



Strengthening Banuroja Multicultural Social Integration from Social Conflict Threats Socio-Cultural Ethnographic Study in Gorontalo

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ABSTRACT

This research was motivated by the researcher's anxiety about the nation's problems that seem to never end from social conflicts related to ethnicity and religion, because of the attitude of sectoral egoism and intolerance towards diversity. The people of Banuroja are very aware of the impact of risks if social conflict befalls their citizens. This can happen due to a lack of understanding in accepting diversity as a necessity. Their critical readiness has been built very strongly, where seeing diversity is not a threat to people's lives. Therefore, it is important to strengthen social integration in multicultural societies as practiced by the Banuroja community. This study aims to describe the efforts of the Banuroja multicultural community in strengthening social integration in order to avoid the threat of conflict in their communities. This research used a qualitative approach with ethnographic study methods. The results showed that strengthening social integration in the multicultural society of Banuroja was carried out through (1) Strengthening tolerance in the midst of community diversity; 2) Prevent the emergence of sectoral egoism and foster an attitude of solidarity; and 3) Strengthening the role of community leaders as unifier from the threat of social conflict.

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1. INTRODUCTION

Indonesia is a country with a population of 260 million people with a high level of national diversity both ethnic, ethnic, religious, and cultural. This condition is a challenge for the Indonesian people to preserve and care for diversity as something of positive value. On the other hand, diversity is still a serious problem from the past until now. This can be seen from several social conflict events in this country that are full of ethnic, ethnic, and religious issues, such as, conflicts in Poso Central Sulawesi (1998, 2000), in Sampit Central Kalimantan (2001), Ambon Maluku and North Maluku (1999-2002), Sampang in East Java (2011), Tolikara Papua and Aceh Singkil (2015), as well as the latest events in Wamena Papua which took place around October 2019 and North Minahasa in January 2020. The social conflict has cost this nation both in the form of casualties, material, and potential division.

Social conflicts can occur due to strong sectoral egoism and intolerance towards diversity in society. Sectoral egoism arises because the attitudes of one group/community feel better than other groups/communities, such as being racial, tribal fanaticism, and primordialism towards certain ethnicities so that people become divided and fight each other. In Calhoun's terms in [\(Pakulski & Tranter, 2000\)](#), "concerns about identities, especially national and racial identities, are also symptomatic of the enhanced salience of 'politics of identity', 'ethnonationalism' and, generally, political mobilisations of the welfare-nationalistic and populist type". Likewise, intolerance is an attitude that does not want to accept and appreciate diversity in society. Seeing diversity as a problem that can interfere with the lives of themselves and their groups, both religious, ethnic / ethnic and cultural. This attitude is not in line with the spirit of upholding human rights as stated in the UNESCO Universal Declaration, namely "that no one may invoke cultural diversity to infringe upon human rights guaranteed by international law" [\(Hanberger, 2010\)](#).

Both attitudes need to be prevented because they only disturb the harmony of life in society. So that serious attention is needed from the community and government, apart from legal aspects, such as strict enforcement against those who violate the law, it is also important to provide guidance to the community. Development can be done in the form of instilling the values of multiculturalism, national character, and ideology. Instilling values as a preventive measure so that people strengthen their sense of tolerance, accept and understand cultural diversity, and are not easily provoked by behavior that can damage social integration in society. Diversity should be viewed as social capital to strengthen bonds of togetherness and fraternity, a manifestation of the acceptance of cultural diversity as something good that is received and maintained to express values.

Therefore, building community understanding and awareness in order to strengthen social integration must be pursued seriously, as shown by the community in Banuroja village, where people's lives look very harmonious, safe and peaceful despite high cultural diversity. This village is located in the western part of Gorontalo Province or about 250 km from the capital city of Gorontalo, precisely located in Randangan District, Pohuwato Regency. There are several ethnicities/tribes that inhabit this village, including: Balinese, Javanese, Sasak, Minahasa, Flores, Bugis, Batak, Sangihe Talaud, and Gorontalo as local ethnicities. In addition to ethnic diversity, there are various religions, namely Islam, Hinduism, Protestant Christianity and Khatolik. Banuroja Village has given its characteristics as a multicultural village that is successful in maintaining the harmony of its community. This distinctiveness becomes a role model for life in the village or other regions.

This success certainly does not come naturally, but rather the hard work efforts of the community to be directly involved together. They support each other and help each other. Especially community leaders, such as ethnic leaders, religious leaders and youth leaders who

have a vital role in shaping public awareness so as not to be radical, moderate, and firm to those who pit both from within the community and from external parties of Banuroja. As a result, this village received the title as the safest village in Pohuwato Regency from the Regional Government.

The people of Banuroja are well aware of the impact of risk if social conflict befalls their citizens. This can happen because of low understanding in accepting diversity as a necessity. Their critical awareness has been built very strongly, which views diversity as not a threat to people's lives, but as social capital to get to know each other, appreciate, and strengthen humanity based on the motto of the nation's life, namely "Bhinneka Tunggal Ika" (different but still one). This condition shows that the people of Banuroja have understood the meaning of multiculturalism well. In the terms of [\(Kowalczyk & Popkewitz, 2005\)](#), "multiculturalism articulated as 'the character' who can bestow a greater, more inclusive society".

2. METHODS

This research was conducted in Banuroja Village, Randangan District, Pohuwato Regency, Gorontalo Province, using qualitative approaches and ethnographic study methods. Data collection is done through observation, interviews, document studies, and audio-visual. The research subjects consisted of ethnic leaders, religious leaders, youth leaders, village governments, local governments, and Civic Education experts. The selection of research subjects, such as ethnic figures, religious leaders, and youth leaders is based on considerations to obtain comprehensive, valid, and in-depth information about the ins and outs of Banuroja society in strengthening social integration from the past until now. While the research subjects are from the village government and local government because as policy makers who have roles and responsibilities in safeguarding the community from the threat of social conflicts, while the selection of academics is based on considerations to strengthen research studies from theoretical and empirical aspects related to the situation and conditions of the Banuroja community.

To obtain the level of confidence in research data, data validity checks are carried out through triangulation (triangulate), member check, prolonged time, peer debriefing. Triangulation is intended so that data obtained from one party must be checked for correctness from other sources, such as a second party, and so on using various types of methods. This is to avoid the high subjectivity of the researcher. Member checking is carried out so that informants know the results of research in the hope of agreeing, no rejection, even supporting the results. And a relatively long time, meaning researchers spend a long time to understand situations and conditions in the field related to the characteristics of people, environment, and culture in order to obtain valid data and information. While question-and-answer fellow researchers were carried out to obtain additional information in the form of objective views to strengthen this research.

The collected data were analyzed using Wolcott's ethnographic data analysis consisting of description, analysis and interpretation. Description means that the results of observation, interviews, documentation, and audio-visual are described as they are in accordance with findings in the field and do not contain additions and subtractions of data resulting from the subjectivity of the author. In addition, the description is made as clear and precise as possible to make it easier for readers and related parties to understand this research. After the data is described, it is then analyzed by selecting some data that suits the research objectives. The final step is data interpretation, where the researcher draws a conclusion from the data that has been analyzed before, and combines it with relevant theories.

3. RESULTS AND DISCUSSION

In addition to Banuroja village, there are actually also other regions in Indonesia that have a good multicultural community life, such as Pancasila village, Turi District, Lamongan Regency, Sarongan village, Pasanggaran District, Banyuwangi Regency, and Sumberanyar village, Situbondo Regency. But each village certainly has different community characteristics. The distinctiveness of the Banuroja community lies in the origin of its people who are ex-transmigrants from various regions on the islands of Java, Nusa Tenggara, and Sulawesi who have different customs and cultures. Of course, it has its own dynamics and challenges in building a good multicultural life.

Banuroja society is a society that has high diversity both ethnic/ethnic, religious and cultural. This diversity is motivated by the typology of people who are ex-transmigration from several regions, namely Bali, West Nusa Tenggara, East Java, West Java, DKI, North Sulawesi, and Gorontalo. The total population of Banuroja Village is 1151 people, consisting of Balinese as many as 473 people, Javanese as many as 293 people, Sasak ethnicity as many as 300 people, Gorontalo ethnicity (local ethnicity) as many as 29 people, Minahasa ethnicity as many as 37 people, Bugis ethnicity as many as 8 people, and the rest Batak ethnicity totaling 11 people. Meanwhile, in terms of religious believers, there are 630 Muslims, 473 Hindus, 41 Protestant Christians, and the remaining 7 Khatolik (Banuroja village document 2022).

The history of naming Banuroja village is an acronym (abbreviation) of the origin of the community, namely Ba=Bali, Nu=Nusa Tenggara, Ro=Gorontalo, and Ja=Java. This naming has represented all ethnicities that inhabit the village, where Balinese ethnicity has been represented by the name Bali, Sasak ethnicity is represented by the name Nusa Tenggara, Minahasa ethnicity, Sangihe Talaud ethnicity, and Gorontalo ethnicity is represented by the name Gorontalo because it was once a region of North Sulawesi province, while Javanese ethnicity, Betawi ethnicity, and Sundanese ethnicity have been represented by Javanese names because of the origin of these ethnic areas from the island of Java. The Bugis and Batak ethnic communities are not represented in the naming of villages, because they are not ex-transmigration communities that joined after the formation of the Banuroja community.

The life of the Banuroja people can be said to be very good as can be seen from the safe and peaceful condition of the village. Although diverse in ethnicity and religion, they are very tolerant, respectful, respectful, help each other, and work together in every activity, and far from negative forms of behavior, such as disputes and disputes. There is diversity, can know each other's differences, a high sense of sensitivity, and has a strong spirit of brotherhood and nationality. This condition can be said to be a factor forming social integration in multicultural societies, there is a sense of tolerance, mutual respect and respect, and tolerance for others and their cultures.

The success of the Banuroja community has provided inspiration and example for the lives of people in other areas with a multicultural style. This success is due to the commitment of all residents who have been built for decades. This commitment is very much maintained and cared for by the entire community, especially community leaders who have an exemplary attitude for their citizens. In general, the success of the Banuroja community in strengthening social integration in the community is determined by several things, namely: 1) Strengthening tolerance in the midst of community diversity; 2) Prevent sectoral egoism and foster solidarity; and 3) The role of community leaders as unifiers of the threat of social conflict. For more details will be described as follows:

3.1. Result

3.1.1 Strengthening tolerance amidst the diversity of society

Strengthening the social integration of Banuroja's multicultural community can be achieved because of the very high tolerance attitude of the community. This attitude can be seen from the attitude of accepting and understanding cultural diversity. Diversity is not a problem that needs to be worried and feared, especially as a cause of problems as occurs in other regions. The awareness to accept and understand has shaped the personal character of the members of society. It is formed because of intense coaching accompanied by habituation in daily associations. Formation and habituation are carried out in each family, in every religious/cultural/national activity, and educational activities in formal institutions such as schools.

The tolerance of the Banuroja community can be seen from the attitude of the community that appreciates and respects the ritual activities of worship (prayer) of other people. For example, when one religious community is carrying out a worship ritual, other people also maintain and appreciate. No one disturbed or disturbed, even offended by the course of the worship process. In fact, if you observe the location of the building of houses of worship of each religion, it turns out to be close to each other, where the Salafiyah Shafi'iyah Islamic Boarding School in which there is a mosque facing two churches side by side, namely the Protestant Christian Church and the Khatolic Church. And behind the Church there is a Main Temple. Such conditions are very typical and rarely found in other regions.

If viewed empirically, things like this are the embryo of unity in the diversity of the Indonesian nation. Differences in religion and belief systems that exist in society do not necessarily cause each other to conflict, because Indonesia as a nation has a binding rope in the form of the ideology of "Pancasila". Therefore, conflicts smelling of SARA (especially religion) that have the potential to divide the nation, are actually something strange that happens in the country of Pancasila ([Munir, 2018](#)). The harmonious social life shown by the Banuroja community can be an example for other elements of the nation, especially in terms of the ability to understand, interpret and implement each of their religious teachings well, especially in the social-social dimension, because basically every religion always emphasizes equality and equality in the context of humanity.

The people of Banuroja also appreciate every cultural and religious activity. Forms of appreciation such as, attending these events/activities. This is as stated by I Made Suardana as the Head of Banuroja Village that "when holding Darmasanti events (after Nyepi Day) or halal bi halal activities (after Eid al-Fitr), we always invite community leaders, religious leaders, ethnic leaders, local governments, and religious ministries". The goal is for people to understand each other and feel happy about diversity.

In addition, tolerance is also shown by assessing and studying other ethnic cultures, such as regional languages, customs, traditional music, carving arts, and regional food. This was done in order to enrich the cultural treasures of the Banuroja community. For example, one of the interesting peculiarities when we visit Banuroja village is seeing that several community members can master more than one regional language. This language ability is due to the habit of communicating with people of different ethnicities. So sometimes we find it difficult to distinguish the ethnic identity of the person. In addition, there are also some citizens who want to study the teachings of other people's religions, with the intention of knowing the teachings of goodness contained in each religion. This can indirectly suppress radical or extreme self-righteous traits in terms of beliefs that can disrupt harmony in association in

society. Such conditions term are called "Relatedness" or having interconnectedness with each other both cultural and religious.

Other attitudes of tolerance, such as solving every problem in the village by means of deliberation. Deliberation is interpreted as a community effort in solving family problems, both small and large. The solution is by talking heart to heart and listening to each other, and keeping prejudice away from other people or groups. Deliberation is carried out to prevent existing problems, so as not to grow and expand everywhere. For example, such as fights among young people who are drunk due to the effects of liquor. This case was quickly suppressed as early as possible by the community by presenting community leaders, parents, and village government. They handled it internally before involving law enforcement (police), as stated by Rony Koyansow as a Minahasa Ethnic Figure and Christian figure, that:

"So far, if there is a problem/conflict, the resolution is by contacting community leaders and parents. Whatever friction it is, it can be resolved by deliberation first. And as much as possible not to the police. If the problem is relatively large, it will be processed legally. But all this time the problem is solved by deliberation".

This attitude of tolerance has been fostered for a long time in the Banuroja community. Tolerance is a basic value that has been imprinted in all aspects of life, both economic, social, political, and religious. Such attitudes show that society has understood, realized, and applied tolerance amid the diversity of society, as Fraser argues in [\(Bessone, 2013\)](#), "toleration can take the form of the 'respect conception', in which tolerating and tolerated parties recognize each other as political and moral equals, despite their profound cultural and ethical differences". Tolerance is also a value that can strengthen multiculturalism in diverse societies, such as the Banuroja community. Multiculturalism demands a tolerant coexistence, but mutual understanding between cultures, between nations in building a new world. Such understanding requires support, reasoning, recognition, appreciation, judgment, strengthening, and empathy in the togetherness of life.

Other than that, the importance of understanding tolerance is a necessity in order to build a better future. In that way, human life and civilization will be more meaningful and useful. An understanding of diversity that is more inclusive-pluralist, multicultural, humanist, dialogical-persuasive, contextual, substantive, and socially active needs to be built.

3.1.2 Prevent the emergence of sectoral egoism by fostering an attitude of solidarity

Another thing that can strengthen social integration in Banuroja's multicultural society is to prevent sectoral egoism. This attitude can be interpreted as an excessive bigotry on the identity of a particular group. Where they feel that their group identity is better and degrade the identity of other different groups. This fanatical attitude, such as tribalism, racism, and religious radicalism, is often a trigger factor for social conflicts and conflicts in society. But this attitude does not apply to the people of Banuroja, they strongly reject it. In Banuroja society, all groups get equal rights and positions in all aspects of life, and no one group either ethnic/ethnic or religious feels superior to the other.

To prevent sectoral selfishness, they are in solidarity in society. In getting along, they are not polarized by diversity but blend into each other without differentiating everyone's social background. For example in the game of soccer, where a team is a combination of people of different ethnicities and religions, meaning they are open and do not want to be compartmentalized from one another for reasons of difference. Such an attitude illustrates a high understanding and awareness of the meaning of multiculturalism, as [\(Kowalczyk & Popkewitz, 2005\)](#) state that "multiculturalism articulated as 'the character' who can bestow a greater, more inclusive society".

Other forms of solidarity are seen when holding events, such as religious, cultural, or family celebrations. In terms of inviting, the host as the organizer also invited all ethnic/religious representatives. Likewise, in serving guests, there is no attitude of discriminating between one guest and another, as Abdul Wahid stated as a Sasak Ethnic Figure (Lombok) that "we here view all ethnicities as having the same position, do not consider that this ethnicity or ethnicity is higher than other ethnicities, for example at celebrations or thanksgivings, everything is lesehan together meaning no one is privileged". This attitude is intended to strengthen friendship that can strengthen solidarity and brotherhood among people. This attitude is very good and can be one of the determining factors for the success of social integration in society, increasing social solidarity influenced by intensive group cooperation in society facing common events.

Another attitude of solidarity shown by the Banuroja community is to help each other in physical needs when there are residents who need assistance, such as lack of food, hit by disaster (grief and disaster), or holding thanksgiving events (marriage and birth). The assistance is in the form of funds, clothing, food (for example: heavy and light food, rice, sugar, instant noodles, drinks and fruits), as well as assistance in the form of livestock. The provision of this assistance, intends to ease the burden of the bereaved or rejoicing. Helping each other and helping fellow communities without distinguishing each other is common and routine, and has even become a tradition that continues to be preserved until now. This condition can realize social integration in multicultural societies, community members feel they have succeeded in filling each other's needs, so that physical needs in the form of clothing, food, and social needs can be met by their culture. The fulfillment of these needs causes the community to feel the need to maintain interconnectedness with each other.

However, regarding mutual assistance in terms of giving food, it is very important to pay attention to the sensitivity aspect to the person / recipient. Because Banuroja society consists of various religions, every religious community must know each other's taboos, such as food and drink. For example, during celebrations or holiday celebrations in non-Muslims, the organizers do not provide food that is not halal (haram), but they do provide food purchased from stores or ordered from Muslims. This attitude is to avoid offence from people of other religions. Therefore, they have one principle of good life as social capital in maintaining peace in their society, as stated by I Made Suardana as an ethnic Hindu figure, namely "jangan gara-gara setusuk sate akan memunculkan masalah besar." Words "sate" is defined as food from animal meat which is forbidden in Islam.

3.1.3 Strengthening the role of community leaders as unifiers of the threat of social conflict

Another factor that strengthens the social integration of the Banuroja community is the role of community leaders who function as a unifier of society. Community leaders such as religious leaders, ethnic leaders, education leaders and youth leaders. As for their role so far, such as fostering by instilling the values of tolerance to the community so that they are always united and harmonious in the midst of diversity, as well as being able to prevent the threat of social conflicts both coming from within the community and from external parties of Banuroja. The threat is in the form of provocations that can divide their unity, especially with regard to differences in faith/religion. This is very important for Banuroja's multicultural society, as Jensen states in ([Kærgård, 2010](#)) that "thus social cohesion is fostered by conflict management of mobilized differences (or cleavages) of all sorts—cultural, linguistic and economic". Through coaching, it can be aware of the emergence of debates about

multiculturalism, because if it is not maintained properly, then multiculturalism only brings divisions in society.

In addition to coaching, other roles of community leaders, such as being involved in the process of solving problems in the village. By facilitating the conflicting parties and finding the best solution. Usually the warring parties arise from among the youth due to mischief or misunderstanding which leads to commotion and fights. The liquor factor is also the cause of the emergence of disputes, because they are unable to control themselves after being drunk so that it triggers a bigger commotion. But so far, various existing problems can be suppressed and overcome as early as possible by community leaders. They do not let the problem drag on, because it can potentially get bigger and wider which can spread to ethnic and religious problems. Therefore, the role of community leaders can serve as the front line in reconciling society.

In addition, disputes can also come from external parties who intend to provoke citizens to be intolerant of diversity in society. One example that has happened, such as the entry of radical or extreme teachings that are intolerant of religious differences. This teaching was brought by a group of people from conflict areas (example: Poso area, Central Sulawesi). However, due to the firm stance of community leaders, the threat can be overcome faster. Given that religious issues are very sensitive which are sometimes used as a tool to break relations between religious communities. Such an attitude emphasizes that the level of tolerance of community leaders is very high, they do not want religious harmony that has been built for decades to be disturbed, even damaged by irresponsible individuals.

Another role of Banuroja community leaders is to establish good social relations between fellow community leaders. As for social relations in the community, such as building intense communication and cooperation in every activity or any activity whether religious, cultural, celebration or grief. They do not question the inherent differences in each of these characters. They are very open, trusting, understanding, and do not show fanatics in certain views. One example that can be exemplified from them, such as congratulating each other who are celebrating religious holidays. Congratulations are not only by sending messages via mobile phones, but visiting directly to the homes of religious figures who celebrate the holiday, as stated by I Wayan Ase as a Balinese Ethnic Figure that "we visit each other during religious holidays, such as Idul Fitri, Galungan, or Christmas. It's been done regularly because we feel like family and have been a tradition in our lives. Likewise, if there is a religious activity in one religious figure, other religious figures must come to attend." This method, until now continues to be maintained and fostered by them so that they become role models for their citizens.

3.2 Discussion

The challenge of establishing social integration in heterogeneous societies is theoretically more severe than homogeneous societies (Tahir, 2017). The challenge lies in managing this diversity. Multicultural encompasses many different forms of cultural pluralism, each with its own challenges (SS, 2015). The diversity of society is like a double-edged knife, meaning that if diversity can be managed properly, it can produce a peaceful, harmonious, and mutually reinforcing life in society, but if not, it will bring divisions that eventually give birth to social conflicts. From social conflict events that have existed in the Indonesian state, generally due to differences in understanding and interests that cannot be managed properly. Therefore, accommodating and regulating various interests by acting fairly should do, as Hall states in (Tuori, 2007), "multiculturalism refers to the strategies and policies that govern differences or diversity".

Usually the cause of a problem is due to people's attitudes that only concern themselves and their groups, such as sectoral egoism and intolerance of diversity in society. This can be seen from the events of social conflicts that have occurred in several regions, including: conflicts in Poso (1998, 2000), in Sampit (2001), Ambon and North Maluku (1999-2002), Sampang (2011), Tolikara and Singkil (2015), and most recently and still cross our memories, namely conflicts in Wamena Papua in October 2019 and North Minahasa in January 2020.

In general, the event was motivated by excessive fanaticism towards one's own group and primordial attitude towards other groups. One of the serious problems facing Indonesia as a multiethnic nation is the problem of national integration. The expression of ethnicity still often causes tension in relations between tribes. ([Antonsich & Matejskova, 2015](#)) argue that "ethno-culture and religion often tend to move beyond the nation-state, thus becoming sites of oppression and discrimination". The conflict event may repeat itself if the community still behaves with sectoral egoism and intolerance.

The above conditions are inversely different from the life of the Banuroja people, where their daily lives are very harmonious, tolerant, and harmonious. Cultural and religious diversity is not a problem for them, instead it becomes a distinctiveness and happiness to know and respect each other. In this context, the Banuroja community has implemented the concept and implementation of multiculturalism in a balanced manner. Multiculturalism requires people to be able to accept and understand diversity as an evolving social reality, aims to recognize the existence of minorities, and becomes the basis for policies to reconcile conflicts between minority groups and the majority. As ([Nathan, 2015](#)) points out that "we live in the world of three basic social facts, namely, (1) human diversity is inevitable, (2) we live in an ethical plural society and (3) we are interdependent beings".

In addition, diversity has strengthened the humanity to accept and understand each other so as to form a strong bond of brotherhood. These conditions are highly preserved and developed by them from the past until now. This shows that the Banuroja community has a high understanding and awareness of the value of multiculturalism, namely 1) affirming one's cultural identity; 2) respect and desire to understand and learn about ethnicities/cultures other than their own; and 3) judge and take pleasure in cultural differences themselves.

However, even though the Banuroja community has lived safely and peacefully, it does not mean that it has been separated from the threat of social conflict. Threats worries are always in their minds. The threats of social conflicts include: 1) citizen disputes that spread to ethnic/ethnic and religious issues; and 2) provocation from outside Banuroja. Both of these threats are of special concern to the community, especially community leaders both by preventing and taking early action. More details can be described as follows:

First, the dispute between residents that spread to ethnic/ethnic and religious issues. One of the threats of social conflict anticipated by the Banuroja community is conflict caused by disputes in understanding and disrespect for other people or groups. Usually it arises from among young people who are unable to control themselves due to alcohol or drunken conditions, then trigger a commotion to others using ethnic / ethnic and religious issues. This incident once existed, but because of the community's preparedness with the village government, it finally did not get bigger and expanded everywhere, and it could be resolved properly. But among the community, they still feel worried if every problem can spread to ethnic/ethnic and religious issues that can potentially lead to greater social conflicts. This condition is avoided by people by reminding each other, as Parker, K. F., Stults, B. J., & Rice, S. K in ([Stansfield, 2014](#)) states that "the existence of racial threat may be stronger in communities with high levels of disadvantage". Therefore, one form of community vigilance so that every problem does not grow, it is done in a persuasive way, such as embracing young

people who often trigger noise and commotion in the village. Persuasive actions were carried out by community leaders and village governments, as well as community support. This step is considered very effective to avoid the community from various social problems. In Favell's terms in ([Poppelaars & Scholten, 2008](#)) it is referred to as "individualistic approach and emphasizes the host country's norms, values, and languages".

In addition, disputes can be caused by citizens who are unfair and discriminatory against certain people and groups, especially minority citizens. The emergence of this attitude is due to the low value of tolerance embedded in a person. Therefore, both community leaders, village governments, and local governments always remind and support their residents to be aware of and stay away from this attitude. The way of reminding through the formation process carried out in every religious and cultural event, or through formal meetings in the village, as ([Ogbu, 1993](#)) puts it, "the lack of commitment and support and the active distancing and rejection of disidentified ethnic minority individuals can be considered problematic for the stability and cohesion of society. Low identification and disidentification also have psychological implications".

Second, provocations from outside Banuroja. One of the serious threats to the people of Banuroja is the provocation that comes from outside Banuroja. The outside party intends to invite residents to be intolerant so that in the end residents fight each other. They are very wary of building mutual respect and respect for differences, as well as maintaining mutual security and peace in society. One form of community alertness, such as refusing and opposing the invitation of a group of people who enter the village by instilling a radical idea. This group comes from Poso, Central Sulawesi, which is a religious conflict area, where geographically the Poso area is not far from Banuroja village. This group deliberately caused a commotion among the residents, but the residents were not provoked, and instead expelled the group dishonorably on the basis of not obtaining permission from the village government.

This attitude emphasizes that Banuroja people are not easily affected by issues that can damage the harmony of their citizens, including religious issues that have the potential for greater social conflict. They have a high level of vigilance from any form of provocation from outsiders. Such conditions serve as an example for other regions that are vulnerable to social conflicts. This can be justified when looking at the phenomenon in some conflict areas, where violent (aggressive) behavior often occurs by groups of people in the name of religion. They deliberately provoke citizens to vandalize and attack other groups of different views, cultures, races, and beliefs. While on the other hand, it is so easy for the public to be provoked by these parties either directly or through hoax news on social media. Usually these outsiders, have certain motives both economic, political, and ideological, as ([Jong & Ommeren, 2005](#)), argue that "one way to determine possible sources of prejudice is to be mindful of one's beliefs, interaction patterns, political and religious ideas and socialization with respect to skin color, culture or race".

Thus, the Banuroja community highly anticipates all forms of external threats that can shake the social integration of the community. One of the efforts made is to instill the spirit of togetherness in the midst of diversity both ethnic, ethnic, cultural and religious with the motto of the nation's life, namely "Bhinneka Tunggal Ika" (different but still one). This motto is the concept of nationalism that must be defended and fought for by the community, where the interests of the nation and state take precedence over personal interests and groups. In ([Sassen, 2002](#)) terms, "the focus moves on to the transformation of the national, including the national in its condition as foundational for citizenship". Through understanding and awareness of nationalism, all forms of social conflict threats can be avoided because they only harm their own nation.

4. CONCLUSION

The efforts of Banuroja's multicultural community in strengthening social integration have been going well. This can be seen from the daily behavior of people who respect and respect each other even though they are different ethnicities / tribes, cultures, and religions. The efforts that have been made, such as strengthening tolerance in the midst of community diversity, preventing sectoral egoism and fostering solidarity, as well as the role of community leaders as unifiers in society. This effort has been going on for a long time and is maintained to the present.

Diversity for the Banuroja community has become a distinctiveness and happiness to get to know each other and strengthen the sense of sensitivity in order to strengthen brotherhood and tolerance among fellow citizens. This success has strengthened the social integration of the community from the threat of social conflict, and has become one of the models of good life for multicultural communities in other regions, especially areas that are prone to social conflicts.

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