

# Knitting forms of cooperation, competition, contradiction, and accommodation in the social interaction at the District South Wenang Manado

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**Abstract-** The objective which aim to be achieved in this research is to describe and to analyze social interaction between migrants and locals in Mega surya Nusalestari Business District in South Wenang Village, Wenang District, Manado City. The approach in this study uses a qualitative approach. This research was conducted in three stages, namely the orientation stage, the exploration stage, and the data analysis stage. As explained at the exploration stage, data collection was conducted with observation techniques and in-depth interviews and documentation techniques. It was realized that the data in the form of words and the actions of the informants needed came from data sources, so data collection was carried out following the rules of triangulation, which is by combining several techniques or data sources simultaneously in a data collection activity. Data analysis used is interactive data analysis model according to Miles and Huberman. Based on the results of the study, it is known that social interaction between immigrants and local residents in the Megasurya Nusalestari business area leads to forms of cooperation and accommodation. There was competition due to the type of job between migrants and local residents and social status symbols such as; way of styling , to do make up or dress up and show intelligence. The occurrence of disputes is triggered by drinking habits that can lead to physical conflict. However, because of the desire for peace and mutual understanding, encouraging the birth of social interaction that leads to an accommodative form.

**Keywords-** *Social Interaction, Local Residents, Migrants, Communities.*

## I. INTRODUCTION

In developing countries like Indonesia, development concept became an approach of planned social change which is the boardest one and most importantly it was used by so many parties. This is caused by the establishment that not merely connoted peace but also contained the idea of "fate change" towards a particular situation. However according to reference [1] that Indoensia people previously was an agricultural villager society which is subsistent, moving onto transitional period to the urban society and commercial industry. In this transition period, the old norms starting to be left behind meanwhile new norms which had formed well yet, causing society to be in the uncertain situation. In line with the thought above, the development basically is a form of movement which conditioning as the attempt to make a planned change at the society. Although

possessed the aims to increase society welfare, however various problems in society commonly arouse in its own process. Various interventions of development showing that there is a collide which happened between government policy in the development with the values of society. That phenomenon viewed arouse for there was no in line comprehension/ agreement in designing various attempts whether for urban society or at the villager. Development policy which committed by the government frequently held without viewing the potency, necessity, and unengaged the local residents to participate in designing the development program. That frequently causes rejection, clash, even conflict within society. It is definitely continuous for there is an interactional process within each human life.

Social interaction is a general form of social interaction and can be defined as reciprocal relations between individual and individual, individual and community, and community with community. Social interaction happened when two people encounter, greeting one another, be friend and even argue one another. It is also happened even when they do not greet one another. This caused by each individual aware of there are other parties that will cause him experiencing the changes of feeling, or thoughts. It will not happend if the relationship does not give any reaction or effect towards another individual to give response caused by that relationship. It apparently real if a contradiction between individuals and communities importance or between individual and individual.

Manado, as the capital of North Sulawesi Province, is currently actively developing. This seems to start from the city center to the outskirts of the city, and the most prominent is the Manado beach reclamation. The implementation of the beach reclamation to be made into this business area was designed as 67 ha by 6 investors, from the shoulder area in the southern part of Manado City to ITC Marina in the northern part of Manado City [2]. In its development, the beach which used to be a place of livelihood for coastal communities with their activities as fishermen and is one of the livelihoods for the coastal communities of the western city of Manado, has now turned into a business area. Starred hotels, apartments, high-rise buildings, malls, restaurants, shops, offices, have stood in front of the scenery that was once a beautiful beach and all its functions. The reclamation results are now turned into a

business area, which is the center of trade, the most crowded shopping place in North Sulawesi. Besides that, this area also becomes a tourist attraction that attracts many visitors both day and night. Tourist facilities in the form of fishing, recreation, entertainment, sports, restaurants are available in the business district. International tourists and local tourists from morning to night, come shopping and seek entertainment, relax with family, relatives, or friends, relax watching and enjoying the sunset that sinks in the West while enjoying Manado specialties and culinary delights in general.

The development of that business area showed that it was push the transitional life style most of the people in in the business area which formerly fisherman, now become sales, vendor, parking lot assistant and etc. Besides, apparently there are a lot of job vacancy seeker from out of region which came into Manado with the expectation that they can work in the business area to fix his life at the level which is more worth. Most of the migrants that come to work in that area, making that business area as the new revenue source for the locals that live in there. People houses begin to be converted into cottage with rental system or contract, per-month, per-year depends on the deal.

Since the operationalization of Mall Mega surya Nusalestar idan as a shop house some shop houses at Januari 2005 until now, had absorbed so many laborer at the various divisions, such as: Official, Shopkeeper, Engineer, Security, Cleaning Servis, Parking lot assistant, and driver. Most of the laborer came from out of Manado. By considering distance and cost, then most of them chose staying house at the resident houses in in the three districts areas as mentioned above with the system of boarding house (rent room). It was known that, South Wenang District, Sub-district Wenang becomes the main choice boarding house (rent-room) for the migrants. This may happen since that district located at the Megasurya nusalestari business area and directly against Mega Mall Megasurya Nusalestari. The migrants who live with rent room system were so diverse if view from the origin regions, which are from; regency/city yang ada di Sulawesi Utara, seperti; Minahasa, Bolaang Mongondow, Sangir Talaud even from Java Island Jawa and Sumatera. Most of them were in high schools. If view from the gender, most of them are female. Had viewed from age aspect, most of them are young age and unmarried status and mostly christian.

Daily activities and activities are seen every day they go to work according to the rules that apply in their respective workplaces. There are those who enter work in the morning from 09.00 to 17.00 and some enter work at noon from 1:00 a.m. to 9:00 p.m. interactions between them as residents often occur in the morning before leaving for work and after returning home at night. As for the interaction between residents of boarding houses and boarding house owners, occurs only according to their individual needs. But there is less visible interaction between residents of boarding houses as immigrants and local residents where they live, such as; less socializing with local residents, less associating with local community associations or organizations. On the other hand, the living conditions showed the characteristics of urban life, especially in South Wenang Village, Wenang District, Manado.

Concerned with the explanation above, then the question that wanted to be answered in this research are how the forms

of social interaction in South Wenang District, Sub-district Wenang, Manado? How is the social interaction between migrants and migrants and local residents in South Wenang District, Sub-district Wenang, Manado?. Oleh karena itu, tujuan penelitian adalah untuk mendeskripsikan dan menganalisis interaksi sosial antara warga pendatang dengan warga pendatang, warga pendatang dengan warga masyarakat setempat di Kelurahan South Wenang, Sub-District Wenang, Kota Manado.

In accordance with this social interaction, as Bonner's opinion (in Gerungan, 2010) suggests that social interaction is a relationship between two or more individuals, where individual behavior affects, changes another individual or vice versa. Similar to [3] argues, social interaction is a reciprocal relationship between one individual and another individual, one can influence the other or vice versa, individuals with Communities, or Communities with Communities. Furthermore, according to Gillin and Gillin in [4] suggests social interaction is dynamic social relationships that involve relationships between individuals, between human Communities and between individuals with human Communities. Reference [5] states that social interaction is the basis of social processes, because the social process is essentially a reciprocal relationship between various fields of shared life. Shared life can be seen from various aspects or aspects of life such as economics, politics, law, social culture, defense and so on.

Basically the symptoms or phenomenon such as economy, law, politics, social culture and so on cannot act. Because the symptoms or phenomena cannot act, of course there will not be a reciprocal effect between one symptom and the other. Basically, those who can relate are human beings who realize an activity. Thus social activities occur because of the activities of humans in relation to other humans. Because the acting, the related one is human, it can be stated that social interaction is the main form of the social process (Schlegel) in [6].

Concerned with the previous statement, reference [7] states that the intended social process is related ways that can be seen when people and Communities of people meet and determine the system of forms of relations or what will happen if there are changes that causing the faltering ways of life that already exist. Thus, the social process can be formulated as a reciprocal effect of reciprocal relations between individuals and individuals and with Communities regarding various aspects of human life, which coloring and even determining the development in shared life. This is because the beginning of social process is the existence of social interaction because there is a dynamic social relationship concerning the relationship between individual people, between human Communities, as well as between individuals and human Communities.

In relation with the above statement, specifically concerning the relationship between Communities and Communities, or where the relationship concerns Communities, Schlegel in [6] states that group behavior involves several or many people, for example social group behavior is like families, social institutions (banks) or organizations (parties). Group behavior, namely collective behavior, must be formed through the process of interpretation, so that people (in Communities) can act together in the circumstances faced by the group. But those who interpret and act are people too. The behavior in the

group of actions of many people can be the same because the meanings of the situation are interpreted the same ". It was clear that from the description there is no relationship between Communities or individuals with Communities. Since the group cannot act and because the group is people too, the relationship that occurs is between people and people, between one person and many people, or between many people and many people.

## II. RESEARCH METHODS

In exploring in-depth information or data about social interactions in the Business area in the city of Manado, a qualitative approach is used. According to Bogdan and Taylor, qualitative research is a research procedure that produces descriptive data in the form of written or verbal words from people and observable behavior. This research was conducted in three stages, namely the orientation stage, the exploration stage, and the data analysis stage. In the exploration stage, data collection is carried out by observation and in-depth interviews and documentation techniques. It was realized that the data in the form of words and the actions of the informants needed came from data sources, so data collection was carried out following the rules of triangulation, namely by combining several techniques or data sources simultaneously in a data collection activity. The analysis used is qualitative analysis. The data analysis used is an interactive model according to Miles and Huberman[8] (Sugiyono, 2012).

## III. RESULT AND DISCUSSION

Based on the findings of the study, showed that the form of social interaction between migrants and local residents in the South Wenang Village, Wenang District, Manado City is:

### A. Form of Cooperation

Social interaction between migrants and people living in the village of South Wenang shows a form of cooperation. From the results of an interview with Mr. Muhammad Al Buchari (Informant) as a local community in the South Wenang sub-district, showed that the social interactions that occur among migrants and local residents lead to a form of cooperation. Although not all immigrants have time to join activities together with local residents.

The following is the opinion of Muhammad Al Buchari, who stated that the immigrants rarely seem to be unaware of who they are, because today is another person, another tomorrow because they rarely get along. But there are also some who take part in community service, Muslims join in Friday prayers at the mosque, Christians go to church, they hang out together with the local community.

The resemble thought was stated by Mrs. El S as a local resident who stated that migrants who boarded in their homes rarely participated in activities in the community. They meet if they want to eat or buy food in stalls and daily necessities, others don't because we go home from work preferring to take a break because they are tired. But there are also girls and boys who fall in love with the local community. Those who appear to be present at events (marriage, thanksgiving, worship and death).

Furthermore according to Muhlis Paransa (informant) who said, that migrants who have lived in the village for a long time, often participate in activities in the community,

there are those who marry each other, present at the event of death, marriage and other activities, they help each other. If boarding children, rarely seen, may be busy working, or because they are young, they are ashamed to hang out. But if there is a program in the neighborhood, they come to help and there are also those who take part in community service, pick up trash, clean clogged drains.

In line with the above opinion, Robbi Pakasi as a migrant stated that we as immigrants here, usually if there is a day off from work, then there are activities in the local community, we help each other in work. For example, environmental work activities to clean up the environment, if there is an event in a neighbor, we help, even if only limited to transporting goods.

Meanwhile, according to Ellen. S (informant) as a resident of the local community, stated that immigrants who boarded in their homes rarely hang out, because working from the morning and going home late in the evening, there are also those who go home at night. So they rarely hang out with the local community, because they are tired of going home from work immediately resting in the room. If the holiday they usually go home and return if they want to work. But if there is a time when they shop at the stalls, there are those who go to the mosque, there are also those who joke with the neighbors.

The tolerance of social interaction between migrants and local residents caused by the working time of migrants. In everyday life it appears that they go early each morning to work and often come home from work already late at night or already tired and prefer to rest and not coming out anymore, except for food shopping or other necessities. Almost similar to the results of the above interview with Ms. Elen S., this was also stated by Mr. Youce Paulus (informant), as a local resident, who stated that boarding children rarely hang out, because of working in the morning and returns home at the night, if they have time and happen to be activities worship or thanksgiving in the neighbor, then they join the activity. But when men return to boarding houses, they are reluctant to attend local Christian worship activities.

Even though the migrants are not always involved with the activities of the local community, it is constrained by their time and busyness at work, where the migrants often go home at night, but they still interact in terms of meeting their daily needs such as going to a shop to buy food , dating, or praying Friday at the Mosque, worship both at home and in the church, mingling with the community to join in the community service, cleaning sewers, trash and participating in other activities such as sports. This reality addresses the direction of social interaction that tends to lead to forms of cooperation. Collaboration is a joint effort between individuals or Communities to achieve a common goal. The process of working together if individuals or Communities are aware of the same interests.

Based on the above description, the findings are as follows: (1) Busy work for migrants influences cooperation activities with local residents. (2) Migrants with local residents help each other in cleaning up the environment, and places of worship. Thus it can be stated that mutual assistance helps encourage social interaction that leads to a form of cooperation between migrants and local residents.



### *B. Form of Competition*

Competition or competition is an effort in the form of social struggle to achieve goals by competing, but takes place peacefully not to overthrow each other. The social interaction between immigrants and the local community that led to the Form of Competition, was obtained through a research interview with brother Salim Hasan, from Kotamobagu, which stated that the migrants competed with the local community in terms of finding work. Local people, especially young people, choose jobs and always ask for high wages. Unlike the migrants, all kinds of jobs are accepted even though the salary is only enough to eat.

This was corroborated by the opinion of Marlen M (the informant) who stated that her wages were greater than those of friends from South Wenang village, because education was different and the owner of the figure trusted him more than they. If he (as a migrant) wants to meet with friends in the South Wenang village, they feel that their remarks are unpleasant, unwilling to accept, as hostile.

The same thing was stated by Marlen Waroka (informant) as a local resident in the South Wenang Village, who stated that I was competing to find work in the mall with those migrants from outside Manado. Many requirements must be met, such as the face must be beautiful / attractive, a minimum high school diploma, able to use a computer and so on. Me and my friends as locals, often cannot compete with them as migrants.

In line with what was conveyed by Marlen Waroka above, regarding competition / competition, also delivered by Mrs. Elen S (informant) as a migrant, stating that people who live in boarding houses here, if there is a need, just come to meet with the local community. For example, you want to eat in a shop, buy food and daily necessities because they are busy working. But if women and men who are not married, often appear to be present at events, marriage, death, thanksgiving, worship and sports activities. By showing a lot of money, use expensive phones.

However, when asked about the extent of the competition between them and the local communities, Salim Hasan, Marlen M, Nikson Sambanaung and Marlen Waroka, at the time of the interview with each of them, each approved the statement of Mr. Nikson Sambanaung stating that the competition between us immigrants with community members here, happens to be limited to style, dressing or dressing and showing intelligence. These things were shown to the local community so as not to be underestimated, even though we came from the village but did not miss the development of the urban community. Competition only comes to such things. Because we realize, we are only as migrants.

From the results of interviews with several migrants living in boarding houses in South Wenang village in terms of social interactions that occur between immigrants and the local community, if it is associated with forms of social interaction, it shows what leads to the form of competition, but only gets to style and dress as well as the ability/intelligence possessed.

From the results of the observations, it was seen that among them there was no more competition than that. This is seen as a treatment that is adjusted to the ability of cost, skill, and time, as well as the knowledge they have.

Moreover, they are only as migrants who come from the village with the aim of working or looking for work.

Based on the description above, the findings are as follows: (1) Competition colors interaction between community members, but is limited to appearance and skills, (2) Factors of type of job and greater wages also trigger competition. Thus, it can be argued that competition is triggered by symbols of social status and type of job.

### *C. Form of Disputes*

Disputes or disputes are a form of social relations, where there are efforts by one party to bring down or eliminate another, which is considered dangerous or becomes a rival.

To obtain how the social interaction of the immigrants with the community leads to the Form of Disputes, it appears through interviews conducted by the researcher with Mr. Jan Manusama (March 14, 2014) as the local community, which states that if we talk about immigrants, I as the head of the environment do not know how many of them live in this village and what their jobs are. You see, some of them did not report. For this reason, in the near future the village government will conduct swiping in boarding houses. Indeed there are some migrants who when friends in the village come to visit and gather with children from local residents, then drink alcohol. Finally drunk and frequent commotion in the village.

While on the other hand the results of an interview with Salim Hasan as an immigrant (informant) stating that we as migrants here (where boarding houses are located) should be able to adjust to the people here. So that there will be no fighting that leads to fights between villages

From the results of interviews with several migrants living in boarding houses in the South Wenang sub-district in terms of individual social interactions with individuals that occur between immigrants and local residents, if associated with forms of social interaction, shows what leads to the Form of Disputes. This is evidenced by the usual misunderstanding, so that there can be a dispute between them, but because the migrants realize that they are going to Manado for the purpose of working and earning income, then usually the disputes are not long lasting. They prioritize their work, because that's where they have income. For that they prefer to be patient and give in. Thus, as a migrant who is boarding house in South Wenang Village, he will always help maintain a conducive atmosphere in the Village.

The findings show that the occurrence of disputes is triggered because of drinking habits that lead to physical disputes, but disputes can be overcome because of busy work. Disputes occur because of habits that are not conducive to the local environment, but can be resolved because they realize that they prioritize work.

### *D. Accommodation Form*

Accommodation is a situation where a dispute or dispute can be resolved so that a good cooperative relationship is re-created. The interaction of questions in the form of accommodation that occurred between migrants and the local community seems to occur frequently, as was conveyed by several informants, namely; Hendrik Manumpil and Youce Paulus, as follows.

That disputes that occur between them as migrants and the local community, are always resolved in a peaceful manner. And usually there are third parties, namely boarding house owners who direct, guide and give advice, even sanctions for them not to fight. If they do not want to receive advice from the owner of a boarding house, the person concerned will be expelled from the boarding house. Usually before the migrants are accepted to live in a boarding house, then they are first provided and explained by the boarding house owner about the rules and the applicable rules and sanctions if they violate the rules / rules.

Based on the description above, the authors obtain the following findings: (1) disputes that occur between migrants and local residents, are always resolved well and peacefully, (2) mutual understanding between migrants and local residents creates a safe atmosphere . So that the desire to live in peace and mutual understanding triggers social interactions that lead to accommodative forms.

Based on the interactions mentioned above, there appear to be three forms of accommodation that occurred both individually and in Communities in the lives of the people in South Wenang Village are as follows: (a). Mediation is accommodation that is carried out through the settlement of a neutral third party. (b). Conciliation, which is a form of accommodation that occurs through efforts to bring together the desires of the disputing parties. (c). Toleration, which is the form of informal accommodation where there are parties who try to avoid themselves from conflict.

#### IV. CONCLUSION

Based on the findings of the research that had been presented, it can be concluded that: social interaction between migrants and local residents in the Mega Surya Nusa Lestari business area leads to form of cooperation and accommodation. There is competition due to the type of job

between migrants and local residents and social status symbols as well, such as; way of styling, make up or dress up and showing intelligence. The occurrence of disputes triggered by drinking habits that can lead to physical conflict.

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