

Diaspora of Religious Treasures in Sundanese Society

Masmedia Pinem¹, Zaenudin², Dede Burahnudin¹, Rosidin¹, Arnis Rachmadhani¹, Roch Aris Hidayat¹, Wahab¹

¹National Research and Innovation Agency (BRIN), Jakarta, Indonesia.

²Sekolah Tinggi Islam Kendal (STIK), Central Java, Indonesia

Email: masmediapinem@gmail.com

Abstract

The Sundanese ethnic diaspora to Southeast Sulawesi, especially Sindangkasih Village, South Konawe, Southeast Sulawesi creates the potential for social interaction between the two different cultures. This interaction can produce harmony or conflict, while in certain aspects, it may create a new culture that is interesting to preserve. This research aims to identify, group, and analyze the forms of diaspora religious cultural treasures from the diaspora community. We recorded and mapped the potential diaspora of Sundanese religious cultural treasures in Sindangkasih Village, as well as identifying cultural interactions between immigrants and local culture, including the possibility of a dominant culture among them. In theory, the concept of diaspora is explained as a time when a nation is scattered throughout the world but still maintains collective myths or memories about its homeland. By distinguishing between migrants and diaspora, this research tries to understand the dynamics of social and cultural interactions between ethnic Sundanese and local communities, as well as the implications for cultural diversity in Southeast Sulawesi.

Keywords: diaspora, Sundanese ethnicity, cultural interaction, cultural treasures, Southeast Sulawesi.

O The Sundanese ethnic group is the second largest ethnic group in Indonesia after the Javanese ethnic group. Sundanese people whose population is in West Java are estimated to number 40 million people. Sundanese people whose population is Muslim have their characteristics compared to other existing tribes. In terms of language, for example, it can be said to have intonation when speaking softly and giving the impression of swinging and the pronunciation and pronunciation are different. Apart from that, another thing that is no less interesting to observe and see is that typical

Sundanese people are not the type who like to wander. Migrating for them is a compulsion caused by nature and the policies in force in the country, especially in the New Order era which greatly promoted the transmigration program at that time.

Migrants from the Sundanese ethnic group are rare due to the comfortable natural conditions of their area. The stigma of "kurung batokeun" . (frog in a shell) could be one of the reasons why Sundanese people do not like to migrate. This term emerged from the Sundanese people themselves. Based on existing information, it is

stated that this was created to build bonds within a group, such as in small tribes in Eastern Indonesia, the formation of stereotypes was carried out to maintain family property or to maintain endogamous marriages. However, with the development of time and era, many Sundanese tribes have also migrated, not only within the country but also to all corners of the world, so that the Sundanese tribe, which is known to not like migrating, has begun to break down. One of the areas where they migrate is Southeast Sulawesi, namely Sindangkasih Village, South Konawe.

They migrate or transmigrate communally when entering a new area—which was applied in the past—. The existence of Sundanese people through the transmigration program was found in several regions in Indonesia, one of which is Southeast Sulawesi. The existence of the Sundanese ethnic group in a particular region is not born in a vacuum but exists in a social space full of struggles and tug-of-war between the local culture where they come from and the new culture in the region where they live or are in the diaspora. Sundanese people in Southeast Sulawesi can be said to have mixed their original culture with the local culture where they migrated. In this context, in Sindangkasih Village, Kec. South Konawe is not far from Kendari City, the Sundanese community has migrated since 1968 as a transmigration program which was state policy at that time. It was in Southeast Sulawesi that the Sundanese people began to migrate (Interview with Ita Suwita, May 2021).

When they enter a new region and leave their area of origin, of course, they face many dynamics, especially socio-cultural-economic problems. Socially they have to adapt to the new society. Likewise, their culture so far has only been socializing with Sundanese ethnic groups, so in a new place, they must be able to learn the local culture. The economic aspect is also a separate obstacle that they face when compared to where they come from. Economically, at that time they transmigrated with assistance from the

government, but it was only a few years and could be said to be far from sufficient to finance daily life in the new place.

So then it can be seen that inter-ethnic relations are experiencing a redefinition and in this case, it can be seen with certain characteristics. Firstly, ethnicities that are within their territory with clear physical boundaries are more tied to their area of origin and can claim their origins as inheritors of tradition. Second, ethnicities are spread across various places with increasingly unclear physical boundaries and have a past history that is different from the ethnicities involved in everyday social interactions. Third, the emergence of new territories provided in various places has led to inter-ethnic meetings in an area that has experienced a redefinition of the status of land and territories that are free from ethnic ownership.

This problem is visible in Sundanese people who live overseas, regardless of whether they migrate due to government policy, economic problems in their home area, or other factors that make them have to move from their area of origin. The process of cultural continuity and the changes that surround it will experience its own dynamics. About the origin of Sundanese ethnic culture and its development and changes that have occurred overseas, this is the focus of the study seen in this article. More specifically, what are the treasures of Sundanese religious culture at the origin, and what changes they have had when entering and adapting to other cultures where they are located. In this case, cultural diaspora is understood as the movement of certain ethnic communities from their region to another region, who are called migrants and then form a new culture adapted to where they live and settle, as seen in the Sundanese community in Sindangkasih, Southeast Sulawesi.

Formulation of the problem

Seeing the reality of the Sundanese ethnic diaspora in Southeast Sulawesi, Sindangkasih Village, South Konawe has the potential for social interaction with local culture. This

interaction can give birth to harmony or conflict, and in certain aspects allows the birth of a new culture as an interesting treasure that must be preserved. Apart from that, the diaspora process gives rise to a dominant culture, from the social interaction process which exists. Based on this, the research questions answered in this paper are: 1) What are the Sundanese ethnicities in Sindangkasih Village? 2) What are the treasures of Sundanese ethnic religious culture in the village?

Research Objectives and Benefits

This paper aims to (1) identify, group, and analyze forms of diaspora religious cultural treasures from Sundanese ethnic diaspora communities, especially in Southeast Sulawesi; (2) collect data and map the potential diaspora of Sundanese religious cultural treasures in Sindangkasih Village; (3) identify and what kind of interaction between foreign culture (immigrants) and local culture and whether there is a dominant culture between one culture and another.

Theoretical framework

The word diaspora in the online KBBI is interpreted as a time when a nation is scattered throughout the world and that nation does not have a state, for example, the Jewish nation is spread throughout the world. As a concept, it was originally used to describe the spread and spread of the Jews, Greeks, and Armenians. But then the term diaspora evolved to denote a much broader movement of peoples and has animated much scholarly discussion about diasporas over the past twenty years. In studies, diasporas are often equated with migrant communities, although the two have differences. As explained by Safran (1991), the differences between migrants and diaspora are: 1) Diasporas maintain collective myths or memories about their homeland; 2) They consider their ancestral land to be their true home, to which they will eventually return; 3) They are committed to restoring or preserving the homeland; 4) They

intensively interact "personally or through representatives" with their homeland to form and maintain their identity.

Another study, Hall in Cultural Identity and Diaspora, says that cultural identity can be used to photograph ethnic diaspora and culture at a local to local level. Hall in this context classifies identity into two views, namely "identity as being" and "identity as becoming". Another, almost the same view was expressed by Judith T. Shuval (2000) in Diaspora Migration: Definitional Ambiguities and a Theoretical Paradigm, that when looking at ethnic or cultural diaspora it can be explained based on the following dimensions, namely: 1) Feeling; 2) Consciousness ; 3) Memory; 4) Mythology; 5) History; 6) Meaningful narratives; 7) Group identity; 8) Longings; 9) Dreams.

Based on this theory, the Sundanese ethnic group in the region can at least be described from three dimensions, namely, 1) awareness, the extent to which they are aware that as a group in the diaspora the meaning of 'originality'. 2) Memory, namely the extent to which they remember their past and express it in the present context. Therefore, socio-historical and socio-linguistic approaches can explain what it is like for Sundanese people in the diaspora.

Previous Studies

Several studies on Sundanese society conducted in Southeast Sulawesi with various perspectives can be found as follows:

1. Ela Rahmawati (2018). "Sociocultural Adaptation of the Sundanese Tribe in Polo Lereng Village, Pangale District, Central Mamuju Regency, West Sulawesi Province", in Thesis of the Anthropology Education Study Program, Faculty of Social Sciences, Makassar State University.

The study focused on the Sundanese tribe in Polo Lereng Village, Pangale District, Central Mamuju Regency, West Sulawesi Province. Polo Sereng Village is a heterogeneous village in terms of religion and ethnicity. The population of

Polo Lereng Village consists of several tribes, ranging from native residents to immigrants. The original residents of Polo Lereng Village are the Mandar tribe, while the immigrant population consists of several tribes, including the Javanese, Bugis and Balinese. The presence of the Sundanese tribe adds to the diversity of Polo Lereng Village. The Sundanese tribe came to Polo Sereng Village, Pangale District, through the transmigration program. Transmigration is a government program that aims to move people from densely populated islands to sparsely populated islands. This transmigration is one type of migration in Indonesia. Based on the results of an interview with one of the Sundanese tribes, this Sundanese tribe came to Polo Lereng Village in May 1985, numbering 70 families, then spread over two hamlets, namely Purwodadi Hamlet and Buana Sakti Hamlet. Every tribe moving to another area does not just happen, but because of factors that influence it, namely, push factors and pull factors.

The study looked at: (1) Factors that influenced Sundanese people to transmigrate to Polo Lereng Village, Pangale District, Central Mamuju Regency, West Sulawesi Province. (2) Forms of socio-cultural adaptation carried out by the Sundanese tribe in Polo Lereng Village, Pangale District, Central Mamuju Regency, West Sulawesi Province. In this case, the method used is data collection through observation, interviews, and documentation. Data that has been obtained The research results are processed using qualitative research methods descriptive. The results show that: (1) Factors that influence ethnicity Sunda transmigrated to Polo Sereng Village Subdistrict Pangale Regency Central Mamuju Province There are two driving factors in West Sulawesi and pull factors. Driving factors, namely factors from area origin, are caused by reason economy, as it narrows land agriculture And low level income. Apart from reasons economic, factors that drive Tribes Sunda Transmigrating to Polo Sereng Village is a conflict within the family and just to seek life experience. Meanwhile, the pull factor is the

form factor of the target area, including the hope of a better economy, then geographical factors, namely because Polo Slope Village has fertile soil which is suitable for land agriculture. Furthermore security reason is that even though Polo Slope Village is a heterogeneous village in terms of religion and Also ethnicity However until Now there has never been a conflict. And finally, the job opportunities in Polo Sereng Village are quite extensive. (2) Forms of adaptation socio-cultural practices carried out by transmigrants Ethnic group Sundanese in Polo Slope Village Subdistrict Pangale Regency Central Mamuju, namely First, Language, namely in communicating with the surrounding community, Tribe This Sundanese understands and understand several languages surrounding society like language Mandar And Language Java. Second, food. Many Sundanese transmigrants are good at making typical local food. Third, cooperate in all areas of life. Fourth, the occurrence of mixed marriages between tribes, both marriages with local tribes and immigrants from other tribes.

2. Enang Yusuf Nurjaman (2019). "Dynamics of Social Interaction in Pasundan Community in Ternate City (Ethnographic Study of Communication of Overseas Sundanese Community)", in *Al-Mishbah*, Vol.15. No. 1.

This article depicts the Sundanese as the second largest ethnic group after the Javanese, known as a tribe that does not like to migrate, the comfortable natural conditions and the stigma of "kurung batokeun" could be one of the reasons why the Sundanese do not like to migrate. However, as development progressed, many Sundanese people also migrated, not only within the country but also all over the world, so that the Sundanese tribe, which was known to not like migrating, began to break down. One of the destinations for Sundanese people to migrate is Ternate City, North Maluku. This research aims to determine social interactions and communication patterns between fellow migrants from the Sundanese tribe who are members of the Pasundan Association. Because

they want to look at communication culture in depth, this research uses qualitative ethnographic communication research.

Through a qualitative approach, which describes situations and events, the data is stated in its natural state or as it is, by explaining how work is systematic, directed, and accountable so that it does not lose its scientific nature (Rakhmat, 1999:23). The research subjects used were the parties who are members of Paguyuban Pasundan, namely: (1) Djuanda as the daily chairman of Paguyuban Pasundan as a key informant, (2) Muhammad Idris, the elder of Paguyuban Pasundan Ternate, (3) Roni Saputra, member of Paguyuban Pasundan, (4) Abah Mahmud, chairman of the Bobotoh Chapter of Ternate, (5) Hesti Listianingrum as an activist at the Pasundan Wives Bureau. Primary Data was obtained from 1). In-depth interviews with the administrators of Paguyuban Pasundan Ternate to dig up information about Paguyuban Pasundan and the interactions that occur within it, 2). Non-partisan observation, researchers went directly and mingled with the Sundanese people in Ternate City by participating in all activities carried out by Paguyuban Pasundan, 3). Documentation is used to find documents, photos, or videos of activities. The results of this research are (1) Social interaction between fellow Sundanese people within the Pasundan Community was carried out intensively, a feeling of equality emerged and the interaction went very well. (2) Communication patterns among Sundanese people who are members of the Pasundan Community tend to be open, without obstacles, equivalent to the quality and quantity of communication being very significantly good.

3. Febri Wulandari, Abdi Rosmawaty (2018). "Analysis of the Profits and Added Value of the Cassava Chips Business in the Home Industry Business "Three Sons of Sunda" in Sindangkasih Village, West Ranomeeto District, South Konawe Regency", in the Scientific Journal of Village Development and Agriculture Vol. 3.No. 3.

This research looks at farming businesses in Sindangkasih Village, West Ranomeeto District, South Konawe Regency. The choice of location for this research was determined purposively based on considerations that the "Tiga Putra Sunda" home industry cassava chips business is the only business in Sindangkasih Village, apart from that, the presence of the "Tiga Putra Sunda" home industry will increase the selling value of cassava and will increase the income of business actors and obtain added value from the business. The object of this research is the home industry cassava chips business "Tiga Putra Sunda" in Sindangkasih Village, West Ranomeeto District, South Konawe Regency. The results obtained show that there is a home industry "Tiga Putra Sunda" which is a business that processes cassava into cassava chips in Sindangkasih Village. This business was formed in 1998 but began to develop and run effectively in 2008 using its capital. The home industry "Tiga Putra Sunda" is the only home industry that processes cassava into cassava chips in Sindangkasih Village, West Ranomeeto District, South Konawe Regency. Currently, products from the home industry business "Tiga Putra Sunda" are only marketed in villages around Sindangkasih Village, Haluoleo Airport and Bahteramas Regional Hospital, considering that because the POM permit for the product (cassava chips) has not been issued yet, it cannot be marketed widely.

4. Musram Abadi et al. (2019). "Empowering Farmer-Livestock Groups in Increasing the Income of Bangkok Atam Farmers in Sindangkasih Village, West Ranomeeto District, South Konawe Regency", in Pengamas Journal, Vol.2. No.2.

Sindangkasih is one of the first transmigration villages in Southeast Sulawesi, located in West Ranomeeto District, South Konawe Regency. The people's livelihood apart from raising Balinese cattle and free-range chickens (not purebred) is farming secondary crops and horticulture and they have several farmer-livestock groups including the

Parahiyangan Livestock Group which has started cultivating Bangkok chickens as a source of household income. The development and sustainability of the existing Bangkok chicken business is not yet optimal, due to the low understanding of breeders in cultivating Bangkok chickens.

The method for implementing this PKM is non-physical activities including technical guidance and counseling as well as physical activities including building cages, providing automatic hatching machines, providing pelleting machines and grinder machines as well as making organic fertilizer from Bangkok chicken waste. As a result, PKM activities have increased the knowledge of partner groups in developing their business through the use of hatching technology to increase their livestock population, increased knowledge of farmers on how to make cages by health standards, increased skills in preparing rations and making more economical pellet feed, utilizing chicken manure waste. Bangkok is becoming an organic fertilizer and the introduction of organic fertilizer to cultivated horticultural crops as well as an increase in partner group income obtained through the sale of Bangkok chickens and organic fertilizer, so it is necessary to develop a more business-oriented business by increasing the business scale to a larger scale so that the Bangkok chicken business can be a source of household income for Bangkok chicken farmers in Sindangkasih Village, West Ranomeeto District, South Konawe Regency.

5. Sahidin, Wahyuni, Murdjani Kamaluddin, Suaib. (2018). "Family Medicinal Plants (TOGA) and Their Use to Support Community Health in Sindangkasih Village", in *Pharmauho Journal of Pharmacy, Science and Health* Vol. 4 No. 2.

This article focuses on traditional medicine in Indonesia which is still widely used in various levels of society, both in villages and urban areas. The use of traditional medicine is increasing with the trend towards returning to nature. This trend is very visible from the

proliferation of herbal products on the market. Apart from that, the unequal distribution of health facilities, the high price of medicines and the many side effects of modern medicines are motivating factors for people to use traditional medicines. Even though many people are using traditional medicines in the community, there is still little data on the reasons and backgrounds of people choosing to use traditional medicines. Likewise, there is data about the types of diseases that are generally treated using traditional medicine, so there is a need to optimize medicinal plants both in terms of cultivation. This article aims to: (1) Create data on the grouping of plants that are efficacious as traditional medicine in Sindangkasih village (2) Provide education to the community regarding how to process and use family medicinal plants, (3) Plant TOGA in Sindangkasih village (4) Provide counseling GEMA CERMAT and Self-Medication (Self-Treatment) programs (5) TOGA-based training in making cosmetic preparations and health drinks.

Through the method of surveying planting locations, processing the land until it is ready for planting, procuring medicinal plant seeds, fertilizing and maintaining it, as well as counseling about the benefits and methods of processing medicinal plants, self-medication counseling, Gema Cermat and training in making cosmetic preparations and health drinks. The results achieved in this activity are the availability of TOGA land that can be utilized by the Sindangkasih village community, as well as an understanding of how to process and use TOGA for self-medication. The result is an integrated thematic KKN community service activity in Sindangkasih village in the form of increasing community understanding about the use of family medicinal plants which is realized by creating TOGA land. This knowledge about TOGA is the basis for carrying out self-medication treatment and making various kinds of TOGA-based products.

Based on this study, it shows that so far there has been no specific study that looks at the

dynamics of the diaspora, migration and transmigration of Sundanese people in Southeast Sulawesi, especially the Sundanese community in Sindangkasih Village. It is in this context that this research wants to look at the diaspora of Sundanese religious treasures in Sindangkasih, Konawe, Southeast Sulawesi.

Research methods

This research is exploratory. Meanwhile, the type is descriptive analytical qualitative research, namely presenting data descriptively according to data and facts found in the field. The descriptive method is also used to outline a picture or create a description of the data and facts. Meanwhile, analysis is carried out based on certain methods and theories, by, among other things, organizing data, categorizing or classifying it. In the context of analysis, the relationship between data and the facts described previously is also seen.

Whereas From the data aspect, this research collects qualitative data. the data was dug And collected from various sources in the field through observation, interviews or questionnaires, and study documents. Data from the field is viewed as primary data. Furthermore, secondary data is also used to complete it information from the field.

Results and Discussion

1. Sundanese Community in Sindang Kasih

Sundanese people who generally live in West Java or Sundanese Tatars are known as Sundanese people or Sundanese urang. As stated by Ajip Rosidi in Ekadjati, Sundanese people are "those who recognize themselves and are recognized by others as Sundanese". Viewed culturally, Sundanese is "people or groups who were raised in a Sundanese socio-cultural environment and their lives live and use Sundanese cultural norms and values". Linguistically, the word Sundanese comes from the word su, which means everything that

contains elements of goodness. According to Sundanese Sanskrit, it is formed from the root word Sund which means radiant, brightly lit. In Language Kawi, Sundanese means water, areas that have a lot of water or are fertile, be alert.

As the second largest ethnic group in Indonesia, Sundanese people also have a diaspora in various regions in this country. One of them was sent through the transmigration program to Southeast Sulawesi. They were first placed in Sindangkasih Village. The name Sindangkasih, linguistically, consists of two words, namely "sindang" which means to stop by, and "cinta" which means to give. Then sindangkasih is often interpreted as "sitting on giving". The village name Sindangkasih was initiated by the first migrants in 1968 by Ali Hasan (First Village Head), at the house of Mr. Ayep, the head of the group when they set foot in the village and at that time there was no Village Head (Interview with Ita Suwita, May 1, 2021). Sindangkasih Village is an interesting village as it is inhabited by transmigration from the Sundanese ethnic group. In 1968 there was a transmigration program to Southeast Sulawesi Province. One of the areas provided by the Province was Ranomeeto District, South Konawe Regency. Ranomeeto District at that time consisted of villages 1. Ambaipua Village 2. Boro-Boro Village 3. Amoito Village 4. Onewila Village 5. Village Amokuni 6. Lameuru Village 7. Opaasi Village 8. Onewila Village 9. Ranooha Village 10. Rambu-Rambu Jaya Village The areas used as transmigration land are (1) Ambaipua Village (2) Boro-Boro Village (3) Opaasi Village (4) Lameuru Village Ambaipua Village accommodates transmigration residents, especially those from Purwakarta and Bali, some of whom are scattered to other villages. In that year, the transmigration program to Southeast Sulawesi Province had around 50 families living in Sindangkasih village, but now the number has reached 1,536 people, consisting of 783 men and 753 women. In 1968, the government entrusted the transmigrant communities to manage paddy fields, gardens, and fields as a source of

livelihood. Therefore, many of them work as farmers, and over the years it has been proven that Sindangkasih Village has started to have a cooperative, two rice mills, access to transportation, and livestock owned by the residents.



Pak Ita Suwita, a skullcap, and his student Saepudin (living witness), in 1968 transmigrated to Sindangkasih Village, Southeast Sulawesi

This is an indicator of the success of the Sindangkasih community while living in this location and some of the village community have also changed professions as public transportation managers or prefer to sell in the market. The success of the village community from 1968 to 2013 was that someone went on the Hajj, gave their children a degree, and bought a car, all of which were the result of the hard work of the people of Sindangkasih Village. The majority of the population here uses Sundanese as their daily language. Geographically, this village is located in the north of the island of Southeast Sulawesi, West Ranometo District, South Konawe Regency. Sindangkasih is a transmigration area which is located not far from the city of Southeast Sulawesi, which is a distance of approximately 35 km from the city of Kendari.

Regarding social relations, it is closely related to social interaction, namely the reciprocal relationship between individual and individual, individual and group, or group and

group. This occurs in transmigration communities with local residents. One of the social relationships that occurs is cooperation in terms of farming or gardening, where transmigration residents and local residents exchange information or strategies regarding agriculture or plantations.

Sindangkasih village, almost all of whose people speak Sundanese. Sindangkasih is similar to the village in Ciamis. Interestingly, almost 100% of the residents of this village speak Sundanese, even though other tribes live in this village because they married into the local community but they are trying to master the Sundanese language. They are still able to maintain their regional languages, even in transmigration areas where most languages are mixed.

According to information, in 1968 the population of Sindangkasih was still around 50 heads of families, but now the population has reached 1,538 people, consisting of 786 men and 754 women. This village originated from our predecessors who named the Sundanese complex area called Sindangkasih. Indeed, most of the names in Southeast Sulawesi are Japanese, such as Ranomeeto, Boro-boro, Pomalaa, and so on. "It is said that the ancestors of the Tolaki people were Japanese," explained Pak Kardiman. Then the thing that made them migrate to this area was that their government entrusted them with rice fields, gardens, and fields to take care of. Therefore, most of the residents here work as farmers. Even though there are people who work as public transportation or pete-pete bosses, there are only a few people.

relationships and life in Southeast Sulawesi are considered conducive and their lives are prosperous. Migrants (trans migration) with local ethnic groups never occur during the conflict. These migrant workers function as economic drivers for local communities. Social, religious and political life between ethnic groups, both immigrants and local ethnic groups, in social interactions between ethnic groups, is very conducive in Southeast Sulawesi for various

ethnic groups in Indonesia, especially Kendari City (Interview with Sahta Ginting, 3 May 2021).

The Chairman of the Pasundan Community Association, Sahidin, who is of Kuningan blood, said the same thing, saying that the number of Sundanese people in Southeast Sulawesi is around 120,000 people spread across various villages, sub-districts and districts in Southeast Sulawesi. According to him, Sundanese people are very welcome in this region, and have never experienced ethnic conflict with others. Even the unhealthy competition that appears horizontally is between local ethnic groups - Tolaki and Muna -. Relationships among the Sundanese community are well established, even through this association, associations have been established in every sub-district. The activities carried out are to build communication among Sundanese and local ethnic groups. He quoted the saying " In Where the earth is stepped on, there the sky is upheld ", so Sundanese people have to adapt and adapt to the place where they are. wherever he is. Cultural activities are often carried out to bring together fellow Sundanese migrants and introduce culture at the same time (Interview with Sahidin, 1 May 2021).

It can be said that Sundanese people are generally very accepting and unwilling to conflict, but once their pride is insulted they will defend themselves to the point of sacrificing themselves. In fact, if you study them well, their philosophy is in the wider environment of society, living together safely and peacefully, in harmony without distinction of ethnicity or religion, and speaking frankly. All of these things are manifested in the expressions *silih Rapih*, *silih asah*, *silih asih*, *silih asuh* .

2. Language

There are many Sundanese ethnicities in Southeast Sulawesi, so their speakers are spread across various regions in the province. Sundanese is spoken in South Konawe Regency, Konawe Regency, Muna Regency, Buton Regency, and Kolaka Regency. In the area where the Sundanese language is distributed in South

Konawe Regency, there are also local languages, namely Tolaki language and immigrant languages, namely Balinese and Javanese. Based on the results of dialectometric calculations, show that the Sundanese language in Southeast Sulawesi (Sindang Kasih Village, West Ranomeeto District, South Konawe Regency) is a dialect of Sundanese in West Java with a difference percentage of 64.50%. Meanwhile, Sundanese islect is a language with a percentage difference ranging between 81%-100% when compared to other languages in Southeast Sulawesi, for example, compared to Muna and Tolaki.

Sindangkasih Village is linguistically unique. Even though the Sundanese language has been passed down from generation to generation and continues to occur, the Sundanese language still lives there like the Sundanese people in West Java. The daily language that is practiced and used in the village is used not only by parents but even by small children who are skilled in Sundanese. However, there is a sharp difference in this language compared to the area of origin and when they are abroad where they are in the diaspora or transmigrate or migrate. This happens at the level of language that those in overseas communities have in very different areas, where it is more refined in origin than in overseas communities.

As explained by Zainal Muttaqin (Interview, 1 May 2021) the language used overseas is in the rough and market category. It could be said that they don't understand subtle language, because almost the majority of them don't even understand and don't know what the Sundanese language is like in its origin, namely West Java. Apart from that, what is interesting is that it is not only Sundanese descendants who can speak Sundanese, even outsiders who come to Sindangkasih village can speak Sundanese. The non-Sundanese parents can speak the language because they take them to the school in Sindangkasih Village. The process of taking their children to elementary/middle/madrasah

schools in Sindangkasih is what makes them able to speak Sundanese.

Apart from Sindangkasih being a model village and having received two national awards from the government, the village was also designated by the local sub-district head as a Cultural Village because they in the village still live the language well and the local content in the schools where the language is practiced and Sundanese culture is good even though there is minimal infrastructure.



Decree on Sindangkasih Village as a Cultural Village

Furthermore, in looking at the collective memory and 'originality' of the overseas Sundanese people in Sindangkasih Village, it can be seen that apart from the language which is still alive and well preserved, of course, it is also how they give names to their descendants overseas. In this context, it appears that they still give their children names with typical Sundanese characteristics. It is known that in Sundanese people in general the way to identify them is by giving names by repeating the names. For example, such as asep, acep, cece, usep, nanang, ujang, encep, tatang, iip, iing, eep, aam, juju, endang and so on. Sundanese people in Sindangkasih Village still find names like that as a sign of their originality and collective memory which is still connected to the area they come from in West Java (Interview with Zainal Muttaqin, 30 October 2021).

Another sign that can be seen from giving and saying names is that Sundanese people generally write and pronounce the letter "f" with the letter "p", just as the word information is said/written with "informasi". Likewise, giving names taken from Arabic, when it occurs in the word tasydid, only one letter is written. For example, the word Burhanuddin is written as Burhanudin; Huriyuddin is written as Huriyudin; Saefuddin is written as Saepudin. That's how it is if we want to see the characteristics and markers that are easy to identify Sundanese people. In general, every ethnicity in Indonesia has special characteristics, such as language, family name for Batak people, tribe for Minang people, Fam for Papuans and generally Eastern Indonesia. For Bugis-Makassar people, for example, the words Daeng, Andi or other characteristics when speaking in certain pronunciations differ between what is written and what is expressed. For example, the word "litbang" will be expressed with "litban", the word "kijang" will be expressed with "kijan" and so on.

3.Culture

a. Degung

The customs that are often carried out in this village are quite interesting. People here have activities that can not only entertain themselves, but can also entertain others. Customs taken from Sundanese culture such as Degung. This degung is still Sundanese culture brought by diaspora communities. This hum is characteristic entertainment, almost similar to wayang orang which is a Javanese culture. The difference lies in language. If wayang orang is played using Language Java smooth, this game uses Language Sundanese every day because everyday language is more communicative than language fine. Apart from the culture of Dugung, There are still customs carried out in this village, namely pencak martial arts And custom weddings. Pencak Silat is an indigenous martial art that originates from Indonesia from West Java. However, sadly I couldn't see it right away their actions in practice. Pencak There are lots of martial arts in this village followed by children

who are still students. They usually practice on Saturday nights. The customs that are often carried out in this village are quite interesting. The people here have activities that can not only entertain themselves, but also entertain others. Habits were adopted from a Sundanese culture like Degung.



Sundanese Degung

Degung is still the Sundanese culture that brought transmigration. This hum is characteristic entertainment, almost similar to wayang orang which is a Javanese culture. The difference lies in language. If wayang orang is played using Language Java smooth, this game uses Language Sundanese every day because everyday language is more communicative than language fine. Apart from culture Dugung, still There are customs carried out in this village, namely pencak martial arts And custom weddings. Pencak Silat is an indigenous martial art that originates from Indonesia from West Java. However, sadly I couldn't see it right away their actions in practice. Pencak There are lots of martial arts in this village followed by children who are still students. They usually practice on Saturday nights.

Habits that they often do This game is not only played in the village, but their culture is quite famous to neighboring villages and even the city. Sometimes There is an invitation requesting Degung to be present to bring entertainment at events, such as weddings, the elections village head, and Still many others.

b. Wedding ceremony

Sundanese wedding customs are still attached to the Sindangkasih community, ESIC | Vol. 8 | No. 2 | Fall 2024

although not in their entirety. Wedding In Sundanese culture, what is often done is nuendeun by the way (a man's parents mean to marry a girl). Proposal (proposing), engagement, (fiancé is done by exchanging rope waist colored the rainbow that is often mentioned buebuer guesteh), offerings (seven days before wedding candidate bride man brings clothes And goods kitchen). The ceremony marriage consists of, picking up the bride man, ngabageakeun (giving a necklace flower jasmine), contract marriage, sungkeman (apologizing to both parents), and saweran, (the bride and groom sprinkled with rice yellow mixed with money coin). Nincak endog (bride man steps on the egg until broken, then bride woman washes his feet) This is done so that the wife obeys her husband. This series of Sundanese wedding customs is still carried out by the Sindangkasih people. Meanwhile, many other sequences have been left out, although this does not reduce the sacredness of the ritual (Interview with Zainal Muttaqin, 1 May 2021).



One of the Sundanese wedding traditions:
Nincak Endog

This wedding custom is carried out if the bride and groom are both ethnic Sundanese. If one of the bride and groom is not from the Sundanese group, usually these ritual customs are not used, but use customs that are appropriate to their tribe, or according to family agreement.

c. Pencak Silat

Another tradition and art that still exists in Sindangkasih Village is Pencak Silat. Pencak Silat was first brought from the Sumedang area,

West Java (Interview with Ita Suwita, 1 May 2021). Sundanese Tatar Pencak Silat has its characteristics such as its groups, movements, musical accompaniment, and the art contained in it. The Pencak Silat style can be grouped into flower groups and fruit groups. The moves played in this pencak silat procession are as follows: 1) Penca Kembang, which consists of a series of several moves into a dance. The dance has a variety of movements according to the rhythmic pattern, tempo, and energy used. For example, the first is Tepak Dua, which is a variety of Penca Dance that follows a beat called Tepak Dua and is one of the slowest and its movements look more graceful; 2) Tepak Tilu, a movement that has a faster tempo, is firmer. Between Tepak Dua and Tepak Tilu, there are various dances, including the Paleredan dance, and the fastest variety is Padungdung. Apart from that, there is a variety of beats that are faster in tempo, but not faster than Padungdung, namely Golemong. The fruit pencak dance is not used to be performed like the Penca dance because the Fruit Pencak relies more on martial arts movements. Every Pencak dance performance, the dance can be performed alone or by many people. Well, the dance can also use weapons or bare hands.

Pencak Silat dance in Tatar Sunda can be done with bare hands or using weapons. This dance can also be done alone or in groups. When using weapons, the ones used are knives, trident machetes, and spears. Show Silat can be done together like two people fighting. Some used weapons and bare hands. The movements are usually accompanied by Padungdung beats. Its appearance can be seen in evening arts performances which are presented as a performance at an event in the community, for example, cultural festivals and independence day events and other religious events.



Sundanese Pencak Silat Art

The early arts found in Sindangkasih Village are said to be rich, but as time progressed and the people who studied them died these arts were discontinued, such as reog, kleningan which has been lost to time due to a lack of encouragement to the next generation. (Interview with Ita Suwita and Supena, 1 May 2021). The main obstacle to the loss of this culture is due to people not understanding certain arts and the lack of regeneration, including the lack of tools.

Conclusion

Sundanese ethnic migrants first occurred during the era of President Soeharto, precisely in 1968, around 60 people migrated to Southeast Sulawesi, in Sindangkasih Village, Ranomeeto, South Konawe. These sixty people were part of a government program that was launched as one of the national development programs at that time. The name 'Sindangkasih' as a transmigration area is a name that comes from West Java and is very popular among Sundanese people. The Sundanese ethnic group in Sindangkasih comes from several districts in West Java such as Ciamis, Tasik, Garut and Majalengka. Until now, they exist and live in harmony with the local community in Southeast Sulawesi. Their existence can be said to be an economic driver for local communities. They taught local residents farming, trading, and so on.

The existence of the Sundanese ethnic group in Sindangkasih for 53 years can now be seen from their culture, namely the language that continues to be used in everyday life. The people in Sindangkasih village can all speak Sundanese, even outsiders who enter the village can speak

Sundanese well. In terms of customs, they also still practice their culture, even though it is very limited, such as when there are weddings, religious ceremonies, and local government events.

In the context of interaction between Sundanese culture and local culture (Tolaki), a harmonious relationship is also established without inter-ethnic challenges and conflicts. In their respective cultures, they contribute to enriching local culture in their daily lives and can understand each other.

Sundanese ethnic migrants who transmigrated to Sindangkasih Village, Southeast Sulawesi, since 1968 have been an integral part of the local community for more than five decades. Their existence is reflected in the daily use of the Sundanese language and the

maintenance of their customs, although on a limited scale.

Even though they come from different cultures, interactions between the Sundanese ethnic group and the local community (Tolaki) take place harmoniously without conflict, resulting in mutual understanding and enriching cultural exchange. The existence of Sundanese ethnic migrants also makes a significant contribution to the economy and social life of local communities, through agricultural training, trade activities, and others.

This shows that integration between ethnic Sundanese and local communities has formed a strong and mutually beneficial relationship, confirming the importance of cultural diversity in enriching the social and cultural life of a region.

WORKS CITED

- Abadi. Musram et al. (2019). "Empowerment of Farmer-Livestock Groups in Increasing the Income of Bangkok Atom Farmers in Sindangkasih Village, West Ranomeeto District, South Konawe Regency", in *Pengamas Journal*, Vol.2. No.2.
- Abdullah. Irwan. (2001), "Use and Abuse of Culture in Indonesia: State Policy in Resolving Ethnic Conflict", *Indonesian Anthropology*, Number 66.
- Aribowo (2014). "Education Development in the Transmigration Area, Sindangkasih Village, West Ranomeeto District, South Konawe Regency, Southeast Sulawesi Province", in Thesis at the Faculty of Education, Yogyakarta State University, p. 54-55.
- Aribowo. Dwi. (2014). "Education Development in the Transmigration Area, Sindangkasih Village, West Ranomeeto District, South Konawe Regency, Southeast Sulawesi Province", in a Thesis at the Faculty of Education, Yogyakarta State University.
- Asep, Hidayat. (2021). " Know Pencak Silat in Tatar Sundanese with Beautiful Movements " in <https://www.sabumiku.com/kultur-indonesia/mengenal-pencak-silat-tatar-sunda/> accessed 30 October.
- Hall. Stuart and Ferial Ghazoul (2012) . "Cultural Identity and Diaspora. " *Alif: Journal of Comparative Poetics*, no. 32, annual 2012, p. 257. Gale Academic OneFile, link.gale.com/apps/doc/A302403835/AONE?u=anon-cda42d28&sid=googleScholar&xid=0f6d1b50. Accessed 29 Oct. 2021.
- Jaelani, A. (2017). Industry halal tourism in Indonesia: Potential And prospect. *Mpra* , (76237) ,: 1-20. <https://doi.org/10.13140/RG.2.2.29350.52802> .
- Muhsin Z. Mumuh. et al (2001), Review Identification Problem Culture Sunda Past , Time Now , and in the Future , Faculty of Letters, Padjadjaran University.
- Nurjaman. Enang Yusuf. (2019). " Dynamics Interaction Social in Community Pasundan in Ternate City (Study Ethnography of Community Communication Sundanese in Overseas)", in *Al- Mishbah*, Vo.15. Number 1
- Pratiwi. Gita Ayu. (2012), "Sundanese people don't like to migrate?", in *Radar Sumedang*.

- Rahmawati. Ell. (2018). "Sociocultural Adaptation of the Sundanese Tribe in Polo Lereng Village, Pangale District, Central Mamuju Regency, West Sulawesi Province", in Thesis of the Anthropology Education Study Program, Faculty of Social Sciences, Makassar State University.
- Rosyadi et al, (2000). Sundanese Community Culture in Lebak Regency, West Java. Jakarta: Directorate History And Mark Traditional.
- Safran. Safran. (1991), *Diasporas in Modern Societies: Myths of Homeland and Return* , *Diaspora Journal: A Journal of Transnational Studies*
- Sahidin, Wahyuni, Murdjani Kamaluddin, Suaib. (2018). "Family Medicinal Plants (TOGA) and Their Use to Support Community Health in Sindangkasih Village", in *Pharmauho Journal of Pharmacy, Science and Health* Volume 4 Number 2.
- Pasundan Land in Anoa Country, in <http://amanah05.blogspot.com/2011/06/tanah-pasundan-di-negeri-anoa.html> , accessed 29 October 2021.
- Tölölyan. K. (1991), " The Nation - State and its others: In lieu of a P reface " in *Diaspora: A Journal of Transnational Studies*.
- Wulandari. Febri, Abdi Rosmawaty (2018). "Analysis of the Profits and Added Value of the Cassava Chips Business in the Home Industry Business "Three Sons of Sunda" in Sindangkasih Village, West Ranomeeto District, South Konawe Regency", in the *Scientific Journal of Village Development and Agriculture* Vol. 3.No. 3.