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THE EARLY HISTORY OF BALINESE TRANSMIGRANTS AND THEIR COMMUNITY FORMATION STRATEGIES IN PARIGI MOUTONG, CENTRAL SULAWESI

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Abstract

Basically, Balinese people do not have the ability to migrate because they are constrained by their communal-agrarian and religious system, which is collective, communal, and religious life, starting from dadia (family ties based on the male line), banjar adat (social institutions based on socio-culture, custom, and religion), and village custom. However, due to land constraints and natural disasters, they have migrated, relying on their farming skills to become successful farmers, as the Balinese people found in Parigi Moutong District, Sulawesi. How they settled in the Parigi region, then migrated to other region, and the strategies used in forming their communities are the central issues in this study. This study employs a qualitative approach, involving in-depth interviews, observation, and document analysis. Research findings indicate that the presence of Balinese people in Parigi was initially due to exile by the Dutch, who opened up new land for agriculture in Central Sulawesi. Over time, their success in land cultivation and their growing population led them to establish a social system similar to their life in Bali.

Keywords: Balinese Transmigrants, Parigi, Tobasa, Formation Strategies, Community.

I. INTRODUCTION

Since the 1970s, Bali has actually begun to experience limitations in its agricultural land (see Segara, 2019, 2020), in addition to a population that has been continuously increasing, especially due to the tourism industry's rapid growth. The establishment of Bali as a major tourist destination in Indonesia in the early 1900s (see also Picard, 1986, 2006, 2020) has led to an influx of migrants and tourists. The public sector in the service industry eventually forced some areas that were previously wetlands (rice fields) and dry rice fields (tegalan) to undergo a shift or change of function, even to the point of being used for purposes other than their intended use.

The limited agricultural land and increasing population led some Balinese people to take a chance and become transmigrants outside of Bali. Opportunities for transmigration were widely available, as the program was one of the development strategies that was begun during the colonial era. The Dutch government initiated this policy in the early 19th century with the aim of reducing population density, particularly on the island of Java, and supplying labor for plantations on the island of Sumatra. Although the program was temporarily halted, especially during the final years of Dutch colonial rule in the 1940s, its implementation was continued after Indonesia's independence until the present day.

The transmigration program aims not only to relocate residents from densely populated islands to less populated ones but also to alleviate poverty by providing land and new opportunities for the migrants. This program is considered beneficial for Indonesia's development by increasing the utilization of natural resources on less densely populated islands. Another objective is to unify the entire nation by creating a single Indonesian national identity that replaces regional identities (Legiani et al., 2018).

In addition to land and population factors, migrants relocating through the transmigration program were also driven by other factors. When revisiting the long journey of Balinese people becoming transmigrants, there are at least several underlying motives, including,

first, the barren and unproductive land in their hometowns, as experienced by people in Bukit Ungasan, Badung. This was also the case in other areas, such as Tabanan, Karangasem, and Gianyar. They were forced to migrate because they had little hope of staying in their area while their families grew larger. Second, they had a desire to seek employment by migrating, as they felt they had the skills to be skilled farmers. Third, there were natural disasters that seemed to compel them to migrate. Bali has experienced major natural disasters, such as the eruption of Mount Agung from February 1963 to January 1964 and the Seririt earthquake on July 14, 1976. These three reasons have led Balinese people to settle in various regions across Indonesia.

In his article, Efrianto (2015:65) notes that the migration of Balinese people to other regions in Indonesia started to gather pace after independence. Based on data from the Ministry of Transmigration obtained from 1953 to 1968, the number of Balinese transmigrants reached 10.4% of the total number of transmigrants relocated by the Indonesian government. The largest migration of Balinese people occurred when Mount Agung erupted in 1963, with approximately 12,000 migrants recorded.

However, long before the transmigration program, the migration of Balinese people outside Bali had actually begun as early as the 1650s, although not as transmigrants but as slaves sent by the Dutch to Batavia (Nordholt, 2009:52), while Davis (1976) notes that by 1898, Balinese people were already being sent outside Bali because they were deemed to be opposing the Dutch and the king, as well as violating customary laws, particularly inter-clan marriages. They were exiled (selong) to Banda, Maluku, and after eight years, these exiled individuals were brought to Parigi, Central Sulawesi, to cultivate rice fields opened by the Dutch. Since then, Balinese people arrived in Parigi between 1906 and 1910. However, as transmigrants, Balinese people have been moving to Parigi and Sulawesi Island in general since the

government implemented this program (see also Charras, 1978).

Over time, the presence of Balinese transmigrants in some areas has fluctuated. Not all migrants found success; many faced failure, and some even experienced conflicts with local residents or indigenous peoples, such as in Lampung (see Zulfa, 2014). Some of them returned home not only because they felt they had failed but also due to religious beliefs that they should finish their lives in Bali with their extended family. One of the regions considered the best for Balinese migrants is Parigi Moutong District, Central Sulawesi. Other regions deemed successful include Lampung and Bolang Mongondow, North Sulawesi. However, based on preliminary studies through interviews with three Hindu community leaders in three regions and a review of several literature sources, Balinese migrants in Parigi Moutong (hereinafter referred to as Parimo) are considered successful.

The success of Balinese migrants in Parimo was influenced by their characteristics as Balinese people, such as their desire to live collectively and as a community, as is typical of agrarian societies (see Koentjaraningrat, 2002). Almost every problem they faced was resolved collectively, not individually. This collective cooperation was successfully implemented on agricultural land. Some distinctive behavioral patterns were also maintained by Balinese farmers, such as *metulungan* (offering assistance whether requested or not), *mesimakrama* (building good relationships within brotherhood bonds), and *gotong royong* (mutual assistance). As farmers, they were also theologically bound through the Subak Temple, where they worshipped Dewi Sri or Dewi Uma as the goddesses of prosperity (Subagiasta, 2008). The Subak system served as a medium to unite them, not only socially but also religiously (see Sirtha, 2008, for more details).

However, despite these assumptions, many people do not understand how the early history of the Balinese people led them to Parimo and what strategies they used to form their community as Balinese transmigrants. It is crucial to uncover the early history and

formation strategies through research. However, studies and literature on this issue are limited; in fact, this research faces a scarcity of information.

This research owes much to the records of Davis (1976) and Charras (1978), although these two researchers do not address the same issue. Unlike the two, who primarily describe the history and only cover the early period of the Balinese arrival in Central Sulawesi. For example, Davis recounts the period from 1907 to 1974, and Charras covers the years from 1973 to 1978 in the same two regions, Parigi and Luwu. This study will begin with their successes from the 1960s to the 2000s.

Based on this background, this research delves deeper into how the early history of Balinese transmigrants arriving in Parigi unfolded and how they responded to that past history to meet their current needs through various strategies. For example, why did they migrate from Parigi to Tolai? What strategies did they use to adapt their personal characteristics to the regional characteristics? And how did they build their identity as a community? These are some of the questions addressed in this research.

II. METHOD

This study was conducted in three locations, namely the Torue, Balinggi, and Sausu subdistricts, collectively known as Tobasa. Tobasa was chosen as the research location because, in addition to being the area with the largest number of Balinese transmigrants, it is also the driving force behind the progress of Parimo Regency, particularly in the southern part of Parigi. Methodologically, this study is qualitative in nature with a phenomenological approach. Primary data were collected using in-depth interviews, direct observation, and document analysis, while the writing method employed was ethnography. The research was conducted in two phases: May 2004 and August 2024.

In conducting interviews, informants were selected from the outset through purposive sampling based on prepared interview guidelines. The informants were classified into several groups: the first generation of Balinese in Parigi, those referred to as pioneers because they were transmigrants in the early 1970s, and

the second and fourth generations born in the 1990s and 2000s. The observation method was carried out directly in several hamlets or banjars in Tobasa, while the document study was conducted partly in libraries but mostly electronically, although there have not been many specific studies discussing Balinese transmigrants.

III. RESULTS AND DISCUSSION

The era of globalization and modernization has changed the way people view religion in interpreting religion. The rapid development of globalization and modernization has changed the role of religion differently from what was previously understood, in this era religion is used as an alternative norm that is optional, no longer used as a system of values and norms that cover all aspects of human life. Irwan Abdullah argues that modernization and globalization encourage the redefinition and reconception of various things and give birth to various practices (Irwan, 2007).

One of the impacts that can be seen, as stated by Beyer, is the narrowing of the meaning of religion which is interpreted as being limited to things that are ritualistic. Many researchers are of the view that in the West in this contemporary era, religion is increasingly entering a more private realm. Parsons, said that today's religion has lost its function in its relevance to public affairs, and places more emphasis on private affairs. This is what gave birth to the term privatization. Even though religion has a great role and influence in people's lives in this modern era, both in the private and public spheres, religion is a source of inspiration and a set of norms for people's lives.

Beyer said that the problem of the phenomenon of the privatization of religion, one of which was caused by the emergence of religious pluralistic understanding in the life of this modern society. Beyer tries to use Luhmanian's analysis which divides function and performance, as well as professional attitude with social rules (Beyer, 1997). In other words, that the original individual in religion was born as a response to the understanding of religious pluralism, so that religion which should fill the public space, has begun to be displaced. As

many religious sociologists have initiated, such as Thomas F. O'dea.

Religion is starting to have difficulty playing its role as an inspiration for the life of the global community, as reflected in the previous era, this is because the more options offered in global life, there are more choices and can meet the needs of modern society. So that the global era has made religion as an alternative way of living, religion is no longer a value system that underlies behavior in social life. Luhmannian views that the privatization of religion is a structured consequence in the era of modern society. Basically, this issue does not only refer to religion but also in the political or economic realm. Especially in the West, as an example of modern society, people voluntarily choose their religious views and practices as they choose their political ideas and actions.

Different things happened in the eastern world, the 19th century to the 20th century conditions where Islam entered a new era, a new phase, a gate of renewal called the phase of the modernism century. A condition - in fact - that the West is far superior to Islam (Yasmadi, 2005). This situation gave birth to various responses that emerged in the community, the differences in the diversity of responses that emerged were based on their Islamic style. Some groups respond to the progress of the West by prioritizing an accommodative attitude, meaning that they realize that Muslims are being backward and must follow the West to get out of adversity. However, there are other groups who argue by rejecting anything that comes from the West, because they think that it is outside of Islam. They believe that Islam is the best and the ummah must return to the basics of Islam (revelation), this group is often referred to as revivalists (Akmal, 2017).

What is a debate in the west and east as a whole, also occurs in the Indonesian context, the debate regarding the pattern of relations between religion and the state has become a fierce debate among researchers, including in the Indonesian context. Nur Cholis Madjid Islamic thinker Seeing the background that Indonesia is not a country based on one

particular religion, - Indonesia is a country with a variety of ethnicities, cultures and religions (Kamarusdiana, 2018).

The diversity of ethnicities, religions and cultures that Indonesia has has become a strong capital in building the nation and state, Indonesia is supported by the solidarity of various elements of different ethnic religions and cultures, so that the application of religion in the formal state space is considered incompatible with the context of Indonesia which has a composition of society heterogeneous.

As we all know that Indonesia is a country with a heterogeneous composition of society, having various ethnicities, religions and cultures. Tradition has been rooted in society for generations, in the context of Javanese society, has a variety of traditions that develop in the community (Khalil, 2008), tradition is an inseparable part of Javanese people's life, among several traditions that develop in Javanese society such as ceremonial traditions. life cycle or according to Arnold Van Gennep referred to as life cycle rites, namely traditions or rites carried out throughout the stages of human growth (Arnold, 1960), (Koetjaraningrat, 1987). Performing ceremonies at certain moments in the ritual of life is part of a tradition that has been carried out from the past until now, and has been passed down from generation to generation by the ancestors of the Javanese people, these traditions have their own place in the community and some even use something considered sacred in its implementation (Agus, 2007). For Durkheim, it has an impact on the obligation to behave religiously (Koetjaraningrat, 1998). Tradition and belief are a complementary unit, the meaning of the implementation of tradition will be strengthened and sacred when accompanied by an understanding of religious beliefs and beliefs in it.

Culture as a Pillar of Religious Harmony

A culture and society are two things that are interrelated and cannot be separated. Society as a group of people who live in the same environment and work together to establish a social structure with established boundaries (Soekanto, 2006). And culture is a treasure trove

of abstract knowledge belonging to the community. Culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation. Culture is formed from many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. genetic. When a person tries to communicate with people of different cultures and adapt their differences, it proves that culture is learned. Culture is a comprehensive way of life. Culture is complex, abstract, and broad. Thus, it is culture that provides a coherent framework for organizing one's activities and enabling one to predict the behavior of others. Culture is closely related to society. that everything contained in society is determined by the culture that is owned by the community itself.

Several previous studies that have been carried out have stated that culture has a role as a binder of social harmony in the community, including research conducted by M Thoriqul Huda (Huda, 2017), which states that the Sedekah Bumi culture has the function of strengthening the social bonds of the people of Pancur Temayang village, Bojonegoro, then several studies others also produced the same findings (see previous research).

Cultural values that can unite social communities will strengthen relations between communities. All individuals are involved in togetherness based on an important component, namely collective consciousness. What is felt by one person will also be felt by others (Durkheim, 1964). Meanwhile, according to John Haba's view, as quoted by Abdullah, that local wisdom has at least six functions. First, as a marker of the identity of a community. Second, the adhesive element (cohesive aspect) across religions, citizens, and beliefs. Third, local wisdom is not forced or from above (top down), but a cultural element that exists and lives in society. Fourth, local wisdom gives a color of togetherness for a community. Fifth, local wisdom will change the mindset and reciprocal relationships of individuals and groups, by placing them on the common ground (culture) they have. Sixth, local wisdom can function to encourage the

building of togetherness, appreciation, as well as a joint mechanism to eliminate various possibilities that reduce, even damage communal solidarity, which is believed to originate and grow on shared awareness, from an integrated community (Irwan, 2008).

On the one hand, community culture always provides space for each individual to interact with other individuals, thereby creating social harmony in the community, eliminating fragments that exist in society and can foster cooperative values in society (Ode, 2015).

Clean Desa is one of the traditions that are often found in rural Javanese communities, clean villages are a symbol for community groups in interpreting gratitude for what God has given in the form of abundant fortune for a year. According to Rudolf Otto, this is done as part of human responsibility. to the sacred (Thomas, 1992), and the sacred is the highest power, so that responsibility for the sacred has implications for the implementation of religious or ceremonial actions (Koentjaraningrat, 1990).

Among the people who carry out village clean traditions are the people of Medowo Kediri village, this tradition is believed to have been going on for a long time, from generation to generation. Mr. SJW's statement said that "the tradition has been carried out for a long time, even I myself have been following this since I was little, my parents invited me to participate in village clean-up activities, so when I grew up, I continued to do it, maintaining the traditions of our ancestors (Interview, SJW; 2022)"

The clean tradition of the village is a place where the Medowo community gathers in a joint activity, the tradition is upheld by all elements of the Medowo village community, whether they are Muslims, Hindus or Christians. It is interesting that religious barriers are no longer a barrier for the Medowo village community in carrying out the village clean tradition. In the process, the village clean tradition is carried out by carrying out visits and prayers together at the village punden which is believed to be a place that has an influence on the existence of Medowo village. Tumpeng, daily food and market snacks are complementary in the process of activities in punden, then after the prayer is carried out, the activity then continues at the

village hall accompanied by gamelan music and other accessories, accompanied by Javanese music, the community eats food together .

The process continues by holding prayers at each place of worship, Hinduism holds a joint prayer for the salvation of Medowo village at the village temple led by Hindu community leaders, Christianity also does the same thing, namely internal joint prayer Christians in the Village Church, while the Muslim community prays together at the village hall. This activity is a reinforcement that the tradition of village visits carried out by the Medowo village community is a field of religious harmony in the community. Mr. SJW said that the community here always maintains high cohesiveness, togetherness and solidity in every process of village activities, especially that these activities are reinforcements in building religious harmony in Medowo village (Interview, SJW; 2022). Village clean-up activities strengthen the relationship between religious communities in Medowo village, this reinforces the fact that traditions in the community are able to bond social relations, even for people who are different in terms of religion.

Religious Harmony as a Social Need

Social harmony can be interpreted as a duty to keep social life in harmony and harmony. It can be said that true harmony is when all social interactions run naturally and without any pressures or coercions that block the course of freedom (Roqib, 2007). Social harmony is a condition that describes balance in life, the two words are connected words that cannot be separated, as well as a situation that people will always covet in everyday life. Harmony in society will be realized if it is accompanied by mutual respect, love between family or community members and mutual respect for differences such as differences in religion. From the combination of these words, it can be seen that a human being has high ideals in managing his life, both in his family and in society. A harmony will never be achieved when a sense of love and peace and a sense of mutual respect are not embedded in humans (Syarifah, 2013).

Durkheim emphasizes the element of community solidarity by prioritizing the function of religion which functions as social cohesion that makes group members lose individuality and feel united with other communities (Taufik, 2014). Durkheim also stated that "society is an organismic analogy of the body, where all parts work together to maintain the balance of the whole, and religion is understood as the glue that holds society together (Taufik, 2014)." The point is that people's lives according to Emile Durkheim are the same biological and in doing all their work together and bound by religious values so that humans can unite.

Durkheim saw social changes in the interaction of individuals with society caused by moral density in the division of labor. Moral density due to the increase in population which according to him is the main factor involved in the division of labor. The more the population increases, the closer the community relations in the division of labor. In the problem of social change, Durkheim contributed his assumption, namely social solidarity caused by the division of labor. Solidarity in various layers of society works as a social glue in the form of values, customs, and beliefs that are shared by community members in collective bonds and awareness. He divides social solidarity into two main types, namely mechanical solidarity and organic solidarity (Ambo, 2010).

According to him, the type of mechanical solidarity is found in primitive, rural, and pre-industrial societies that characterize traditional societies, and collective consciousness that encloses all individual consciousness which is similar to that of giving sanctions to people who deviate. Mechanical solidarity sanctions are repressive because the sanctions given are anger. This awareness is called collective awareness because this mechanical solidarity has shared beliefs and values, not individual ones. While organic solidarity is found in industrial societies, namely urban communities created by the division of labor that depends on individual differences with differences in industrial societies being able to unite between communities (Peter, 2005).

Mechanical solidarity is characterized by patterns of social community relations that bind the unity of a social community. The pattern of social community relations is based on togetherness, type of work and religion followed by the same belief. Cultural values that can unite social communities will strengthen relations between communities. All individuals are involved in togetherness based on an important component, namely collective consciousness. What is felt by one person will also be felt by others (Durkheim, 1964).

Mechanical solidarity is more inclined to people in rural areas whose work uniformity is always passed by togetherness on the collective awareness of the community and has the same trust as a whole. Collective awareness in primitive (simple) societies is the strongest because basically members of the community have beliefs, values, and lifestyles that are broadly the same.

As a community group located in a rural area, the Medowo village community maintains close relationships between individuals, this is reflected in the various activities and behaviors carried out by the Medowo community, in the many social activities carried out, the community maintains close harmonious relations, the community realizes that as human beings Social life cannot live alone without involving the existence of other individuals or other groups. Collective awareness in building community togetherness is the key in the harmonious life that exists in the Medowo community.

Mr. JLY said that the Medowo people live in harmony and peace, this is reflected in the religious social activities carried out in the village, such as when last August held various competitions, it was the result of the coordination of all youth parties, so the event ran smoothly and reaped maximum results. Even though we all know that in Medowo the community is different from the content of religion, here common interests are more important than personal or group interests (JLY Interview, 2022)

In this context, the community is actually in the stage of realizing that differences in social identity are no longer a barrier in building

harmonious relationships within a community group. Religion which in some literature studies is considered as a chasm and a source of conflict (Rahmat, 2016), but on the other hand we need to see together that religion also teaches its people to be individuals who always spread kindness, so as not to pose a threat to those around them. "Religion must be a unifier in the social life of the people in Medowo village, so that religious differences become a source of conflict in religious and social life in Medowo," continued Mr. JLY with full of optimism in telling the condition of religious harmony in Medowo village that had been built for a long time (JLY Interview, 2022).

With regard to religion, in relation to society, it has a positive impact in the form of a unifying force (centripetal), and a negative impact in the form of a centrifugal force (Munandar, 1987).

The Theological Dimension in Religious Moderation

Every religion must contain values that motivate its people to live a beneficial life for themselves and for society in general. Thus, the religious values that we adhere to become the glue between us to live in harmony, so that we are able to make a meaningful contribution to the unity and integrity of the nation and the development of the nation.

Muslims in Indonesia believe that the verses of the Qur'an and the Sunnah of the Prophet are the guidelines that are used as the basis for addressing the issue of religious harmony. As for one of the verses relating to the issue of religious harmony is Q. S. Yunus: 99.

The verse of the Qur'an above has been carried out by the Prophet Muhammad SAW in delivering da'wah. He was a man who was known for his gentleness and never forced anyone to convert to Islam, because his task was only to convey the message of Allah. For this reason, he advises us to always be tolerant. Therefore, not long after the Prophet settled in the city of Medina, he promulgated a charter governing the life and relations between the communities that are components of a plural society in Medina.

Harmony will be easily realized if there are similarities and similarities in historical backgrounds, suffering, ideals and harmony in

many ways. In this regard, as a religion that is a blessing for the universe, religious harmony according to Islam is a dialogical and empirical reconstruction of religious harmony that has been and is being developed.

The position and role of natural Muslims in creating the harmony of diverse people in Indonesia is very large because Islam attaches great importance to religious harmony. The occurrence of friction or conflict in society does not originate from teachings, but is caused by social factors. This does not only have an impact on oneself but also ensures the stability and dynamics of social, national and state life to achieve the goals of national development and the goals of the Indonesian nation.

The friendly face of Islam has always been emphasized by Islamic religious leaders in Medowo, as the majority group in Medowo village, Muslims adhere to the principle of nurturing each other, especially fellow citizens in Medowo. Religious elites remind Muslims of the moderate concept of Islam, so it is not easy to blame other people who are different from them. Mr. MNR said that the life of the religious community in Medowo has always been harmonious and peaceful, this cannot be separated from the role of religious leaders who always prioritize tolerant and moderate teachings for their religious followers, of course this will be an important basis for behavior in the midst of society, in the context of Muslims, we always remind ourselves to always maintain good relations with non-Muslim communities, as the majority we must always protect and protect our brothers and sisters of different religions (MNR Interview, 2022).

For Hindus, the tradition of living in harmony already exists in Indonesia. Along with the growth and development of attitudes to life and the socio-cultural environment that is always changing. Even without being regulated by regulations, harmony takes place based on a cultural value system. Human values that are manifested in mutual respect and mutual respect become the basis for human interaction in the culture of the Indonesian nation.

In the history of Hindu culture, Bhineka Tunggal Ika, which is now the motto or philosophical basis for the unity and integrity of the nation, originally read "Bhineka Ika Tunggal Ika, Tan hana dharma mengrwa". By Mpu Tantular, which means Bhineka Tunggal Ika, was born as a concept or view of divinity. When translated into Indonesian, it reads He is Different, but One is, there is no teaching that denies him.

From this explanation it is clear that Hinduism provides the basis for a social structure that accommodates religious differences on the basis of mutual respect and respect. On this basis can also be arranged togetherness of state life in a harmonious atmosphere.

This was conveyed by Mr. JLY, as a Hindu religious figure in the village of Medowo, he always taught his people that in life one must cooperate with each other, religious differences are a necessity, therefore in building a harmonious religious life, the community must prioritize mutual respect. respecting and appreciating fellow religious people (JLY interview, 2022).

Whereas in Christianity, freedom of religion is in accordance with Pancasila and the 1945 Constitution, so that this country does not become a secular state and also does not become a religious state. Thus this nation is bound by an agreement and always refers to Pancasila and the 1945 Constitution which provide opportunities for every citizen to choose a religion according to their beliefs, as well as the determination to live side by side between individuals and between religious communities in order to maintain the unity and integrity of the nation.

Humanity as a big family of God, is a relationship that recognizes the existence of essential differences, but what stands out in this case is not conflict or conflict, but peace, coolness, order and security in the form of the dominant symptoms of life. With their differences they give each other, enrich each other, and complement each other. Therefore all mankind is a big family of God. In this case, it reminds the understanding of the Church as a fellowship of believers and God in Christ Jesus is the Father of all the inhabitants of the earth

that He created. As a place of residence (home) for human beings who are God's big family or familia.

As for Christian teachings that teach love for fellow human beings, because on the basis of these teachings, living in harmony among fellow human beings, and between all creatures can be realized. This acceptance of pluralism is evident in the texts of the Old and New Testaments.

In fact, differences are destiny that has been outlined, therefore in responding to differences must be faced with a mature attitude, without the need to put forward ego, arrogant attitude, hostility and hatred, because in fact this dishonorable attitude will destroy religious and social life in Medowo village, thus which is often conveyed by Mr. YSP in every opportunity to give a sermon in front of his people. The recommendation to promote a moderate, tolerant and open religious attitude is always emphasized to build a conducive religious life.

IV. CONCLUSION

The early history of the Balinese arrival in Central Sulawesi began with those exiled by the Dutch to Banda, Maluku. At least 14 people were sentenced to exile during the colonial period. They were accused of being traitors who opposed the Dutch and the king, as well as violators of tradition due to intermarriage between clans. Parigi was the first area they settled for farming. Gradually, they succeeded in developing agriculture, attracting other Balinese exiles. However, Parigi also experienced decline for several reasons, including the end of the *selong* punishment (exile) in Bali, the rise of a sense of equality, and the economic decline of the Dutch East Indies government.

After the 1960s, the transmigration program was intensified. Parigi, Central Sulawesi, thanks to the fertility and success of the Balinese people in the past, became a popular destination for Balinese transmigrants. Today, these Balinese transmigrants can be considered successful, especially in three sub-districts: Torue, Balinggi, and Sausu, known collectively by the abbreviation Tobasa. However, their success was not achieved

easily. They employed various self-development strategies, such as seeking out areas they believed would provide prosperity by adapting to the characteristics of their Balinese origins, "dividing themselves," and forming sub-systems of villages with hamlets or *banjars* with Balinese nuances. Through these development strategies, they passed on to the next generation the legacy of their success story.

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