



Adaptation and Actualization of Bugis Migrants in North Kalimantan

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Authors' contributions

This work was carried out in collaboration among all authors. All authors read and approved the final manuscript.

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ABSTRACT

Aims: The adaptability, integration, and self-actualization of Bugis migrants in North Kalimantan, The Bugis migrants can adapt themselves and their social environment to maintain themselves as part of the community. It was conducted in North Kalimantan using in-depth interviews and focus group discussion techniques. It was carried out for one month and the informants were captured in the data collection process. based on their place and domicile in North Kalimantan.

Methodology: The informants were 5 informants, each of whom had a different job. The result of the research is the ability of Bugis migrants: 1) to integrate into the community and can contribute to the North Kalimantan government in increasing regional income, 2) contributes to the development of science, especially in the field of social sciences.

Results: Based on the results of this study, it is concluded that Bugis migrants can interact optimally with the Javanese, Banjar, Tidung, and Tator tribes who live in North Kalimantan and Bugis migrants can actualize themselves to increase harmony in shared life and can improve the welfare of life, as the Bugis migrants do not try to return to their original area, they even feel alienated from their original area, because their close family and inheritance are mostly no longer there.

Conclusion: Bugis migrants manifest themselves as a process of actualization and can accept to live and settle as a community in Kalimantan.

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1. INTRODUCTION

Indonesian people have high mobility in this era due to the growing means of transportation, both air, land, and sea transportation facilities. This can affect smooth mobility. The Indonesian people have the convenience of visiting the entire territory of Indonesia, even the Indonesian people can visit other countries for economic, and political affairs, and cooperate in the bilateral and multilateral fields. The mobility of the Indonesian people does not experience serious obstacles with the availability of increasingly sophisticated transportation facilities coupled with information technology to facilitate mutual interaction. Of course, the Indonesian people who have high mobility will have a positive impact on their lives. They can realize that mobility provides insight into an advanced life and provides valuable experiences to be able to transform themselves into a society that is creative and innovative in their life processes.

Observing and tracing the history of the Indonesian people who love to cruise, they can be found on several continents in the world. This proves that the mobility of the Indonesian people is very high, although in the past the Indonesian people used transportation facilities by sea, it was not an obstacle. They have tough challenges, but they still struggle to navigate the sea with high spirits and souls. In particular, what will be explored is that one of the tribes in Indonesia highlighted is the Bugis tribe who migrated from island to island of Indonesia.

Bugis migrants can be found in North Kalimantan and data can be found explaining that the total population in North Kalimantan is in the range of 30% of the total population [1]. This means that the number of Bugis migrants in North Kalimantan can contribute to regional development. This means that the ability of Bugis migrants can adapt and actualize themselves to the development of North Kalimantan Province. Furthermore, Bugis migrants can introduce themselves to the area they live in with tenacity to work. It is understood that Bugis migrants strive to realize themselves by their principles of life to work that will truly bring about results or success.

In line with the explanation above, it can be interpreted that Bugis migrants can adapt to the area where they are located, especially in North

Kalimantan. Bugis migrants can provide an understanding of the ability to integrate with communities from the Javanese and indigenous peoples in North Kalimantan. Bugis migrants can survive together with other tribes. Integration and cooperation are highly expected for mutual harmony so that Bugis migrants can live decent life. With a decent life for Bugis migrants, they can show their self-actualization, which will increase their confidence as part of the community in North Kalimantan.

The fact shows that Bugis migrants can integrate and adapt enough and actualize themselves to live together in harmony. Bugis migrants who come to North Kalimantan and settle down are found to have lived for decades even from their grandparents already domiciled so Bugis migrants are no longer able to speak Bugis fluently, but they still understand Bugis language. The researcher's arrival in North Kalimantan interviewed several airport taxi drivers on their way to the researcher's destination. They said that their ability to speak Bugis was limited because they had long been integrated with other residents in the North Kalimantan area.

Bugis migrants who have inhabited the northern Kalimantan region feel comfortable living in the fields of government, trade, fishpond farmers, and various types of work to fulfill their needs. There are even Bugis migrants who manage coal mines. Regarding the fact for Bugis migrants, they stated that returning to their place of birth in Bugis lands was rarely returned because their business activities would be hampered unless there was a celebration for their close family in their hometown.

Based on the facts of Bugis migrants in North Kalimantan, it is very important to examine the ability to adapt, integrate, and self-actualize to make a positive contribution to the government in North Kalimantan Province. This reference can be a more complete problem spotlight to find out the adaptation and self-actualization of Bugis migrants.

Based on the background this research aims to know how far the ability of community integration is in the process of adaptation and self-actualization of Bugis migrants in North Kalimantan.

Based on the problems stated in the background, it is very urgent to study the adaptability of Bugis

migrants, the ability to integrate and participate in the development sector, and the ability to actualize themselves as follows:

1.1 The Adaptability of Bugis Migrants

Etymologically the word adaptation is absorbed in English, namely adaptation which can be interpreted as the ability to adapt to where one is located. Meanwhile, the word migrant in Bahasa is migration, which can be interpreted as moving from one place or region to another. Associated with the adaptability of Bugis migrants, it can be interpreted as the ability of Bugis people who move from place to place to be able to adapt themselves to where they are.

According to Esses [2], migrants are people who migrate from the area of their birth to another place and then work in the new place for a relatively permanent. Migrant workers include at least two types: internal migrant workers and international migrant workers, internal migrant workers are associated with urbanization, while international migrants cannot be separated from globalization.

According to R. Stryker, [3] states that adaptation is a system that must cope with a critical external situation. The system must adapt to the environment and adapt the environment to its needs. This can be interpreted and internalized that the ability of Bugis migrants to adapt themselves to the environment in which they are located, while the environment they live in is managed based on their needs.

Adaptation to the environment in the Bugis community who migrates can be adjusted to the procedures for interacting with the environment in which they are located. This is explained by Dewi Susilo (2014) that environmental dominance is as follows: 1) nature and the environment have a will over humans and human life is controlled by them. That is, as a separate force, the environment has a very decisive nature in human life. Nature and the environment determine and shape the personality, patterns of life, and human social organization, such as the model of social life (settlement patterns, farming methods) that are adapted to the environment, 2) humans are unable to suffer due to natural forces that manifest themselves beyond their capabilities. them to deal with it. The emergence of disaster is pure the will of God. So in the context of natural disasters that are purely God's

initiative, humans can only reduce the impact they receive.

Based on the description above, it can be interpreted that humans can adapt themselves to the environment. It can also be understood that humans must be able to adapt to the environment and be able to interact with each other as part of the sustainability of social life, thus specifically for Bugis migrants who live in the North Kalimantan area, which means that the ability to adapt to the natural environment and social environment can be interpreted.

1.2 Social Integration Ability

The term social integration is a mutually different process in people's lives. This was realized by mutual agreement. The word integration comes from integrin in English which means integration, while in the Indonesian dictionary it is defined as assimilation into a unified whole or round. According to Pujiastuti (2021), the drivers of social integration are as follows: 1) tolerance for different cultures, 2) balanced opportunities in the economy, 3) positive attitudes towards other people's cultures, 4) open attitudes from the ruling class. , 5) the existence of similarities in cultural elements, 6) the existence of mixed marriages or amalgamation, 7) the existence of a common enemy from outside.

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Some studies have also employed social identity as an indicator to explore the urban integration of rural-urban migrants in China [4,5,6]. Unfortunately, these studies had not paid attention to the intergeneration differences in rural-urban migrant social identity. In addition, they have only examined rural-urban migrant attitudes toward the rural society. Rural identity refers to the degree to which rural-urban migrants identify themselves as urban residents. Examining the rural and urban identity of rural-urban m migrants within the same research framework can give a more complete view of their identity integration.

According to Subkhan [7], the drivers of social integration are as follows: 1) tolerance for different cultures, 2) balanced opportunities in the economy, 3) positive attitudes towards other people's cultures, 4) open attitudes from the ruling class, 5) the existence of similarities in cultural elements, 6) the existence of mixed marriages or amalgamation, 7) the existence of a common enemy from outside.

Indriyani [8] added that the processes of social interaction occur in associative and dissociative processes. For this reason, what is analyzed is the associative process which is a process in which mutual understanding and reciprocal cooperation occur between individuals or groups with other, where the process of achieving common goals is as follows: a) Cooperation: 1) cooperation and community service, 2) bargaining, an agreement to exchange interests, power, and goods, 3) co-optation, occurs between individuals and groups involved in an organization or country, 4) coalition, two organizations that have common goals, 5) joint venture, cooperation of two or more company organizations to work on certain projects, b) accommodation, a social process with two meanings. A social process that shows a balanced state in social interactions between individuals and between groups, 1) coercion, the existence of coercion, 2) compromise, reducing demands, 3) mediation, through settlement, 4) tolerance, the existence of parties who avoid, 5) adjudication, experiencing a dead end.

Latang [9] added that the social interaction system is a reciprocal or interconnected action between two or more the through contact and communication in dependence on each other regularly and constitutes a whole. Based on the statement above, it can be underlined that the social process that occurs shows two things that need to be understood the integrated social process and the process of disintegration. This is highlighted the pattern of social integration to create harmony.

An ability that must be possessed by the Bugis community in overseas areas is the ability to integrate or integrate with other communities. In addition, the Bugis community or Bugis migrants plays an important role in contributing to the area they live in. The ability to integrate into various fields of government, trade, and agriculture is a necessary part to meet the needs of survival and sustainable life.

1.4 Self-actualization Ability

Every individual who is in the community tries to actualize himself so that he can contribute to the interests of society. This is what is desired to be able to survive better for the individual so that he can contribute something best to society.

Maslow in Andrew [10] explains that a complete hierarchy of needs is: 1) physiological, 2) safety, 3) love and belonging, 4) self-esteem, 5) self-actualization, 6) understanding and knowledge.

Based on Maslow's theory, what is most emphasized is self-actualization and is more specifically focused on Bugis migrants in North Kalimantan who can adapt to advance the area they live in. His dedication and dedication to advancing the North Kalimantan region made a positive contribution to the development and progress of the region. This self-actualization means the dedication of Bugis migrants to the area they live in. They aim to promote and prosper the community so that they can live side by side with other migrants in harmony.

According to Robbins and Coulter [11], the need for self-actualization is a person's need to be able to become what he wants according to his potential. Furthermore, Rabhan [12] actualization is a process of becoming oneself and developing unique psychological talents and potential. Added Zaslavskaya, E. A., et al [13] states that self-actualization is the process of implementing an individual from interest, relativity, desire to develop, and ability to be responsible and independent.

Based on the description above, it can be concluded that someone who can implement independence, responsibility, and creativity to meet needs and contribute to other communities is able to help each other and is even more able to contribute to the common good so that life becomes prosperous. Connected with Bugis migrants who live in North Kalimantan, they can actualize themselves to make positive contributions.

Associated with self-actualization with social mobility vertically stated by Safei [14] that increasing social movement (social climbing) is the movement of community members from a low social class to a higher social class. For example, a staff member who is promoted to the rank of head of a department in a private company. While the social movement is declining

(social sinking), namely the movement of members of the community from a certain social class to another social class of a lower position. According to Nilsson Folke [15] described the experience of newly arrived migrants with respect to feeling of exclusion in Swedish school context in addition to their discontinued past and postponed future.

Furthermore, it is added that vertical social mobility means the transfer of different status levels, while horizontal social mobility is the movement of individuals or other social objects from one social group to another equal social group. Based on the statement above, it can be interpreted as self-actualization, which is interpreted as the individual's ability to increase his level from the lowest to the highest status and in the end can bring himself up to positively contribute to society.

2. METHODS

2.1 Participants, Setting, and Preparation

Based on this research is descriptive qualitative research that seeks to explore the level of ability of Bugis migrants to integrate, adapt and actualize the community in the North Kalimantan province. This type of research is a case study that explains the situation regarding optimal interaction patterns, integration in the context of self-adjustment, and self-actualization to create harmony in life. The participants are five informants in this research. They can give the information about the Bugis tribes in North Kalimantan. The information about the adaptation, integration and actualizations.

The location of this research is in north Kalimantan as part of Indonesian country. It has a characteristic where it has most natural resource likes oils, gas, forest. North Kalimantan can produce the oil, gas the more barrels per every day.

This research was planned to be carried out in three locations: Tanjung Selor, Bunyu, and Tarakan in North Kalimantan.

2.2 The Preparation of Informants

The informants of this study were recruited 5 people who could represent Bugis migrants in North Kalimantan. The data collection technique is that the informants who are netted will be interviewed in depth about their ability to

integrate, adapt, and self-actualize. The data obtained are reduced, analyzed, and verified to conclude.

The data that has been collected is analyzed to conclude. The analysis used is interpretive so that the conclusions obtained are meaningful for the development of social theories. The data was reduced, selected analyzed by interpretation.

3. RESULTS

Based on the corpus of data in this study, it is necessary to discuss the social adaptation of Bugis migrants in North Kalimantan. It can be seen that Bugis migrants can adapt to both the social environment and adaptation to the environment. Theoretically, the social adaptation of Bugis migrants is the ability to establish relationships with other ethnic groups in the Kalimantan region, while the surrounding natural environment can be maintained regarding the preservation of nature. Bugis migrants' social adaptation can be seen from the interactions that are considered good in other communities. They can adapt, interact and be cultural, by association and acculturation. So that Bugis migrants can live in harmony with other tribes in North Kalimantan.

Adapting to the natural environment and social environment, Bugis migrants can contribute to the area they live in. The most important contribution is the contribution to the government of North Kalimantan by increasing regional income. The adaptability of Bugis migrants can be proven by the successful implementation of economic activities. This can result in the government in North Kalimantan running well, if there are small complexes that can be handled and resolved properly, through deliberations held by the customary leader. Customary leaders play an important role in problem-solving so that people's lives can be harmonious. Furthermore, traditional leaders, heads of harmony, community leaders, community leaders, District Leadership Meeting, and Regional Leadership Meeting can conduct consolidations to negotiate with each other in reducing and solving problems. All elements of the leadership can find appropriate solutions for the common interest.

Furthermore, it is discussed that the self-actualization of Bugis migrants can be realized through their dedication as part of the community in North Kalimantan. They can manifest themselves as figures who devote themselves to

the common good. In line with that, they carry out activities that are beneficial to themselves and even society. Bugis migrants can be given the service to realize the welfare of the community. Bugis migrants actualize themselves through the ability to work based on their skills and the profession that each Bugis migrant is engaged in for the betterment of North Kalimantan.

Bugis migrants can be articulated that they can integrate into society well. So that, they can contribute to the government in north Kalimantan. The contribution to the government is increasing income per capital. They can support in running government. Bugis Migrants will adapt themselves where they domicile in north Kalimantan. They come to looking for the best life, so that they must work hard. Bugis migrants try to work seriously as part of jobs likes: driver, farmer, fisherman, etc. in beside that, Bugis migrants are able to actualize themselves by increasing their skills and competences through activities every day. According to this statement above that it means the increasing support good government in north Kalimantan It is significant to the Bugis migrants that they can contribute to be a good government in north Kalimantan.

Actually, Bugis migrants would participate the good government by giving contribution in increasing income per capital and survival in natural resource. They could use the natural resource at sustainable environment in north Kalimantan. The competence of implementation to the adaptation and actualization of Bugis migrants affect social life of harmony in north Kalimantan. It means that Bugis migrants can survive and sustain in looking for good prosperity or meaning full of self- actualization.

Based on these statements above that it can conclude social life of Bugis migrants in north Kalimantan. They can cooperate and participate build a good government, So that they can be a part of giving the contribution in increasing prosperity. Therefore, they can be attention the government in north Kalimantan.

Based on corpus data and finding this research is looking for some techniques of interpretation the information from informants in research. By using focus group discussion is one way to deal the information. The first informant, second informant, and third informant are from west Bunyu. The fourth informant is from Tarakan, and

the fifth informant is from Tanjung Selor. They are in north Kalimantan.

Finding and discussion of methods are reduction, collection, selection, interpretation about the adaptation, integration, actualization the Bugis migrants. They are in three generations and they can integrate, adapt, acculturate, assimilate in the society in the north Kalimantan.

According to Brissette [16] states that it is a multi-dimensional concept which includes acculturation, economic, political, identity, integration among others. Yue et al., (2013) states that traditionally, assimilation is thought to be the only outcome of the social integration of immigrants from the developing countries to develops countries.

Based on this statement above that it can conclude that integration, adaptation and actualization is most important to be survival, sustainable in social life [17,18].

4. DISCUSSION

Based on the results of the literature review and research findings, the following data findings can be presented:

4.1 Corpus Data

4.1.1 First informant

Mr. S is a village head who was found by researchers who explained that the Bugis tribe had been in the village of West Bunyu for a long time and the Bugis tribe had already become village head, as he stated that the village head who was replaced was a Bugis because his period as village head had ended. He replaced the village head at the instigation of the previous village head.

Mr. S is Javanese. He lived in the village of West Bunyu for about 37 years. He explained the close emotional relationship with the Bugis. Her in-laws are Bugis, and even her daughter-in-law is Bugis. He explained that the population in Bunyu village was 53%, Bugis people 40%, Dayak people 3%, Banjar people 2%, other 2%. He added that the Tator and the Batak people formed their communities. Those from the tribes and the Batak were found to be assimilated a lot. While the Bugis and Javanese tribes were found to be assimilated.

Furthermore, Mr.S added that the people who live in West Bunyu adapt and integrate harmoniously. They appointed the Tidung tribe to be the customary leader because the Tidung tribe is considered a native in the Bulungan Regency or Bunyu sub-district. He explained that the level of community participation was quite high. They work together in village development activities.

He led village government activities during the first period and he tried his best to serve village government activities, and village needs, so that this village could progress and develop. He hopes for harmony of living together from the various tribes in Bunyu Village. In particular, it was explained that he had no intention of returning to his hometown because he felt he could not survive living in his hometown because his close family was no longer there so he felt like a stranger in his place of birth. Therefore, he tries his best for activities that are beneficial for life together in an integrated and harmonious way.

Based on the statement delivered by the head of the Bunyu village, it can be understood that the people in Bunyu village, Bunyu sub-district, Bulungan district, North Kalimantan can survive in an integrated and harmonious way to create a prosperous society. After all, it is understood that the area is an area with abundant natural resources, where new stone mines, and oil mines are located in the Bunyu area.

4.1.2 Second informant

Mr. D is a Bugis Bone who lives in the village of West Bunyu. He became a community leader in Bunyu village. He has a job as an employee of a coal mining company. He was entrusted with recruiting new employees to be able to work as field workers. Mr. D is an expert in using heavy equipment in mining companies. He often consults with traditional leaders when new workers want to work for mining companies. Mr. D is known as a community leader who can communicate with various tribes in Bunyu village, even though he can understand the Tidung language, Banjar. However, he is not able to use Tidung language communicatively. Ability to integrate with different communities

He always consults with traditional leaders regarding the field of government. He always consults the government regarding programs that have been proclaimed for the common good of

the community. The village government, the sub-district head, the army, police, and even political figures came to stay in touch. In addition, he always communicates with community leaders in the village of West Bunyu. After all, he always received invitations to weddings from various Javanese, Banjar, Tidung, Batak, and Tator tribes. It was also added that the Bugis population was 5442 from the total population in West Bunyu Village of 14,000 people. This means that the total population of people is in the range of 45%. From the largest population of other ethnic populations. He explained that the Bugis people were able to integrate and adapt so that life in the West Bunyu village could live together harmoniously.

More specifically, he explained that he was not thinking of Returning to his birthplace. He thought that he could sustain life and adapt himself to his environment. Based on the information provided by this second informant, it can be underlined that the process of community life in the West Bunyu village can maintain a harmonious, peaceful, integrated community life, with good adaptation so that people's lives are harmonious and prosperous.

4.1.3 Third informant

Mr. HD is the third generation of Bugis migrants in the West Bunyu village area. He was born to both parents as a second migrant. It was clarified that his grandparents were the first immigrants, followed by his parents who were brought to live in the village of West Bunyu. He recounted the early arrival of his grandfather who always moved from place to place on the island of Borneo and finally arrived at the village of West Bunyu.

Mr. HD can be considered this place of his birth as a native. He can be interpreted as Bugis tribe. Furthermore, he uses Bugis language which is still not fluent as a native Bugis speaker. Furthermore, it is explained that children born in the third generation are not used as Bugis language as their identity. He can integrate with teenagers of different ethnic groups, because of the Indonesian language he uses in the process of interacting.

Mr. HD explained that the activities he did when he was a teenager were forming sport activities or playing soccer and even being a leader in the team. His ability to be a member of the soccer team he recruited from teenagers from different

ethnic groups. He said that the process of interaction, and integration, among the youth of different ethnicities was well maintained.

4.1.4 The fourth informant

Mr. SR is an official of health in hospital at Tanjung Selor, north Kalimantan. He works seriously in service of human health while he finds the patient that he needs the service of human health. He states that he is necessary to interact about the information of human health. Beside that he usually informs that how to protect the disease in the society. He interacted by giving the service of health. SR states that he can adapt, integrate, actualize himself in society by communicating the information about the protection, promotion the social health. Actually, he can communicate social health through the service of health at hospital in Tanjung Selor north Kalimantan.

SR is a head of social community at north Kalimantan. He usually communicates some others head of tribes likes: Javanese, Banjar, Tidung, Dayak etc. He can give the information about how to make the people in the harmony life. He integrates that society can improve the wealth fare and survival their life in north Kalimantan.

He usually communicates to the head of social community in increasing a good communication and he can integrate some community from other tribes in north Kalimantan. Actually, he states that other communities have different culture. Therefore, he states the different culture can increase the harmony of life. Based on this statement can interpretate that he can increase the adaptation, integration, and actualization. It means that society will be in the harmony of life, specially to the north Kalimantan.

4.1.5 The fifth informant

NNG is one informant states that he can assimilate the Banjar tribe. He marries a girl from Banjar tribe. They are together in happy life. He works in the hospital as servant of society health. He can integrate the patients in the hospital. He services the patients seriously. He dedicates himself as servant of health society. NNG.is a part of migrant Bugis at Tarakan for five years. He states that he wants to increase him dedication as a servant of society health. Therefore, he wants to build the capability or competence in handling the patients to be health.

He can adapt, integrate and actualize his competence in the hospital. Beside that he must interact in the society. After that, he states the communication in society will be increased. so that he can communicate and interact society in Tarakan. NNG will try to increase his competence in serving patients in hospital, and he can communicate in giving the information about prevention, promotion, correction, rehabilitation of health. He actualizes himself in society. He adapts himself about condition, situation to society.

Based on this statement above, so it can be concluded that adaptation, integration, and actualization are important in communicating the society. Therefore, communication is a part of serving the society. It means that people who wants to increase capability, competence. He can be actualization in society.

5. CONCLUSION

Based on theoretical studies, findings, and discussions in this study, it is concluded that Bugis migrants can manifest themselves as migrants who contribute to the progress and development of the area they occupy. Realizing themselves in an integrated and well-adapted manner, Bugis migrants manifest themselves as their actualization process. This means that Bugis migration is acceptable to live and settle as a community in North Kalimantan.

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Authors have declared that no competing interests exist.

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