Goodman (2009), mentions that society occupies a central position in Mead's thinking. So, in this sense, for Mead, individuals take society with them, giving it the ability, through self-criticism, to control themselves. For Mead, individuals consciously take or assume social attitudes from social groups or communities. Individual social attitudes are organized with various social problems faced by the social group or community. Organized in the sense that individuals regulate their behavior according to social attitudes in which individuals are involved in social groups or communities such as social organizations and companies. Mead exemplifies the

involvement of individuals in political activity. The process of individual social interaction, starts from identifying himself in a political party. Then, take a stand from political parties towards other social groups or communities.
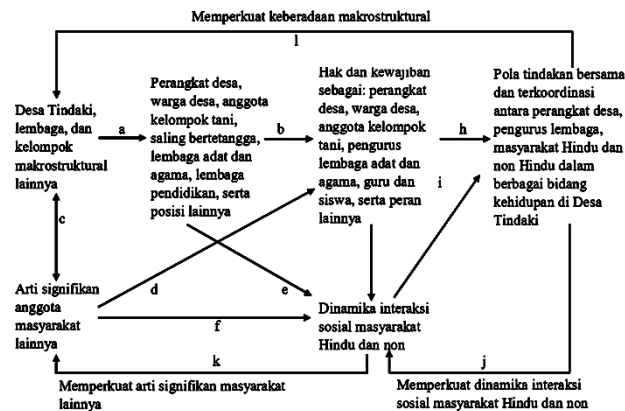

Figure 8. The relationship between individuals and macro structures of Hindu and non-Hindu community in Tindaki Village
(Source: processed based on research results)

In the macrostructure or society of the Tindaki Village, there are individuals in certain positions in the situation. The most macrostructure is the Tindaki Village itself as a Hindu and non-Hindu community unit carrying out their rights and obligations as village residents. In Tindaki Village, there are a number of macro structures that involve interactions between Hindu and non-Hindu individuals in it (arrow b). In the community structure of Tindaki Village, the positions of Hindu and non-Hindu individuals are connected in neighborly life, seller and buyer interactions, friendship and family relationships, political cooperation, and other individual positions. Other macro structures in Tindaki Village, such as village officials, farmer groups, rice mills, schools, and religious assemblies. Social activities also encourage social interaction between Hindu and non-Hindu communities, such as funerals, weddings, and holiday visits. Arrow d, shows that the Hindu and non-Hindu communities take a role (role-take) in institutions, groups, and communities as well as other community activities.

Organized role-taking results in a pattern of joint and coordinated action between the Hindu and non-Hindu communities involved (arrow h). Of course, the pattern of joint and coordinated action, based on the position of each individual in the situation (arrow e), taking individual roles in their respective positions related to common interests (arrow g) also encourages a pattern of joint action (arrow i). There are three loop arrows namely j, k, and l. This pattern of joint and coordinated action strengthens the existence of the macrostructure and community of Tindaki Village (arrow loop l). For example, cooperative activities in the agricultural sector have proven to have made Tindaki Village one of the rice granary villages in Parigi Moutong Regency. Gillin & Gillin (1948), mention the behavior with the community as follows: each group, each society has a set of behavior patterns (overt and covert) which are more or less common to the members, which are passed down from generation to generation (every group, every society has a set of behavior patterns (overt and covert) that are more or less common to its members, which are passed down from generation to generation). Arrow loop j, that the pattern of coordinated joint action between Hindu and non-Hindu individuals reinforces the relevance of common customs in Tindaki Village. This common habit reinforces the significance of other individual responses (k loop arrow).

The Hindu community and the non-Hindu community of Tindaki Village have not only interacted but have fully developed themselves through role-taking (arrow c). As Mead mentions, members of the Hindu community have behaved as non-Hindu people have behaved, and vice versa (arrow f-i) as a pattern of collective action. According to Mead, this is what is known as social intelligence, the ability of the Tindaki community to position themselves as a significant symbol that is reflected in the interactions between individuals and as a macrostructure of the Hindu and non-Hindu communities in Tindaki Village.

Conclusion

Based on the results of research on the dynamics of social interaction between Hindu and non-Hindu communities in Tindaki Village, it is driven by several things:

- Agreement to accept Hindu community to live in Tindaki Village. It began with the arrival of twelve heads of families of Hindu transmigrants from Bali in September 1972. The motivation for the agreement was, among other things, that Hindu transmigrants needed residential land and agricultural land, while officials and local communities needed transmigrants so that Tindaki Village could develop faster, especially in the field of agriculture. Agriculture. The acceptance of the village head and the community of Tindaki Village is shown by their willingness to provide yard land for settlements and agricultural land to Hindu transmigrants through a compensation system.
- There is an encouragement to fulfill physiological needs because the life of the local community and Hindu transmigrants in the 192s in Tindaki Village was still very difficult, especially in meeting their daily needs. There is a sense of common suffering so that social interactions occur which encourages joint efforts to improve the joint welfare of the Hindu and non-Hindu communities in Tindaki Village. This effort is shown by helping each other among community members and advancing agriculture as the main livelihood for the people of Tindaki Village.
- The condition of Tindaki Village in the 1972s, especially in the location of Hindu community settlements, was still in the form of forest and there was no road access. There is an urge to build settlements, then encourage social interaction between Hindu and non-Hindu communities.

The existence of relationships between individuals encourages social interaction between Hindu and non-Hindu communities in the village of Tindaki. At the macro-structural level, relations between individuals and more broadly with other communities also encourage social interaction between Hindu and non-Hindu communities. For example, social interaction in everyday life, in the agricultural community, and in other fields.

References

Abu-Rayya, H. M., & Abu-Rayya, M. H. (2009). Acculturation, religious identity, and psychological well-being among Palestinians in Israel. *International Journal of Intercultural Relations*, *33*(4), 325-331. https://doi.org/10.1016/j.ijintrel.2009.05.006

Argent, N. (2008). Perceived density, social interaction and morale in New South Wales rural communities. *Journal of Rural Studies*, *24*(3), 245-261. https://doi.org/10.1016/j.jrurstud.2007.10.003

Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International journal of intercultural relations*, *29*(6), 697-712. https://doi.org/10.1016/j.ijintrel.2005.07.013

Brown, R., & Zagefka, H. (2011). The dynamics of acculturation: An intergroup perspective. In *Advances in experimental social psychology* (Vol. 44, pp. 129-184). Academic Press. https://doi.org/10.1016/B978-0-12-385522-0.00003-2

Charras, M., Sumobroto, S., & Lesmana, S. (1997). *Dari hutan angker hingga tumbuhan dewata: transmigrasi di Indonesia: orang Bali di Sulawesi*. Gadjah Mada University Press.

Chiu, C. M., Hsu, M. H., & Wang, E. T. (2006). Understanding knowledge sharing in virtual communities: An integration of social capital and social cognitive theories. *Decision support systems*, *42*(3), 1872-1888. https://doi.org/10.1016/j.dss.2006.04.001

Davis, G. J. (1976). *Parigi: a social history of the Balinese movement to Sulawesi, 1907–1974* (Doctoral dissertation, PhD thesis, Stanford University, Palo Alto).

De Jaegher, H., Di Paolo, E., & Gallagher, S. (2010). Can social interaction constitute social cognition?. *Trends in cognitive sciences*, *14*(10), 441-447. https://doi.org/10.1016/j.tics.2010.06.009

Derks, D., Bos, A. E., & Von Grumbkow, J. (2007). Emoticons and social interaction on the Internet: the importance of social context. *Computers in human behavior*, *23*(1), 842-849. https://doi.org/10.1016/j.chb.2004.11.013

Eka, H. A. (2013). Integrasi Sosial Dalam Masyarakat Multi Etnik. *Jurnal Walisongo*, *21*(1), 191-217.

Figueiredo, A., Oldenhove, G., & Licata, L. (2018). Collective memories of colonialism and acculturation dynamics among Congolese immigrants living in Belgium. *International Journal of Intercultural Relations*, *62*, 80-92. https://doi.org/10.1016/j.ijintrel.2017.03.004

Gillin, J. L., & Gillin, J. P. (1948). *Cultural sociology*. McMillan, New York.

Hess, U., & Bourgeois, P. (2010). You smile–I smile: Emotion expression in social interaction. *Biological psychology*, *84*(3), 514-520. https://doi.org/10.1016/j.biopsycho.2009.11.001

Indiani, N. M., & Suda, I. K. (2018). Interpret Ogoh-ogoh towards Hindu Contemporary Society. *International Research Journal of Management, IT and Social Sciences*, *5*(1), 65-71. Retrieved from https://sloap.org/journals/index.php/irjmis/article/view/31

Lestawi, I. N. (2017). The Interaction Of Hinduism-Islamic Community In Dusun Batu Gambir Desa Pakraman Julah Buleleng Regency. *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, *6*(1), 91-122.

Manay, H. (2016). Proyek demografi dalam bayang-bayang disintegrasi nasional: studi tentang transmigrasi di gorontalo, 1950-1960. *Jurnal Sejarah Citra Lekha*, *1*(2), 93-106.

Mattick, R. P., & Clarke, J. C. (1998). Development and validation of measures of social phobia scrutiny fear and social interaction anxiety. *Behaviour research and therapy*, *36*(4), 455-470. https://doi.org/10.1016/S0005-7967(97)10031-6

Mead, G. H. (1956). The social psychology of george herbert mead.

Mead, G. H. (1982). The individual and the social self Chicago.

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. sage.

Ritzer, G., & Goodman, D. J. (2009). Teori sosiologi: Dari teori sosiologi klasik sampai perkembangan mutakhir teori sosial postmodern. *Yogyakarta: Kreasi Wacana*.

Sari, W. P. (2019, March). Social Interaction between Hinduism and Muslim Group. In *Social and Humaniora Research Symposium (SoRes 2018)* (pp. 49-53). Atlantis Press.

Setiadi, E. M., & Kolip, U. (2011). *Pengantar sosiologi: pemahaman fakta dan gejala permasalahaan sosial: teori, applikasi dan pemecahannya*. Kencana.

Soekanto, S. (1986). Sosiologi: suatu pengantar.

Sumada, I. K. (2017). Ritual communication between Hindus and Muslims at sarasuta sacred place, in Lingsar Village West Lombok Regency. *International Research Journal of Management, IT and Social Sciences*, *4*(2), 108-117. Retrieved from https://sloap.org/journals/index.php/irjmis/article/view/453

Turner, J. H. (1988). *A theory of social interaction*. Stanford University Press.

Winaja, I., Prabawa, I. W. S. W., & Pertiwi, P. (2019). Acculturation and its effects on the religious and ethnic values of Bali's Catur village community. *Journal of Social Studies Education Research*, *10*(3), 249-275.