



# Ethnographic Study of Social Harmonization between Indigenous Communities and Immigrant Communities in Cahaya Negeri Village

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### Abstract

This ethnographic study examines social harmony between the Serawai indigenous community and the immigrant population in Cahaya Negeri Village, Seluma Regency, Bengkulu Province. Using Spradley's ethnographic framework consisting of domain analysis, taxonomy, components, and cultural themes data were collected through participant observation, semi-structured interviews with ten purposively selected informants, and documentation. Findings indicate that interaction patterns are harmonious and associative, supported by a local social contract, cross-ethnic reciprocal cooperation, and 25 years of uninterrupted interfaith activities. Key barriers include language differences, cultural gaps, structural limitations in inter-village activities, population growth, and psychological distance. Solutions center on intensifying communal activities, strengthening religious cohesion, developing adaptive attitudes, and optimizing village governance. Four cultural themes underlie the harmonization: the local social contract, unity in diversity, religion as a transcendent bridge, and harmonization as a collective effort. These findings have implications for Education for Sustainable Development, particularly SDG 4, SDG 10, and SDG 16, suggesting that local wisdom systems can inform multicultural education frameworks and national resilience policies.

[Studi etnografi ini mengkaji keharmonisan sosial antara masyarakat adat Serawai dan penduduk pendatang di Desa Cahaya Negeri, Kabupaten Seluma, Provinsi Bengkulu. Dengan menggunakan kerangka kerja etnografi Spradley yang terdiri dari analisis domain, taksonomi, komponen, dan tema budaya, data dikumpulkan melalui observasi partisipatif, wawancara semi-terstruktur dengan sepuluh informan yang dipilih secara purposif, serta dokumentasi. Temuan menunjukkan bahwa pola interaksi bersifat harmonis dan asosiatif, didukung oleh kontrak sosial lokal, kerja sama timbal balik lintas etnis, dan kegiatan antaragama yang berlangsung tanpa henti selama 25 tahun. Hambatan utama meliputi perbedaan bahasa, kesenjangan budaya, keterbatasan struktural dalam kegiatan antar desa, pertumbuhan penduduk, dan jarak psikologis. Solusi berfokus pada intensifikasi kegiatan komunal, penguatan kohesi keagamaan, pengembangan sikap adaptif, dan optimalisasi tata kelola desa. Empat tema budaya mendasari harmonisasi ini: kontrak sosial lokal, kesatuan dalam keberagaman, agama sebagai jembatan transenden, dan harmonisasi sebagai upaya kolektif. Temuan ini memiliki implikasi bagi Pendidikan untuk Pembangunan Berkelanjutan, khususnya Tujuan Pembangunan Berkelanjutan (SDG) 4, SDG 10, dan SDG 16, yang menunjukkan bahwa sistem kearifan lokal dapat menjadi acuan bagi kerangka kerja pendidikan multikultural dan kebijakan ketahanan nasional.] © The Authors

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## 1. Introduction

Indonesia is a multicultural country comprised of diverse ethnic groups, cultures, languages, religions, and customs. This plurality positions Indonesia as a nation rich in social and cultural values, but also requires the ability to build harmonious social relationships, particularly in contexts where indigenous and immigrant communities interact [1]. The phenomenon of increasing population mobility, whether due to economic, educational, or work factors, causes people to move from one region to another [2]. The transmigration program, which began during the Dutch colonial period and was continued by the Indonesian government, aimed to reduce population density on densely populated islands. At its peak between 1978 and 1984, approximately 535,000 families were relocated through this program [3]. Although this program has noble goals, its implementation often poses challenges in building social harmony in the transmigration destination areas.

Harmonization between indigenous and immigrant communities is an important issue in the social life of multicultural societies. Harmonization is not only defined as the absence of conflict, but rather the creation of social relationships characterized by tolerance, mutual respect, cooperation, and a sense of belonging to the same social environment [4]. The process towards harmonization is greatly influenced by the way people interact in their daily lives, both in economic, social, and cultural activities, as well as in the application of shared traditions.

Based on data from the Central Statistics Agency (BPS), the population of Seluma Regency in 2024 was 217,507 people, with the largest population in Sukaraja Regency (33,473 people) [5]. Cahaya Negeri Village is one of the villages in Sukaraja Regency that experienced this social dynamic, where the immigrant community began to enter since the transmigration program in 1980. This village has a population of 2,874 people with a composition of 35% of the native Serawai Tribe and 65% of immigrants from various tribes: Javanese (50%), Batak (10%), Minang (3%), and Bugis (2%).

Various previous studies have examined harmonization, but their focus is still limited to certain regional contexts. Atabik [6] highlighted the harmonization between ethnicities and religions in Lasem through trade interactions. Suwartiningsih & Samiyono [7] studied social harmonization in the Indonesia-Malaysia border area using a phenomenological approach. Fatimah [8] emphasized the dynamics of intercultural interactions in Barugae Village using descriptive qualitative methods. However, there is still a gap in research that discusses the harmonization of indigenous and immigrant communities in Bengkulu Province using an ethnographic approach.

This study addresses this gap by offering a theoretically grounded and ethnographically rich explanation of the harmonization process. Drawing on Spradley's cultural knowledge framework [6] and integrating theoretical perspectives from Soekanto [7], Parsons' structural-functional theory, and social capital theory, this study contributes to the scholarly discourse on multicultural coexistence, community resilience, and the role of local wisdom in maintaining social harmony. Parsons' AGIL scheme Adaptation, Goal Achievement, Integration, and Latency is particularly relevant here: it conceptualizes society as a system that must continually adapt to environmental pressures, pursue collective goals, integrate diverse members through shared norms, and maintain cultural patterns across generations. In the context of Cahaya Negeri Village, Parsons' Integration function is operationalized through cross-ethnic cooperative activities and shared religious practices, while the Latency function is maintained by the transmission of local wisdom such as the social contract principle "where the earth is stepped, there the sky is upheld." However, Parsons' framework has been criticized for downplaying latent conflicts and power asymmetries, a limitation that this study addresses by critically examining structural barriers and tensions in the harmonization process. Furthermore, these findings have direct implications for Education for Sustainable Development (ESD), particularly in advancing SDG 4 (Quality Education), SDG 10 (Reduced Inequalities), and SDG 16 (Peace, Justice, and Strong Institutions) [8].

## 2. Method

### 2.1. Research Design

This research uses qualitative methodology, specifically ethnographic techniques outlined by James P. Spradley. A qualitative approach was chosen because the purpose of this research is to gain an in-depth understanding of the social dynamics that occur, specifically focusing on how indigenous groups and immigrant populations harmonize. According to Spradley's ethnography, culture is described as a framework of knowledge acquired, learned, and used by members of a society to understand their life experiences and guide their social actions. [9]

## 2.2. Research Location

This research was conducted in Cahaya Negeri Village, located in Sukaraja District, Seluma Regency, Bengkulu Province, from February to March 2026. This location was chosen because of its diverse social composition, consisting of indigenous and immigrant communities living side by side, making it an appropriate place to research the process of social harmonization.

## 2.3. Data sources and informants

The data sources in this study include primary and secondary information. Primary data were collected from ten informants selected through purposive sampling, guided by criteria including length of residence, ethnic background, community role, and direct involvement in intergroup activities. The informants consisted of four members of the Serawai indigenous community, five members of the immigrant community representing various ethnic origins (Javanese, Batak, and Minang), and the head of Cahaya Negeri village. Although the sample size is admittedly relatively small, it is appropriate for ethnographic research, where contextual depth and richness are prioritized over statistical representativeness. Secondary data include literature such as books, journals, articles, and village records. Data collection was conducted using three approaches: (1) participant observation to witness the harmonization process firsthand; (2) in-depth semi-structured interviews to explore informants' experiences, perceptions, values, and interpretations; and (3) documentation, which included taking photographs, reviewing village records, and compiling field notes. Interview data were transcribed verbatim and analyzed using open coding, followed by axial coding to identify relational categories, and selective coding to develop core themes consistent with Spradley's analytical stages.

## 2.4. Data analysis

Data analysis followed Spradley's ethnographic analysis framework, which consists of four sequentially interrelated stages: (1) Domain Analysis, aimed at providing a comprehensive overview and identifying major categories; (2) Taxonomic Analysis, which develops the domains in more detail by classifying subcategories; (3) Component Analysis, focusing on the differences and similarities among elements within each domain; and (4) Cultural Theme Analysis, intended to articulate the cultural principles that shape the social interactions of the community. Data validity was ensured through methods such as source triangulation, technical triangulation, reference adequacy, and process auditing.

## 3. Results and Discussion

### 3.1. Interaction Patterns between Indigenous Peoples and Immigrant Communities

Based on findings gathered through in-depth interviews, participant observation, and documentation, the way the community connects in Cahaya Negeri Village is characterized by harmony, inclusivity, and collaboration. These interactions go beyond superficial exchanges and significantly impact various aspects of the community's social life. These dynamics manifest themselves in five distinct forms of interaction.

#### a) Interaction in Daily Life

Everyday interactions in Cahaya Negeri Village illustrate the harmonious relationship between the indigenous people and immigrants. One key element of this relationship is the local adage, "where the land is stepped, there the sky is upheld." Suprianto, the village head, an immigrant from Medan who has lived in the community for 26 years, stated that over the years, there has never been any conflict between the indigenous people and immigrants, as this principle has become a fundamental agreement.

This was conveyed by the village head Suprianto:

*" People from various backgrounds live side by side in this village. Their social relations can be described as harmonious. Thankfully, for almost 26 years, there has been no conflict between the local community and the newcomers. Although differences are inevitable, they do not lead to conflict, because there is a shared understanding. The guiding principle is that where the land is stepped on, there the sky is upheld. " (Suprianto, Village Head, Interview, February 25, 2026)*

Additionally, Mr. Khairuddin (58 years old), a native, voiced a sentiment of unity: individuals from various Javanese, Batak, and Padang backgrounds, along with Muslims and Christians, living side by side peacefully. He stated:

*"I think the people of Cahaya Negeri Village remain friendly. Newcomers mingle with us, trying to adapt to our customs, which is very good. Thankfully, peace*

*remains, and conflict has never occurred. Although we have different languages and traditions, there has never been any conflict. Both the indigenous people and those from Java, Madura, Batak, and Padang live side by side well. There is no conflict between Christians and Muslims; the key is that they all get along.*" (Khairuddin, Indigenous Community, Interview, February 26, 2026, Düsseldorf)

#### **b) Interaction in Social Activities and Mutual Cooperation**

One of the most tangible forms of interaction is through joint efforts and social events. Every month, residents from various ethnic backgrounds gather and collaborate. Interestingly, in committee roles, this collaboration is reciprocal: native members can lead committees for events organized by migrants, and vice versa.

Mr. Sariptan Miril (63 years old), a local traditional figure and native who has lived his entire life in Cahaya Negeri Village, explained that social activities are an effective glue:

*"For example, there are activities that encourage cooperation and collaboration. From a religious perspective, each village has a mosque that brings together newcomers and local residents. Wedding ceremonies also incorporate traditions and foster mutual support."* (Sariptan Miril, Indigenous Community Leader, Interview, February 26, 2026)

Similarly, Arga Dwi, a 22-year-old immigrant from Central Java, highlighted how the habit of collaboration and regular village activities fostered lasting relationships:

*"In our community, we hold a mutual aid meeting once a month in the village. Both locals and newcomers participate. We also hold Yasinan (Quran recitation) every Friday night, where everyone gathers. Whenever there's a wedding or a crisis, we always help each other."* (Arga Dwi, Immigrant Community, Interview, February 26, 2026)

This condition reflects a form of associative cooperation as explained by Soerjono Soekanto [7], namely interaction that leads to cooperation to achieve common goals.

#### **c) Interaction in Religious Activities**

Religious activities play a vital role in fostering community interaction. The practice of weekly house-to-house recitations of Yasinan (Islamic prayers) has been ongoing for 25 years without a single conflict. Mr. Zainal Arifin, a 56-year-old farmer from East Java who has been part of the village for 31 years, shared his experience participating in farmer groups and religious gatherings with local residents:

*"As for my participation, I used to serve as the head of a farmers' group. We also participate in religious activities such as Yasin (recitation of the Yasin) and the recitation of vows, which have been going on for about three years. There is cooperation with the local population because the head of the group is also a member of the local indigenous community."* (Zainal Arifin, Immigrant Community, Interview, February 28, 2026)

An interesting observation is that the immigrant community actually participates more actively in these religious gatherings than the local population. Mrs. Hermanengsih, a 63-year-old native who has lived her entire life in Cahaya Negeri Village, points out this interesting trend, where the immigrant community participates more than the local population:

*"Every week, there are religious prayer activities involving immigrants and indigenous people. For example, we hold a weekly Yasinan (Quran recitation), and it seems that more immigrants than locals attend."* (Hermanengsih, Indigenous Community, Interview, February 28, 2026)

This trend suggests that shared religious beliefs can serve as a stronger link than ethnic differences in forming social bonds, echoing Fatimah's observation that harmony develops through active and respectful interaction.

#### **d) Interaction in Celebrations and Activities**

During official village events and celebrations, such as Independence Day on August 17th, all residents gather at the Village Hall without any ethnic divisions. Immigrant residents also participate in local customs such as lenggeng (traditional dance), weed-eating, and sowing seeds as a way of honoring their indigenous culture. The Village Head, Mr. Suprianto, emphasized that there is no division during these events:

*"In sincere celebrations, thanksgiving gatherings, or village events, everyone is invited. There are no distinctions; for example, there are no separate tents for locals versus*

*immigrants; that doesn't happen. Everyone gathers and interacts face-to-face, heart-to-heart. For national commemorations like August 17th, activities are usually centered at the Village Hall to promote unity and allow people to get to know each other" (Suprianto, Village Head, Interview, February 25, 2026)*

Mr. Hari Purwanto adds a cultural dimension to the interactions that occur through various local traditions:

*"Activities here, such as drinking ayangan (traditional Javanese drink) and lenging (traditional Javanese drink), working together, planting seeds, and celebrating national days, especially those commemorating religious history, are very tangible. As immigrants, we must adapt and preserve the messages of our ancestors in this village." (Hari Purwanto, Immigrant Community, Interview, February 26, 2026)*

According to Soekanto [7], this process is a form of acculturation when someone accepts external cultural elements and incorporates them into their daily life without leaving their original cultural identity.

### e) Patterns of Assimilation and Social Acceptance

The most convincing indication of successful integration is the process of assimilation. This is evidenced by the increase in inter-ethnic marriages and the election of Mr. Suprianto, a newcomer, as Village Head, who was directly elected by the residents, including local residents. Mr. Suprianto expressed his thoughts:

*"In terms of inter-village involvement, whether dominated by native or immigrant populations, there are no boundaries. There are no barriers between one hamlet and another. Especially now that assimilation has occurred, many immigrants are marrying and settling here." (Suprianto, Village Head, Interview, February 25, 2026)*

This assimilation process is also evident in the extraordinary acceptance shown by indigenous communities toward immigrant leaders. Mr. Sariptan Miril stated:

*"If the residents of Cahaya Negeri Village live in harmony with both the indigenous population and newcomers, then it is truly harmonious, consistent, and consistently demonstrates togetherness and solidarity. This is evidenced by the village head, who represents the mixed Javanese immigrant population in Medan. This illustrates the goodwill that exists between the immigrant and indigenous communities." (Sariptan Miril, Traditional Leader/Community Leader, Interview, February 26, 2026)*

According to Gillin and Gillin in Soekanto [7], assimilation occurs when individuals or groups no longer distinguish themselves from other groups and are accepted as part of the community. This shows how high the level of trust of indigenous communities is towards immigrant communities.

## 3.2. Obstacles in Forming Harmonization

Although Cahaya Negeri Village generally has conditions conducive to harmony, the journey to building and maintaining that harmony is not without challenges. This research identified five key challenges.

**First**, there are barriers related to communication and language differences. The distinctive Serawai language spoken by the local population is a common challenge for newcomers. Mr. Hari Purwanto noted that initially, the language barrier was significant but did not cause conflict because Indonesian served as a means of communication. This language challenge was temporary and diminished over time, supporting Lutfi's observation that improving intercultural communication skills is crucial for achieving harmony.

**Second**, there are obstacles arising from cultural and traditional differences. Immigrant groups from various regions bring with them various customs and habits. Although this sometimes results in minor misunderstandings, such as when immigrants fail to understand the meaning of local traditional symbols such as dodol or pais, these problems can be resolved if local residents take the time to explain their customs. Talcott Parsons in Prakoso & Wirdanengsih [9] states that differences in values that are not accompanied by mutual understanding have the potential to cause conflict.

**Third**, there are challenges due to the lack of activities that unite between neighborhoods. Individuals who work as farmers and gardeners often have limited interactions within their own hamlet environment. Indigenous youth Erik Saputra pointed out that the lack of cross-hamlet activities makes meetings between residents from various backgrounds feel uncomfortable. Soekanto [7] emphasized that active social interaction is a primary requirement for forming integration.

**Fourth**, challenges arise from population growth and the emergence of exclusive communities. Village Head Suprianto noted that population growth and the emergence of new, often exclusive, housing areas can foster a sense of group identity that threatens harmony. Fitriyah [10] found that even though relationships appear harmonious, differences in background still require good management to prevent them from turning into conflict.

**Finally**, there are psychological barriers that manifest as uncertainty and social distance. New immigrant groups may experience hesitation or discomfort upon arrival. Mr. Zainal Arifin shared that he initially felt insecure, but this changed as he became more involved in community activities. These psychological barriers are temporary and can be overcome through active involvement in village social life.

### 3.3. Solutions for Form Harmonization

Based on insights gained from comprehensive interviews with a wide range of respondents, the researchers identified five practical solutions that have been implemented and need further development.

Initial solutions focused on increasing communal activities and holding regular meetings. Mr. Saripian Miril, the local village head, highlighted the importance of turning events such as house-to-house Yasinan (Yasinan recitation) into a regular practice to maintain community ties. Mr. Arga Dwi emphasized the need to involve residents who are usually quieter in participating. Tabun et al. [11] argue that the more frequently community members interact, the greater the opportunity to build mutual trust.

The second solution is to strengthen religious activities as a social glue. The most concrete evidence of the effectiveness of this solution is the Yasinan group which has been running for 25 years without conflict. Mr. Maskur emphasized: "If the religion is the same, it is very effective. Congregational meetings, congregational meetings, congregational meetings are very effective in building interactive relationships in society." Harianja et al. [12] stated that harmonization through joint religious activities teaches tolerance and an attitude of peaceful coexistence.

The third solution is to promote adaptability and respect for local traditions. Mr. Ansori suggests that newcomers adapt to the dynamics of society, avoid arrogance, and foster friendly relationships. Mr. Maskur further notes that understanding local customs is crucial for newcomers to integrate successfully. The concept of acculturation according to Alim [13] supports this view: the process by which a person accepts elements of a new culture without abandoning their original cultural identity.

The fourth solution is to increase the proactive role of the village government as a facilitator. Village Head Suprianto stated that the village government regularly promotes communal values through traditional structures. When social problems arise, they are addressed through discussions that prioritize family-oriented and compassionate methods. Plans for inclusive economic initiatives, such as MSMEs, farmer associations, and BUMDE, aim to unite individuals regardless of their different ethnic backgrounds. Miyanti et al. [14] show that dialogue and joint activities have proven effective in strengthening communication between groups.

The fifth solution emphasizes the importance of maintaining unity and avoiding segregation. Mr. Saripian Miril, in his role as a traditional leader, noted that immigrants should be involved in village activities. Mr. Zainal Arifin summarized this perspective succinctly: promoting mutual respect, providing advice, gathering together, and working together. This perspective aligns with the principle of social solidarity defined by Abubakar et al. [15], that solidarity grows when each individual realizes that he or she is part of a unit that needs each other.

#### 3.3.1 Critical Analysis: Latent Conflict, Power Dynamics, and Long-Term Challenges

While the harmonization documented in Cahaya Negeri Village is genuine and socially significant, a critical reading through Parsons's structural-functional lens reveals important tensions that merit attention. Parsons's AGIL framework suggests that social integration is maintained through shared norms and value consensus; however, this model tends to mask power imbalances and unevenly distributed burdens of adaptation. In Cahaya Negeri Village, the prevailing expectation that immigrants should adapt to indigenous customs encapsulated in the principle "where the earth is stepped, there the sky is established" is presented as a mechanism for harmonization. However, this norm implicitly places the entire burden of cultural adaptation on the immigrant group while the cultural dominance of the indigenous population remains largely unchallenged. This constitutes a latent form of cultural power inequality that the surface narrative of harmony does not fully address.

Furthermore, this study identifies structural conditions that could lead to future conflict. Rapid population growth, the emergence of ethnically homogeneous settlement clusters, and the increasing diversity of economic interests among villagers create structural pressures on existing harmony. Parsons' Adaptation Function highlights that social systems must continually adapt to environmental changes; however, current harmonization mechanisms in Cahaya Negeri Village which are largely informal and rely on personal relationships and traditional authority may prove inadequate as the village becomes more heterogeneous and economically complex. The absence of formal institutional mechanisms for conflict mediation outside of deliberation represents a vulnerability that requires attention from village governance actors and policymakers.

The election of an immigrant as village head, while celebrated as evidence of profound assimilation and social acceptance, also requires a more nuanced reading. While it demonstrates the erosion of ethnic barriers at the formal leadership level, it does not necessarily indicate an equal distribution of social capital or political voice across all ethnic groups. Questions about whose cultural values are institutionalized in village governance, and whether second- and third-generation immigrants truly feel a shared communal identity, remain underexplored. Future research using longitudinal and comparative approaches is needed to assess whether the harmony observed in Cahaya Negeri Village is sustainable under conditions of economic competition, generational change, and increasing demographic diversity.

### 3.4. Ethnographic Data Analysis by James Spardley

#### 3.4.1 Domain Analysis

Table 1. Domain Analysis 1: Social Interaction Patterns

No.	(Protection Period)	Semantic Relationships	(Terms and conditions included)
1	Interactions in everyday life	is a type of	Social interaction patterns
2	Interaction in reciprocal cooperation and social activities.	is a type of	Social interaction patterns
3	Interaction in religious activities	is a type of	Social interaction patterns
4	Interaction in village celebrations and activities	is a type of	Social interaction patterns
5	Patterns of assimilation and social acceptance	What kind is it?	Social interaction patterns

Source: Researcher

Table 2. Domain Analysis 2: Barriers to Forming Harmonization

No.	(Protection Period)	Semantic Relationships	(Terms and conditions included)
1	Differences in regional languages and accents	is a type of	Barriers to harmonization
2	Differences in culture and customs	is a type of	Barriers to harmonization
3	Lack of unifying activities across the hamlet.	is a type of	Barriers to harmonization
4	Population growth and exclusive communities	is a type of	Barriers to harmonization
5	Psychological barriers: doubt and social distance	is a type of	Barriers to harmonization

Source: Researcher

Table 3. Domain Analysis 3: Solutions in Forming Harmonization

No.	(Protection Period)	Semantic Relationships	(Terms and conditions included)
1	Increase joint activities and regular meetings.	is a way to	Forming harmony
2	Strengthening religious activities as a social glue.	is a way to	Forming harmony
3	Adaptive attitude and respect for local customs	is a way to	Forming harmony
4	The active role of village government in facilitating harmonization	is a way to	Forming harmony

5 Maintaining the values of togetherness and not isolating each other is a way to Forming harmony

Source: Researcher

### 3.4.2 Taxonomic Analysis

Table 4. Taxonomic Analysis of Domain 1: Social Interaction Patterns

Domain	Sub-Domain	Elements/Indicators
<b>Social Interaction Patterns</b>	1. Daily life interactions	- Greeting each other between people of various ethnicities - The principle of "where the earth is stepped on, there the sky is established" - Openness to accept immigrants without discrimination - A sense of comfort and security in living side by side
	2. Reciprocal cooperative interactions and social activities	- Monthly cross-ethnic cooperation - Cross-group committee (traditional leaders in immigrant events and vice versa) - Mutual assistance in celebrations and disasters - Active participation in village activities
	3. Interaction of religious activities	- Weekly inter-ethnic Yasinan (25 years without conflict) - Joint reading of vows - Joint mosque activities - Immigrant participation is higher than native residents - Learning to read the Quran and maintaining physical health together
	4. Interaction between celebrations and village activities	- The 17th August commemoration is centered at the Village Hall - There is no separation of seats based on ethnicity - Involvement in local traditions (lengmang, ayangan, planting rice) - Inviting each other to thanksgiving and celebration events
	4. Interaction between celebrations and village activities	- Inter-ethnic marriage - Immigrants become village heads (Suprianto) - There are no boundaries between native and immigrant hamlets - Immigrants are treated like native residents

Source: Researcher

Table 5. Taxonomy Analysis of Domain 2: Barriers to Forming Harmonization

Domain	Sub-Domain	Elements/Indicators
<b>Barriers to Harmonization</b>	1. Communication and language barriers	- Differences in dialects and regional languages - Lack of understanding of traditional terms (dodol, pais, inter lallam) - Difficulty of second generation immigrants in understanding local languages - Overcome by using Indonesian as a bridge
	2. Cultural barriers and customs	- Differences in dialects and regional languages - Lack of understanding of traditional terms (dodol, pais, inter lallam) - Difficulty of second generation immigrants in understanding local languages - Overcome by using Indonesian as a bridge
	3. Structural barriers: lack of unifying activities	- Limited interaction within the hamlet itself - The busyness of residents as farmers/planters limits meetings - There are no planned and routine cross-hamlet programs - Awkwardness when meeting without an activity agenda
	4. Obstacles to population growth	- The emergence of housing communities that tend to be exclusive - Differences in interests among increasingly diverse groups - Difficulties in satisfying all parties in village government decision-making - Potential for group egos that threaten integration
	5. Psychological barriers	- Feelings of inadequacy, doubt, and fear upon arrival - Doubts related to differences in social status - Unspoken but felt social distance - Overcome through active involvement in community life

Source: Researcher

Table 6. Analysis of Domain 3 Taxonomy: Solutions in Forming Harmonization

Domain	Sub-Domain	Elements/Indicators
<b>Harmonious Solution</b>	1. Joint activities and regular meetings	- Routine cooperation between hamlets - Yasinan from house to house in rotation - Inviting passive residents to participate - Routine weekly or monthly meetings
	2. Strengthening religious activities	- Maintaining and developing Yasin groups - Learning to read the Quran together across ethnic groups - Managing the body together as a glue - Praying in congregation at the mosque as a space for integration
	3. Adaptive attitude and respect for customs	- Immigrants understand and respect local traditions - Be humble and not arrogant - A gentle approach in socializing - Do not challenge established traditions
	4. Active role of village government	- Socialization of the value of togetherness through traditional institutions - Village deliberation as a conflict resolution mechanism - Inclusive economic programs (MSMEs, farmer groups, BUMDE) - Humanistic approach in protecting all groups

4. Active role of village government - Do not isolate or alienate each other - Ensure all residents are invited to village activities - Village government supports inter-hamlet youth activities - Respect each other, give advice, and maintain good relationships

Source: Researcher

### 3.4.3 Component Analysis

Componential analysis is the third stage in Spradley's ethnographic analysis, which aims to identify differences and similarities between elements within each domain by looking for systematic contrasts or differences. The components are as follows:

Table 7. Analysis of Interaction Pattern Components

Element	Nature of Interaction	Frequency	Cross-Ethnic Engagement	Initiated By	Social Impact
Daily interactions	Informal	Every day	Yes	Individual	Building personal intimacy
Mutual cooperation	Formal-Collective	Monthly	Yes	Hamlet/Community	Strengthening group solidarity
Religious activities	Formal-Spiritual	Weekly	Yes	Religious groups	Strengthening relationships based on religious values
Village celebration	Official Ceremony	Annual/Incidental	Yes	Village government	Updating the shared community identity
social assimilation	Organic-Permanent	Long-term	Yes	Natural process	The blending of ethnic identity boundaries

Source: Researcher

Table 8. Analysis of Harmonization Barrier Components

Barrier Element	Quality	Severity level	Affected Groups	Can this be overcome?	How to solve it?
Language differences	Technical	Low	New products	Yes	Ask, learn, use Indonesian
Cultural differences	Culture	Low-Medium	First generation immigrants	Yes	Observation, asking questions, adapting to local culture
Lack of unifying activities	Structural	At the moment	All residents	Yes (Requires program)	Planned routine village programs
Population growth	Macro-Structural	Medium-High	All residents and village government	This requires active effort.	New community inclusion policies from villages
Psychological barriers	Internal/Personal	Low	New products	Yes	Active involvement in social activities

Source: Researcher

Table 9. Harmonized Solution Component Analysis

Solution Elements	Main Actor	Type of activity	Target	Sustainability	Evidence of Effectiveness
Joint activities and friendship	Public	Social	All citizens	Routine/Continuous	Inter-hamlet interaction increases
Religious activities	Religious groups	Spiritual-Social	People of the same religion	25 years without conflict	Yasinan lasted for 25 years without cracking.
Adaptive attitude	Immigrants & natives	Individual-Culture	Intergroup relations	Stay here for life	Immigrants are welcomed like natives.
The role of village government	Village government	Institutional-Economic	All citizens	Ter Program	The deliberation succeeded in resolving the conflict.
The value of solidarity	Traditional leaders and communities	Normative-Social	All citizens	Hereditary	There is no division based on ethnicity.

Source: Researcher

### 3.4.4 Cultural Theme Analysis

Through Spradley's cultural studies, researchers identified four main themes that support unity in Cahaya Negeri Village.

**Cultural Theme 1:** "Wherever the Land is Stepped, There the Sky Stretches" as a Community Social Agreement. This local tradition serves as an informal social agreement shared by all residents, both natives and newcomers. This tradition encourages immigrant groups to remain humble, adaptable, and attentive to local customs while maintaining their unique identity, as well as encouraging local residents to be hospitable.

**Cultural Theme 2:** Unity in Diversity as a Community Asset. The residents of Cahaya Negeri Village share a shared understanding that ethnic, linguistic, and cultural differences are not threats, but rather community assets. Mr. Hari Purwanto commented: "The diversity of customs gives me a broader insight into a society with its various ethnicities and religions." This theme emphasizes that tolerance goes beyond simply avoiding conflict; it involves actively respecting differences and viewing them as opportunities for learning.

**Cultural Theme 3:** Religion as a Unifying Bridge Across Ethnic Boundaries. Shared faith in Islam has proven to be a unifying force that transcends ethnic lines. Mosques and study groups serve as inclusive public spaces where ethnic differences blend in shared worship. This represents significant social capital rooted in faith.

**Cultural Theme 4:** Cooperation in Harmonization as a Sustainable Effort. Each participant recognized that harmony is not a natural state, but rather the result of sustained collective effort. Importantly, this understanding was not limited to the older population; it also emerged among young people, indicating that the value of harmony is actively passed down from generation to generation. This finding has direct implications for Education for Sustainable Development (ESD), as it demonstrates how indigenous knowledge systems can be integrated into non-formal education frameworks to strengthen national resilience and social cohesion.

### 3.4.5 Implications for education for sustainable development (ESD) and the SDGs

The harmonization practices documented in Cahaya Negeri Village have significant implications for Education for Sustainable Development (ESD) and the United Nations Sustainable Development Goals (SDGs). Three SDGs are directly related to this:

**SDG 4 (Quality Education):** Informal transmission of values of harmony between generations in villages is a form of non-formal education rooted in local wisdom. ESD advocates learning that builds the knowledge, skills, and values necessary for a sustainable world; the Cahaya Negeri community practices of tolerance, cooperative decision-making, and cultural appreciation reflect these competencies [8]. These locally embedded practices offer a model for integrating multicultural education into the formal Social Studies (IPS) curriculum, particularly within Indonesia's pluralistic educational landscape.

**SDG 10 (Reduced Inequalities):** This study documents the systematic inclusion of immigrant communities in village governance, economic activities, and social life. The election of an immigrant as village head exemplifies institutional equality in practice. This inclusion mechanism can inform policy frameworks aimed at reducing socioeconomic and sociocultural inequalities in post-transmigration areas across Indonesia and similar multicultural contexts worldwide.

**SDG 16 (Peace, Justice, and Strong Institutions):** Consultative-based conflict resolution, the facilitative role of village governments, and a 25-year track record of conflict-free inter-ethnic coexistence all demonstrate locally constructed pathways to peace and institutional justice. These practices offer valuable lessons for national resilience policy and peace education, particularly in areas facing social tensions related to transmigration.

## 4. Conclusion

This study examines social harmony between the Serawai indigenous community and the immigrant population in Cahaya Negeri Village through Spradley's ethnographic framework. Four main conclusions are drawn.

First, social interactions between the native Serawai people and the immigrant community are harmonious and associative, supported by a local social contract, 25 years of cross-ethnic religious activities, and demonstrated through inter-ethnic marriages and immigrant leadership in village government.

Second, harmonization is not without structural tensions. While surface indicators suggest cohesion, a critical Parsonian analysis reveals latent asymmetries: immigrants bear the brunt of cultural adaptation, formal conflict resolution institutions remain underdeveloped, and population

growth threatens to fracture community solidarity. These challenges require proactive governance responses.

Third, harmony is actively maintained through five mechanisms: increased communal activity, religious cohesion, adaptive cultural attitudes, facilitative village governance, and values of solidarity. Crucially, the long-term sustainability of these mechanisms depends on the transition from informal relational practices to an institutionalized, inclusive governance framework.

Theoretically, this study extends the application of Spradley's ethnographic framework to post-transmigration social dynamics and enriches Parsons' structural-functional theory by revealing its limitations in explaining cultural power asymmetries and latent conflict. The four cultural themes identified local social contracts, unity in diversity, religion as a transcendent bridge, and harmonization as a collective effort offer conceptual contributions to the literature on multicultural coexistence. Practically, village governments should institutionalize cross-group programs and develop formal conflict resolution mechanisms; indigenous communities should critically reflect on the equality of adaptation expectations; and future research should employ comparative and longitudinal designs across transmigration areas to assess the scalability and sustainability of these findings.

For Education for Sustainable Development (ESD) and the Sustainable Development Goals (SDGs), this study demonstrates that indigenous knowledge systems—when critically examined and equitably applied—can serve as transformative frameworks for multicultural education (SDG 4), reduced inequality (SDG 10), and peaceful institutions (SDG 16). Integration of these locally rooted practices into formal Social Studies curricula and national resilience policies is highly recommended.

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We have obtained informed consent from all individuals included in this study.

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