

Social Integration of the Multiethnic Community of Padang City Based on Local Wisdom

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Abstract: The reason for this study was to examine the social coordination of multi-ethnic culture that happens among individuals in the city of Padang, which comprises different ethnic gatherings, societies, religions, races and nationalities. The ethnic gatherings that occupy the city of Padang are the Minangkabau and Nias ethnic groups. This exploration is personal, endlessly researched information obtained through perception, inside and out meetings and documentation. The information was broken down through the phases of information decrease, information show and making determinations or confirmation. The legitimacy of the information was tried by utilizing the information source triangulation procedure. The consequences of the review show: 1) the type of social coordination of multi-ethnic networks as the premise of nearby insight in the city of Padang is found in the presence of the Nias Padang people group and the Nias Padang wedding custom. 2) the elements behind acknowledging neighbourhood astuteness in the social mix of the multi-ethnic local area of Padang should be visible from verifiable variables, social variables and social elements.

Keywords: local wisdom, community, social integration, social harmony.

Abstrak: penelitian ini memiliki tujuan untuk menganalisis integrasi sosial masyarakat multietnis yang terjadi ditengah-tengah masyarakat kota Padang yang tersusun atas beragam Etnis, Budaya, Ras, Agama, dan Suku. Etnis yang mendiami Kota Padang yang paling banyak adalah Etnis Minangkabau dan Etnis Nias. Pada penelitian ini digunakan pendekatan kualitatif dengan data yang bersumber dari dokumentasi, wawancara dengan mendalam dan observasi. Tahapan analisis data yakni reduksi data, penyajian data dan penarikan kesimpulan atau verifikasi. Pelaksanaan uji keabsahan data menggunakan teknik triangulasi sumber data. Hasil penelitian menjelaskan : 1) wujud integrasi sosial masyarakat multietnis sebagai basis kearifan lokal di Kota Padang terlihat pada adanya paguyuban Nias padang dan tradisi pernikahan Nias Padang. 2) faktor-faktor yang melatarbelakangi terwujudnya kearifan lokal dalam integrasi sosial masyarakat multietnis kota Padang terlihat dari faktor sejarah, faktor budaya dan faktor sosial.

Kata Kunci: kearifan lokal, masyarakat, integrasi sosial, harmoni sosial

Introduction

Padang city has a culture with moral and ethical values , norms, and a diversity of traditional and local wisdom. This matter becomes unified in the daily life of the residents and becomes the basis of they will behave or communicate. The city of Padang is famous for its Minang culture, but in fact, the city of Padang is not only inhabited by the Minang people; there are many other tribes in the city of Padang. The largest ethnic groups and cultures in Padang City are the Minangkabau, Nias, Chinese, Batak, Javanese and Indian descendants. Each of these tribes has customs and traditions that make it local wisdom in the city of Padang. The customs of each tribe are reflected in everyday life.

In Minangkabau, the philosophy of life that has become the habit of the Minangkabau people and is a well-known principle of life is Dima Bumi Dipijak, Disitu Langik Dijunjuang. The Chinese ethnic tradition is the lion dance and sipasan tradition at the time of welcoming Chinese New Year. Meanwhile, the most famous tradition of the Nias ethnic group is the Balanse Madam Dance, which is the uniqueness and local wisdom of the people of the city of Padang, especially the Seberang Palinggam area. The life of the people of Padang city, who have various ethnic backgrounds, education, culture, traditions, religion, economy and the like, cannot be placed individually. However, that is where the beauty of a social population comes from if we can unite from these various types of differences and make it a place for mutual respect, understanding, and tolerance, which will eventually give birth to feelings of mutual love and unity. This follows the definition of local wisdom, which is the noble values that apply in the community's life to protect and manage the environment sustainably (Pasal 1 ayat (30) Undang-Undang Nomor 32 Tahun 2009). This causes this local wisdom to become a basis or principle when working on environmental management and protection.

Padang city has various ethnic or ethnic groups that inhabit it Badan Pusat Statistik (2000). In 1999-2000 the population of Padang according to ethnic composition can be seen in the table below:

Table 1 Total Population of Padang City in 1999-2000 Based on Ethnicity

No	Ethnic name	Total Amount	Amount %
1.	Minangkabau	623.328	87,53
2.	Jawa	23.432	3,29

3.	Tionghoa	13.538	1,90
4.	Batak	9.699	1,36
5.	Melayu	6.839	0,96
6.	Nias	4.354	0,64
7.	Sunda	2.561	0,36
8.	Etc	7904	1,11
Amount		712.119	100

Source : Badan Pusat Statistik (BPS) Kota Padang tahun 2000

From the information above, it can be seen that the people of Padang City have various ethnicities, commonly called tribes. Community life in the city of Padang cannot be separated from one tribe to another. Some norms are closely held by the community and have gone through a long process as long as the community is in the city of Padang. The norms contained in local wisdom are expected to impact the surrounding environment and the community, especially the village community across the border, so that the sustainability of inter-ethnic community life can be balanced. Therefore, local wisdom must be maintained in order to achieve stability.

There have been many studies on local wisdom and social harmony in various places. As for research (Adesaputra et al., 2019), the uniqueness that exists in the old market area of West Sumatra is reflected in people who can accept the differences between immigrant and local communities and prioritize the passion for unity and tolerance for differences in cultural or ethnic backgrounds and ethnicities. This is a sign that local wisdom has been carried out well to create a sense of peace, security and coexistence. The similarity between Randi Adesaputra's research and the author's research discusses the diversity that all components of society can accept to create a peaceful and safe life, while the differences in this study explain the existence of local wisdom owned by the population to create a harmonious relationship.

Ramadhani's research (2016) in the Pasaman region, which is located in West Sumatra Province; in this region, residents with other ethnicities (Batak ethnicity) can live to respect each other with the Minangkabau population. Differences are no longer a problem for residents. This is shown in the marriage process where the two brides both wear both customs, namely Batak customs and Minang customs at the time of the wedding procession. This matter later became a sign that differences were not always a problem. There are similarities between the research carried out by Ramadhani and this research, namely the diversity that makes people's lives harmonious and the process of cultural acculturation from weddings and traditions used. While the specific differences

of Ramadhani's research focus on research on the Minang and Batak ethnicities and marriage traditions, this study explains the Nias and Minang ethnicities and what local wisdom exists that makes people live harmoniously.

Method

This study was designed with qualitative research through a phenomenological approach, namely explaining or revealing the meaning of phenomena and interpreting the life experiences of the multi-ethnic and religious Seberang Palinggam community. Following the opinion of Bogdan Dan Taylor, later cited by Moleong (2009) research whose output is a description in the form of spoken or written words of observed behavior or people, this is the definition of qualitative research. Phenomenological research aims to find an understanding of how humans transfer essential concepts or meanings in the structure of intersubjectivity (other people's relationships with us shape our understanding of the world).

Data analysis techniques include interview transcripts, data reduction, analysis, data interpretation and triangulation. From the results of data analysis, conclusions can then be drawn. The following are data analysis techniques used: a) data reduction is defined as the process of selecting, focusing on simplification, abstraction, and transformation of rough data that emerges from written notes during the research. b) triangulation as a technique to check the validity of the data. Where in the sense of triangulation is a technique of checking the validity of the data that utilizes something else in comparing the results of interviews with the object of research.

Results and Discussion

Based on initial observations, one of the villages in Padang City with a multicultural population composition is Seberang Palinggam Village because many ethnic groups inhabit it. Seberang Palinggam Village has an area of 0.14 km² with a population of 3,955. Seberang Palinggam Village consists of 5 RW and 22 RT, located about 15 KM from the center of Padang City (Sahrul, 2019). Some of the tribes or ethnicities in Seberang Palinggam Village are Minang Ethnic, Nias Ethnic, Javanese Ethnic, Ethnic Chinese, Ethnic Sundanese and Ethnic Mentawai. The ethnic groups that primarily inhabit the village across the border are the Minang and Nias ethnic groups, 60% of which are Minangkabau and 40% of Nias. The arrival of the Nias ethnic group to West Sumatra

began in the 19th century with economic motives and information on job vacancies. In the 19th century, the Nias ethnic group was recorded as the largest immigrant in Padang. When viewed from the number of residents in Seberang Palinggam Village based on religion, the majority are Muslims around 2364 people and non-Muslims as many as 1504. Those who embrace Islam are not only from the Minang community, but also from Nias ethnicity (interview with the Head of Kampung Nias Padang: 2021)

Several ethnic groups or ethnic groups in Seberang Palinggam Village are ethnic Minang, ethnic Nias, ethnic Javanese, ethnic Chinese and ethnic Mentawai with a ratio of 1: 2 for ethnic Nias and ethnic Minang, and several ethnic minorities such as Batak, Indian and Chinese. Each of these ethnic groups has different traditions and beliefs, but with the same fundamental goal, namely to maintain existing local values and wisdom and to create a harmonious life between ethnic groups. Local values in the community of Seberang Palinggam sub-district such as cooperation, the value of sepenanggung is a pillar of solid solidarity between ethnic communities, such as the Nias ethnic group which always integrates with the indigenous ethnic (Minang ethnicity) when holding traditional ceremonies so that they can be accepted by the people of the city of Padang. In a very long interaction, ethnic Nias have lived side by side in peace and harmony to form good social integration, so that at that time the formation of local wisdom is maintained, among others:

Nias Ethnic Social System

1. Banua and Fatalifusota

A group of humans who communicate with each other in a territory or region is referred to as Banua. It can be concluded that banua is the residence of several individuals or communities in the social sphere. Then in this banua, several norms or laws are agreed upon that regulate the continuation of the lives of our fellow human beings so that social harmony is maintained. Compared to Fatalifusta, this term is defined as fraternity which is also due to being in a “Banua” and not only because of being related by blood to each other, even though the ethnicity, religion and clan are different. There is a pledge in the form of an oath or promise from each individual who desires to join together to become a legal member of the community in Banua when Banua was first established. It can be concluded that banua as a social community in the sociological life of the population with the Nias tribe is a territory

of equal life in which there are people from various types of tribes (ethnics) which are not only certain tribes who come from various religions and clans. . The principles of living together in the community with the Nias tribe have been deeply rooted in this local wisdom for a long time, especially in the Seberang Palinggam Village.

2. *A ta'ide'ide'ò, side'ide'ide mutayaigò* (the big one is reduced, the small one is omitted)

In order to solve various problems, this expression is usually used as one of the methods among the people of the Nias ethnic group. This is so those minor or straightforward problems can be resolved entirely with no more grudges or traces in the hearts of the parties with problems or conflicts. In addition, this expression is also intended so that when there is a big problem, it is not only directly exaggerated but strives to be simpler and simpler to solve it. The shows, usually discuss the problem of solving social problems, especially family and inter-citizen problems. Community leaders or parents usually hear even this local wisdom. In an effort to solve social problems, there is no distinction between religion, social status, ethnicity, clan or other things. Everything is done based on the values of justice, equality and kinship. In order to maintain and maintain social harmony that has been established and maintained from the beginning in the community, all these things are done.

3. *Sumange* (Respect)

The term Sumange is defined as a form of respect that is usually carried out in Nias customs. In addition, it is usually given to guests and uncles. This mange is used as a symbol by using the raw material (pork) in this Nias custom. However, in the Nias Padang custom, the raw material is changed to buek chicken. This is because most of the population is Muslim and there are very few pigs in Padang. A chicken whose stomach is emptied, its wings are tied forward, its legs are tied to its knees, and its head is up is called a bulek chicken. The meaning of Caucasian chicken is a symbol of custom, appreciation and respect.

On April 4, 2021, Mr. Nobert (Nias's parents) said: "the meaning of bulek chicken. So why was he tied up, the first thing he put his feet into our stomachs was in this field, our ancestors were brought by the Dutch, not alone during the colonial era around The first 700 people brought by Nias Padang people for forced labor were tied

and they could not go anywhere, whatever the colonialists said had to be done. Why are the wings tied back if we have problems in handcuffs because the law exists. In the Dutch era, we were handcuffed because we were colonized after being free but were bound. The term is that we are free from colonialism, but our country is a legal state bound by law. Then the chicken head is turned backwards, we can ask for help but do not forget the village, keep looking back, Nias Island is where we came from. From our ancestors to our descendants, do not forget the island of Nias, Nias people from before there was religion, there was already a colony, so we do not forget our customs, but because we are plural, we do not use pigs. We still carry out our customs, we look behind us, we are traditional people."

The Form of Local Wisdom in a multi-ethnic and religious community

The people of the opposite village have various religions, ethnicities, and cultures. The Nias and Minangkabau ethnicity who mainly inhabit this village does not rule out the possibility that the people of the opposite village have forms of local wisdom. The form of local wisdom in the village across the border is the Nias Padang traditional community and wedding traditions.

1. Paguyuban Adat Nias Padang

The form of local wisdom in the village across the border can be seen in the existence of the Nias Padang community. The people of Nias, who are increasingly coming to the city of Padang, especially across the border, also increase the Minangkabau tribe, which is known to be thick with customs and is not an easy matter for residents of the Nias tribe. There are many differences between living together with the Minangkabau people.

Anxiety and fear have become feelings that they receive every day. Therefore they realize the need to form a particular community of the Nias Padang community where the Nias people live in Padang City, especially across the border, in order to create a comfortable feeling in sense of feeling safe and accepted by the people of Nias Padang. This follows what Naskin (1984) said in the functional structure approach that the population is interrelated based on a mutual agreement with its

members on the norms of a general agreement that has the power to resolve their interests and differences.

One of the ethnic groups that manifest inter-ethnic social integration is the Nias ethnic group, commonly known as the Nias Padang community. The Nias people who live in the village across the border are part of the community and have a community or traditional community called Nias Padang. This is a form of local wisdom that exists in the community of the village across the border. It can also be seen in the existing Nias Padang community called Hada Nono Niha Wada (Indigenous Nias Padang). Meanwhile, in the social context, the Nias ethnic group is part of the people of the city of Padang. The arrival of the Nias people, especially to the Seberang Palinggam Village, met the Minangkabau tribe, thus giving birth to a Nias Padang traditional process used by the Nias people in Padang City or known as Hada Nono Niha Wada.

These matters are in line with the argument of (Haba, 2012) which explains that what is referred to from this local wisdom is the various cultural riches that develop and grow in society that are recognized, known, and trusted as essential components that can strengthen the relationship between the Public. In this case, the Nias Padang custom was born from several processes that are traditionally very different from the original Nias customs in the Nias Islands but do not leave the Nias culture itself.

The existence of the Nias association in Padang shows that social relations can be carried out well because it is culturally built on the initiative and awareness of the Nias community in the city of Padang so that it has meaning and strength from within in order to maintain diversity, both the number of different ethnicities, culture and religion. This matter is very different from the integrated social concept which has always been believed and practiced during the New Order rule (1971-1998) differences in society are always assumed to be the source of problems that must be resolved in a hegemonic way (performing uniformity by imposing a single national identity).

This explanation is in line with Sayuti's opinion (2005) that efforts to find a new national character based on local wisdom are essential for unifying the nation's culture based on wailah identity - the archipelago. In accordance with this statement, it can be seen that the Nias community in the midst of the Minangkabau

community in the city of Padang, using a new identity, namely the Padang Nias Adat, is an effort to find a new national identity based on local wisdom. Therefore, it is necessary to preserve and maintain the area's culture.

2. Wedding Traditions

The form of local wisdom of the Nias people in the village across the border can also be seen from the traditional wedding traditions used by the people of Nias Padang, where they have two choices, namely wanting to use Minangkabau customs or using Nias customs. As for the use of Minangkabau customs, which can be seen in Nias traditional weddings, it can be seen from the traditional clothes of the child of the daro as well as the editing and attributes of the aisle and carano.

Meanwhile, before the Minangkabau customs used by the Nias people, the Nias people first asked permission from the Minangkabau people to function the Minangkabau traditional apparatus at the Nias Padang traditional party. The request from the Nias community was well received through the requirement that the Nias people be able to meet the requirements given by the Minangkabau tribe.

Nias people are allowed to use Minangkabau traditional tools such as house decorations at weddings and wedding clothes later if the Nias people have fulfilled all the requirements given. Even though they come from different tribes, this indirectly makes the Nias people part of the Minang tribe. In this case, the Nias ethnic community and the Minangkabau community have an acculturation process, in line with the opinion of Berry (2005) which states that events that occur when individuals and groups with different cultures are in direct interaction are interpreted as acculturation, followed by continuous changes following the pattern of acculturation. the culture of origin of the two groups or of that group alone.

The process of tradition owned by the Nias Padang ethnic group is also guided by Zane and Mak (2003) which reflects how deeply an individual explores the norms, lifestyle, language and behavior of other people's cultures is called acculturation. It can be seen that the people of Nias Padang in the wedding tradition use Minangkabau customs as a process of cultural acculturation. Moreover, this is also in line with the opinion of Hazuda (1988) who defines acculturation as a multidimensional process that comes from the results of inter-group relations in which someone who already

has the output of indigenous cultural learning takes over the characteristics of ways of life from other cultures.

Factors behind the realization of social integration into the basis of local wisdom

1. Historical Factor

The existence of the Nias ethnic group is not new to the Minangkabau community, because it has been around for centuries and is an undeniable historical fact. As an integral part of the life of the Nias people living in the city of Padang, this historical fact must be accepted and cannot be erased. It is undeniable that the city of Padang has long multi-ethnic roots (Amran, 1988 Safwan, 1987). Nias, Javanese and Chinese people have lived in Padang long since the Dutch colonial period in Padang City. In addition, the Minang people who settled first. In the 19th century, the Nias people came to the village. They became the most significant ethnic minority, the purpose of their arrival was to be employed as laborers and unskilled laborers. Due to their arrival, there is an urban pattern to the newly opened area. Based on the history of the city of Padang, because Padang has become the most important port on the West coast of Sumatra, specifically the Minanangkabau area, this is one of the reasons for the entry of ethnic Nias in Padang City. The arrival of the Nias tribe in the city of Padang is strongly supported by the status of Padang as an international trading port. According to Nofirman Harefa (1998) history records that Chinese businessmen brought the Nias tribe to enter the city of Padang to be employed as assistants or laborers at the port for the Portuguese in the early 16th century. Nias already has trade lines with Acehese, Malays, Chinese and Barus, proving that this has been justified for several centuries.

Starting from bartering objects such as brass, bauxite, gold, nickel, various types of wool and silk, poultry farming products, and various agricultural products from Nias such as coconut, then it became a trade. The Nias tribe is quieter in Sumatra, especially the city of Padang when it comes to Penang due to this slave trade. Starting from the Batang Arau area, a port in the city of Padang in the 16th century, the Nias people spread in Padang (Tuhoni Telaumbanua & Uwe Hummel, 2015).

Based on the writings presented in the Anatona Seminar (Gulo, 2018) in the 19th century, the arrival of the Nias tribe on a large scale to Padang. Then at the same time the total of the Nias tribe was recorded as the most guests in the city of Padang,

which was below the total of the Minangkabau ethnicity. The Dutch brought Nias people to Padang to open new land or work on plantations. From the historical factor, the existence of the Nias Padang community was due to the stages of assimilation proposed by Ogburn and Nimkoff (1999); that assimilation is a process in which personnel or groups that were previously dissimilar become known in their way of thinking and development. Furthermore, the same thing was also stated by Koentjaraningrat (1964) who said that assimilation is a community process that will emerge if there are elements 1). Individuals from different groups intensively communicate directly with each other for a reasonably long time 2). Groups of individuals who come from different cultural scopes and 3). This intensive relationship causes the cultures of each of them to feel changes and adapt to one another.

From this, it can be seen that the process of assimilation of the people of Nias Padang occurs because it goes through stages where there is a change from the original norms and culture, as well as the acceptance of how we live a new life as well as the use of group language where the Nias people use the Minangkabau language in their daily life. In this process, groups and personnel undergoing integration experience a learning process about the basic norms of the society they are entering.

2. Cultural Factor

The factors behind the realization of local wisdom can be seen in the cultural factors that occur in the community. Almost all regions, including across the border, have a cultural basis, especially now that they are customary areas, traditionally indigenous peoples continue to be guided by regional norms that are believed to be accurate and become guidelines in the lives of their members which are passed down from generation to generation. Koentjaraningrat (2011) stated that these regional norms are interrelated in a value system, then he also describes that in every population, whether complex or straightforward, several cultural norms are related to one another and even have become a system interconnected.

The Minangkabau ethnicity is one of many examples of ethnicity and culture that are still strong in adhering to these social and cultural norms, most scattered

throughout the province of West Sumatra. Where the earth is stepped on, the sky is upheld (*dimano bumi dipijak disinan langik dijunjuang*) is the basis of population in Minangkabau, which is contained in established principles. This case explains that there is a spirit of harmony that boils down to a social spirit between ethnicities which is then taught by Minangkabau customs and culture which the Nias people then adopt in Padang City.

The composition of the population in the city of Padang, although the population is minangkabau mainly individuals, for residents of other tribes who live in the city of Padang continue to live side by side with their respective data which is continuously valued and maintained in the midst of most of the Minangkabau tribe. The social integration created through the Minangkabau cultural norms that become a reference in society can avoid adverse problems in the population. This is proven, that there has never been a conflict between ethnic and religious groups in the city of Padang, especially the Seberang Palinggam village

3. Social Factor

The factors behind the realization of local wisdom in the village across the border are social factors. Social life consists of various types of cultures, ethnicity, and religion. The core capital of the population when developing itself without destroying the social structure that can adapt to our surrounding environment is also called local wisdom. Social norms are raised in the community's social structure and function as signs, references, and controllers to behave in various angles of life both when communicating with nature or with others to build local wisdom. This is what happened in the village across the sub-district, as can be seen from the community's social activities in the form of youth organizations that young people drive to carry out social actions and help residents of the village across the city.

As for the community's social activities in the opposite village, it can also be seen from the Posyandu and PKK activities carried out by women from various ethnicities for the community in the opposite village. From this it can be seen that there are interactions that occur in social life. This is in line with what is said by Poloma (2000) which states that communication includes various types of

individual activities related to other individuals in which communication is bridged by the user's interpretation, certainty of meaning, symbols, and actions of others.

In the opposite village, there is an exemplary process of community social interaction, this can be seen from the active community youth activities initiated by local youth and sometimes activities or training are also held. This is in line with the argument of Soekanto (2002) who sees that there is an aspect of social interaction in the aspect of communication. Communication is sending symbols or messages that have meaning from individual communicators to communicants with specific goals.

4. Economic Factor

The economic factor is also one of the aspects behind the realization of local wisdom in the village Seberang Palinggam because the people of Nias come with various factors, one of which is to support life. Adam Smith expresses this in his classical theory which states that the determination of the level of welfare is the individual's skill as the cause of production. The core principle is self-interest (personal interest) and the spirit of individualism (*laissez faire*). The driving force for economic growth and the power to manage one's well-being is individual interest. In this case, it can be seen that ethnic Nias people come to the city of Padang with various interests, one of which is inseparable from economic factors. Many ethnic Nias people live and develop in the city of Padang and across the border from Gamma, so this follows Adam Smith's opinion.

This is also the same as Anrique's (2007) opinion, who also said that the increase in local wisdom or community culture dramatically affects the level of welfare and income for the sustainability of community environmental development. This aligns with the concept of local wisdom with the roots of the knowledge system and traditional or local processing. The potential of local wisdom in the community can become the economic potential of a region by increasing and developing this potential. The economic potential of an area can be interpreted in terms of the economic capabilities found in the area that are feasible and possible for development which in the future can be used as a source of income for the

community. Furthermore, if it is carried out continuously, it can help a region's economy by itself.

Conclusion

Seberang Palinggam Village is classified as a peaceful community in Padang. Although the village across the border is included in a multicultural society, groups or individuals in the environment can foster a peaceful sense of kinship by living side by side. All forms of harmony built cannot be separated from the influence of various local pearls of wisdom described previously, which underlies the social life of the people of the village Seberang Palinggam and the people of Nias Padang. The results and discussions discussed, conclusions can be drawn including 1) the people of Nias Padang-Christian carry out many tips in living their lives in Padang City as a form of social integration, 2) the encounter between Nias-Christians and Minangkabau-Muslims produces things -new things that are not found in the original Nias tradition, 3) Social integration can be realized due to community participation in interacting and socializing in daily life.

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