

Forms of Migrant Participation in Traditional Village Life in Bali

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Abstract. This research was conducted with the aim of analyzing the forms of migrant participation based on their status in traditional villages in carrying out awig-awig, as well as analyzing the forms of migrant participation based on their typology in carrying out awig-awig in traditional villages. To achieve this aim, this research used a descriptive design with the research subjects being migrants living in the Kampial Traditional Village, Bali. Migrants as subjects and research populations are very large in number, so a number of samples will be taken using accidental sampling techniques in accordance with the limits created. Data collection was carried out by interviews and documentation. The data was then analyzed qualitatively. The research results show that migrant activities related to awig-awig have been carried out by migrants, especially those with krama tamiu status, with a potentially permanent typology. Apart from the status and typology above, several activities in accordance with existing awig-awig are not yet fully carried out by migrants. Special attention is needed, especially to migrants with tamiu status and circular typology (potentially permanent or circular) to be more involved in non-sensitive traditional village activities (pawongan and palemahan).

Keywords: Forms of participation, status, typology, migrants, awig-awig

1. Introduction

In Bali, the meaning of village is always synonymous or better known as Traditional Village (without ignoring the existence of Service Village). According to Regional Regulation Number 4 of 2019, a traditional village is a customary law community unit in Bali which has territory, position, original structure, traditional rights, its own assets, traditions, community social etiquette that has been passed down from generation to generation within the bounds of a sacred place (*Kahyangan Tiga*), duties and authority as well as the right to organize and manage one's own household. Traditional Villages are a stronghold in maintaining the existence and continuity of Balinese culture.

With the rapid development of tourism in Bali as a promising industry, it has been able to improve people's lives in the economic sector. The rapid development of tourism, both directly and indirectly, can influence the existence of values in village communities that uphold traditional values and laws. Customary law cannot be separated from the development of society as its subject. The development of tourism as a mainstay in Bali also forces existing village communities with their culture to become local communities to "go international". With internationalization like this, whether we like it or not, society must become a

multicultural society and be able to accept new cultures and culture from outside society.

Tourism inevitably places people in a delicate balance, whether they realize it or not. On one hand, rural communities must persist in preserving their deeply rooted cultural values, which have become the primary attraction for the tourism industry. On the other hand, these communities must also embrace and adapt to the cultural influences brought by visiting tourists and immigrants who come to Bali to experience the allure of tourism. The once harmonious social fabric of traditional Balinese villages has undergone transformation as a result of modernization and globalization. What was once a homogenous community has evolved into a diverse and heterogeneous society in terms of social dynamics. Even traditional villages, guided by customary laws that govern the lives of their inhabitants, cannot escape the process of cultural modernization driven by the rapid growth of tourism [1].

Undoubtedly, the people of Traditional Villages have, to some extent, been exposed to external influences due to the expansion of tourism. Nevertheless, it is crucial to ensure that, no matter the extent of these influences, the core community customs remain stable and preserved. Failure to maintain this stability could lead to a loss of Bali's "taksu," and tourism may subsequently decline. This underscores the vital role played by Traditional Villages in this context and under these circumstances. Consequently, each traditional village in Bali has its own set of customary laws, as outlined in the "awig-awig," to govern all aspects within its jurisdiction, and these regulations are binding on their residents [2].

The presence of "awig-awig" is meant to be a nurturing, universally accepted set of rules that all village residents should adhere to. However, in today's increasingly diverse society, these regulations are often violated due to varying interests and perspectives among the village residents. Take, for example, Kampial, a traditional village in Bali, specifically situated in the South Kuta Badung District. Geographically, this village finds itself right in the midst of a collection of world-class tourist destinations. To the west, the majestic Garuda Wisnu Kencana (GWK) statue stands tall, and there's the Uluwatu tourist attraction. To the east, you'll find the Nusa Dua tourist area, to the south, Pandawa Beach, and to the north, Jimbaran and Kuta. Access to these attractions is remarkably close and affordable, making Kampial an attractive choice for migrants from diverse regions seeking employment in these tourism hubs.

The most recent population data reveals a significant disparity between the number of indigenous or customary residents, which stands at only 1313 people, and the number of immigrants or migrants, which has surged to 7550 people, resulting in a ratio of approximately 1:7 [3]. In terms of sheer quantity, migrant residents overwhelmingly outnumber the indigenous population. If this demographic shift is not effectively and harmoniously managed, there is a legitimate concern that it may lead to the emergence of various increasingly intricate social issues. This is why the existence of the Traditional Village awig-awig plays such an important role. The awig-awig owned by Kampial Village was compiled in 2000, and was only revised once, precisely in 2016. According to the words of the Village Head of Kampial Adat at that time (Drs. I Wayan Badra, M.Pd), the revision was carried out to complete several parts of the Parhyangan elements, Pawongan, and Palemahan which were previously just to meet the demands of the Traditional Village competition in 2000. Seven years since it was revised, population dynamics continue to occur and the awig-awig they have should still be relevant to apply, especially those that regulate migrant activities. The awig-awig that is drawn up must not ignore the rights of indigenous peoples, and at the same time certainly must not harm the

rights of newcomers/migrants. Apart from regulating rights, awig-awig also contains obligations that must be carried out by all parties living in the area, including migrants. The extent to which the obligations carried out by migrants refer to the contents of the awig-awig needs to be explored in depth, considering that the existence of the awig-awig is something that must be maintained for the sake of the continuity of the traditional village. This study will be rich and varied, considering the diverse characteristics of migrants, so that it will be possible to understand their relationship with all forms of participation in the traditional village awig-awig frame. So far the research conducted has been limited to the role of migrants in preserving traditional villages in their home regions [4], and what is the role of traditional villages in destination areas in regulating the presence of migrants [5], [6]. Therefore, this article is here to fill the gap in studies regarding migrant activities in destination areas which are in accordance with the activities of local communities within the framework of traditional villages. The aim of this research is to reveal the forms of migrant participation based on their status and typology in traditional villages in carrying out awig-awig.

2. Method

The research methodology employed in this study is descriptive in nature. This approach involves a meticulous examination of social phenomena, specifically focusing on how migrants participate in adhering to "awig-awig" based on their status and typology. It primarily entails gathering factual information and does not involve hypothesis testing [7]. As Sugiyono points out, descriptive research aims to determine the characteristics and values of independent variables, be it a single variable or multiple variables, without making comparisons or establishing connections with other variables. In essence, this research seeks to understand the variables in isolation, without considering their influence or relationship with other variables [8]. To make this research focused, several concepts need to be operationalized as follows:

- Awig-awig in this research are written and unwritten customary rules and their derivatives which are applied and regulate all residents in the Kampial Traditional Village.
- Migrants in this study were immigrants (working age: 15-64 years) who at the time of the research were living permanently or temporarily in the Kampial Traditional Village area.
- Forms of participation in this research are all forms of migrant activity in carrying out awig-awig in the areas of Parhyangan, Pawongan and Palemahan.
- Migrant status in this study is the position of migrants based on awig-awig, which is divided into two, namely krama tamiu for migrants who are Hindu, and tamiu for migrants who are non-Hindu.
- The typology of migrants in this research is the type of migration inherent in a migrant which is divided into: (1) Permanent potential permanent, migrants who have lived for more than 6 months in the Kampial Traditional Village, and have stated that they intend to settle in the village; (2) Permanent potential circular, migrants who have lived more than 6 months in the Kampial Traditional Village, and stated that they have no intention of settling in the Village; (3) Circular potential permanent, migrants who have lived for less than 6 months in the Kampial Traditional Village, and have stated that they intend to settle in that village; (4) Circular potential circular, migrants who have lived

for less than 6 months in the Kampial Traditional Village, and stated that they have no intention of settling in the village.

In this research, the object of research is the form of migrant participation in carrying out awig-awig seen based on their status and typology. Meanwhile, the research subjects were migrants in the Kampial Traditional Village. Referring to the research subjects mentioned, the population in this study is all migrants in the Kampial Traditional Village, which based on the latest data is 7550 people. The size of the existing population means that sampling is necessary. The sampling method is accidental sampling, in accordance with the limits that have been made.

In this research, data was collected in various ways, namely interviews and documentation. The interview in this case is a structured interview using a questionnaire to obtain information regarding: status, typology and forms of migrant participation in carrying out the contents of awig-awig and its derivatives. The questionnaire is filled in in the form of closed questions and open questions. Questionnaires are made in printed and digital form (google form). Documentation is carried out to complete the data obtained and strengthen the information obtained from primary data so that the presentation of results can be more accountable. The data that has been obtained is then analyzed descriptively qualitatively. This technique provides a descriptive explanation/analysis regarding the forms of migrant participation in carrying out existing awig-awig contents based on their status and typology.

3. Result and Discussion

3.1 Migrant Characteristics

Based on research that has been conducted, the number of migrants who were successfully interviewed was 146 migrants, consisting of 93 with krama tamiu status and 53 with tamiu status. Based on the typology, 20 migrants were found in the permanent category with permanent potential, 68 in the permanent category with circular potential, 4 people in the circular category with permanent potential, and 54 in the circular category with potential circularity. When crossed based on status and typology, the following data is obtained.

Table 1. Characteristics of Migrants by Status and Typology

| Migrant Characteristics | | Status | | Total |
|-------------------------|-------------------------------|--------------------|--------------|-------|
| | | <i>Krama Tamiu</i> | <i>Tamiu</i> | |
| Typology | Permanent potential permanent | 18 | 2 | 20 |
| | Permanent potential circular | 23 | 45 | 68 |
| | Circular potential permanent | 4 | 0 | 4 |
| | Circular potential circular | 48 | 6 | 54 |
| Total | | 93 | 53 | 146 |

Source: Primary data processing, 2023

From the table above, the typology of permanent potential permanent migrants is dominated by Hindu migrants. They have lived at the research location for more than 6

months, already have a permanent place to live, and their nuclear family has been invited so that they have a firm intention to settle at the research location. They will likely participate as traditional residents (*mabanjar* and *madesa adat*), of course by first fulfilling the customary requirements within the scope of the banjar or traditional village. From the data displayed, it was also found that there were non-Hindu migrants who intended to settle in the research location, they had lived for more than 6 months, already had permanent residence, and their nuclear families had also been included overseas. However, it is unlikely that they will become indigenous citizens, because the basic requirements are not met, namely that they must be Hindu. Furthermore, the typology of permanent potential circular, dominated by those with Non-Hindu migrant status. In terms of time, they have lived for quite a long time at the research location (more than 6 months), but they do not yet have a permanent place to live (currently they have renting/boarding status), and some of their nuclear families are in their area of origin. The same setting is also found for migrants with *krama tamiu* status in this typology.

In the typology of circular potential permanent, all of them have the status of Hindu migrants. They had not lived at the research location for 6 months, but stated that they would stay here forever. However, this statement is not supported by a strong reason, because they do not yet have a permanent place to live, even though 2 families have brought all their nuclear families together to live in a rented house. It is possible that these migrants will behave differently if they are faced with an undesirable situation at the research location. For the last typology (circular potential circular), it is dominated by migrants with Hindu migrant status. They had not lived at the research location for long (less than 6 months), and had stated that they would not stay. This is supported by the reasons that they do not yet have a permanent place of residence, most migrants do not bring their nuclear families abroad, and their attachment to the customs of their area of origin is very strong. Every religious holiday and traditional activities that take place in their home area, they always make time to return to their respective hometowns. The findings of this research can certainly be a special note for traditional village parties in managing migrants in the future. This is in line with Chan & Than's findings [9], who found that factors in the area of origin such as household presence and land ownership greatly determine the type of migration of the migrant concerned. Sukamdi [10], states that efforts are being made to continue developing the division into migrant categories to serve as a basis for formulating policies related to the migrant population. The findings of this research are then used as a basis for identifying the respective forms of participation within the scope of traditional activities as described in the next section.

3.2 Forms of Migrant Participation in Carrying out Awig-Awig Traditional Villages Based on Status and Typology

Based on their status, migrants are divided into two, namely *Krama Tamiu* and *Tamiu*. Meanwhile, based on typology, migrants are divided into four, namely permanent potential migrants, permanent circular potential migrants, circular potential migrants, and circular potential circular migrants. The form of their contribution to traditional village life at the research location is reflected in their involvement in various matters in the areas of *Parhyangan*, *Pawongan* and *Palemahan*.

In the *Parhyangan* sector, the forms of migrant participation are shown in the following table:

Table 2. Forms of Migrant Participation based on status and typology in the Parhyangan Sector

| No | Forms of Participation | Relevance to Awig-Awig | Migrants Based on Status | Migrants Based on Typology |
|----|---|---|------------------------------|-------------------------------|
| 1 | Ask for holy water/tirta before the Nyepi Day celebration and odalan at the Housing Temple | <i>Dewa Yadnya and Bhuta Yadnya</i> | <i>Krama Tamiu</i> | Permanent potential permanent |
| 2 | Join in praying at Kahyangan Tiga Temple | <i>Dewa Yadnya</i> | <i>Krama Tamiu</i> | Permanent potential permanent |
| 3 | Carrying out mecaru in residential areas, before the Nyepi holiday in traditional villages, holding ceremonies in residential temples | <i>Dewa Yadnya and Bhuta Yadnya</i> | <i>Krama Tamiu</i> | Permanent potential permanent |
| 4 | Providing financial donations during religious ceremonies/repairing holy places/temples | <i>Dewa Yadnya, Rsi Yadnya, Manusa Yadnya, Pitra Yadnya, and Bhuta Yadnya</i> | <i>Krama Tamiu and Tamiu</i> | All Migrant Typologies |

Source: Primary data processing, 2023

What is presented in the table above is in accordance with what was stated by one of the respondents (Mr. Made Sugiantara), who has lived for 9 years at the research location, has a permanent residence, and his nuclear family is all overseas, stating that:

"As a migrant, particularly from the Krama Tamiu community in Kampial village, I make it a practice to request 'tirta' from the Bale Agung Temple before Nyepi. This 'tirta' is used to cleanse and purify my home from negative influences. Additionally, during every religious ceremony, I frequently offer my prayers at the village temple. After all, I have chosen to live and settle here, and it is my belief that by doing so, I am under the protection of the deity who governs this region."

The data presented above clearly illustrates the active participation of migrants in various activities within the Parhyangan sector, including the Dewa Yadnya and Bhuta Yadnya ceremonies. During religious ceremonies at Kahyangan Tiga Temple, encompassing Bale Agung, Puseh, and Dalem, migrants also join in by visiting the temple to pray and honor the various manifestations of God. Furthermore, just before Nyepi Day (typically one day before or during Pengrupukan), all village residents, including migrants, have the opportunity to request holy water or "tirta." This sacred water is used in their respective homes to ensure a positive atmosphere envelops the house and its occupants while neutralizing any negativity in the surroundings. This "tirta" is initially consecrated at Besakih Temple by the Provincial Level Committee, then distributed to each Regency in Bali, and subsequently disseminated to each traditional village.

On the day preceding Nyepi, migrants, particularly the youth, also contribute to the vibrancy of the village by actively participating in the ogoh-ogoh parade. Almost all activities in the Parhyangan sector according to the data above, were contributed by migrants with krama

tamiu status with a potential permanent typology. In terms of belief/religion, it is indeed compatible, then supported by a long period of residence at the research location (more than 6 months), having a permanent residence, and the nuclear family having migrated, so they feel there is an obligation to continue to carry out their beliefs in their place of residence the new one. Meanwhile, the contribution of migrants with tamiu status is minimal in this field, considering that this is related to different beliefs and beliefs. However, migrants with Tamiu status also contribute in the form of providing financial donations as appropriate (not mandatory) when religious activities are to be carried out at the Housing Temple or when there is renovation work related to the holy place/temple building they own. This form of contribution is also made by all migrants from the four existing typologies. The contributions made by migrants at the research location show that harmony in the Parhayangan sector is already running well and needs to be maintained in the future. Religious tolerance is very high, in line with research by Faridah [11], Hermawati et al [12], Basyir [13], Amalia and Nanuru [14], Desky [15], who found that between followers of different religions, there was never any conflict, instead they collaborated between religious groups. Religion and belief are individual matters where there is an awareness of mutual respect and an agreement not to disturb other people's beliefs.

In the Pawongan sector, forms of migrant participation based on status and typology can be seen in the following table.

Table 3. Forms of Migrant Participation Based on Status and Typology in the Pawongan Sector

| No | Forms of Participation | Relevance to Awig-Awig | Migrants Based on Status | Migrants Based on Typology |
|----|---|-------------------------------------|------------------------------|---|
| 1 | Gathering between Immigrants and Local Residents | <i>Krama</i> chapter, chapter 26 | <i>Krama Tamiu and Tamiu</i> | Permanent potential Permanent potential circular |
| 2 | Building Villages through owned Bumdes (LPD and Village Market) | Village Wealth and source of income | <i>Krama Tamiu and Tamiu</i> | All Migrant Typologies |
| 3 | Attend activities in the village | <i>Krama</i> chapter, chapter 26 | <i>Krama Tamiu and Tamiu</i> | Permanent potential Permanent potential circular |

Source: Primary data processing, 2023

According to Mr. Gede Widiarja, one of the respondents, their participation in the "pawongan" sector primarily takes the form of establishing friendships with the local residents. In times of sorrow or during unfortunate events, it is common for one or more of the migrant residents to express their condolences and pay their respects. This gesture may be attributed to the existing relationships and positive rapport that they have built with the local community. Additionally, the migrants also play a role in supporting the development of traditional villages through village-owned enterprises like LPD (Lembaga Perkreditan Desa) and the Village

Market, which contribute to the local economy and community well-being.

In the "Pawongan" sector, the majority of respondents engage in activities centered around fostering harmonious relationships, primarily through building friendships with their fellow residents. Even though migrants tend to interact more with fellow migrants in their residential areas and have limited communication with the indigenous communities, this doesn't necessarily indicate a gap between the two groups. These friendships are especially common among migrants with permanent or potential permanent status, as well as those with circular typologies. Generally, the longer a person resides in a migration destination area, the stronger their ties with the community and the area they live in become, leading to the formation of many connections and ultimately more intense interactions [16].

Another significant form of participation is the involvement of all migrants, regardless of their status or typology, in contributing to the development of village-owned enterprises (BUMDES) such as Village Credit Institutions (LPD) and the Village Market. Migrants actively participate as customers at LPDs and also play a crucial role in supporting the growth and development of markets managed by Traditional Villages. The final form of participation of migrants in the Pawongan sector is that they are involved in invited activities held in the village such as vaccinations and counseling from the government, followed by migrants of all statuses, and migrants with permanent permanent potential permanent as well as permanent potential circular typology. The form of communication established by migrants with local communities shows that there is openness. The results of this study are in line with the findings of Karlina et al [17], who found that communication between transmigrants and local communities went well because in connecting individuals between the two communities there was a nature of mutual openness, mutual support and positive attitudes.

Finally, in the Palemahan sector, the contribution of migrants based on their status and typology is presented in the following table.

Table 3. Forms of Migrant Participation Based on Status and Typology in the Palemahan Sector

| No | Forms of Participation | Relevance to Awig-Awig | Migrants Based on Status | Migrants Based on Typology |
|----|---|--------------------------|------------------------------|---|
| 1 | Mutual cooperation around the place of residence with other residents | Not presented explicitly | <i>Krama Tamiu and Tamiu</i> | Permanent potential permanent Permanent potential circular |
| 2 | Maintain environmental security/Jagabaya together with Pecalang Traditional Village | Not presented explicitly | <i>Krama Tamiu</i> | Permanent potential permanent |

I Gusti Putu Niada, one of the respondents, shared that in the "palemahan" sector, they collaborate to uphold the cleanliness of the environment in which they reside, which is an integral part of the traditional village. Their typical practice involves the active involvement of all residents within the housing complex, coming together at least once every two months. In addition to cleanliness, they also prioritize the security of their residential area, consistently coordinating with "pecalang," who are traditional Balinese security personnel, to ensure safety

and order.

In the "Palemahan" sector, the predominant form of participation among migrants, whether they have "krama tamiu" or "tamiu" status, revolves around mutual cooperation and safeguarding the cleanliness and security of their respective housing environments. Mutual cooperation is most commonly practiced by migrants with permanent or potential permanent status, as they have established permanent residences, making it their responsibility to keep their living environment clean and well-maintained. Regular mutual cooperation activities directly contribute to the cleanliness and orderliness of the housing environment, consequently benefiting the traditional village surroundings. This aligns with the findings of Rahman and Lestario [18], who observed that the community's sense of cooperation is a driving force behind mutual cooperation activities, especially among those who reside permanently. The role of the RT Head in harmonizing and unifying the interests of community members is also significant in this context.

Migrants, particularly those with "krama tamiu" status and a permanent or potential permanent typology, also take steps to maintain the security of their housing areas. They actively coordinate with traditional village authorities through village "pecalang," who are responsible for patrolling housing complexes to ensure security within the Kampial Traditional Village area. This is in line with the pecalang's function, as they hold the responsibility of safeguarding the security of traditional villages.

4. Conclusions

Based on the research results, it can be concluded that migrants in the Kampial traditional village vary based on their status and typology. This variation in characteristics means that their contribution to carrying out the existing awig-awig also varies. In the Parhyangan sector, migrants with krama tamiu status and the permanent potential permanent typology participate in all existing activities, while migrants with tamiu status and the other three typologies contribute only to a small portion of activities in this field. In the Pawongan sector, migrants with the status of krama tamiu and tamiu with permanent potential permanent and permanent potential circular typologies participate in all existing activities, while migrants with circular typologies (both potential permanent and circular) do not participate in activities such as friendships and invitations traditional village activities. In Palemahan sector, all activities are carried out by migrants with krama tamiu status with a permanent potential permanent typology, while migrants with tamiu status do not participate in activities to maintain environmental security/jagabaya and circular migrant typologies (both potentially permanent and circular) do not participate in all activity. From this conclusion, traditional village parties need to pay more attention to the characteristics of migrants, especially with tamiu status with a circular typology (potentially permanent or circular) so that their involvement is better accommodated in jointly implementing existing awig-awig, especially in areas that are not sensitive (pawongan and palemahan).

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