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Social Solidarity of The Wadiabero-Haiya People Diaspora

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ABSTRACT

The problem with migrant communities is that they often only show the phenomenon of earning a living for their families. It is not uncommon for migrant communities to live in one area and not show solidarity behavior, especially in their hometown. In contrast to the Wadiabero-Haiya migrants who show solidarity behavior for their hometown, namely in Wadiabero Village, Gu District, Central Buton Regency. The research uses descriptive qualitative methods, data obtained through participant observation, in-depth interviews, and documentation studies. The results of this research show that: (1) the Wadiabero-Haiya diaspora is spread across the archipelago and neighboring countries; In the archipelago, it is distributed on Papua Island, Maluku Island and its surroundings, on Sulawesi Island, Java Island, Kalimantan Island and Sumatra Island. In neighboring countries, spread across Sabah and Sarawak (2) ways to increase the solidarity of the Wadiabero-Haiya Diaspora Community, namely religious education, introduction to culture and social values, and example; (3) a form of social solidarity, namely mechanical solidarity in the form of a shared view to advance one's hometown, and organic solidarity in the form of mutual need between migrants from different areas for one's hometown. The solidarity created in Wadiabero Village is visible in religious activities, arts activities, and sports activities.

INTRODUCTION

Society is a collection of individuals and individuals, individuals and groups, and groups and groups that inhabit an administrative area. Society is also defined as a group of people who inhabit a place. There are various definitions and views on the meaning of society from experts. Here are some of them, namely: first Emile Durkheim According to Durkheim. Society is a group of individuals who have common values, norms, and beliefs and live together in a certain area. The second is Max Weber Weber. Defines society as a collection of individuals who have social actions that interact and influence each other in achieving common goals. The third is Ferdinand Tönnies. Society can be divided into societies based on mechanical and organic social relations. Mechanical societies are traditional societies oriented towards similarities and habits while organic societies are modern

societies oriented towards specialization and interdependence.

The fourth is Herbert Spencer. Viewed society as an organic system consisting of various components that interact and depend on each other to achieve balance. Fifth is Karl Marx Marx saw society as a social structure influenced by the relationship between the owners of capital (bourgeois class) and the workers (proletariat class). The sixth is Talcott Parsons. Defines society as a complex social system consisting of various elements such as family, politics, religion, economy, and others that interact and influence each other. And the seventh is Georg Simmel. Sees society as a form of relationship between individuals organized in various patterns and forms, such as groups, organizations, and institutions.

The definition of experts on an international scale above contributes diverse thoughts related to

the definition of society. In terms of its development, society can be categorized into various types, depending on the experts who define it. Experts have identified different types of societies based on their features and characteristics. The following are some types of society: traditional society, modern society, agrarian society, industrial society, multicultural society, consumption society, information society.

The author takes the term community which is not mentioned in some of the types and types of communities above, namely diasporic communities or nomadic communities. A migrant community is a group of people who have left their place of origin and moved to a different area to live and work. Usually, they make the move to seek better life opportunities, such as better jobs or higher education.

Migrant communities usually consist of people from different backgrounds and cultures. They often form communities or groups in their new place to support and help each other. In Indonesia, many migrants come from rural areas and migrate to big cities such as Jakarta, Surabaya, and Medan. Whereas in other countries, migrants may come from overseas and settle in a new country for a long time.

Some similar research results related to migrant communities are. Furthermore, (Helms, 2023) Migrant Community Solidarity in Bihac Bosnia and Herzegovina. Another research (Ramírez March, 2022) togetherness of migrant solidarity. Furthermore, (EACH-FOR, 2009; Hoffmann et al., 2020) examine the participation of migrants together to build the country. Furthermore, (Siim & Meret, 2021) Migrant solidarity and Reflective patterns and the Resistance in Copenhagen and Berlin. Furthermore (Siburian & Hidir, 2022) examine the solidarity of the Toba Batak clan overseas. Of the findings of previous research, the author has not found specific research that examines the social solidarity of migrants who return to build their regions. Another assumption of the author is that the overseas community is present in all its problems that need to be found a solution to solve.

Migrant communities often face several problems or issues. The first is the difficulty in adapting to a new environment: They have to deal with a different language, culture, and way of life

from their place of origin, which can cause stress and confusion. Second, separation from family and friends. They often leave their family and friends back home, which can lead to loneliness and loss of social support. Third is discrimination and stereotyping. Sometimes, migrants are perceived as foreigners or unwanted migrants and may face discrimination and negative stereotypes from people in their new environment.

Fourth is financial problems. Migrants often have to incur high costs for transportation, accommodation, and living in their new environment. In addition, they may also have to face the financial stress of bearing a higher cost of living than their place of origin. Fifth is the absence of social security. Migrants may not have social security such as health insurance or pension, which can cause financial uncertainty and stress.

To overcome these problems, migrants can seek support from migrant groups or communities, seek information and available resources, adapt to the new environment, and build strong social and professional networks. In addition, the government can also provide the support and facilities needed for migrants, such as integration programs and financial support. The problems of nomadic communities affect solidarity, ethnicity, politics, economics, and religion; these problems also affect the new place as well as the old place (Ebzeeva & Nakisbaev, 2018; Matyushin et al., 2021; Özyürek, 2022).

The author photographed the Wadiabero-Haiya migrants from Wadiabero Village, Gu Sub-district, Central Buton Regency. The Wadiabero-Haiya migrants are spread across two countries, namely Indonesia and Malaysia. In this archipelago, Wadiabero-Haiya migrants are spread across many large and small islands, namely on the island of Papua, Maluku Islands, Sulawesi Island, Kalimantan Island, Java Island, and Sumatra Island. In Malaysia, they are scattered in Kuala Lumpur and Malaysia on the island of Kalimantan.

The author's interest in further studying the Wadiabero-Haiya migrants is due to the social solidarity of all migrants to build their beloved hometown which is internalized in religious activities, social activities, and sports activities. The number of activities offered certainly requires a lot of time and budget. But this is because solidarity is so strong that it can be easily implemented and even

annual activities spearheaded by Wadiabero-Haiya migrants throughout the archipelago and neighboring countries have been carried out since 50 years ago.

This research aims to find out where the Wadiabero-Haiya people have migrated to in the archipelago and neighboring countries, as well as to reveal ways to increase the solidarity of the Wadiabero-Haiya Diaspora Community, and to find out and analyze the forms of social solidarity that are realized in Wadiabero Village, Gu District, Central Buton Regency.

METHODS

This research took place in Wadiabero Village, Gu Sub-district, Central Buton Regency. This research is categorized as Qualitative research with the descriptive type (Creswell, 2013, 2020; Creswell, 2007; Ningi, 2022) This research is sourced from observation data, interviews, and documentation studies. Researchers conducted initial observations at the research location and continued with the in-depth interview stage related to this topic and did not forget to be equipped with documentation both documentation during interviews and secondary documentation showing activities that reflect the social solidarity of Wadiabero-Haiya migrants.

The data analysis technique is carried out with the stages of collecting data obtained from observations, interviews, and documentation, followed by the stages of data reduction, data display, verification, and conclusion drawing so that the data obtained is accurate and verifiable (Bhangu et al., 2023) Followed by testing the credibility of the data with the stages of extended observation, increased persistence, and triangulation and negative case analysis. The informants of this study consisted of village government, religious leaders, traditional leaders, heads of migrants' associations, youth leaders, and related communities.

RESULTS AND DISCUSSION

The results of this study reveal the Diaspora or migrants of the Wadiabero-Haiya people in the archipelago and the Ziran Country, reveal how to increase the social solidarity of Wadiabero Haiya migrants, reveal the form of social solidarity created for Wadiabero Village.

The Diaspora of the Wadiabero-Haiya People in the Archipelago and Neighboring Countries

The term diaspora in this research is understood as an ethnic community that migrates in various regions. In the context of this research, it is simply the Wadiabero-Haiya people. The Wadiabero-Haiya people are included in the Buton Pancana tribe in historical writings. The writing that contains this pancana in the journal writing from (Ino et al., 2023).

Throughout the history of the civilization of the Wadiabero-Haiya people until now, it has been obtained through the oral history of the nomadic community that they have migrated to almost all corners of this country and even abroad. The following is a classification of the places where the Wadiabero-Haiya people migrate. Some of these places are divided into 2 countries, namely within the country and outside the country, namely Indonesia and Malaysia. From within the country, namely in Papua, Maluku, Sulawesi, Java, Kalimantan, and Sumatra. Meanwhile, from abroad or in the neighboring country, namely migrants in Malaysia.

The first is Wadiabero-Haiya migrants in Papua Island. It is known according to informants Wadiabero-Haiya people who migrate to the island of Papua are scattered in several provinces, namely in Papua Province, West Papua Province, Central Papua Province, Mountainous Papua Province and South Papua Province, and Southwest Papua Province. The second is Wadiabero Haiya migrants in the Maluku Island Islands. Wadiabero-Haiya migrants also migrate to several places in the Maluku Islands, namely in Maluku Province, North Maluku Province, and Southeast Maluku.

The third is Wadiabero-Haiya migrants on Sulawesi Island. It is also known that the Wadiabero-Haiya people also migrated to several places on Sulawesi Island, namely Southeast Sulawesi, South Sulawesi, North Sulawesi, West Sulawesi, and Central Sulawesi. The fourth is Wadiabero-Haiya migrants in Java Island. According to the informant, the Wadiabero-Haiya people also migrated to several places in Java, namely the capital city of Jakarta, West Java Province, East Java Province, and Central Java Province.

The fifth is the Wadiabero Haiya migrants on the island of Kalimantan. The Wadiabero-Haiya

people who migrated to Kalimantan Island were spread across several provinces, namely East Kalimantan Province, and the Provinces of Central Kalimantan, South Kalimantan, and West Kalimantan. Sixth is a Wadiabero-Haiya migrator on the island of Sumatra. Several Wadiabero-Haiya communities migrate on the island of Sumatra, which are found in several regions on the island of Sumatra.

The seventh is Wadiabero-Haiya migrants in Malaysia. Some Wadiabero Haiya migrants are still migrating to Malaysia and work in several sectors, one of which is in the oil palm plantation sector. Information obtained that the Wadiabero-Haiya community who migrated to Malaysia is estimated to have started 45 years ago.

The findings through interviews revealed that the Wadiabero-Haiya migrants work in several sectors, namely trade, including clothing traders consisting of sellers of shoes, clothes, and pants. In addition, accessories traders, basic food sellers, and others. In the government sector, the Wadiabero-Haiya migrants work as office employees and private employees. In the realm of state security, the Wadiabero-Haiya community also works as the Indonesian National Army and the Indonesian National Police. In addition, some Wadiabero-Haiya people work as members of the House of Representatives. In the realm of academia, many become lecturers on both public and private campuses.

How to Foster Solidarity in the Wadiabero-Haiya Migrants' Community

The Wadiabero community is classified as a community with a diaspora. This is evident from the large number of Wadiabero-Haiya people. Although they are known as migrants, they can create social solidarity for the benefit of their hometown. The researcher's findings are how Wadiabero-Haiya migrants grow their solidarity, namely:

1. Religious education

Why is religious education one of the factors in creating social solidarity in the Wadiabero-Haiya migrant community? Since childhood, the Wadiabero-Haiya people have been equipped with religious education in their homeland, Wadiabero-Haiya. This religious education is obtained through the family environment, study environment, school environment, and community environment. The article also explains that the way to foster social

solidarity is by teaching religious education (Horell et al., 2024). Similar research also states that religious organizations foster solidarity among migrants in the United Arab Emirates (Hamdi et al., 2024).

Religious education occurs in the children of the younger generation of Wadiabero-Haiya in the family environment taught by their parents. This is done at certain times. Children who have grown up also continue to teach their younger siblings who are also controlled by their parents. In the recitation environment in Wadiabero Village, there are Qur'an recitation parks that still exist today, namely the Nur-Ikhlâs Qur'an Recitation Park, the Al-Mujahidin Qur'an Recitation Park, and the Nur Tufik Qur'an Recitation park. Currently, the Qur'an recitation park has increased and is divided into several concentrations, both concentrating on beginner reciters and adult reciters and reciters.

Religious education also occurs in the educational environment, namely formal education at the level of kindergarten education, elementary school, junior high school, and high school. It is known that in Wadiabero village there has been Formal Education such as RA Al-Iqro Wadiabero located in Kalau Hamlet, MI Al-Iqro Wadiabero located in Kalau Hamlet, Kijula State Kindergarten located in Kijula Hamlet, 02 Gu State Elementary School located in Kijula Hamlet, and Madrasah Aliyah Wadiabero located in Balobuea Sub-Village.

Apart from that, the Wadiabero-Haiya people who have left their hometown and have children in the overseas area, also teach their children to remember to study and go to school. Apart from that, an attitude of loving and remembering your hometown is also instilled. This is also explained in research that tells children to remember home when they are abroad (Huang et al., 2016; Moskal, 2015). The religious education embedded in this education can foster an attitude of caring for each other and create social solidarity among migrant communities wherever they are.

2. Cooperation

The next way to foster the social solidarity of the migrant community is through cooperation. This occurs in several domains, namely cooperation between people living in Wadiabero Village and cooperation between migrants wherever they are. This type of cooperation is carried out in the form

of contributions of ideas and cooperation in budget contributions, as well as donations of labor.

This type of cooperation can be seen in several activities, namely the Eid al-Fitr series of activities and other activities, namely the construction of mosques and public facilities in Wadiabero Village. Each nomad from various regions, such as the Papua Nomad Community, the Maluku Nomad Community, the Kalimantan Nomad Community, and the Sulawesi Nomad Community, is responsible for raising funds in their community.

This cooperation is inseparable from the coordination between the community living in Wadiabero Village and the Wadiabero-Haiya nomad community. As coordinators in the cooperation of the Wadiabero-Haiya nomad community, each nomad community, for example, the Jayapura City Wadiabero-Haiya Family Association, the Wadiabero-Haiya Maluku Family Association, the Kalimantan Wadiabero-Haiya Family Association, and others. Currently, the form of cooperation can be communicated directly or indirectly. In direct communication, namely the nearest overseas community. In addition, it can also be done by indirect communication, namely through social media such as on the telephone, FB Group, and WA Group.

3. Introduction to Culture and Social Values

Culture and social values are two interrelated concepts that play an important role in human life. Culture refers to the collection of norms, values, beliefs, practices, language, art, traditions, and behaviors shared by a group or society (Gaztambide-Fernández et al., 2022). Culture can cover many aspects of life, including dress, food, religion, art, music, values, and so on. Culture can differ from group to group and can change over time. Culture is the way people organize and make meaning in their lives.

Social values are the principles, beliefs, and norms held by people concerning social behavior and interaction. These values form the basis for making moral and ethical decisions in everyday life. Social values can influence individual actions and group behavior (Congress, 2020; Witec, 2021). Examples of social values include honesty, justice, compassion, cooperation, and respect for others.

Culture and social values often influence each other. Culture creates a framework for the social values embraced by society. For example, a highly

religious culture may lead to adherence to strict moral values, while a culture that emphasizes cooperation may value values such as solidarity and togetherness. Social values can also be central to preserving and transmitting culture from generation to generation.

In addition, understanding culture and social values is important in social and intercultural contexts. It can help prevent conflict, promote intercultural dialogue, and understand how people from different cultures interact and communicate (Garfield, 2021; Gena & Jarra, 2023; Holt & DeVore, 2005). Respecting and understanding the culture and social values of others is an important step in creating an inclusive society and peaceful coexistence.

4. Exemplary

Exemplary behavior is an important factor in shaping social solidarity in society. Role models refer to positive behaviors or attitudes shown by certain individuals or groups, and they can serve as examples that inspire others to follow the same behaviors or values (Frémeaux et al., 2023; Yana et al., 2023). Here are some ways in which role models can build social solidarity:

a. Motivating Others

When a person or community group demonstrates positive actions or attitudes, such as honesty, cooperation, caring, or tolerance, it can motivate others to follow that example. People tend to be drawn to imitate the positive behavior they see.

b. Building Trust.

Role models that promote honesty and integrity can help build trust in society. When people see that others are reliable and honest, they tend to be more comfortable interacting and cooperating.

c. Creating a Sense of Caring and Solidarity

Exemplary care for others, such as helping those in need, can create a sense of solidarity among community members. People will feel connected and feel a shared social responsibility towards others.

d. Resolving Conflict

Exemplary peaceful and tolerant conflict resolution can set an example for others to resolve their differences constructively. This can help reduce the potential for conflict in society.

It is important to remember that role models must come from individuals, groups, or leaders who have integrity and consistency in their behavior. Consistent and authentic role models are more likely to influence others and form strong social solidarity (Tranow, 2019). Social solidarity is an important element in maintaining peace and social cohesion in society, and role models play an important role in creating and maintaining such solidarity.

Forms of Solidarity of the Wadiabero-Haiya Migrants Community

The research findings that the solidarity of the Wadiabero-Haiya migrants is classified in several forms, namely in religious activities, artistic activities, and sports activities.

1. Religious Activities

Social solidarity in the religious activities of migrants from various regions in Wadiabero Village is reflected in support, cooperation, and a strong sense of unity. This solidarity not only creates harmonious relationships but also strengthens their religious identity in the overseas land. Through various religious activities, migrants build and strengthen social ties between individuals and groups, creating a sustainable network of support.

Some activities that reflect this social solidarity include (1) Memorization of Short Surahs, which strengthens relationships through shared learning, (2) Congregational Prayer Competition, which increases togetherness in performing worship, (3) Adhan Competition, as an effort to appreciate and preserve the tradition of prayer calls, (4) Quiz on the History of the Prophet, which not only expands religious knowledge but also strengthens the value of togetherness, (5) Tilawatil Qur'an Competition, which supports the development of skills in reciting the Qur'an melodiously, (6) Ceramah Competition, which provides space for community members to convey religious messages openly, and (7) Jenazah Organizing Competition, which emphasizes the importance of skills in religious processions as a form of final solidarity.

These activities provide a forum for interaction that strengthens a sense of community, deepens religious knowledge, and fosters mutual respect and support. This is also supported by the expression that religious dialog can reduce inequality and increase solidarity (de Botton et al., 2021). In

addition, religious activities can increase the sense of belonging (Pospíšil & Macháčková, 2021). Social solidarity in these religious activities not only strengthens relationships among the Wadiabero-Haiya migrants but also builds a sense of belonging and maintains harmony between generations during a diverse environment.

2. Art Activities

Types of sports activities include (1) Tug of War, (2) Sack Run, (3) Mutual Ball, (4) Spoon Marbles, (5) Crackers Eating Contest, (6) Needle in a Bottle Contest, (7) Breath Hold Contest, (8) Paddle Sampan Contest, and (9) Pinang Climbing Contest. This form of solidarity from religious, cultural, and sporting activities has been going on since 45 years ago. This is done to foster the religious, artistic, and sporting values of the Wadiabero-Haiya people wherever they are both in the archipelago and neighboring Malaysia.

This activity occurs after Eid al-Fitr where at that time all migrants everywhere have returned to their hometown, namely Wadiabero village. The purpose of migrants returning home is to celebrate Eid with their families, make pilgrimages to their ancestors' graves, and preserve religious culture, artistic culture, and sports culture, namely religious, artistic, and sports performances. This activity is named Islamic Holiday Activities which opens on the day after Idul Fitri. The elements that play a role in this activity are migrants, religious leaders, traditional leaders, youth, government, and the Wadiabero community.

3. Sports Activities

The sports activities carried out in Wadiabero are part of a tradition that has been going on for 45 years, to strengthen ties of brotherhood and foster a spirit of solidarity. Several types of activities carried out in the event included tug of war, sack race, mutual ball, marble scooping, cracker eating competition, needle putting bottle competition, breath holding competition, canoe rowing competition, and areca climbing competition. All of these activities not only prioritize the element of entertainment but also contain the values of cooperation, solidarity, and togetherness which are very important in social life.

This tradition is usually carried out after Eid al-Fitr, when migrants who work outside the region or abroad, especially in Malaysia, return to their hometown in Wadiabero. Their presence is not only

to celebrate Eid with family but also to preserve various cultural traditions that have been passed down through generations, including religious activities, arts, and sports.

This event is called the “Eid Al-Fitr Series”, which starts on the first day after Eid al-Fitr. Apart from migrants, various elements of society such as religious leaders, traditional leaders, youth, government, and local communities also played a role in making this event a success. It is hoped that this activity can continue to preserve cultural heritage and strengthen solidarity between citizens, both within the country and abroad. With this activity, the values of religion, art, and sports become deeper in the lives of the Wadiabero people. Activities to increase solidarity by creating sports activities are also supported by research (Sofyan et al., 2021). Apart from that, research says that what can unite society is sports activities (Kišjuhas, 2024).

CONCLUSION

Social solidarity is formed not so easily especially among people who live in different areas. But not in the Wadiabero-Haiya nomadic community who migrated scattered from the archipelago and neighboring countries who still showed solidarity for their hometown. This research concludes how to foster social solidarity among Wadiabero-Haiya migrants, and the form of solidarity among Wadiabero-Haiya migrants: (1) How to foster social solidarity of the Wadiabero-Haiya nomadic community is done by: (a) conducting religious education, (b) introducing culture and social values, and (c) exemplary; (2) The form of solidarity of Wadiabero-Haiya migrants is externalized in several forms of activities: (a) Religious activities consisting of memorizing short chapters, congregational prayer competitions, call to prayer competition, quiz on the history of the Prophet, Tilawatil Qur'an competitions, lecture competitions, and competition for the organization of the dead. (b) Art activities, namely “qasidah rebana”, Islamic poetry reading, Prophet's blessings, calligraphy art, dance art, and martial arts, (c) sports activities include tug of war, sack run, mutual ball, spoon marbles, cracker eating competition, needle in a bottle competition, breath holding competition, paddle boat

competition, and climbing slippery pole competition.

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