



# SOCIAL COHESION OF THE SULAWESI COMMUNITY IN THE KANGEAN ISLANDS SOCIETY

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## ABSTRACT

The Kangean Islands are part of the administrative region of Sumenep Regency, Madura, home to diverse ethnic groups. These islands serve as a transit area for traders and fishermen from various regions, eventually leading to population migration from different areas to the Kangean Islands. One of these migrating communities is the Sulawesi community, which has been migrating for several decades. This research explores the social cohesion of the Sulawesi community in the Kangean Islands, particularly in the largest sub-district of Arjasa. This research utilizes a qualitative method with a phenomenological approach. Data collection is conducted through in-depth interviews with members of the Sulawesi community in the Arjasa sub-district. The Sulawesi community demonstrates relatively good social cohesion within the Kangean Island society. This is evident in the shared values and norms that are strongly upheld, the acceptance and recognition of their identity and membership as part of the Kangean community, positive social interactions among the people, and the presence of shared goals.

**Keywords:** *social cohesion, social interaction, identity, values, norms*

## 1. INTRODUCTION

Kangean Island, administratively part of Sumenep Regency, East Madura, East Java Province, is the largest island among the dozens of smaller islands scattered in the Kangean Archipelago. There are three sub-districts in the Kangean Archipelago: Arjasa, covering the western part of Kangean Island; Kangayan, covering the eastern part of Kangean Island and Saobi Island; and Sapeken, covering smaller islands like Sapeken, Paliat, Pagerungan, Sakala, and others. The diversity of cultures on Kangean Island is intriguing. The presence of various ethnic groups has influenced social life, customs, arts, language, and cultural values. Despite its relatively small size compared to the entire Madura Island, this archipelago in the easternmost part of Madura is home to several ethnic groups living together. In addition to the Madurese, who constitute the majority, there are Javanese, Balinese, and communities from Sulawesi, including the Bugis, Bajo, and Mandar, as well as minority groups like the Chinese and Arabs residing on the Kangean Islands.

According to research by Taunay, the people of Kangean do not know when these ethnic groups first arrived to settle there. However, their arrival is intertwined with a long migration history and trade between Java, Bali, and Sulawesi. The initial Sulawesi community that came to the Kangean Islands did not settle permanently; they merely made it a stopover point on their voyages from Sulawesi to Banyuwangi and then to Bali to sell fish. However, over time, the route along the small islands to the east of the Kangean Islands became a place of settlement for the Sulawesi community. The next wave of settlers came due to conflicts between the Dutch and the Sulawesi people during the colonial period. Based on their settlement areas, the Madurese occupy the largest islands in the western part, with their livelihoods primarily based on agriculture. In contrast, the smaller islands in the eastern region are inhabited by the Sulawesi community, who work as fishermen [1].

The interesting aspect of this small archipelago with its diverse population is the absence of inter-ethnic conflicts on Kangean Island. An example is the village of Pajanangger in Arjasa sub-district on Kangean Island, where the Sulawesi community was the first to settle and even became the majority landowners. However, this did not trigger conflicts with the wider Kangean community. Each ethnic group has been able to interact, adapt, and influence

each other in various aspects of culture between the indigenous population and newcomers. These interactions include trade, intermarriage, and migration, leading to changes in lifestyles, language, and cultural beliefs among the people of Kangean. These interactions have given rise to elements such as mutual trust, shared identity, shared norms, and values, as well as positive social participation and interaction. The interactions strengthen social cohesion, allowing individuals from different backgrounds to collaborate and share resources to achieve common good. This point aligns with what Maxwell defines as social cohesion, "a process of building shared values and communities of interpretation, reducing disparities in wealth and income and generally enabling people to have a sense that they are engaged in a common enterprise, facing shared challenges and that they are members of the same community" [2]. In addition to Maxwell, Beauvais and Jenson [3] identify five concepts that describe social cohesion:

1. Social cohesion as shared culture and values.
2. Social cohesion is social control and social order.
3. Social cohesion is a form of social solidarity that reduces economic disparities.
4. Social cohesion as a form of social capital and social networks.
5. Social cohesion as identity and attachment.

## 2. OBJECTIVES

Given this background, this research explores how social cohesion among the Sulawesi community on the Kangean Islands, especially in the Arjasa sub-district, prevents inter-ethnic conflicts and what shared values strengthen this social cohesion.

## 3. THEORETICAL REVIEW

M. Masyhur Abadi has researched ethnic diversity on the island of Madura in general entitled "Cross Marriage: A Model of Cultural Blending between Chinese, Arab, Indian, Javanese and Madurese Communities in Sumenep City," published in KARSJA Journal, Vol. XII No. 2 October 2007 [4]. The study results mentioned that in the extended blending that produces a multicultural society, Sumenep culture emerges with a unique characteristic as a cultural entity of Sumenep. Elements of non-Sumenep/Madura culture remain visible. However, as a cultural entity, it has become a distinctive culture of Sumenep. Cross-marriage is one of the institutions that become a factor in the running process of multi-ethnic/racial blending, which runs naturally with high intensity and total. This results in a quality cultural mix in various domains of life: language, architecture, social models, cuisine, art, and other tools needed to fulfill people's livelihoods, such as sea transportation, agriculture, and household furniture; and more importantly, provides experience of how to live life in many colors.

Another reference research on the theme of social cohesion is a study entitled "Analysis of Social Cohesion Between Local Residents (Gayo Tribe) and Migrants (Aceh Tribe) in Mutiara Pondok Baru Village, Bandar Bener Meriah District." [5]. This research uses Garnovetter's embeddedness theory. The result of this research is that there is good social cohesion between residents and migrants in Mutiara Pondok Baru village. Visible social cohesion appears in the form of a rule that is followed and adhered to together: mutual respect for all differences, no differences in access to facilities for each resident with migrants, active involvement in social activities, tolerance, and mutual respect for every difference, and continuous interaction between residents and migrants.

This study examines the cultural integration of the Sulawesi community in the Kangean Islands, focusing on the Arjasa sub-district as a model of how the Sulawesi culture has become part of the Kangean culture without erasing its identity as a Sulawesi ethnic group.

## 4. METHODS

This research is a qualitative study using the Phenomenology approach. *Phenomenology* is a research design that leads to the essence of the experiences of several individuals who have experienced a phenomenon [6]. Phenomenology departs from individual awareness of a phenomenon by describing or interpreting it and then connecting it to the relevant context [7]. The data collection technique was conducted with in-depth interviews with six resource persons. The following are the steps of data collection:

1. In-depth, semi-structured interviews with interviewees were recorded and transcribed.
2. Conduct documentation studies by reviewing the source's writings to find meaning.

Based on the data collection steps above, the data sources obtained are transcripts of interview results and documentation from various sources relevant to the research theme. Data analysis steps are carried out based on four levels of analysis, as stated by Sanders [8] the following are the steps:

1. Describe the recorded interviews. This research uses the transcribed narratives to identify and describe the quality of the interviewees' experiences and consciousness.
3. Identifying themes or invariants
4. Developing correlations between individual perspectives and the reality of the social cohesion phenomenon under study.
5. Concluding and presenting them in a report.

## 5. FINDINGS & DISCUSSION

The Sulawesi community has been residing on the Kangean Islands for a considerable period and has successfully assimilated with the Kangean society. According to informants, conflicts have rarely occurred on Kangean Island, particularly in the Arjasa sub-district. This condition indicates a relatively high level of social cohesion between the Sulawesi community and the Kangean population. The following factors characterize solid social cohesion:

### 5.1. Shared Values

Shared values and common goals among all community members are essential for social cohesion. These values can include cultural and religious beliefs that unify people and prevent conflicts. In the pluralistic Kangean society, which serves as a melting pot for various Sulawesi ethnic groups, potential conflicts related to values can arise. However, informants mentioned that inter-ethnic conflicts are now rare. As explained by Suhrawi, any disputes, particularly those about intermarriage between different ethnic groups, are typically resolved within families.

The distinct cultural values of the Sulawesi ethnic group are no longer visible in the current Kangean traditions. Suhrawi explained that these traditions have merged into Kangean customs because no traditional elders or leaders preserved Sulawesi-specific traditions, nor were there any ethnic Sulawesi-based associations. It is evident that the current condition of Kangean society does not exhibit the exclusivity of any specific ethnic group, including the Sulawesi community. This is apparent from the absence of a customary law associated with a particular ethnic group and the lack of community groups based on Sulawesi ethnicity.

According to informants Suhrawi and Said, even cultural elements such as the Sulawesi ethnic group's language have started disappearing because they have not been passed down to the next generation. Fifi and Mahbub also mentioned that their everyday language has become Kangean rather than Bugis.

"My wife also speaks Kangeanese. We cannot use Bugis anymore. Second and third generations have already lost it and merged into Kangeanese. Now, if it is the first and second generations, they use the Bugis language for communication. But from the third generation onwards, not anymore."  
(Said)

"Yes, I don't understand it much. Especially when it comes to speaking, not so much. Daily we use the Celong language, not Bugis. My parents didn't teach Bugis, didn't give any reasons." (Fifi)

From the informants above, it is understood that the use of the Bugis language has started to disappear by the third generation. Even Bugis parents did not teach it to their children, despite requests (as mentioned by Fifi). Consequently, they are more accustomed to using Kangean or Indonesian.

The everyday language shift away from Bugis, Bajo, or other Sulawesi ethnic languages is influenced by the need for communication and interaction with Kangean people in work relationships (as mentioned by Said). This also suggests that economic factors play a role in social cohesion. Communication and interaction in these work settings ultimately become a common goal, enabling the community to adapt to ethnic differences while maintaining peaceful coexistence. Kangeanese is used in most of the daily activities of the Kangean population, who no longer identify people based on their ethnicity.

While there are no apparent cultural values among the Sulawesi community in Arjasa, there are religious values that support social cohesion in the Kangean society. This point was mentioned by Said:

"The similarity primarily comes from the influence of religion. Bugis people have some children who study and stay in Islamic boarding schools (pesantren)... Those who studied this way often spread the idea that there are no differences. So, it might be due to religious factors that society has become more understanding, believing that there are no distinctions between ethnic groups. This result stems from the efforts of religious figures... For example, like a study group (majelis taklim)...there aren't any (official Bugis groups ) here. Here, the groups mainly revolve around Islamic organizations like Muhammadiyah... and Nahdlatul Ulama (NU) " (Said)

The common religious values held by the Bugis and Kangean communities are Islamic. These values are derived from Bugis's generation, who sought religious knowledge through Islamic boarding schools. From there, they learned that there is no difference in human status except in their piety. Thus, despite the initial higher social status of the Bugis in Arjasa, within the realm of Islam, everyone is equal, transcending ethnic distinctions. These religious

teachings bridge the gap between the two ethnic groups. Islamic organizations, such as Nahdlatul Ulama (NU) and Muhammadiyah, are widely followed in the community (as mentioned by Said).

The activities carried out collectively by the Kangean community can strengthen social cohesion. These activities are conducted within religious associations, women's groups, sports clubs, or artistic associations. Artistic associations in Arjasa, like Banjari Art Group, also have a religious orientation; as mentioned by Suhrawi, religious values play a significant role in driving social cohesion.

### ***5.2. The Presence of Social Solidarity that Reduces Economic Disparities***

To depict the economic conditions of the Kangean residents, one needs to consider the historical livelihoods of the Bugis people in the area. The Bugis people in Arjasa initially arrived and settled in coastal areas, such as Gelaman and Pajanangger villages. They cleared forested areas and planted coconut trees as one of their livelihoods. Apart from fishing and coconut farming, they also managed lowland areas for rice fields and livestock. Economically, the Bugis people were more prosperous than the Kangean people, newcomers from Madura who worked for the Bugis. The Bugis people have always been known for their seafaring spirit. However, according to Suhrawi, this spirit has waned over time.

When we visited the village of Pajanangger, where most of the people are Bugis, the atmosphere of a fishing village could have been more pronounced. The boats docked along the shore were only small wooden boats used for daily fishing trips. The catch in the coastal settlement consisted mainly of seaweed drying on wooden fences in the residents' yards. On the other hand, not far from the coastline, there were still teak plantations, coconut groves, green bean fields, and even rice paddies. Livestock, such as cows, goats, and horses, roamed freely in open fields. This condition confirms Suhrawi's statement that the Bugis people here do not heavily rely on seafood catches but instead depend on agriculture, plantations, and livestock. Unfortunately, these sectors are unmanageable, with the intent of turning them into significant commodities or marketing them to other regions. They use the agricultural, plantation, and livestock yields for household needs in the short term.

This simple mindset among Bugis people indirectly hindered the development of their economy despite their initial economic dominance. In contrast, the Kangean people, who initially had few agricultural and plantation assets, found ways to improve their economy despite the lack of assets.

Lately, there have been overseas employment opportunities. In this regard, Malaysia became the primary destination due to its linguistic proximity to the Indonesian language. Kangean people began working as laborers in development projects in Malaysia. They were diligent, honest, and fast workers, earning trust. About 40% of Arjasa residents (especially in Pajanangger) migrated to Malaysia. Suhrawi mentioned, "It's around 60-40, with 40% going abroad." Said also stated, "Nowadays, many work there. The presence of Indonesian migrant workers has made a big difference here. Many people now have brick houses. It can be said that about 40% of the people here work abroad."

This opportunity reversed the economic conditions in Kangean, which the Bugis previously dominated. With the income from overseas employment, Kangean people had the means to buy land, build permanent brick houses, and start businesses and entrepreneurship. As a result, the economic situation of the Kangean people became more equal to, and in some cases, even better than, the Bugis people. Suhrawi also mentioned this transformation:

"The degradation started when Malaysia opened up. The Bugis people, although they had assets like land, couldn't go anywhere. Kangean people went to Malaysia. The exchange rate was exceptionally high at that time. Having a million rupiahs meant you could get three to four cows. So, the Kangean people were smart buyers, and they utilized it. Eventually, the Kangean people became more prosperous, and now their income is equal. In fact, Kangean people earn more. What the Bugis people had was just enough for survival. It's because Kangean people went everywhere to earn money and bought land, and now the Bugis people's positions have reversed." (Suhrawi)

Bugis people, who had exhausted their land assets, became workers for Kangean people who had assets and capital to start businesses. Kangean people, originally from Madura, had a land-oriented lifestyle, especially in Madura and Java. They received education in Java and Madura, which developed their entrepreneurial spirit. The social solidarity among Kangean people indirectly reduced the economic disparity between the Bugis and Kangean communities.

### ***5.3. The Existence of Social Control and Shared Social Order***

Social control and social order are employed by society as mechanisms to regulate and control the behavior of its members and how norms, values, rules, and the structure of society shape patterns of interaction and relationships among individuals within a group or community. The presence of shared social control and social order is one of the ways to enhance social cohesion because these two concepts work together to create a balance between individual and collective interests, leading to harmony.

As mentioned earlier, in the Arjasa region, specifically in Pajanangger and Gelaman, the Kangean people initially attempted to clear land. However, they did not do so comprehensively, especially in swampy areas due to the

presence of wild animals. This is where the Bugis people played a role, successfully clearing the land and converting it into coconut plantations and farming in the surrounding areas. Subsequently, the Bugis became landowners and economically superior to the Kangean people. Many Kangean people then returned to Pajanangger to work for the Bugis people. A Bugis person served as the village head of Pajanangger for 32 years. Although the significant disparity sometimes led to conflicts, it never escalated to the level of homicide, which is often referred to as "*carok*" in Madura—a fight agreed upon by two conflicting family parties, resulting in a duel to the death using the traditional weapon "*celurit*" as a means of conflict resolution [9]. According to Handayani and Misbah [10], the emergence of the *carok* culture is attributed to the inability to find peaceful resolutions, leading to violent confrontations. It should be noted that *carok* is typically a fight among men, with power, wealth, and women symbolizing male dominance, making it a struggle for supremacy among men in Madura.

While *carok* was not prevalent in Pajanangger, it occurred more frequently in the capital district of Arjasa in the past. According to Husairi, the district head of Arjasa, *carok* emerged due to the difficulty faced by the Dutch colonial administration in dividing the Kangean community. To address this, they introduced a culture called "*gelut*," which was held in the town square and later became an annual tradition. During the celebration, *gelut* events often included gambling and served as a hub for drug-related activities. There is a specific graveyard for *carok* and victims due to *carok*, which never involved the police. Due to the adverse effects, Husairi shut down these activities in 2009. According to Husairi, *carok* has become increasingly rare in his area.

In cases where conflicts arise in Pajanangger, they strive to resolve them within the family, so even if *carok* occurs, it rarely results in fatalities due to the social control exerted by the elders who help resolve issues. This is mentioned in an interview excerpt with Daeng Rahman, a community leader in Pajanangger. He said that there were some conflicts in the past.

"There were some, but only sometimes. We are Kangean people, and they are Bugis people. We did not resort to violence easily. We worked together to improve things. We would report it and unite. So, there was no significant tension. We have a strong community here. Even though we are two different ethnic groups, we rarely had conflicts...There are occasional disputes here, but we work on resolving them. The elders help with that. (Daeng Rahman)

Daeng Rahman also explained that Kangean community in Pajanangger eventually accepted the Bugis community in their area because the Bugis played a role in creating job opportunities. Mutual dependence in terms of the economy contributed to the establishment of a harmonious social order between the two ethnic groups.

In the Arjasa region, governance at the local level is still strongly felt. The village head and the district head feel that on Kangean Island, they are expected to be versatile in solving various issues. Often, their work needs to be commensurate with the salary received, and it sometimes risks their lives, especially when dealing with conflicts, as mentioned by Suhrawi. Similarly, Husairi mentioned that he had to address many issues, even though it was not within his capacity, because the community and circumstances demanded it. These issues ranged from land disputes and the need for legal certainty to drug-related problems, leading him to establish a prison for underage drug users and send them to a rehabilitation center. So, these examples illustrate how social control and social order, both by the Bugis and the Kangean community and local authorities, contribute to maintaining social harmony.

#### **5.4. The Existence of Strong Social Networks Amongst Communities**

Social networks refer to the patterns of relationships and interactions among individuals or groups within a society or community. Social networks involve interpersonal connections, including friendships, family, professional relationships, or similar connections. In a social network, it can see the level of bonds formed; there are strong relationships (intimate, close), and there are weak ones. The more intense the interactions, the stronger the connection becomes.

The relationships and interactions between the Sulawesi communities and the people of Kangean Island have existed for quite some time, as the Kangean people migrated and worked as laborers in the coconut plantations of the Bugis people. Language barriers were initially overcome because the Bugis, as landowners, eventually learned the Kangean language to communicate with the local labor force and facilitate their work.

Moreover, although the Bugis people initially dominated the land in Pajanangger, the situation has since reversed—many Kangean individuals who migrated to Malaysia and returned with wealth purchased land from Bugis landowners. Despite economic power dynamics shifts, no major conflicts or divisions exist between the Bugis and Kangean communities.

Social networks between the Sulawesi community and the Kangean people are also evident in the actions of a key informant named Mahbub. Mahbub is a third-generation descendant of a mixed marriage between a Bugis mother and a Kangean father. As a merchant, Mahbub employs individuals based on family connections, friendships, and shared ethnic identities. For instance, he hired a participant named Fifi due to their shared Bugis ethnic identity and familial connections. Additionally, Mahbub, a teacher and the owner of a junior high school and Islamic boarding school in his village employed two other individuals because of their relationships as teachers and students. These students came from disadvantaged economic backgrounds, and Mahbub offered them work as a form of support and

financial assistance. Another employee had previously been a student at Mahbub's school and was hired to help him break free from drug addiction—a significant issue in the Arjasa sub-district, a drug emergency zone in the Kangean Islands.

From the information provided by all the informants, it is evident that the Sulawesi community has integrated with the Kangean population in Arjasa to the extent that there are almost no purely ethnic-based social networks. Everyone has come to see themselves as part of the Kangean community. In addition to the examples mentioned above, social networks within the Kangean community are formed through religious activities. Since most of the population practices Islam based on the Nahdlatul Ulama (NU) tradition, most communal activities are related to religious rituals. These include 'Tahlilan' (gatherings during funerals), pengajian, communal recitations of the Sholawat Nariyah, thanksgiving ceremonies for circumcisions, weddings, and various other social activities at the neighborhood (RT/RW) level, including youth organizations, women's groups (PKK), and other community organizing activities such as Persepa (Pajanangger Football Association) and women's volleyball.

Positive interactions among community members during these communal activities strengthen social cohesion because social networks provide benefits such as emotional support, information exchange, employment opportunities, and other forms of assistance. Conflicts can be reduced through intensive positive interactions and cooperation among different groups within the community, and understanding between community members from different backgrounds can be enhanced.

### **5.5. Recognition of Sulawesi Community Identity by Kangean People**

People The Bugis community in the Arjasa sub-district is spread across various locations in Arjasa, particularly in the Pajanangger region, often referred to as Cellong, located in the southern part of Arjasa. According to the book "Asal Usul Desa Pajanangger dan Perkembangannya," the Sulawesi community, particularly the Bugis community, entered the Gelaman village, the southernmost part of Arjasa, which was later divided into Pajanangger, around 1912 [11]. The Bugis community cleared land in the Gelaman area, and over time, they became involved in agriculture, trade, and fishing. Initially, the Bugis' presence dominated the Pajanangger area. However, through intermarriage between the Bugis community and the Kangean people and the employment of Kangean individuals as laborers in Bugis-owned plantations, many Kangean residents now live in Pajanangger. Intermarriage between the Bugis community and Kangean people is also exemplified by informants Said and Suhrawi, both native Kangean individuals married to Bugis descendants.

The Sulawesi (Bugis) community in Pajanangger represents one of the larger population groups. However, the cultural legacy of the Bugis community is no longer prominent in Pajanangger. From observations, it is apparent that only a few traditional Bugis-style stilt houses remain as cultural artifacts, while the Bugis language and naming traditions are no longer passed down to future generations, as stated by Mahbub, "So, it's already lost. Especially because as a Bugis descent, I come from the female side. So, if it's from the female side, it's already gone. So, it's automatically not recorded on their IDs, except for the people from Cellong. The 'Daeng' title is still on their IDs if the males are Bugis. However, if the females (are Bugis), it's already gone."

The informants stated that the Bugis descendants in Pajanangger and Arjasa are no longer fluent in the Bugis language. Their parents, primarily third-generation Bugis descendants, did not teach them the Bugis language or culture. Traditional Bugis arts like the *gambus* musical instrument and pencak silat martial arts, which Sulawesi migrants brought to Pajanangger, have no successors. The lack of cultural preservation efforts by Bugis ancestors and the lack of awareness among village officials about preserving Bugis culture led to the disappearance of Bugis culture from Pajanangger. Said and Suhrawi, as native Kangean residents, express deep regret about the erosion and loss of Bugis culture in Pajanangger. They emphasize the importance of preserving Bugis cultural elements that could enrich the cultural heritage of Arjasa. These statements demonstrate strong social cohesion among Arjasa's population, where Bugis and Kangean communities have mutually accepted each other, embracing the identities brought by the Bugis community.

Another sign of the strong social cohesion between the Arjasa community and the Bugis community is evident in the following interview excerpts:

"Here Bugis people accepted as Kangean people. There is no distinctions. Bugis people used to be the landowners here. Bugis people planted all the coconut trees. So, the Kangean people couldn't buy land from the Bugis people before. But now, Bugis owners have sold their land to Kangean people." (Suhrawi)

"My high school friends asked where I come from, and when they know I'm from Cellong, they'd ask am I a Daeng, then I say yes. If they didn't ask, I wouldn't say. In my university, it didn't matter about our origin or ethnicity." (Fifi)

From the interviews above, it is evident that there is a strong social network between the Arjasa community and the Bugis community in Arjasa, particularly in the Pajanangger area. As previously mentioned, social networks refer to patterns of relationships and interactions among individuals and groups within a society or community. The social network between these ethnic groups is apparent, as Suhrawi indicates, representing the native Kangean

population, where the Kangean community does not differentiate from the Bugis community in Arjasa. It is also worth noting that when a district leader from the Bugis community led Pajanangger, there were no disputes or issues related to leadership identity in the area.

Fifi, as a descendant of Bugis parents, also attests to the absence of differential treatment based on her Bugis ethnicity. Fifi, who identifies as Kangean with Bugis heritage, shares her experiences during high school and her current university studies. While pursuing her education in Arjasa, Fifi, originally from Pajanangger, was treated no differently by her school friends. The only change was adding the title "Daeng" when her friends addressed her, signifying acceptance and affirmation of Fifi's Bugis heritage.

## 6. CONCLUSION

The Sulawesi community residing in the Arjasa sub-district has formed strong social networks with the native Kangean population since the first migration of the Sulawesi community to Arjasa. Despite the cultural differences between the Kangean and Sulawesi communities, this has not led to conflicts between the two ethnic groups. The social integration process between the Kangean population and the Sulawesi community involved efforts to reduce the differences between the two cultures. The social integration is evident from the discontinuation of the Bugis language being passed down to the third generation and beyond within the Bugis community in Arjasa. This action can be understood to bridge the cultural gap between the Kangean and Bugis cultures, ultimately leading the Sulawesi community in Arjasa to communicate using the Kangean language. While traditional Bugis cultural elements are no longer prominent in Arjasa, especially in Pajanangger, there is a strong commitment to religious values and a shared purpose in communicating and interacting in daily life and work, which promotes social cohesion within the Sulawesi community. Furthermore, the Sulawesi community still holds onto its Bugis ethnic identity. This identity is also affirmed by the Kangean residents, as there is no differentiation or issues related to politics, economics, or daily life concerning the Sulawesi community's ethnic identity.

## 7. COMPETING INTEREST STATEMENT

This article is free from any conflict of interest regarding the data collection, analysis, and publication process itself.

## 8. AUTHORS' CONTRIBUTIONS

Santi Andayani is the main author of this article. Emma Rahmawati is the second author; Ni Made Savitri Paramita is the third author; Filza Arif is the fourth author; Reza Citra Satya is the fifth author; Ridho Laudza Ranga Wisangeni is the sixth author of this research. All researchers contributed significantly to this research.

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