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**Muhammad Arsyad**  
Lecturers of Halu Oleo  
University Kendari, Indonesia

**Weka Widayati**  
Lecturers of Halu Oleo  
University Kendari, Indonesia

**Taane La Ola**  
Lecturers of Halu Oleo  
University Kendari, Indonesia

**Bahtiar**  
Lecturers of Halu Oleo  
University Kendari, Indonesia

**Correspondence:**  
**Muhammad Arsyad**  
Lecturers of Halu Oleo  
University Kendari, Indonesia

## The structure of heterogeneous society action in meeting the needs to social integration (A Study on Rice Farmer Community in Wonggeduku Konawe)

Muhammad Arsyad, Weka Widayati, Taane La Ola, Bahtiar

### Abstract

This paper explains how the structure of social action in heterogeneous rice farmer community socially supports the process of social integration in Wonggeduku District of Konawe Regency. The structure of social action is an interdependence relationship among the citizens in meeting social needs. Fulfillment of social needs is the primary objective of the actions of the rice farmers group. The fulfillment of social needs requires a harmonious interactive social action structure of each member of society, in order to reach the functional relationship among the heterogeneous citizens. The harmonious relations in the fulfillment of social needs are, for instance, education through the transfer of knowledge and skills, health, social status, religion and social interaction/social processes. Social integration is simultaneously occurred through the fulfillment of social needs of a heterogeneous society. The social integration that occurs in a heterogeneous society is socially determined by the ability of community members in social action. Each member of the community or any farmer needs better social life, wants to occupy a high social status and became prominent in the community. Differences in levels of achievement in meeting social needs can form the structure or composition of which consists of parts that relate to each other, and each part is composed and related functionally, form a balanced and integrated social structure.

**Keywords:** The Structural of Action, Social Needs, Social Integration

### Introduction

Farmer is social creature who can not live alone without the help of others, requires interaction with others in order to meet social needs. The social conditions of farmers related to education (knowledge and skills), health, social status, religion and social interaction.

Rice farmers in Wonggeduku District of Konawe Regency are dominated by three ethnic groups, the Tolaki tribe, Bugis tribe and Javanese. The existence of the three tribes dominating agricultural fields is caused by some reasons, for the Tolaki people because they are local residents who live nearby the areas of rice fields, for the Javanese due to transmigration program that placed in areas of rice fields, and for Bugis people due to their migration to the areas near the rice fields and also live close by and mingle with the two tribes (Until, Rudy and Jonah, January 2016).

The tribe of Tolaki generally cultivates rainfed fields and tidal fields. They cultivate the rice fields by *gotong royong* (mutual cooperation or volunteerism) from the preparation of the field until harvesting. When the rice begins to bear fruit, they set up scarecrows by hanging them on a rope installed around the fields as plant guards against sparrows and as a warning from the stealing. (Tarimana, 1989: 83). Javanese usually use crop rotation or diversification of crops, planting rice in the rainy season and in the dry season, planting other crops such as corn, peanuts and soybeans. At the beginning of planting time and after harvest, they perform a ceremony called *wiwitan* in which the field owners provide food for neighbors. This ceremony has a very high social dimension, in which instill a sense of brotherhood, sincerity to give that open the value of solidarity amongst (Earth, 2015). Bugis tribe has a habit of sitting together (*Tudang Sipulung*) to discuss the timing of planting, types and varieties of seedlings to be planted, equitable distribution of water and for those who violate will be imposed reduction of water as sanction, appointment of the schedule and how to eradicate swine that usual disrupt and damage rice plants through hunting ahead of the planting season

and after harvest, and timing of harvest (Chandra, 2015).

Determinant of the condition of a community being united is social nonmaterial factors, in particular the bond strength of morality called collective conscience. The collective consciousness of every individual creates solidarity and social integration in a community. The integration of the value is created by the joint consensus on goals and basic principles of society, and conflict resolution procedures and other social problems (Durkheim in Ritzer and Goodman, 2004: 21-22). Collective consciousness owned by farmers in a certain region in implementing sustainable agriculture, gradually leads to the condition of the nation's integration to stabilize the situation of a society which has heterogeneous social and economic conditions.

National integration is as a process of unification of various social and cultural groups in a single area in a national identity, where it is assumed that the pluralistic Indonesian society includes various ethnic groups, races and religions. The integration of value is created by the joint consensus on goals and basic principles of politics, and procedures for conflict resolution and other social problems. Integration of the nation creates a value system (national ideology) that deemed ideal, good and fair by any society groups (Surbakti, 1992: 54). Tenuous and fading atmosphere of social integration can cause social disintegration among the farmers which ultimately resulted in a lack of attention to the sustainability of ecology; arising damage to the natural environment, including the agriculture. The estrangement and waning situation of social bonds cause attrition to the horizontal and vertical ties inter-farmers (patron-client) that eventually lead to the disintegration anyway in the form of peasant resistance against the authorities and entrepreneurs (Scott, 1993: 268-277).

Heterogeneity of social structure can be perceived both horizontal and vertical. Horizontally, social structure is marked by social unity which springs from the differences in ethnicity, religion, customs and regionalism. The social structure from vertical aspect on the other hand, is recognized from the existing social unity based on the social strata, which is between upper class and lower class (Nasikun, 1984: 30). The structural-functionalism theory considers that a society is integrated (integration) on the basis of agreement of the members on certain values. Society is seen as a system that is always in the order of regularity (order). Society is perceived as a system which is functionally integrated into a balance (equilibrium). Social integration is a necessity of the system and not individual needs so that individuals are not considered as important factor. Society is analogized as a biological organism, it is defined as a system in which its elements are interrelated in a certain order pattern and each of these elements has a specific function for the survival of life of the system (Nasikun, 1984: 9-15).

Rice farmers are part of the community as a social system, a system that live in and react to the environment, maintain the continuity of the pattern of the group. In order to survive and continue, each social system or subsystem has four characteristics should be fulfilled. There are primary functional needs of the system, the first is *Adaptation* refers to the ability of communities to ensure the needs of the environment and distribute these resources into the community. The second, *Goal Attainment* refers to the fulfillment of goals of society and the establishment of priorities among these goals. The third, *Integration* refers to

the coordination and the appropriateness of parts of the system to be entirely functional and the last is *Latent Maintenance* guarantees the continuity of action in the society in accordance with the rules or norms. The four functions are embedded firmly in every social base that living at all levels of organization and level of evolutionary development, integration needs are met through social system, adaptation through economic system, goal attainment through political system, latent maintenance through cultural system (Talcott Parsons in Poloma, 1994: 168-199).

Social integration is the extent of interdependence among the social elements (Soekanto, 1993: 245). The integration includes a value which has a central position, as a cultural standard that indicates the objectives to be achieved, serves to give meaning and ratification of the social order and social behavior. The integration includes the universal social norms and specific norms which is a rule for behaving start from *usage, folkways, mores and customs* (Prasetyo, 2012: 9:14 to 9:19).

The structural functionalism theory emphasizes that social integration has the power to overcome differences among members of the society. Society is as a system that is functionally integrated into the equilibrium and order atmosphere, while social integration is the need for social identity and membership criteria, as well as creating a normative system that regulates the relationship among the community members. According to the perspective of the general action, the society as a social system performs the function of social integration; theory of action is action system performing the adaptation function by adapting to and changes the external environment. Personality system implements goal attainment function by establishing the objectives of the system and mobilizing resources to achieve them. The social system accomplishes integration function to control parts of its component. Last, the cultural system implements pattern maintenance function by providing actors a set of values and norms that motivate them to act. This paper explains how the structure of social action in heterogeneous rice farmer communities socially supports the process of social integration in Wonggeduku District of Konawe Regency Research

## Methods

Information/data in this study include two types of data; primary data sourced from the informant by conducting interviews. The search of information/data from informants was focused on the kind of data related to social conditions that support the process of social integration of heterogeneous farmer communities in Wonggeduku District. The informants were determined based on the results of a preliminary survey through grouping and regarding representation of each ethnic group, so the informants were not only rice farmers, but also the leaders of farmer groups, the village officials and agricultural officials. Selection of informants in this study was done by considering the heterogeneity of ethnic and social communities of rice farmers.

Field data collection was done through interview. Purpose of the interview on the subject, namely: constructing people, events, feelings, motivations, demands, concerns, verifying, modifying, and expanding the information obtained from others (Moleong, 1994: 135). Use of this interview technique intended to obtain data/information on

the social conditions of rice farmers supporting the process of social integration, social integration process takes place in a heterogeneous rice farmers.

The interviews were conducted using three types of categories of questions as proposed by Spradley (1997) descriptive questions aimed at obtaining broad and general information about the social integration process. Structural questions meant to find information on the local knowledge of social integration and sustainable agriculture. Contrasting questions aimed at finding the socio-cultural dimension through language terms used to distinguish interpretation.

Researcher conducted interviews using stationery, in which researcher asked questions, then listened and recorded accurately all answers of informants, and then arranged in the form of field notes; it may be useful in analyzing things that could not be composed by merely memorizing, but required records that arranged separately at the house at night after doing the interview. Field note is the writings or records of everything listened, seen or experienced and even thought (idea, researcher's assumption) that arise during the preparation, data collection and reflect the data in the research study. Further, the interview was in semi structure where the question topics were determined in accordance with the objectives and focus of research and were formulated by researcher prior to the interview. The results of the interviews in the form of words or narrations from the informants were drafted using field note, the field note is a very important tool in qualitative research (Moleong, 1994, 153).

Data were analyzed using models made by James P. Spradley (1997), namely by using domain analysis, taxonomic analysis, componential analysis, and theme analysis. The domain analysis was used to determine the dominant functions of social conditions which favor social integration of rice farmers. The taxonomic analysis was applied to summarize the socio-economic conditions that support the process of social integration. The component analysis was used to explore various attributes and components related to the socio-economic conditions that support the process of social integration of the rice farmers. This analysis involved the entire search process while doing comparative information, performing the selection of data/information and grouping by type and category of data/information. The analysis of theme was made to find different theme, both explicitly and implicitly, of each research stages, starting from the interview stage, description, focus until the selection. The analysis models were used in this research concerning with understanding of the human groups that have social integration ties and complex social ties, have their own ways of living as rice farmers community (Spradley, 1997: 5-20).

## Results and Discussion

The fulfillment of social needs is the primary objective of the actions of members of rice farmers' community. The process of fulfilling social needs requires a structure of interactive actions to support the establishment of social integration among farmers. Harmonious relations in the fulfillment of social needs are recognized from the structure of the interactive action of each member of society to meet the needs of education through the transfer of knowledge and skills, health, social status, religion and social interaction. Here is described the structure of the actions of

the members of society through social interaction in meeting social needs, in order to reach a functional relationship between the parts that perform the integrative relationship.

## Structural Measures in Meeting the Needs Education

Education is a basic need which is necessary to have a stock of knowledge and skills in life. Based on the level of knowledge and skills possessed, rice farming communities in Wonggeduku are divided into groups or elements, i.e. successful farmers and less successful farmers in producing agricultural products. The two groups form the structure of the interactive action, where farmers with well knowledge and new skills, teach other farmers who are in the same rural area.

The rice farmers who come from various ethnic groups have been structured in a community unit of rice farmers in rural areas. The structure of interactive action occurs in the process of education about farming techniques such as direct seeding, rotational crop planting technique, and ritual at the beginning of farming process. Along with that, there have been exchanges of experiences among farmers in the field of pest control and crop varieties. A failed farmer usually asks questions or exchange information with a successful farmer. The education process is done at home, in the field or in the rice field and at feast celebration by showing examples and the medium, and the language used is adjusted to their respective tribes, except for another tribe or different tribe, the language used is Indonesian.

The structure of interactive action occurring on the transfer of knowledge and skills among members of the farming community follows the ethnicity social structure. Members of the community from Bugis tribe, introduces rice cultivation techniques with direct seeding (*tabela*), using *kecoplak* (pipeline) as a means of disseminate the seedlings into the fields, this technique has been followed by all farmers. Javanese farmers introduce rotating cultivation technique and have been followed by all farmers. And farmers from Tolaki tribe perform rituals at the beginning of field preparation and are attended by farmers from Java and Bugis, although the ritual performed according to the customs of Tolaki tribe.

The farmers realized that knowledge and skills are something necessary. Education in the form of knowledge and skills are not only required by rice farmers, but also becomes the basic need for their children. To meet the needs of knowledge and skills for the children of farmers, then every village built a public elementary school. In such schools, the children of farmers who came from Tolaki, Java and Bugis mingle or mix each other following the formal education process. School as an educational institution, as a forum for meeting and learning process, has been carrying out the latent maintenance function in fostering and shaping the integrative attitudes and behavior, so that they are internalized into the children's self when they are growing up. School becomes a place to mingle and learn using the same language namely Indonesian, teaches and instills the values and attitudes that can sustain the integrated harmonious social relations.

The meeting of different ethnic languages slowly can understand each other, although it has not been able to express it verbally. Language integration of various tribes continues following the mix grouping and cross-marriage among the tribes. Education in the form of knowledge and

skills are not only required by rice farmers, but also becomes the basic need for their children. In every village, it has been built a public elementary school to complete the needs of knowledge and skills for the children. In the schools, the children of farmers from the three tribes mingle or mix pursuing the formal education process.

School as an educational institution and as a forum for meeting and learning process, has been carrying out the latent maintenance function in fostering and shaping the integrative attitudes and behavior, so that they are internalized into the children's self during and after they are growing up. All children from farming community are jointly participated in primary school (SD) and junior high school (SMP), that's where they mingle and learn using the same language, Indonesian, teaches and instills the values and attitudes that can maintain the integrated harmonious social relations. The existence of the public primary school in every village has implemented the knowledge maintenance function of social integration, by instilling a harmonious social interaction process amongst the different tribes. In addition to the school as a place for the educational process, there is also a non-formal learning group established by housewives and fathers.

Other ongoing educational process is education on religious aspects for housewife and gentlemen farmers, music and dance for children and teenagers. For the children, the non-formal education process is held at *Pesantren* (Islamic boarding school) that taught by graduate of *Tsanawiah* (Islamic junior high school) and *Ustadz* (Islamic teacher) from the different tribes, Javanese, Bugis, as well as Tolaki. The music and the dance taught to children are *Qasidah* (Islamic song) and Islamic dance. There is also traditional dance called *Lulo* learnt by all the tribes. This dance is very popular in all areas of the district so it seems to be compulsory to be learnt, especially for the youth because in every party or celebration, the *Lulo* dance is always held.

Parts or social elements of a social system have demonstrated and proven their function as forum for sharing knowledge and skills, maintaining a harmonious relationship among the parts. Harmonious relation is a condition that can eliminate mutual suspicion, avoiding the people from social distance, increasing mutual giving and mutual acceptance in life among the farmers. The education process that has occurred in the farming communities with various different ethnic groups but have the same job and living in the same area, gradually ensure the fulfillment of latent maintenance function in the communities.

### Structural Measures in Maintaining Health

Structural actions in maintaining health is a social relationship of various elements in order to meet health care needs. Every member of society has experienced health problems, including farmers and their families that any time doing physical works in the fields from morning to afternoon. The fulfillment of the needs of health care carried out by some elements, such as physicians at the hospital and *Puskesmas* (Public Health Center), and healers who can treat disease in traditional way. The existence of doctors and healers as element that plays an important role in maintaining good health, and can cure many diseases, has gained legitimacy from community members of rice farmers. Structural action of community members when they get sick, they visit each other and give treatment without considering the origin of ethnicity. If there is

disease considered incurable by traditional ways, then it will be proceed to the doctor at the district health center and regional hospitals, because they realize that not all sorts of diseases can be cured by traditional medicine.

In addition to doctors and healers who play the role in maintaining good health, other element that also involved in it, is neighbors. Neighbor is the closest element who will provide aid action by taking sick person to a healer or doctor. If there is a disease that difficult to be cured, it will be suspected or considered as black magic or witchcraft. It is believed by almost all members of the community from the tribes that black magic should be healed through supernatural treatment and shaman is regarded as the proper person to treat the sort of disease. It because people still believe in evil spirits or genie around them and in many cases proved that the shaman is able to heal it by using mantra and traditional plants as medicine.

If there is one member of the community treated at the health center or hospital, then all neighbors spontaneously and simultaneously come to visit him. This can raise solidarity and feeling of closeness or sense of brotherhood among them regardless of ethnicity origin. The reality indicates that among members of the community has been implanted mechanical solidarity that is a form of harmonious brotherhood relation, accompanied by an attitude of mutual help as a structured action in the community. Health element as an important part of the social structure has been carrying out latent maintenance function on the integrative attitudes in society as a social system.

### Structure of Action and Social Status

The structure of action based on social status is some elements implementing social relationships that are tailored to a person's rank or position in society. Social status is a necessity for every member of society in which it follows the will or is created by the people or happened naturally. The social status created by the community can be determined by using indicators of wealth, power, heredity and education. In other hand, the social status that occurs naturally can be ascertained from the difference in age and gender. Someone who has a high social status in the community is highly respected and serves as a role model and leader for other community members. High and low position of a person can be known from the role performed in the society.

The main elements that contribute to perform actions structurally in society as a social system are; village administrators, community leaders, wholesalers, retailers and farmers. The structural relationship between the government and the apparatus is domination relation when planning the development according to the needs of society, if people reject a development plan, it will not be executed and the government will reconsider it. In a meeting with the government, all the tribes are present and give opinion. It also occur relationship of domination by the government for the people in upholding the rule of law. In addition to community leaders who occupy the highest social status, people are also familiar with other social status such as government as a ruler as a formal leadership. Religious leaders will dominate because they would resolve the problem between households and between families. Between rich wholesalers and poor farmers, the relationship occurs at harvest time. Member of society who

obtained position and has been recognized as a public figure is highly respected, followed and imitated and become a place to ask. The existence of prominent person in a society is always expected by the people and even they usually have orientation to become a public figure that is able to create peace, order and peace in society, family and farming. In the society consisting of various ethnic groups, each group has a role model who is highly respected and influential (non-formal leadership) to other members of society. Social status as a community leader from each of the tribes contributes in creating a harmonious relationship and leads to the occurrence of social integration among the rice farmers community.

Rice farming communities in rural areas have great respect and high regard for one's social status, the measure used to determine status is by education and ownership of high religious knowledge. Hereditary factors are only recognized by their respective tribes but for other tribes are merely considered equal (no difference). Religious leaders are recognized as the most respected people by society because of they are trustworthy and able to solve problems occurred in the community. All the tribe acknowledged that religion figure is one with very well attitude, character and action, never make mistakes and know the customs. The existence of such social status can be used as capital in building and directing all people in performing integrative relationships among them, although coming from different ethnic groups

### **Structure of Action and Religiosity**

Religious social structure in multi-ethnic society consists of various elements of religion based on the level of religiosity owned. Religious structures require all members of society to live in harmony, peace and dignity. Heterogeneity in religious element can cause a functional relationship either inter-followers of the same religion or inter-followers of different religion, based on the principles of mutual respect, mutual appreciation, and tolerance. Atmosphere of harmonious and integrated functional social relation is marked by the places of worship such as mosques, churches and temples built adjacent. Social relations inter-followers of religion are realized in the first celebration/marriage party and event *tahlilan* (recite pray together for Muslim), associative atmosphere of social integration is done through cooperation (*samaturu/gotong royong*) in cleaning public facilities such as irrigation, farm roads and places of worship.

High level tolerance is indicated by inviting each other in any event of celebration/party of different religions, but not mutually interfere in religious rituals, so that dissociative social relationships never happened. Among religious social structures in society, it is always avoided denounce each other between different religions frontally. Harmonious and integrated social relation inter-followers of different religion is depend on the religious leaders of each tribe. Religious leaders as an element of society that have strong influence, each has loyal followers and supporters that can be directed to always keep social system integration atmosphere.

### **Structural Measures and Social Process**

Social process is the convergence of several people or groups which further define system or ways of interaction. Social processes carried out among individuals result in a

common life. If each individual has a same job and stay in the same area, there will be interrelationship among them, until the formation of grouping among individuals called social group and society. Similarly, the existence of a group of rice farmers starts from the few farmers who do various kinds of work in the fields together and in groups, so that over time, the process of cooperation and being in groups become a necessity for every individual.

Harmonious and integrated social relations are characterized by an atmosphere of harmony between the various groups when doing activities together in residential areas and in the fields. Atmosphere of harmonious relationships is also occurred when carrying out voluntary work repairing farm roads and irrigation system by all members of groups of around 15 to 25 people each group that come from various tribes. Harmonious social relation is occurred among people in their homes, as the manifestation of responsibilities as villagers. Atmosphere of harmonious social relation is also occurred in the field, this is related to the responsibility as members of farmer groups.

Collaborative social process which is accompanied by a feeling of togetherness and attitude of mutual help among fellow villagers with regard to society, and among members of farmers with regard to the sustainability of agricultural activities, has shown the occurrence of a harmonious relationship among all villagers in the community and groups. Atmosphere of cooperation with the harmonious relationship among villagers and among members of farmer groups indicates that the process of social integration has been created solely by all people in community and in groups which consist of various tribes.

## **Conclusions and Suggestions**

### **Conclusions**

Social integration occurs simultaneously with the fulfillment of social needs of a heterogeneous society. Social integration that occurs in a heterogeneous society is socially determined by the ability of community members in social action. The structure of social action is an interdependence cooperative relationship that happens amongst people in meeting social needs. Each member of the community or any farmers need better social life, wants to occupy a high social status and became prominent in the community. Differences in levels of achievement in meeting social needs can form a structure or composition of which consists of parts that relate to each other, and each part is composed and functionally related, form a balanced and integrated social structure. Social integration occurs simultaneously with the fulfillment of social needs of heterogeneous society members.

### **Suggestions**

Social integration is the need of the community as a social system, without integration there will never be a society. Farmers is the most important and major part in the community, because the peasants who making up and raising and maintaining the community. Therefore, the social integration of heterogeneous people needs to be supported by integration of values and norms accompanied by a process of acculturative and assimilative adaptation in mingling, neighboring, being in groups and in community.

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