



Butonese Migration: Perspective of Street Children Phenomenon in Ambon City

Yunus Rahawarin¹, Clementina O Rumlus¹, Rizki M. Ramdhan¹

¹Faculty of Social Sciences and Political Science Universitas Pattimura, Indonesia

✉ yunusrahawarin2020@gmail.com *

Abstract

As one of the countries that are considered developed on the island of Maluku. Ambon is a city included in the migration destination that is very much loved by the Butonese people. The Butonese people can carry out a good adaptation process with the indigenous people of Ambon so as to create socio-cultural harmony there. But behind this, there is another social problem that accompanies the migration, the problem is the emergence of street children in the city of Ambon, especially in Sirimau District. This study aims to reveal the factors that cause the emergence of this phenomenon, how negative the impact felt by the surrounding community on street children and the right solution to solve the problem of street children in the city of Ambon. This research uses qualitative methods with a phenomenological approach. All data were taken based on the results of in-depth interviews with two informants (indigenous Butonese people who migrated to the city of Ambon) who were selected using the Purposive Sampling Technique and historical sources related to the history of migration of the Butonese people to the city of Ambon. All data was analyzed using the Miles and Huberman Technique and NVivo 12. Research findings show the complexity of the problem of street children in the city of Ambon. This is due to economic problems and lack of employment in the area of origin, which has an impact on social resilience in overseas countries.

Article Information:

Received November 15, 2023

Revised December 28, 2023

Accepted January 9, 2024

Keywords: *Migration; butonese people; street children; social adaptation*

INTRODUCTION

Ambon has long been recognized as the City of Migrants. This nickname is given because this island is often visited by nomads (migration) from other cities to seek a better life (Dahlan et al., 2022; Priston et al., 2012). The occurrence of the process of overseas or population migration there has been going on for quite a long time, but scientific knowledge about overseas people from various ethnic groups in Ambon is still very limited (Asrina et al., 2018; Sjaf, 2011).

One of the major groups of people who are still involved in this migration process is the Butonese people. They came on a large scale by sailing

How to cite: Rahawarin, Y., Tumlus, C. O., Ramdhan, R. M (2024). Butonese Migration: Perspective of Street Children Phenomenon in Ambon City. *International Journal of Multidisciplinary of Higher Education (IJMURHICA)*. 7(1), 1-12.

E-ISSN: 2622-741x

Published by: Islamic Studies and Development Center Universitas Negeri Padang

by boat, riding ships, and so on (Asrina et al., 2018; Iwamony et al., 2019; Tenri et al., 2019). Butonese people who migrate in the city of Ambon generally settle in several villages such as in Batu Merah Village, Rijali Village, Sirimau District, Ambon City, Maluku Province, Indonesia.

The reasons for the migration of Butonese people are generally looking for work, improving living standards, inter-ethnic marriage, limited employment opportunities in their places of origin or following relatives who have settled in the Maluku and Ambon regions for a long time. However, when viewed from the urgency, migration is caused by three fundamental factors, namely: security threat factors, economic limitations and tribute that will be received by the Butonese people (Song, 2018; Talakua, 2018; Yamaguchi, 2011).

Furthermore, the number of farmers is not proportional to the area of land for agriculture, where the agricultural method of the Butonese people still uses the method of off-land (pameri) which at any time can move due to the changing seasons, or the composition of the soil structure is less fertile (Munafi et al., 2021; Sjaf, 2011). In addition, the soil contour in the region is not good for growing crops because of the lack of water content in the soil which can cause low quality soil fertility, such as events that occurred in the Buton area, especially the Binongko area where the area experienced a very severe drought, until it had to perform rituals to call for the arrival of rain (Ardiningrum et al., 2021; Sopamena et al., 2022).

Apart from being farmers, some Butonese people also work as fishermen or looking for fish in the sea, therefore the city of Ambon was chosen as a destination because of the extraordinary natural resources of the sea with abundant fish products and forests rich in plants and natural nature (Kahirun et al., 2020; Rosmawati, 2018). Therefore, for the people of Buton, choosing the Maluku islands is considered appropriate as a place to migrate to support economic life, and has an attractive city, especially the city of Ambon. So the old community, even teenagers aged 17 years are competing to be able to migrate in order to improve their family's social strata for the better.

However, for the last few years, the migration of the Butonese to Maluku has been dominated by teenagers rather than the old community (adults). This is caused by several factors, including the difficulty of employment and the high needs of life for all people in the village because more and more people open businesses so that the higher the competition, the greater the intention to continue education which is not supported by family economic conditions (Iwamony et al., 2019; Polnaya et al., 2018; Sjaf, 2011).

Furthermore, there are many job opportunities to open a business or work odd jobs in the city of Ambon as a way to meet daily needs and meet family needs. Therefore, most teenagers who are studying there have jobs that can increase their income for daily needs. Then the awareness of the importance of education supported by employment in Ambon City became the reason for the migration of the Butonese people to Ambon (Iwamony et al., 2019; Sjaf, 2011).

In the migration process, the Butonese people make adjustments to the environment in which they live, such as carrying out a good adaptation process with the indigenous population, so as to create harmony (Asrina et al., 2018; Tenri et al., 2019). This can be seen from the life of the Butonese people in Batu Merah Village, both in Batu Merah village and in the hamlets. Despite being able to carry out inter-cultural interaction well, there are still a number of Butonese residents who try to preserve their culture by building houses on stilts or poles as a characteristic of Butonese people's houses.

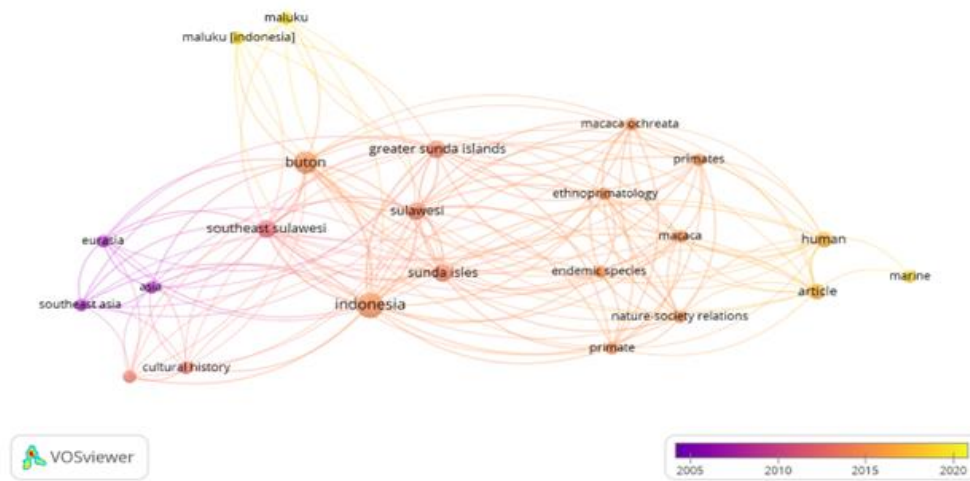


Fig 1. Analysis Keyword with VOSviewer

Based on the results of VOSviewer Analysis which examines the history of the life of the Butonese people that the Butonese ethnic tribe is one of the tribes found on the island of South Sulawesi Indonesia. As a Eurasian country, the Butonese people have a very interesting cultural history to learn. Furthermore, the Butonese tribe is a primitive inland community that tries to migrate to Maluku, namely in the city of Ambon. The research that examines this issue has existed since 2020, especially in Scopus research which is internationally indexed. Therefore, the author is interested in examining how the survival history of the Butonese people in migrating to Maluku Island, Ambon.

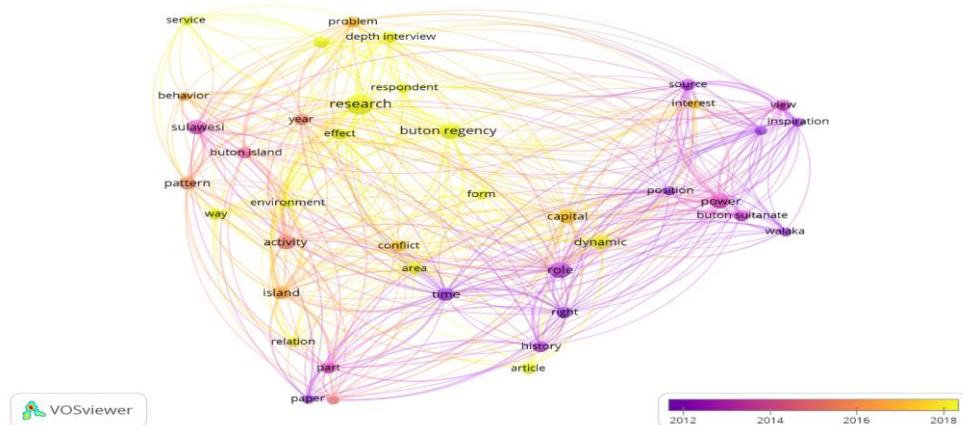


Fig 2. Analysis Title and Abstract with VOSviewer

Based on the results of VOSviewer analysis that the cause of the migration of Buton people to the city of Ambon is the strategic location of the city of Ambon to open agricultural land and potential marine resources for fishermen. Furthermore, the emergence of inspiration from the Butonese community, especially teenagers because of the limited employment opportunities in the area and the low quality of education, so they went abroad to find work and seek knowledge in the city. From the migration process, it also affects the adaptation of the Butonese people to the culture of the city of Ambon or the culture of the Butonese people which has become a new culture in the city of Ambon.

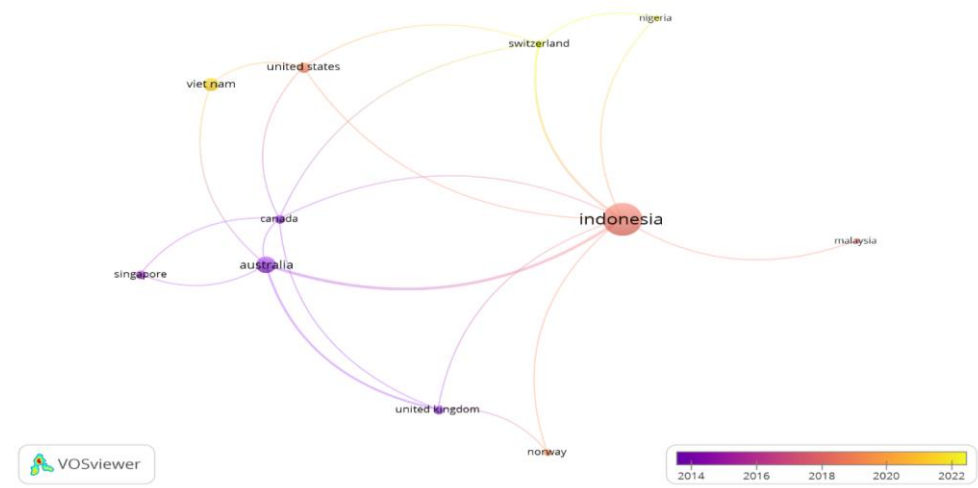


Fig 3. Analysis Countries with VOSviewer

Furthermore, when viewed from the same literature, based on the analysis of country searches, 11 countries were found dominated by Indonesia, Australia, America, Vietnam, Nigeria, Malaysia and Norway. Therefore, the migration process itself is not something spontaneous because of the determinants that cause it to happen. Experts generally agree that there are push factors in the area of origin and full factors in the destination.

But behind the migration process, there are several social problems that accompany the migration. The problem is the emergence of street children in the Sirimau District area of Ambon City. In this period of five years, the presence of street children is still mushrooming and increasing in the corner of Ambon city, especially in front of Mardika market shops and losari beach bridge. The different appearance of street children creates a stigma about them that appear different and deviates from the values that develop in society implicitly. Based on these problems, the author is also interested in studying how the life process of the Buton community, especially the situation or condition of adolescents who migrate to the city of Ambon.

METHODS

This research uses Qualitative method (Bartlett & Vavrus, 2016; Bolton, 2021; Gustafsson, 2017) with a Phenomenological approach. Phenomenological approach is a type of research that aims to observe in depth phenomena or events both individually and in community groups (Crowe et al., 2011; Resti et al., 2020; Syamsuddin, 2022). Referring to the previous interpretation, this approach is relevant to the problem and objectives to be studied. The source of the data was taken based on in-depth interviews from two informants who were Butonese community leaders who migrated to the city of Ambon. The interview used a set of interview protocols, then research informants were selected using purposive sampling techniques and historical sources related to the history of migration of Butonese people to the city of Ambon. Then all data was analyzed using the Miles and Huberman Technique and NVivo 12 (Miles et al., 2019; Aini et al., 2019; Zen et al., 2022; Febriani et al., 2023).

RESULT AND DISCUSSION

Based on the results of the author's interview with informants, the results of the analysis actually found that there were four causes of Butonese people migrating to Ambon city and there were four findings that were problems arising from street children in Ambon city.

History of Butonese People Migrating to Ambon

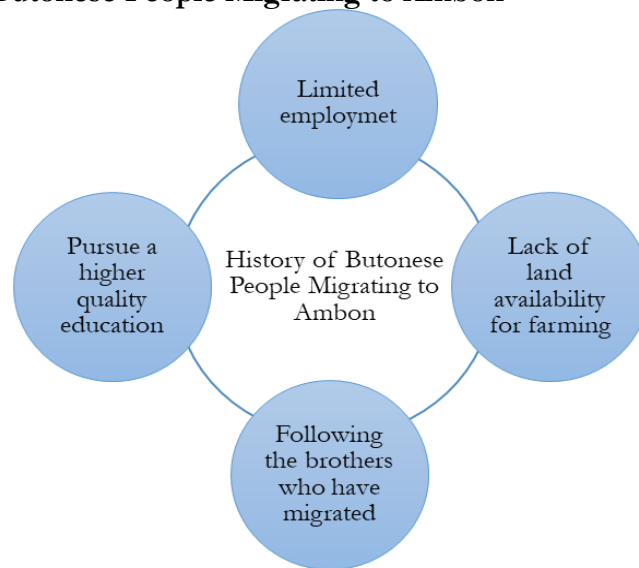


Fig 4. History of the Causes of Butonese People Migrating to Ambon

A brief history of the arrival of the Butonese people in Ambon City, especially in Batu Merah Tarjadi Village in 1945 based on the results of an interview with Informant 1 who was one of the Butonese people stated that:

" The first arrival of the Butonese community in Maluku was in 1945 in Saparua, before a few years later moved to Olas. After that around the 1980s just settled in Ambon ..."

As for the studies that examine the Butonese people, it can be concluded that the migration of the Butonese people has basically occurred since around the 19th century. This can be proven by the growing population of the Butonese tribe in Maluku, especially Batu Merah village, Ambon City (Song, 2018; Talakua, 2018). This is supported by the spread of the Butonese tribe collectively throughout the Maluku islands and in several villages which are indeed entirely the people come from the Butonese tribe. As well as several locations that are used as points or locations for work or activities.

The lifestyle of Butonese people who quickly adapt to the community and the surrounding environment has a plus value and is hard working in doing any work even though it is considered low for every community (Hamid et al., 2020; Sopamena et al., 2022). This is also done by Butonese teenagers and children who work as screwdrivers, bakol and as parking workers to meet their living needs both for family, in addition to meeting their daily needs to work to be able to pay for school or college.

As for their lives as workers, especially in the Mardika market, Ambon has a diverse community composition consisting of various tribes, races, and religions. To deal with different social environment conditions when in a new area, it will require a process of adaptation to life activities in the new environment, meaning that when the Butonese people arrive on the island of Ambon and settle or stay temporarily for a long time, this situation is initially quite difficult to do, but can slowly adjust to the environment where they live or the environment where they live. In addition, there are also some who are unable to adapt well so that there is a mismatch in the pattern of behavior of community life in the work environment, such as the life patterns of some teenagers who live and live around the Mardika market or can be categorized as street children.

Youth Migration and Street Children's Life in Ambon City

Most Butonese people have the majority of jobs as traders who are dominated by old or family people, then other jobs such as remebeng workers, bakol workers, and parking workers are dominated by teenagers and children. Mardika market is the central economic center for the Butonese community in the city of Ambon, Sirimau sub-district, especially Batu Merah Country as their livelihood field (Hamid et al., 2020; Sahlan, 2012).

As for this, Max Weber also explained that the concept of the verstehen approach aims to understand the meaning of the actions of fellow communities in acting, which is not only implementing, but also placing themselves in the environment of thinking and behavior of other communities. The concept of this approach is more directed at an action motivated by the goal to be achieved or in order to motive (Saman & Joni, 2016). This is supported by the statement of informant 2 who is also one of the Butonese people who explained that:

"...The beginning of the arrival of the Butonese tribe community to Maluku around the 80s with the motivation to go to school in this case to study. This happens because the rumors that develop in the origin of Buton are that in Ambon we can live and go to school, the most important thing is not to be lazy and embarrassed to work".

The migration of Butonese people generally has different backgrounds and goals for individuals, groups, or communities. In general, the migration of Butonese people to Ambon with the aim of schooling, trading, entrepreneurs, farmers, and fishermen from different migration backgrounds and destinations can have an impact on their behavior and location of residence so that it can be said that almost all settlements in Maluku have Butonese tribes (Jennings et al., 2005; Polnaya et al., 2018). The migration of Butonese people in Maluku, especially in the city of Ambon, is looking for new land in order to generate new income to survive, besides that there are also those who migrate to study in the area. So that Maluku, especially the city of Ambon, is a strategic place to produce an increased economy (Hardwick et al., 2017; Munafi et al., 2021).

Nowadays the migration of Butonese people is increasing where this process is carried out in relays dominated by adolescents and children. This is due to changes in people's economic living conditions for the better after migrating from the island of Ambon (Riyanto, 2020; Saripudin et al., 2020). So this will indirectly attract the attention of the community or adolescents to migrate (merantau) to Ambon with different purposes, some migrate with the aim to, work to meet the needs of life and family, work while attending school and college, work to meet their own needs, such as the Butonese people who work in the market (Fausiah et al., 2019; Umran et al., 2018).

Based on data from the Ambon city statistics agency as of 2020, it can be seen that the distribution of the population in Ambon city, especially Sirimau District, occupies the highest number of other districts. This does not rule out the possibility that the number will grow every year, this is added to the number of teenagers who go to Ambon with the aim of working and while continuing their education as shown in the table below (BPS, 2020):

Table 1: Ambon City Population Census Data 2020

Subdistricts in Ambon City	Number of population by age group (people)					
	Total Population	0 – 4 Age	4 – 14 Age	15 – 64 Age	60 Age	65 Age- Up
Nusaniwe	90.250	6.313	19.315	65.480	8.852	5.455

Sirimau	146.426	11.613	34.620	104.644	11.869	7.162
Leitimur Selatan	9.658	691	2.197	6.584	1.299	877
Teluk Ambon Banguala	57.591	4.575	13.566	41.116	4.875	2.909
Teluk Ambon	43.363	3.640	10.481	30.750	3.522	2.132
City of Ambon	347.288	26.832	80.179	248.574	30.417	18.535

Based on the data above, it can be explained that the number of people in Ambon in 2020 is dominated by teenagers. As for the field data that the researchers found that the migration pattern of the Butonese community can be said to be a hereditary pattern, where for now those who migrate to Ambon are dominated by teenagers where they follow the invitation of the family. This view makes teenagers dare to migrate to follow relatives, family, and friends to migrate to find a living in the city of Ambon.

The phenomenon of street children is a global issue that has reached an alarming point. The situation of street children in Indonesia is quite alarming because until now the problems of children, especially children on the streets have not received serious attention from the government (Asyathri et al., 2014; Priston et al., 2012; Umran et al., 2018). Likewise, in Maluku, especially in Ambon, many street children have not received serious attention by the Ambon City government. The number of children living on the streets continues to increase, especially people from Buton, as for another problem, the local government does not have complete data on children on the streets.

In surviving on the streets they sometimes get physical or mental pressure from their environment. Therefore, the cause of street children arises because they lose the rights physically, psychologically, economically and social behavior of the family and surrounding community, because the child's social behavior is greatly influenced by where he lives or associates (Hardwick et al., 2017; Nalefo, 2018; Pamungkas, 2015). Through the continuous stimulation of violent acts, new values are formed that tend to promote violence as a way to sustain life.

In addition, based on the results of research obtained in the field, there are two categories of street children, namely: semi-street children and pure street children are also divided into three groups, namely: First, children who break up with their parents, do not go to school, and live on the street (children who live on the street / children the street); Second, children who have irregular contact with their parents' society, do not go to school, return to their parents' society once a week, once every two weeks, two months or every three months, commonly called children on the street; Third, children who are still in school or have dropped out of school, this group is categorized as vulnerable (*to be street children*).

Public Perception of Street Children in Ambon City

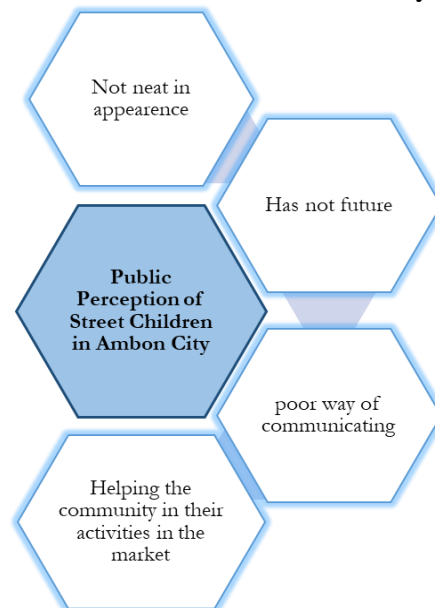


Fig 5. Community Perception of Street Children in Ambon City

The migration of Butonese people to Ambon has negative impacts such as the presence of street children in the Mardika market environment which brings a bad image to Butonese people who migrate to Ambon. People see the condition of street children which causes the city scenery to be less good and the emergence of a sense of discomfort in activities (Fausiah et al., 2019; Iwamony et al., 2019; Riyanto, 2020; Werner et al., 2019). Only a few people have a good view of them, where some people see that the presence of street children in the Mardika market can help people who shop as well as help lift groceries (Munafi et al., 2021; Pamungkas, 2015; Syamsuddin, 2022).

The labeling given by the community implies the Underestimation of street children, that they are a group of people who have no future. The community's perception of street children as a form of deviation from the values and norms circulating in society, as a form of social deviation, then who is responsible for the deviation that occurs (Pamungkas, 2015; Riyanto, 2020; Saidin, 2020).

In general, street children are known by the community as bad children, because changes in attitude, rude, coercive, brutal ways of communication, bad speech, language style, clothes that are not neat, hair that is dyed make people unhappy with street children (Kahirun et al., 2020; Ode, La Umran et al., 2020; Pamungkas, 2015). In addition, street children with their unique cultural framework, have different communication actions from normal children. Intra-cultural communication of street children can explain the processes, patterns, behaviors, styles, and language they use. These aspects are evident when communicating with fellow friends, family, security and order officers. The difference in social behavior is very different between street children who go to the market to work and play with street children who get education or who attend school (Iwamony et al., 2019; Werner et al., 2019).

Therefore, in an effort to realize the hope of a prosperous state of life, society must uphold human values as a whole, and if one member of society deviates from the values adhered to, then it is our collective responsibility to restore them (Nalefo, 2018; Riyanto, 2020). This awareness of responsibility is still not open in society in general so that their efforts that occur instead become a frontal form in responding to street children. The majority of people who are easy to convict street children should be kept away from them as

punishment. Indirectly, people try to discriminate against street children, they forget that street children are also part of society. Society in general only complains about the unrest that occurs over every action taken by street children without mediation efforts to find more humane solutions and build collective awareness that street children are also communities.

As a social society should be wiser in seeing street children who are seen as deviant social religiosity, society should be more flexible to find points of view where street children also have a function, let's call it social control. Street children are able to be more sensitive in seeing injustices that occur in society, so indirectly street children also have a contribution to society (Jennings et al., 2005; Saidin, 2020; Tenri et al., 2019). Therefore, it depends on how the community views in seeing the positive gap that exists in street children, not discriminating. If some communities still take discriminatory actions against street children, such things will not be a solution to change the condition of street children.

Based on the explanation above, it can be concluded that the pattern of social life of the community in the Butonese (Migrant) and indigenous Ambonese communities has different meanings and views from each community. This is also found in subjective or reflective thinking processes, where the relationship between communication and subjective awareness between local communities (Ambon) and migrant communities (Buton) is so close that the process can be seen as an invisible side of communication. Gradually, street children acquire self-concept in their interaction with other communities as part of the same process as the process of emerging thoughts or views of the community towards street children so that people's views on street children are relative where people's perceptions of street children are different so that self-concept is based on individuals who invisibly (visibly) show their identity expressed by community.

CONCLUSION

The problem of Butonese ethnic migration and the study of the social problems of street children will be more complicated if left unchecked, because every year the number of street children is getting higher. Therefore, if firm efforts are not immediately made from the government, both the Buton government and the Maluku government, this will have a negative impact on other children. The most basic causes of the emergence of street children are economic problems and lack of employment at home. So here the need for the role of the government is needed to find solutions to this problem. Furthermore, steps that can be taken by the government include creating jobs, people's business credit programs or cooperatives, providing skills and business capital so that old people work and are able to send their children to school. Then no less important is socialization or campaigns about the importance of education and understanding to build a better future.

REFERENCES

- Aini, K., Tamuri, A. H., & Syafril, S. (2019). Competency, Attitude and Islamic Teachers' Issue in Using Computer for Learning and Teaching Process. *Khalifa: Journal of Islamic Education*, 3(1), 17–34. <https://doi.org/10.24036/kjie.v3i1.20>
- Ardiningrum, A. R., Mesrawati, F., Pradiafta, F. S., Hakim, F., Fajar, G. S., & Angreini, R. (2021). Phenomenological Study of Factors Causing Pre-

- Marriage Pregnancy among Adolescents. *International Journal of Multidisciplinary Research of Higher Education*, 4(2), 65–71. <https://doi.org/10.24036/ijmurhica.v4i2.82>
- Asrina, A., Palutturi, S., & Tenri, A. (2018). Dole-Dole Tradition in Health Seeking Behavior of Buton Society, Southeast Sulawesi. *Indian Journal of Public Health Research and Development*, 9(7), 271–274. https://www.researchgate.net/publication/326535377_Dole-Dole_Tradition_in_Health_Seeking_Behavior_of_Buton_Society_Southeast_Sulawesi
- Asyathri, H., Sukesi, K., & Yuliati, Y. (2014). Diplomasi Hibrida: Perempuan Dalam Resolusi Konflik Maluku. *International Journal of Women's Studies*, 2(1), 18–31. <https://onsearch.id/Record/IOS315.article-104>
- Bartlett, L., & Vavrus, F. (2016). Rethinking case study research: A comparative approach. *Rethinking Case Study Research: A Comparative Approach*, 1–132. <https://doi.org/10.4324/9781315674889>
- Bolton, W. (2021). *Measurement Case Studies, Instrumentation and Control Systems* (3rd ed.). Mara Conner.
- BPS, A. (2020). *Data Sensus Jumlah Penduduk menurut Kelompok Umur (Jiva), 2020*. Badan Pusat Statistik Kota Ambon. <https://ambonkota.bps.go.id/indicator/12/47/1/jumlah-penduduk-menurut-kelompok-umur.html>
- Crowe, S., Cresswell, K., & Robertson. (2011). Methods. *Business Communication Quarterly*, 1.
- Dahlan, R., Muradi, Djuyandi, Y., & Fedryansyah, M. (2022). Resilient System of Kinship Politics in Baubau City. *Croatian International Relation Review*, 27(90), 397–414. <https://cirrj.org/article-detail/?id=638>
- Fausiah, F., Turnip, S. S., & Hauff, E. (2019). Community violence exposure and determinants of adolescent mental health: A school-based study of a post-conflict area in Indonesia. *Asian Journal of Psychiatry*, 40(18), 4954. <https://doi.org/10.1016/j.ajp.2019.01.020>
- Febriani, A., Wiza, R., & Adlin Binti Wan Aminudin, W. S. (2023). Profile Analysis of Gifted Student Selection in Excellent Schools in Indonesia. *International Journal of Multidisciplinary Research of Higher Education*, 6(4), 188–195. <https://doi.org/10.24036/ijmurhica.v4i4.161>
- Gustafsson, J. (2017). Single case studies vs. multiple case studies: A comparative study. *Academy of Business, Engineering and Science Halmstad University, Sweden*, 1–15.
- Hamid, N. A., Pulubuhu, D. A. ., & Hasbi. (2020). Etos Kerja Perempuan Buton di Pesisir Barat Pulau Seram, Maluku. *Etnosia: Jurnal Etnografi Indonesia*, 5(2), 332–348. <https://doi.org/10.31947/etnosia.v5i2.11308>
- Hardwick, J. L., Priston, N. E. C., Martin, T. E., Tosh, D. G., Mustari, A. H., & Abernethy, K. E. (2017). Community Perceptions of the Crop-Feeding Buton Macaque (*Macaca ochreata brunnescens*): an Ethnoprimateological Study on Buton Island, Sulawesi. *Spinger: International Journal of Primatology*, 38(6), 1102–1119. <https://doi.org/10.1007/s10764-017-9999-0>
- Iwamony, R., Gaspersz, S., & Souisa, N. (2019). To Embrace and be Embraced: School Pela in Post- Conflict Ambon. *Peeters Online Journals*, 29(1), 83–101. <https://doi.org/10.2143/SID.29.1.3286457>
- Jennings, A. P. ã., Seymour, A. S., & Dunstone, N. (2005). Ranging behaviour, spatial organization and activity of the Malay civet (*Viverra zibellina*) on Buton Island, Sulawesi. *Journal of Zoology: Zoological Society of London*, 258(1), 63–71. <https://doi.org/10.1111/j.1469-7998.2005.00023.x>
- Kahirun, Kilowasaid, L. M. H., Sabaruddin, L., & Mukhtar. (2020). The

- Sustainability Status of Lahumoko Watershed Management , North Buton Regency , Southeast Sulawesi , Indonesia. *Journal of Environmental Science and Management*, 23(2), 8–18. https://doi.org/10.47125/jesam/2020_2/02
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2019). Qualitative Data Analysis A Methods Sourcebook. In *Qualitative Data Analysis* (4th ed., p. 408). SAGE Publications, Inc. <https://us.sagepub.com/en-us/nam/qualitative-data-analysis/book246128>
- Munafi, L. O. A., Saafi, L. O. M. N., Tenri, A., & Azis, A. (2021). *Mengenal Kawasan Cagar Budaya Benteng Wolio; Benteng Keraton Kesultanan Buton* (1st ed., Issue January). Universitas Halu Oleo Press. https://www.researchgate.net/publication/367559608_Mengenal_Kawasan_Cagar_Budaya_Benteng_Wolio_Benteng_Keraton_Kesultanan_Buton
- Nalefo, L. (2018). The Role of Martabat Tujuh within the Society of the Sultanate Buton Wolio. *Asian Culture and History*, 10(1), 6–18. <https://doi.org/10.5539/ach.v10n1p6>
- Ode, La Umran, M., Ridwan, H., Udin, U., & Samiruddin, T. (2020). Strategies of Actors in Maintaining Group Integrity: A Case Study in Indonesia. *International Journal of Innovation, Creativity and Change*, 12(6), 443–458. <https://www.ijicc.net/index.php/volume-12-2020/172-vol-12-iss-6>
- Pamungkas, C. (2015). Social contexts of exclusionary reactions: study on Muslim and Christian relation in the city of Ambon. *IJIMS: Indonesian Journal of Islam and Muslim Societies*, 5(1), 49–78. <https://doi.org/10.18326/ijims.v5i1.49-78>
- Polnaya, I., Nazief, N., & Triatmanto, B. (2018). The Evaluation of Lecture Performance Through Soft Skills, Organizational Culture and Compensation on Private University of Ambon. *Academy of Strategy Management Journal*, 17(2), 1–12.
- Priston, N. E. C., Wyper, R. M., & Lee, P. C. (2012). Buton Macaques (*Macaca ochreata brunnescens*): Crops , Conflict , and Behavior on Farms. *American Journal of Primatology*, 74(1), 29–36. <https://doi.org/10.1002/ajp.21003>
- Riyanto, G. (2020). Buton millenarianism and the interchange of cosmological tropes in North Seram, Maluku, Indonesia. *Routledge: Indonesia and the Malay World*, 48(142), 1–15. <https://doi.org/10.1080/13639811.2020.1820777>
- Resti, A., Handayani, P., & Sandriana, F. (2022). The Korean Wave Phenomenon on Students' Religious Attitudes. *International Journal of Multidisciplinary Research of Higher Education*, 5(3), 115–119. <https://doi.org/10.24036/ijmurhica.v5i3.139>
- Rosmawati. (2018). The Roles of the Liya and Kaledupa Forts at Wakatobi As Defensive Forts of the Buton Kingdom. In *Selected Topics on Archaeology, History and Culture in the Malay World* (pp. 55–72). Springer Nature Singapore. https://doi.org/10.1007/978-981-10-5669-7_5
- Sahlan. (2012). Kearifan lokal pada kabanti masyarakat buton dan relevansinya dengan pendidikan karakter. *El-Harakah: Jurnal Budaya Islam*, 14(2), 312–325. <http://dx.doi.org/10.18860/el.v14i2.2311>
- Saidin, L. O. (2020). *Asuban Keperawatan Keluarga Ny.N Dengan Tuberkulosis Paridi Wilayah Kerja Puskesmas Gu Kab. Buton Tengah*. Pitekkes Kemenkes Kendari.
- Saman, & Joni, F. M. (2016). Verstehen Sebagai Metode Memahami Makna Tindakan Sosial Menurut Max Weber. *Universitas Atmajaya Indonesia*, 1–15. <https://lib.atmajaya.ac.id/default.aspx?tabID=61&src=a&id=314759>

- Saripudin, Muradi, Bainus, A., & Setiabudi, R. W. (2020). Post-Social Conflict : The Role of Indonesian Armed Forces on Ambon Island. *International Journal of Innovation Creativity and Change*, 12(12), 378–390. <https://www.ijicc.net/index.php/volume-12-2020/179-vol-12-iss-12>
- Sjaf, S. (2011). Ruang Pertarungan dan Strategi Aktor di Arena Ekonomi Politik Lokal. *Jurnal Sosial Humaniora: Universitas Djuanda*, 2(2), 1–14. <https://doi.org/10.30997/jsh.v2i2.96>
- Song, S. (2018). Origin narratives , origin structures , and the diarchic system of Buton kingdom, Indonesia. *Indonesia and the Malay World*, 46(135), 135–153. <https://doi.org/10.1080/13639811.2018.1442700>
- Sopamena, R., Soselisa, H. L., Sihasale, W. R., & Angkotasan, S. (2022). Strategi Integritas Orang Buton dan Orang Wakal di Dusun Wa Hatu Negeri Wakal Kecamatan Leihitu Kabuoaten Maluku Tengah. *Komunitas: Jurnal Ilmu Sosial*, 5(1), 1–21. <https://doi.org/10.30598/komunitasvol5issue1page1-21>
- Syamsuddin, S. (2022). History and Phenomenology of Islamic Education in Mualaf Villages. *Khalifa: Journal of Islamic Education*, 6(1), 43. <http://dx.doi.org/10.24036/kjie.v6i1.207>
- Talakua, Y. (2018). Migrasi Orang Buton ke Ambon (Studi Pada Orang Buton Di Dusun Telaga Pangi Negeri Rumahtiga Kecamatan Teluk Ambon , Kota Ambon). *Dialektika Masyarakat: Jurnal Sosiologi*, 2(2), 15–34. <https://jurnal.uns.ac.id/dmjs/article/view/27918>
- Tenri, A., Asrina, A., Nafii, V., & Ode, L. M. (2019). Preservation of Coastal Environment Based on Local Wisdom in KAOMBO : Preservation of Coastal Environment Based on Local Wisdom in Siompu Island , South Buton Regency. *Indian Journal of Public Health and Development*, 10(11), 8–13. <http://dx.doi.org/10.5958/0976-5506.2019.03809.9>
- Umran, L. O. M., Udin, Harmin, S., & Ridwan, H. (2018). Actor- Network and Conflict Placement of Capital North Buton: The Case of Indonesian Casual. *International Journal of Civil Engineering and Technology (IJCIET)*, 9(7), 1557–1566. https://iaeme.com/Home/article_id/IJCIET_09_07_166
- Werner, K., Lambsdorff, J. G., & Lambsdorff, J. G. (2019). Emotional Numbing and Lessons Learned after a Violent Conflict – Experimental Evidence from Emotional Numbing and Lessons Learned after a Violent Conflict – Experimental Evidence from Ambon , Indonesia. *The Journal of Development Studies*, 0(0), 1–15. <https://doi.org/10.1080/00220388.2019.1590550>
- Yamaguchi, H. (2011). "True History ' in Wabula , Buton Island. *Asia Pacific Journal of Anthropology*, 12(5), 478–448. <https://doi.org/10.1080/14442213.2011.611528>
- Zen, A. R., Zalnur, M., K, M., Pratiwi, Y., & Rambe, A. A. (2022). Parenting Model and the Effects Toward Children's Akhlaq: An Ethnographic Study of Coastal Community in Padang West Sumatera. *International Journal of Islamic Studies Higher Education*, 1(1), 30–41. <https://doi.org/10.24036/insight.v1i1.112>

Copyright holder :

© Rahawarin, Y., Tumulus, C, O., Ramdhan, R, M. (2024)

First publication right:

International Journal of Multidisciplinary of Higher Education (IJMURHICA)

This article is licensed under:

CC-BY-SA