

Study of Social Interaction Community Gunungsitoli Post-Earthquake 2005

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Abstract: This study aims to reveal the social impact of the 2005 earthquake on the interaction of social Gunungsitoli Nias land. Social interaction is referred to in this research that social interaction between ethnicity, social class and religion. Data collection methods used in this study is observation, interviews and field notes. So that the data collected have a level of confidence, the investigator acted as the main instrument of research. To ensure the validity of the data required inspection techniques by means of triangulation. Informants selected by purposive sampling and snowball sampling. The results show that social interaction Gunungsitoli city after the earthquake in Nias land between ethnic groups, social classes and religions turned towards the positive. This is evidenced by the social interaction between ethnic Nias, Minang, Batak, Javanese and Chinese were initially prevented from cultural differences, turned into cooperation based on the feeling of camaraderie. So even with the interaction between a class that previously was limited to business interests, after the earthquake turned into a relationship that is based on kinship. Interactions between religions initially characterized by mutual suspicion, post-earthquake be mutual respect between people of different religions. The existence of such a change, gave birth to the unity of the people of Gunungsitoli Nias island.

Keywords: Social Interaction, ethnicity, social class, religion.

INTRODUCTION

Natural disaster caused by the earthquake in Nias Island, especially in Gunungsitoli occurred on Monday night of March 28, 2005 at exactly 23:15 pm. The epicenter located at a depth of 35 km and 5 km to the southwest of Gunungsitoli. Strength quake reached 8.7 on the Richter scale that occurred more or less for 45 seconds. As a result of this earthquake caused many losses both property and lives. Data from Gunungsitoli City Government declared 477 people died, 157 people were seriously injured and 109 slightly injured. Meanwhile, residents of damaged residential buildings total 1506 units, 2,229 units were heavily damaged, 406 lightly damaged units. In addition it also mostly public facilities and social amenities such as roads, drainage channels, educational facilities, medical facilities, religious facilities, and office facilities were damaged in total, were severely damaged and lightly damaged.

The earthquake that occurred in Gunungsitoli bringing social impact in the lives of its citizens, such as changes social interactions. Based on the Grand Tour, visible changes in social interactions that occur among others such as social interaction some ethnic communities, inter-class and inter-religious have a positive impact. Social interaction between ethnic groups in the quake which had a positive impact, for example visible social interaction between ethnic Nias

with Minang, ethnic Nias with Batak, ethnic Nias with Java, and ethnic Nias with China, which in the beginning before the earthquake interaction is individualized and nonchalantly indifferent to others. But after the earthquake, they are diligent spoken thus increasing toward harmony.

Social interaction between classes also looks positive impact. Examples of social interaction that occurs between the upper class (officials, businessmen, wealthy) to the middle class (government employees, office workers, intermediate traders) and lower classes (workers, fishermen). Before the earthquake are arrogant and do not care about the fate of the middle class and the lower class are felt, but after the earthquake, arising desire to help the middle and lower classes or the emergence of a sense of social awareness of the upper class to the middle class and the lower class in terms of economic recovery start visible. Similarly, the interaction between religions, the earthquake also seen a positive impact. For example, visible social interaction between Christianity, Islam and Buddhism. Before the earthquake often suspicion and not like any other religion than religion. But after the earthquake created a sense of mutual respect among religions.

In social activities, based on the initial interview with the village government investigators, was a positive increase in the cooperation of citizens to work together, and all born on the basis of the public consciousness. Unlike before, that it is very difficult to urge citizens to conduct activities of mutual cooperation.

Based on the above description researchers interested to learn about the social impact of earthquakes on the social interaction of Gunungsitoli city after the 2005 earthquake.

THEORITICAL REVIEW

The pattern of behavior in society of Gunungsitoli which is a blend of local communities (ethnic Nias) and other migrants, drawn from their actions in everyday life. To better know more in depth about the change, and then simultaneously let understood about the ongoing changes in the structure of society. And, changes in cultural value system embraced and understood by those who support the culture. The interrelationship between these two aspects that affect each need to be known precisely to understand the changes that occurred in various socio-cultural intermediaries on a tribe [1].

The interesting thing then declared Pierre L. van den Berghe in Leo Kuper and M.G. Smith [2] about the basic characteristics of a plural society like that happen to people in Gunungsitoli, namely: (1) the occurrence of segmentation in the form of groups that often have sub cultures different from each other; (2) have a social structure that is divided into institutions that are non complementary; (3) less developed a consensus among its members to the values that are basic; (4) are relatively often experience conflicts between one group with another group; (5) relative social integration grew on coercion (coercion) and interdependence in the economic field; (6) the existence of political domination by a group on other groups.

Uncover the changes in the structure of society on the one hand and changes in value systems of others gives meaning important in understanding the cultural value system embraced. Understanding it can be found and accommodated in various social and cultural intermediaries Gunungsitoli. Conflicts that cause a shift in cultural values, which is accelerated by the presence of cognitive dimension of, value orientations. It will be read in a variety of symbols that have been known and well understood, based on the meaning and significance of symbols that have been validated by the people of Gunungsitoli. The situation was illustrated clearly and coloring their daily lives so that the people of Gunungsitoli think of it as something natural when responding to and solving the challenges encountered in facing changes. Reasonableness is necessary to recognize the various cultural value system changes

remain in the culture configuration. Footing the fundamental theory needs to be known and used as an analytical tool. This is a structural functional theory (structural-functionalism), conflict and integration that underlie both the writing of this work.

Functional Structural

Functional approach Structural used early, based on the vision that the people of Gunungsitoli, the migrants ethnic origin of Java, Batak and the other newcomers are a pluralistic society in the form of real people is the social unit that actually are interrelated and interdependent with other ones closely. Sight on empirical circumstances in a pluralistic society may be suspected at first dynamically linked into the form of a cohesive and integrated equilibrium. In fact they are functionally interconnected. In other words, the part that each has its own cultural values, but to each other influences each other, is a double, reciprocal and bonded in a broader nationalism value.

Dysfunction, tensions and conflicts led to occur between a plural societies in Gunungsitolicannot be circumvented. But in the long term it would seem, both of which will be integrated by the cultural values that have been agreed upon by supporters of the culture through the adjustment and the process of institutionalization. This process can be seen gradually in facing external influences that show a variety of things that are adjustments.

From the picture above, Gunungsitoli community issues can be analyzed at an early stage by using structural functional theory (structural-functionalism). An anthropologist has developed that theory. A.R Radcliffe-Brown [3] and Bronislaw Malinowski [4]. The approach was developed based on the perspective that equates society with biological organisms (organism approach). Similar thoughts are also used by Herbert Spencer and Emile Durkheim [5]. Finally, this approach development that are very popular and influential in the world of sociology led by Talcold Parsons [6].

For details, Radiliffe-Brown stated that: "the life of a society can be conceived of as a dynamic fiduciarysystem of interdependent elements, functionally consistent with one another" [3]. Furthermore, it is stated that the relationship between members of one group of people is always mentioned in the statement: "unity", "harmony", "consistency", or solidarity ", even explicitly said:" we may define it as a conditional in the which all parts of the social system work together with a sufficient degree of internal consistency harmony" [7]. In addition, Malinowski in his writings stated that the element of culture in a society according to a functional view: "denotes a relationship or interdependence between the parts of a large whole, in that if one the elements is changed or

removed the others will be affected" [8]. Likewise, Malinowski opinion on integration (internationalism) mentioned by the view, "presentations organic" produce "integrations between them".

The second basic way of looking anthropologist above have in common that is done by a sociologist Parson. He also stated that the society should be seen as a system whose components are related, depending, in each hook that is functionally integrated in the form of dynamic equilibrium. If there is a conflict, it will appear that will integrate cultural values. The appearance of the underlying cultural values in the context of community integration and resettlement of local communities is also unique among settlers and how they carry out the integration process, need to be discovered and revealed. Thus the theory of functional structures is highly relevant in the early stages of analysis by using various basic views to know the problems of a plural society.

The Saxon structural functionalism [9] states that the social system is integrated on top of the two base ie, integrated community in the growing consensus among most members of the public about the societal values that are fundamental and integrated community because community members as well as a member of various social unity. This is known as cross cutting Affiliations namely the dual loyalty of the community members. This will minimize the occurrence of a conflict because of the presence of dual loyalty, conflicts that will soon be neutralized.

Conflict and Integration

In anthropology and social studies, conflict theory and integration are also commonly used. For example, the focus of research conducted by Malinowski assessed by Hatch, (1973) that "Malinowski's focus on the individual was leading him to the view that social equilibrium or stability is the outcome of competitive self interest". Likewise, the way it is used with the term conformity and conflict and the historical approach called the conflict and accommodation[10]. Observations conflict and integration focused on the problem of the plural society in Gunungsitoli will be able to see the dynamics of their daily lives. Means inherent conflict and integration in the society itself where locals and migrants is a unit of the social system that is visible in the community. It adds to the view of emptiness, which is the shortage of primary structural functional theory in the view of social change. Sociologists see that the use of these two theories have many benefits in full view of a change. Nasikun[9], based on the opinion of van den Berghe and Devid Lockwood stated that the two theories are complementary.

Through the eyes of sociologists, then the problem of the plural society needs to get the view

through the sharpening conflict theory and integration. Due to conflicts in a pluralistic society in Gunungsitoli, when seen from the theory of conflict and integration is a social conflict. The social structure was confronted within the limits of a separate, balanced, have the same aspect, equal in reality and balanced with the strengths of each. In reality that can be read on a variety of behavior of the people of Gunungsitoli, he not only faced conflicting, but also at the same time encourages the establishment of integration in a sense of unity and awareness for coexistence in community organizing.

Good Coser[11], Gluckman[12], believes that the integration that occurs as a result of the conflict allows the commonality of the wider social structure. The similarity was embraced by each of the parties due to the elements of the system to reduce conflicts in the form of religion, politics, customs and cultural value system even broader nature. Thus, it is understandable why the conflict between ethnic Nias and migrants in Gunungsitoli grew as well, including something positive and integrative values that helped create elements that can eliminate the contradiction between social relationships.

It thus is real if we want to observe what drives the happening dynamics. Different orientations between locals and migrants sometimes appear at a very critical stage and could endanger his social life. At that stage there are also cultural values , which is a tool of integration, where cultural values are gradually adjusted to unite people for the sake of harmony Gunungsitoli their lives. Integration arising from the cultural value adjustments, as well as a reflection symbol of locals and migrants in Gunungsitoli as meaningful symbols and meaning for themselves. This change is due to internal conflicts and contradictions. In other words, the social changes that occurred precisely determined and occurs in societies where conflict itself attached to it. Thus whenever people Gunungsitoliface-to-face conflict at the same time also for integration.

RESEARCH METHODOLOGY

This study used a qualitative approach, where the selection of informants in this study using purposive sampling and snowball sampling. Data collected by interview. This is due to interview researchers can explore information, not just what is known and experienced by the subject / person studied, but also what is hidden deep in the subject / person studied, (explicit facet knowledge or knowledge). Moreover, what is asked of informants in the interview could include things that cut across time associated with the past, present, and future. It also made the observation to see social interaction between ethnicity, social class and religion. The data obtained from these two sources then analysis using a triangulation method with the steps: (1) Comparing the observed data with data from interviews, (2) Comparing with what informant said in public with

what he said in private, (3) Comparing what someone says on a particular situation with what he was saying all the time, and (4) Comparing the situation and perspective of someone with different opinions and views of others.

DISCUSSION

Inter-ethnic interaction in District Gunungsitoli

Based on the findings of the study, it was found that an increase in social interaction in a positive

direction in the District Gunungsitoli ethnic aftermath of the earthquake on 28 March 2005. Since the earthquake, the higher the sense of kinship. As a result of such a sense of kinship, gave birth to the cooperation, help each other, mutual assistance, and other social activities. When compared to before the earthquake, people's lives tend to be individualistic and more intimate social interaction occurs only among fellow ethnic circles only.

Table 1. Summary of social interaction based ethnic communities Gunungsitoli

Interaction between ethnic	TIME	
	Before the Earthquake	After the Earthquake
Nias ethnic Minang	Ethnic Minang considered more jaunty, like reprimand, polite and obedient worship	Ethnic Minang better than before, more like helping and sharing
Ethnic Minang with Nias	Ethnic well as indigenous ethnic Nias	Ethnic Nias did not hesitate to provide assistance to ethnic Minang
Nias ethnic Batak	Batak ethnic Rough, quick emotion, drunk-drunken and gambling. Ethnic Nias in general do not like such things. As a result, their relationship just scolds usual courtesies	Batak ethnic change than ever before. They prefer to help, no longer quick emotion and a sense of family formed a new and better
Ethnic Batak with Nias	Ethnic Nias less concerned with the ethnic Batak	Ethnic Nias have a high sense of caring and friendship towards ethnic Batak, formed mutual understand and comprehend all the differences that exist
Ethnic Nias with Java	Javanese ethnic polite, diligent, helpful	Familiarity is increasing, mutual help and mutual help increase compared to the previous
Ethnic Java Nias	Ethnic Nias well, treat migrants respectfully	Their relationship is getting better, more enhanced sense of community through various social activities
Ethnic Nias with China	Ethnic Chinese tend to separate themselves from the ethnic Nias	Ethnic Chinese began to get along and join in the social activities. Helping neighbors in need of help
Ethnic Chinese in Nias	Their interactions are rare, except in trade relations	Increased social interaction, opening up to the Nias ethnic Chinese and even some of both ethnic establish familial higher, for example through marriage
Among fellow ethnic migrants	Lack of good interaction is between ethnic Minang and Batak ethnic. While with the other ethnic, interaction is quite good.	Mutual understanding between different cultures, interwoven better familiarity, and often do co-operation, both in mutual cooperation, to build a house, etc.

In accordance with the hypothesis in Hewstone Allport[13], which proposed the hypothesis that contact with people from groups that do not like, in appropriate circumstances, can foster a sense of love, mutual respect, or at least decrease prejudices against other groups. This is what happens in Gunungsitoli district community. As a result of the earthquake, has spawned a new perception among different ethnicities that in fact they can establish a better relationship with not concerned about the existing ethnic diversity. For example, among people of Nias are initially less like interacting with people Batak, during and after the

earthquake they eventually turn into love. Earthquake conditions, they can both see the positive side and the advantages of other ethnicities, and an awareness that they are the same, the man who need the harmonious social relationships, regardless of whether they are ethnic, religious and different social classes. Likewise, the Batak people's views on Nias. At first the Batak people feel that the Nias people are less concerned about the Batak people, but after the Nias earthquake turned out to have a sense of concern for the Batak and vice versa.

Later, Charles H. Cooley in Soekanto[14] says: Cooperation arises when people realize that they have the same interests and at the same time have sufficient knowledge and control of yourself to meet those interests; awareness of their common interests and their organizations are important facts in a useful cooperation

The earthquake on March 28, 2005, making people feel their need Gunungsitoli. When the earthquake, people were in a panic, waking collapsed, many deaths and injuries due to falling debris, and the property was not useful anymore, when it appeared the cooperation between them in the form of mutual aid. The victims were crushed rescued together, irrespective of their ethnic origin which. Of informants research and based on the experience of researchers itself, which exists when it is a passion to help and continue helping as much as possible. Given that experience, between communities Gunungsitoli as if they were all brothers. They will not be saved if nothing helped. They would not still be alive when no one is helping. In that time, they had the same interests, which still survive. As said by Coley above, cooperation appears when there are shared interests. All the differences that used to be a barrier between them for an intimate relationship, but after the earthquake it no longer exists.

After the earthquake passed and help more flow experiences when the earthquake still trace amongst people Gunungsitoli. Experience gives awareness to them that can help early is the people who are closest to them. Therefore, although the earthquake has passed, and life feels more secure, a sense of brotherhood is still there and still they maintain. Cooperation that has formed during the earthquake, after the earthquake still they maintain, although in the different form. If before they work together to save lives, now do how cooperation in order for life to change for the better future and more prosperous.

Interaction Between Social Classes in District Gunungsitoli

Gunungsitoli district community in economic terms can be grouped into three classes: upper class, middle class and lower class. From the results of specific findings showed that there is a change in the positive direction on the social interaction of Gunungsitoli district community from different social classes. Contrast differences occur between the upper class to lower class. When the time prior to March 28, 2005 earthquake interaction between these two classes is rare, or if it happens then their interaction is limited to the employment relationship.

Table 2. Summary of the social interaction of Gunungsitoli by social class

Interaction between social classes	TIME	
	Before the Earthquake	After the Earthquake
Hight class with lower class	Interactions are rare, except in matters relating to employment	The rich often helped the lower classes, and vice versa although in a different form
Top class with middle class	Interaction happens quite often compared to the lower class. Dominant interaction is colored by the business relationship	The interaction is better than ever. The relationship is based more on a sense of brotherhood
Middle class with lower class	The middle class is more diffuse towards the lower classes, but their relationship was not too good nor too bad	Between classes become frequent help
Inter-government employees	government employees with higher rank tend to look down with government officials with the rank lower	Inter Government officials feel the same, there is no assumption is higher or lower than others
Among private employees	Busy with their own affairs and business	Intertwined intimate relationships, mutual help and mutual visit

So is the relationship between the middle class to the lower class, the relationship between civil servants and the relationship between the private sector. On the relationship between civil servants, before the earthquake more leads to more respect to rank higher and higher rank people also feel more honored than the lower ranks of civil servants. Among them there is a hierarchy like the earlier times where people assume that the higher castes respectable. Employment as a civil servant was considered more as compared with other occupations. Therefore, the more appreciation from the public regarding employment as civil servants

make civil servants with higher rank was more honorable than the lower ranks.

As was said by Mark L. Knapp [15] that in social interaction, there are two basic patterns are associative and dissociative. At the time before the earthquake, this is what many dissociative pattern occurred in Gunungsitoli district community between different classes. Dissociative is stretched, characterized by an attitude differentiating, circumscribing, stagnating, avoiding, and terminating.

Regarding the interaction between the private sector is also not much different from other interactions,

at which time the public prior to the earthquake the private sector is busier taking care of business each and also in a relationship if there are business interests. The patterns thus, actually also occur in other urban communities, ie when everyone is already entered into the era of modernization, the relationship is based on their interests and not anymore on the basis of kinship and brotherhood as people first. The effect is most rapid modernization and the spread in the private sector. So from that, the relationship between the private sector are based on the business relationship and not award more on the basis of rank as civil servants.

March 28, 2005 earthquake, has changed the perception and interaction patterns Gunungsitoli district community between these different classes. Not much different from the change in inter-ethnic interaction, the community of different classes were at the time of the earthquake has finally delivered a relationship based on a sense of family and togetherness. Such as helping people build their homes.

At the time of an earthquake is the attitude of the previous dissociative coloring Gunungsitoli district community association transformed into an associative attitude. According to Knapp, the attitude of associative mark with initialing stage, experimenting, intensifying, integrating and bonding.

In the moments after the quake, their interactions become more frequent mutual help albeit in a different form. If the upscale succor in the form of the material, the class that gives aid in the form of power. It may be said that the interaction between the classes of society after the earthquake March 28, 2005 more to the relationship on the basis of family relationship and in full awareness that they need the benefit.

In addition to the assistance from the government, the upper middle class society also gave

aid. Apart from that, also many organized activities for residents to give more intensity to meet more. Thus, it can be said that the earthquake has brought change to Gunungsitoli district community between different classes.

In accordance with the opinion of Soekanto[14] that "changes in society can be about social values, social norms, behavior patterns, layers of society, the structure of social institutions, social interaction and so on". Changes resulting from the earthquake has made a pattern of behavior between people of different classes layers turn out to be better than ever as has been described above.

Interaction between Religion in Gunungsitoli

Gunungsitoli major religions in the district consist of four, namely Protestantism, Catholicism, Islam, and Buddhism. Before the earthquake March 28, 2005, interaction between people of different faiths are quite limited, each people restrict themselves to associate more familiar and closer to the followers of other religions. The main reason of which is that they worry that they will be influenced to convert. There are fears thus making interaction between people of different faiths in the district is more dissociative Gunungsitoli.

However, post-earthquake March 28, 2005, has made the district community Gunungsitoli interaction between different religious turns into a positive direction. As a result of the earthquake made the association that initially only familiar only limited to the same religion, turned into to the intimacy between religious communities. Interaction among different religions is now further highlight of helping one another, help each other and develop mutual respect and respect as well as minimize suspicion that before the earthquake is more dominant than the respect among co-religionists.

Table 3. Summary of social interaction Gunungsitoli based on religion

Interaction between religions	TIME	
	Before the Earthquake	After the Earthquake
Islam with other religions	Limiting association with children of other religions, especially the Christian religion	Open yourself to get along with other religions, there is a mutual respect between different religious
Protestant Christianity with other religions	Limiting association with children of other religions, particularly against the religion of Islam there is anxiety and mutually wary	No longer have a sense of suspicion as before the earthquake. Also to honor and respect the different religions
Catholic Christianity with other religions	Same with the Protestants, are quite wary of interaction between different religions	Having a good relationship and cooperation between people of different faiths
Buddha with other religions	Tend to close themselves from contact with other religions, are reluctant to discuss matters relating to religion with others	Began opening up to other religions, get along with more familiar and develop mutual helpfulness

Horton and Hunt [16], says that religion offers a view of the world and answers to issues that confuse humans. Religion encourages people to not think too much about self-interest, but also to think about the common good. It is these values that are now further developed by religious communities in Gunungsitoli. For example Christians, now re-stocking enlivens you to the entire community as taught by Jesus. So even with Muslims or Buddhists, all helped each other in hand to create Gunungsitoli peaceful, prosperous and lively communities with high solidarity.

Then, Broom and Selznick [17] also say that religion arose as a response to the psychological needs of the individual and the answer to the needs of community solidarity. Furthermore it is said that the functions of religion is to overcome fear and anxiety, making the world intelligible, meaning the end of the search, the search for the transcendent self, celebration of strength and human achievement, and supports the values and social norms. Thus, it can be concluded that an earthquake March 28, 2005 has made the religious communities in the district of Gunungsitoli be back to remember the meaning of true religion and virtue taught by their religion during this time.

Based on all the findings and the above discussion, it can be concluded that basically social changes that occur in society Gunungsitoli tends to improve the quality or the quality of life. Even social change is a natural process and will take place continually. Social changes as a variety of ways of life that have been received well because of changes in geographical conditions, material culture, demographic composition, and ideology and for their new discoveries.

From the findings above shows that the impact of earthquakes on social interaction between ethnic, inter-class and inter-religious change towards the better to promote tolerance and brotherhood that ultimately the realization of the unity of people in the District Gunungsitoli. Interactions that was initially based on equality of ethnic, religion and social class, after the earthquake has turned into interactions that no longer emphasizes differences, but rather a development of mutual interaction brothers.

Factor causing social and cultural change is the increase or reduction in the number of population, geographical environment changes, the shift to the new environment, contact with people of different cultures, natural havoc, birth or death of a leader and discovery. Accordingly, it is appropriate that the social changes that occurred in Gunungsitoli triggered by a reason that natural catastrophes give lessons and new awareness provide experiences during the earthquake, which ultimately change the pattern of interaction between them.

CONCLUSIONS, IMPLICATIONS AND SUGGESTIONS

Conclusion

The impact of the 2005 earthquake in Gunungsitoli District of the social interaction between ethnic, turned towards the better. This is demonstrated by the social interaction between ethnic communities, Minang, Java, with increasing Nias. In addition, as indicated by the social interaction between ethnic communities Minang, Java, Nias with the Batak and China which have been less built up well, after the earthquake, it is an obstacle in the process of interaction social such as: cultural (ethnic Nias, Minang, Javanese, Batak, Chinese and others) to be reduced. This is due to a sense of kinship due to natural disasters in the earthquake. Conditions such as these can promote tolerance and brotherhood in the society ultimately achieves unity District of Gunungsitoli. The impact of the 2005 earthquake in Gunungsitoli District of the social interaction between social classes among the class differentiates social classes to be reduced. This is due to a sense of kinship due to natural disasters in the earthquake. Conditions such as these can promote tolerance and brotherhood in the society ultimately achieves unity District of Gunungsitoli. The impact of the 2005 earthquake in Gunungsitoli District of the social interaction between religions, to turn towards the better. This is demonstrated by the social interaction between the public Christianity, Islam, and Buddhism which have been less built up well, after the earthquake things that are an obstacle to the process of social interaction such as: religious differences to be reduced. This is due to a sense of kinship due to natural disasters in the earthquake. As a result of the earthquake disaster has caused many damages either material or lives, ultimately enhancing tolerance and brotherhood in the society Gunungsitoli city and all culminate in the realization of the unity of the District Gunungsitoli society.

Implication

Based on the conclusions in the study of the social impact of the 2005 earthquake on the people the District Gunungsitoli has been said / is found, it can pull the understanding that the challenges or problems that have a major impact on people's lives to maintain or increase solidarity and cooperation on the principle outlined in the institution or norm adopted or upheld by the community, but has gradually lost because enveloped by the attitude of individualism and materialism is rapidly increasing, in relation to the flow of information and globalization that crush the boundaries of social norms that is different between each group social.

After the earthquake the District Gunungsitoli to re-grow the principles outlined in the norms adopted or upheld by society. Aristotle said that man is a social need each other. Theories about the challenges and

responses that an advanced society if society was experiencing a challenge, a challenge that may cause a reaction that can be used as an incentive for the community to move forward.

It is necessary to turn on / activate and enhance the role of the institutions / agencies both formal ie the institutions managed by the government and informal like institutions that exist in the community such as youth clubs, ties mosque youth, cooperative, a business group of farmers, business groups of fishermen, and others.

Recommendations

Gunungsitoli District of society in order to always maintain social interaction between ethnic, religious, and social class in society so as to create harmony. Government to open up opportunities contributes their activities involving more social interaction, both between different ethnic, social class or religion. For example, in the committee of the Republic of Indonesia's Independence Day celebrations, involving all the components. Then, also can be way art performances ethnic respectively. Thus, certainly among fellow ethnic differences, can be interwoven interactions are better because they are closer to knowing the other ethnic cultures. Non-governmental organizations (NGOs) to make it more active role providing guidance / counseling in various aspects such as the extension of legal issues, education issues related to the impact of the earthquake response program, and others.

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