

CITATION

Hasana F, Ahmadin, Ridha R, (2026). From KKMB to IKM Southeast Sulawesi: The Organizational History of the Minangkabau Migrant Community in Kendari (1980–2024). *Ijomata International Journal of Social Science*. 7 (3), 877-884.
doi: 10.61194/ijss.v7i3.2179

TYPE Original Research

PUBLISHED 31 July 2026
DOI 10.61194/ijss.v7i3.2179
VOL 7 Issue 3 July 2026

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From KKMB to IKM Southeast Sulawesi: The Organizational History of the Minangkabau Migrant Community in Kendari (1980–2024)

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Abstract

This article analyzes the historical dynamics and institutional transformation of Minangkabau migrant organizations in Kendari City, focusing on the transition from the Minangkabau Family Harmony (KKMB) established in the 1980s to the Southeast Sulawesi Minangkabau Family Association (IKM) in 2024. The study aims to examine how this organizational transformation reflects adaptive strategies in maintaining social cohesion and cultural continuity among the Minangkabau diaspora within a multicultural urban context in Eastern Indonesia. Employing a qualitative design grounded in historical methods and case study approaches, data were collected through in-depth interviews with organizational leaders and members, participant observation of organizational activities, and document analysis, including statutes (AD/ART), archival records, and administrative reports. The analysis is guided by the social capital framework of Robert Putnam, with particular emphasis on the operational dimensions of bonding and bridging social capital, trust, reciprocity, and social networks. The findings indicate that the transformation from KKMB to IKM represents not merely an administrative restructuring but a strategic institutional adaptation that reinforces internal solidarity (bonding) while simultaneously expanding external integration (bridging) with the local Southeast Sulawesi community. Empirically, the Kendari case both confirms and extends Putnam's framework by demonstrating that diaspora organizations in plural urban settings actively negotiate identity and inclusivity, thereby complicating the dichotomy between bonding and bridging social capital through hybridized organizational practices.

KEYWORDS

kendari; minangkabau diaspora; organizational transformation; social capital; social solidarity; diaspora organization.

Introduction

The tradition of *merantau* constitutes a foundational element in the socio-cultural system of the Minangkabau people, functioning not merely as a form of economic mobility but as a culturally embedded strategy for expanding social networks, cultivating solidarity, and reproducing customary values beyond the homeland (Kato, 2005; Navis, 1984). From an anthropological standpoint, *merantau* reflects a value system that emphasizes experiential learning, autonomy, and adaptive capacity while maintaining continuity with Minangkabau identity. In migratory contexts, this practice generates social formations based on shared origin, language, and adat, which operate as mechanisms of cultural reproduction, social cohesion, and informal social protection (Marta, 2014). Consequently, migrant communities become pivotal arenas for sustaining values such as *badunsanak*, mutual cooperation, deliberation, and reciprocity across generations in geographically dispersed settings.

Kendari City, as the administrative and economic center of Southeast Sulawesi, has emerged as one of the significant destinations for Minangkabau migration in Eastern Indonesia. The expansion of trade and service sectors since the late twentieth century has attracted Minangkabau migrants who subsequently established associative

networks grounded in shared cultural identity. However, the claim regarding the presence of Minangkabau migrants “since the 1980s” is primarily derived from organizational archives and oral accounts (Oktivi, 2025), and thus should be understood as an oral-history-based estimation rather than a fully verified demographic record. To address this limitation, the present study situates such internal documentation alongside broader contextual references on regional economic development and migration patterns, while acknowledging the need for further corroboration through independent archival or governmental sources. In multiethnic urban settings such as Kendari, ethnic-based organizations play a crucial role not only in maintaining *silaturahmi* but also in mediating identity consolidation, strengthening solidarity, and facilitating social adaptation (Widiyanto, 1999). For Minangkabau migrants, these organizations foster a sense of *saraso di kampung surang*, reflecting affective belonging within a diasporic environment.

Historically, the institutionalization of Minangkabau migrant organization in Kendari began with the establishment of the Kerukunan Keluarga Minangkabau (KKMB) on March 2, 1980, initiated by prominent migrant figures such as Adnan Ananda, Arsil Ismail, and Ir. Sudirman Amir. In its formative phase, KKMB functioned as a socio-cultural platform for mutual assistance and collective problem-solving in the migrant context. Over time, increasing demographic complexity and organizational demands necessitated structural transformation, culminating in the formation of the Ikatan Keluarga Minang (IKM) Southeast Sulawesi–Kendari in 2024. This transformation entailed not only nominal change but also institutional consolidation, including formalization of statutes (AD/ART), restructuring of governance, and strengthening of legal recognition (Oktivi, 2024). Such developments indicate a shift from informal associative networks toward a more formalized social institution capable of responding to contemporary socio-cultural challenges.

The transition from KKMB to IKM can be interpreted as an adaptive response to broader processes of modernization, shifting intergenerational values, and increasing social heterogeneity in urban contexts (Fulva, 2022). Nevertheless, existing scholarship on Minangkabau migrants has predominantly concentrated on regions in Western Indonesia, particularly Java and Sumatra, with analytical emphasis on economic practices, cultural identity, and informal networks. For instance, (Darmawan & Hakim, 2020) highlight the role of informal spaces such as Padang restaurants in sustaining migrant solidarity, while (Rahim, 2017) underscores the role of regional organizations in maintaining cohesion amid pressures of modernization. Similarly, (Widiyanto, 1999) focus on the integrative and adaptive functions of Minangkabau associations in Bali, (Fulva, 2022) demonstrates how cultural strategies shape social recognition in Palembang. Although these studies provide valuable insights, they differ structurally from the present research in three key aspects: first, their limited temporal scope, which does not capture long-term organizational transformation; second, their predominant reliance on ethnographic or sociological approaches rather than historical methods; and third, their lack of explicit engagement with social capital theory as an analytical framework.

Against this backdrop, a key unresolved issue lies in the limited understanding of how Minangkabau migrant organizations evolve institutionally over an extended historical period and how such transformations reshape the configuration of social capital in multicultural urban settings of Eastern Indonesia. This article offers a distinct contribution by integrating a longitudinal historical analysis (1980–2024), qualitative case study approach, and a theoretically grounded examination using social capital framework to elucidate the dynamics of organizational transformation. Specifically, the

study is guided by the following analytical questions: (1) how did the organizational structure and functions of Minangkabau migrant associations in Kendari evolve over time; (2) in what ways does the transformation from KKMB to IKM reflect shifts in bonding and bridging social capital; and (3) how do these changes influence the processes of cultural preservation, social solidarity, and adaptation within a plural urban society.

In addressing these questions, this research seeks to fill a critical gap in the social history of Minangkabau diaspora by providing a historically grounded and theoretically informed account of organizational transformation in Kendari. At the same time, the study acknowledges the partial reliance on internal organizational documents and therefore incorporates a reflexive stance regarding data sources, including considerations of access, positionality, and potential bias, in order to enhance analytical transparency and scholarly rigor.

Methods

Research Approach and Design

This study employs a qualitative approach integrated with a historical research method to examine the dynamics of brotherhood and organizational transformation within the Minangkabau migrant community in Kendari from 1980 to 2024. The qualitative orientation enables an in-depth exploration of meanings, values, and collective practices embedded in social interactions, while the historical method facilitates a systematic reconstruction of institutional developments over time. The research design is both descriptive and interpretative, aiming to analyze how social solidarity and cultural preservation are articulated and transformed within a diasporic organizational context.

Historical Research Stages

The study follows four principal stages of historical research: heuristics, source criticism, interpretation, and historiography. The heuristic stage involves the identification and collection of relevant sources, including organizational archives, oral testimonies, and supporting literature. Source criticism is conducted through both external verification (authenticity of documents, dates, authorship) and internal evaluation (consistency of content, bias, and context of production). In cases of contradictory narratives particularly between oral accounts and written records priority is given to data corroborated by multiple independent sources, while discrepancies are analytically interpreted rather than eliminated. The interpretation stage applies theoretical frameworks to contextualize historical facts, and the historiography stage synthesizes findings into a chronological and analytical narrative of organizational development.

Data Sources

The research utilizes both primary and secondary data sources. Primary data consist of (1) in-depth interviews with 15 informants representing three categories: organizational leaders (5 individuals), senior members involved since the early phase of KKMB (5 individuals), and younger-generation members active in the IKM period (5 individuals); (2) organizational documents, including Articles of Association and Bylaws (AD/ART), meeting minutes, administrative reports, and activity records spanning approximately 1980–2024; and (3) field observations of organizational activities. Informants were selected using purposive sampling based on their institutional roles, length of involvement, and knowledge of organizational history. Secondary data include academic publications, books, and prior studies relevant to Minangkabau migration, diaspora organizations, and social capital.

Data Collection Techniques

Data collection was conducted over a six-month period through three primary techniques. First, semi-structured in-depth interviews were carried out with durations ranging from 60 to 120 minutes, focusing on themes such as organizational history, forms of solidarity, intergenerational change, and cultural practices. Second, participant observation was undertaken during routine meetings, cultural events, and social gatherings of the IKM community to capture patterns of interaction and collective practices. Third, document analysis involved systematic selection of archival materials based on relevance, temporal coverage, and institutional significance, with particular attention to documents that reflect organizational transformation processes.

Data Analysis Techniques

Data analysis follows qualitative procedures involving data reduction, categorization, and thematic interpretation. Analytical coding is guided by the social capital framework of Robert Putnam, particularly the dimensions of bonding and bridging social capital, trust, reciprocity, and social networks. Historical data are organized chronologically to identify phases of organizational change, while thematic analysis is used to examine patterns of solidarity formation and cultural continuity. Through this integrative approach, the study links empirical findings with theoretical constructs to generate contextually grounded interpretations.

Validity and Reliability of Data

To enhance methodological rigor, the study applies multiple strategies of credibility and reliability. Triangulation is conducted at three levels: (1) source triangulation by comparing information across different informant categories; (2) method triangulation by integrating interviews, observations, and document analysis; and (3) temporal triangulation by cross-checking data from different historical periods. In addition, iterative verification is applied by revisiting key informants to clarify ambiguous or conflicting accounts. Reflexivity is also maintained by acknowledging the researcher's positionality and access to internal organizational data, thereby ensuring transparency in how potential biases are managed. These procedures collectively strengthen the validity and replicability of the research findings.

Result and Discussion

The Historical Formation of the Ikatan Keluarga Minang (IKM) Southeast Sulawesi–Kendari

The findings demonstrate that the presence of Minangkabau migrants in Kendari City cannot be reduced to patterns of economic mobility alone; rather, it reflects a cumulative process of social cohesion formation mediated through cultural interaction and the gradual consolidation of social networks. Empirical evidence indicates that Minangkabau migrants occupy strategic positions within the local economy, particularly in trade, the culinary sector (notably Padang restaurants), and segments of the bureaucratic apparatus. These findings are supported by triangulated data derived from organizational interviews, participant observation, and internal documentation, thereby ensuring a relatively high level of evidentiary robustness (archival + multi-informant validation).

Initial migration is estimated to have occurred in the early 1970s, when social relations remained largely informal and kinship-based. This phase was followed by institutionalization through the establishment of the *Kerukunan Keluarga Minangkabau* (KKMB) on 2 March 1980, which subsequently evolved into the *Ikatan Keluarga Sapayuang* (IKS) in 1981. This transformation marked the expansion of bridging social

capital while maintaining the dominant normative framework of Minangkabau culture (Auliana et al., 2023; Wulanjari et al., 2021).

A period of stagnation in the early 2000s, resulting from weak leadership regeneration, was offset by the resilience of informal social ties. This condition was followed by a revitalization process in 2015 that gave rise to more formal and adaptive institutions, as reflected in leadership rotation practices aimed at fostering internal regeneration and distributing leadership roles within the community (Azura et al., 2024; Dwiputra & Ayuputri, 2024).

These dynamics demonstrate that Minangkabau diaspora organizations evolve through cyclical patterns of formation, stagnation, and revitalization, shaped by both internal organizational capacities and external socio-cultural contexts. Such findings are supported through the triangulation of archival data, multi-informant interviews, and participant observation (Harahap et al., 2021; Nelmawarni, Rasyidin, et al., 2025; Zhang et al., 2024).

From a historical standpoint, the initial phase of Minangkabau migration to Kendari cannot be established with precision through formal archival sources. To address this limitation, the study adopts an *evidence strength* framework that differentiates levels of data reliability: (a) organizational archives, (b) triangulated multi-informant interviews, and (c) individual recollections. Based on cross-generational interview triangulation, the earliest arrivals are cautiously estimated to have occurred in the early 1970s, rather than a fixed year, thereby mitigating potential *recall bias*. During this formative phase, social relations remained informal and predominantly kinship-based.

The establishment of *Kerukunan Keluarga Minangkabau* on March 2, 1980, represents a critical turning point in the institutionalization of migrant solidarity. However, the identification of founding figures reveals competing historical accounts. Account A, supported by internal documents and partial interview evidence, attributes the founding to three figures: Adnan Ananda, Asril Ismail, and Ir. Sudirman Amir. In contrast, Account B, grounded in in-depth testimonies from key informants, identifies Ismail as the primary initiator and questions Adnan Ananda's role due to his non-Minangkabau ethnic background. Through systematic source criticism, this study prioritizes the roles of Ismail and Sudirman Amir, as these are corroborated by multiple informants and demonstrate narrative consistency, while Adnan Ananda is more accurately interpreted as an external network actor with contextual influence. Importantly, this ambiguity is analytically retained, reflecting the inherently negotiated and dynamic nature of collective memory in migrant historiography.

The organizational transformation from KKMB to *Ikatan Keluarga Sapayuang* in 1981 signifies an expansion of *bridging social capital*, as membership extended beyond Minangkabau ethnicity to include broader Sumatran networks. Nevertheless, observational and documentary evidence consistently indicates that Minangkabau cultural values remained the dominant normative framework. This demonstrates a hybrid configuration in which network inclusivity coexists with the preservation of a core ethnic identity.

The period of organizational stagnation in the early 2000s substantiated by archival records and senior member interviews reveals that weakened leadership regeneration and discontinuity in programming led to declining participation. However, informal social ties persisted, indicating that social capital was not entirely contingent upon formal institutional structures. The revitalization phase in 2015, catalyzed by national cultural events, marked the reconstitution of *Ikatan Keluarga Minang* as a more formalized and adaptive institution. This trajectory underscores that diaspora organizations evolve through cyclical patterns of formation, stagnation, and revitalization, shaped by both internal organizational capacity

Table 1. List of Chairpersons of the Ikatan Keluarga Minang (IKM) Southeast Sulawesi–Kendari

Period	Organization	Chairperson
1980–1981	KKMB (Kerukunan Keluarga Minangkabau)	Ir. Sudirman Amir
1981–1984	IKS (Ikatan Keluarga Sapayuang)	Ir. Sudirman Amir
1984–1988	IKS (Ikatan Keluarga Sapayuang)	Anwar
1988–1992	IKS (Ikatan Keluarga Sapayuang)	Zahri
1992–1996	IKS (Ikatan Keluarga Sapayuang)	Syamsudin
1996–1998	IKS (Ikatan Keluarga Sapayuang)	Darman Darwis, SE
1998–2000	IKS (Ikatan Keluarga Sapayuang)	Imyar
2000–2003	IKS (Ikatan Keluarga Sapayuang)	Saidoe
2003–2005	IKS (Ikatan Keluarga Sapayuang)	Ir. Amri Dayan
2005	IKS (Ikatan Keluarga Sapayuang)	H. Husni Piliang
2015–2021	IKM Sultra (Ikatan Keluarga Minang)	Dr. Amir Faisal, SH, MH
2021–2024	IKM Sultra (Ikatan Keluarga Minang)	Irwan Oktivi, SE, MM

Source: IKM Southeast Sulawesi–Kendari

**Figure 1.** Organizational Emblem of IKM Southeast Sulawesi–Kendari

Source: IKM Southeast Sulawesi–Kendari

and external socio-cultural contexts.

To examine the continuity and dynamics of organizational leadership, Table 1 below presents a list of chairpersons of the Ikatan Keluarga Minang (IKM) Southeast Sulawesi–Kendari from its initial formation to the most recent leadership period.

Based on Table 1, it can be observed that during the initial phase of organizational formation and transformation (1980–1984), the leadership of Ir. Sudirman Amir played a central role in maintaining organizational stability and continuity, both when the organization operated under the name Kerukunan Keluarga Minangkabau (KKMB) and after its transformation into Ikatan Keluarga Sapayuang (IKS). Leadership continuity during this period indicates the strong influence of the founding figure in the early institutionalization process of the Minangkabau migrant organization in Kendari.

The subsequent period, from 1984 to 2005, was characterized by rotational leadership, marked by the

emergence of several Minangkabau figures such as Anwar, Zahri, Syamsudin, Darman Darwis, Imyar, Saidoe, Ir. Amri Dayan, and H. Husni Piliang. This pattern of alternating leadership reflects efforts toward internal regeneration and the distribution of leadership roles within the community. Nevertheless, such leadership fluctuations also had implications for organizational sustainability, including weakened program continuity and declining member participation. These conditions ultimately contributed to

organizational stagnation in the early 2000s (Oktivi, 2024).

The momentum for organizational revitalization emerged in 2015, when Kendari was selected as the host city for the Festival Keraton Nusantara and the 9th ASEAN Community Cultural Event. This occasion encouraged Minangkabau leaders and elders to reconsolidate their community through the re-establishment of the Ikatan Keluarga Minang (IKM) Southeast Sulawesi–Kendari. The official inauguration of IKM Southeast Sulawesi–Kendari on November 14, 2015, which was attended directly by the Yang Dipertuan Raja Alam Pagaruyung, Tuanku Maharajo Alam Sultan Muhammad Taufiq Thaib, SH, along with the Queen Consort, carried strong symbolic significance. The event served as a form of cultural legitimization and reaffirmed the connection between the Minangkabau migrant community and the cultural center of Minangkabau in West Sumatra.

The appointment of Dr. Amir Faisal, SH, MH as the first chairperson marked a new organizational orientation that emphasized the strengthening of Minangkabau ethnic identity, the consolidation of formal institutional management, and the enhancement of the organization's strategic role in the public sphere and in its relations with local government institutions (Oktivi, 2025). Since this period, the existence of IKM Southeast Sulawesi–Kendari has reflected efforts to revitalize the organization, not only by reinforcing internal solidarity but also by strengthening the social position of the Minangkabau community within the multicultural society of Kendari City.

Leadership regeneration during the 2021–2024 period, marked by the election of Irwan Oktivi, SE, MM as Chairperson, demonstrates the continuity of deliberative and democratic principles within the organization. During this phase, IKM Southeast Sulawesi–Kendari showed significant improvements in institutional governance through the formulation and ratification of its Articles of Association and Bylaws (AD/ART), the strengthening of legal status, the implementation of accountable financial management, and the reorganization of a more functional organizational structure (Oktivi, 2021). These measures reflect the organization's efforts to adapt to the demands of modern governance while maintaining customary values and social solidarity as the core foundations of the Minangkabau migrant community.

The strengthening of the identity of the Ikatan Keluarga Minang (IKM) Southeast Sulawesi–Kendari in the post-revitalization period is reflected not only in leadership structures and institutional activities, but also symbolically through the use of the organizational emblem. The emblem of IKM Southeast Sulawesi–Kendari functions as a marker of collective identity that represents the organization's cultural values, ideological orientation, and vision within the context of migrant community life.

Visually, the emblem of IKM Southeast Sulawesi–Kendari takes the form of a circle dominated by the color red, symbolizing the spirit of unity, courage, and solidarity among members. At its center appears the traditional Minangkabau house (*Rumah Gadang*), which represents Minangkabau cultural identity as the principal foundation of the organization (see Figure 1). The presence of the *Marawa* flag composed of black, red, and yellow further reinforces Minangkabau identity, reflecting the values of custom, leadership, and honor upheld within Minangkabau tradition. At the same time, the emblem incorporates local elements of Southeast Sulawesi through the

symbol of the anoa's head, representing the attachment of the Minangkabau community to the migrant region as a living space and a sphere of social interaction. The integration of Minangkabau symbols with local imagery reflects the Minangkabau migrants' principle of cultural adaptation, in accordance with the philosophy "*dima bumi dipijak, di situ langik dijunjuang*," which emphasizes the ability to maintain cultural identity while respecting the local social context (Oktivi, 2021).

Religious elements within the IKM Southeast Sulawesi–Kendari emblem are represented by the image of an open Qur'an placed on a *rehal*, affirming the Minangkabau philosophy "*adat basandi syarak, syarak basandi Kitabullah*." This symbol underscores that the organization's activities and orientation are grounded in the integration of customary values and Islamic teachings as moral and social guidelines for Minangkabau community life in the migrant context (Oktivi, 2021). Accordingly, the emblem of IKM Southeast Sulawesi–Kendari does not merely function as a graphic symbol, but rather as an ideological representation that encapsulates ethnic identity, religious values, and the spirit of social solidarity within the Minangkabau community in Southeast Sulawesi. The presence of this emblem symbolically reinforces the organization's existence while affirming the continuity of Minangkabau cultural identity within the dynamics of a multicultural urban society.

In addition to the use of the organizational emblem, the strengthening of IKM Southeast Sulawesi–Kendari's identity is also manifested through the ownership and utilization of organizational assets in the form of traditional Minangkabau attire and musical instruments. These assets are employed in various official and cultural activities, such as leadership inaugurations, religious commemorations, the reception of customary guests, and the participation of IKM Southeast Sulawesi–Kendari in cultural events at both regional and national levels. The existence of these assets reflects the organization's awareness of the importance of cultural symbols and practices as means of reinforcing the visibility and existence of the Minangkabau community in Kendari's public sphere (Oktivi, 2024).

The clothing inventory of IKM Southeast Sulawesi–Kendari generally consists of Minangkabau traditional attire worn collectively by organizational leaders and members during specific events. The use of traditional clothing serves not only as a visual marker of identity, but also as a medium for internalizing customary values such as propriety, togetherness, and respect for Minangkabau social structures. Interviews with IKM administrators indicate that the use of organizational attire fosters a sense of pride and strengthens members' sense of belonging, particularly among younger generations who were born and raised in the migrant environment (Interview with the Head of the IKM Southeast Sulawesi–Kendari Social Gathering, Mrs. Yarmen, 2025).

In addition to traditional attire, IKM Southeast Sulawesi–Kendari also possesses traditional Minangkabau musical instruments, such as *talempong* and *gandang*, which are used in artistic performances and cultural activities. These instruments function as tools for preserving traditional arts as well as media for cultural education among younger Minangkabau generations in Kendari. Participation in traditional music and artistic activities provides direct experiential learning opportunities, enabling younger members to engage with Minangkabau culture that they may have previously known only through family narratives (Interview with the Head of the IKM Southeast Sulawesi–Kendari Social Gathering, Mrs. Yarmen, 2025).

From a historical and sociological perspective, the presence of traditional clothing and musical instruments as organizational assets reflects the institutionalization of culture within a migrant organization. These assets do not

merely complement ceremonial activities, but also function as cultural capital that strengthens social solidarity and ensures the continuity of Minangkabau identity amid the dynamics of a multicultural urban society. Thus, the use of traditional attire and musical instruments by IKM Southeast Sulawesi–Kendari constitutes an integral part of the organization's strategy to sustain Minangkabau values of brotherhood and cultural continuity in the migrant context.

The Dynamics of Social Solidarity within the IKM Southeast Sulawesi–Kendari Community

Social solidarity within the Ikatan Keluarga Minang (IKM) Southeast Sulawesi–Kendari community is constructed through intensive and sustained social interactions among Minangkabau migrants. In its initial phase, this solidarity was informal and primarily based on kinship ties; however, as the organization developed, solidarity gradually became institutionalized through the organizational structure and work programs of IKM Southeast Sulawesi–Kendari. Social solidarity is manifested through mutual assistance in various social events, including collective labor (*gotong royong*), support in customary activities, bereavement, weddings, religious events, and economic assistance among members. These practices reflect the enduring Minangkabau philosophy "*barek samo dipikua, ringan samo dijinjiang*," which continues to shape social relations within the migrant community (Interview with the Chairperson of IKM Southeast Sulawesi–Kendari, Irwan Oktivi, 2025).

The dynamics of social solidarity within the *Ikatan Keluarga Minang* (IKM) of Southeast Sulawesi–Kendari have been shaped through intensive and sustained social interactions among Minangkabau migrants. In its initial phase, solidarity was largely informal and based on kinship ties before becoming institutionalized through organizational structures and formal programs (Ahmad Darwis & Muslim, 2024; Putri et al., 2026).

This solidarity is manifested through mutual cooperation, social assistance, customary ceremonies, weddings, bereavement support, and religious activities, reflecting the Minangkabau philosophy of *barek samo dipikua, ringan samo dijinjiang* ("heavy burdens are borne together, light burdens are carried together") as a mechanism for adaptation and the preservation of collective identity within a multicultural urban environment (Fakhriati & Erman, 2022; Nopriyasman et al., 2025; Zulfikarni et al., 2026).

Regular activities such as rotating savings gatherings (*arisan*), fundraising initiatives, and collective participation in commemorations of the Prophet Muhammad's birthday (*Maulid Nabi*) and *Halal bi Halal* function as practical expressions of the value of *badunsanak* (kinship and brotherhood), thereby strengthening internal cohesion despite the diversity of members' occupational and socio-economic backgrounds (Nabilla & Syafrizal, 2025; Nopriyasman et al., 2025).

The involvement of younger generations plays a crucial role in sustaining intergenerational solidarity by fostering social networks and a sense of belonging. Nevertheless, fluctuations in participation resulting from modernization present continuing challenges, requiring the organization to adapt continuously in order to maintain social resilience and solidarity, in line with Durkheim's concept of social cohesion grounded in collective consciousness (Ahmad Darwis & Muslim, 2024; Putri et al., 2026).

Within the context of a multicultural urban environment, the social solidarity of Minangkabau migrants functions both as a mechanism of social adaptation and as a means of maintaining collective identity. IKM Southeast Sulawesi–Kendari serves as a social space that brings together members from diverse professional and socio-economic backgrounds, thereby strengthening a sense of togetherness and equality. The Chairperson of IKM Southeast Sulawesi–Kendari emphasizes

that solidarity is not only expressed through formal organizational activities, but is also sustained through informal, family-like relationships grounded in trust (Interview, 2025).

Beyond informal relations, social solidarity within the IKM Southeast Sulawesi–Kendari community is also reflected in various routine and incidental organizational activities. These include Minangkabau family rotating savings gatherings (*arisan*), social fundraising for members affected by misfortune, bereavement assistance, and collective participation in customary and religious events such as the commemoration of the Prophet Muhammad's birthday (*Maulid Nabi*), *Halal bi Halal*, and the celebration of Islamic holy days. These activities function as practical arenas for the enactment of *badunsanak* values and the principle of “*barek samo dipikua, ringan samo dijinjang*” within the migrant context (Interview with the Head of the IKM Southeast Sulawesi–Kendari *Arisan*, Mrs. Yarmen, 2025). Through these practices, solidarity is not merely understood as a normative value, but is realized concretely through social actions that reinforce internal community cohesion.

This study also finds that the involvement of younger generations of Minangkabau migrants in IKM Southeast Sulawesi–Kendari activities plays a crucial role in sustaining intergenerational social solidarity. Interviews with young members indicate that participation in organizational activities provides opportunities to build social networks, strengthen a sense of belonging to the community, and understand Minangkabau values of brotherhood in a contextualized manner. Although some younger members no longer possess strong emotional attachments to their ancestral homeland, engagement in IKM Southeast Sulawesi–Kendari activities enables them to experience collective life as part of the Minangkabau migrant community (Interview with a Young Member of IKM Southeast Sulawesi–Kendari, Edo, 2026).

This phenomenon aligns with Émile Durkheim's concept of social solidarity, which emphasizes that social cohesion is formed through collective consciousness and shared values. Within the IKM Southeast Sulawesi–Kendari community, such collective consciousness is reinforced by shared cultural backgrounds, common migration experiences, and mutual interests in maintaining the social and cultural existence of Minangkabau identity in Kendari City (Umanailo, 2013). Nevertheless, this study also identifies challenges in sustaining intergenerational solidarity. Participation among younger generations tends to be fluctuating due to the influence of modernization and a gradual loosening of attachment to customary traditions. This condition requires the organization to continuously adapt in order to ensure that social solidarity remains resilient and relevant within the dynamics of a multicultural urban society.

Trust and Organizational Institutional Strengthening

Trust within the IKM Kendari organization is not an abstract construct but is empirically produced through observable institutional mechanisms. Field data identify three principal practices: (1) financial transparency through routine reporting, (2) deliberative decision-making processes (*musyawarah*), and (3) clearly defined organizational roles. Interview evidence from the organizational treasurer confirms that financial openness significantly enhances member participation, demonstrating a direct linkage between transparency and institutional legitimacy.

These findings contribute theoretically by demonstrating that, within diaspora contexts, *institutional trust* is not solely rooted in shared norms but is actively constructed through governance practices. This extends the framework of Robert Putnam, which primarily emphasizes networks and norms, by incorporating institutional arrangements as a critical

dimension of social capital sustainability. The Kendari case thus illustrates that social capital can be effectively institutionalized through formal procedures without eroding its cultural foundations.

From the perspective of Robert Putnam's social capital theory, trust, shared norms, and social networks are key elements that support the functioning of social organizations. IKM Sultra–Kendari has successfully managed these elements through an institutional approach that is adaptive to the dynamics of a pluralistic and multicultural urban society. Therefore, institutional strengthening within IKM Sultra–Kendari functions not merely as an administrative mechanism but also as a strategic instrument for maintaining social cohesion and ensuring the long-term sustainability of the Minangkabau community in the migrant context (Alfitri, 2023).

Trust within the *Ikatan Keluarga Minang* (IKM) of Kendari is not an abstract construct but is empirically established through observable institutional mechanisms, including financial transparency through regular reporting, deliberative decision-making processes (*musyawarah*), and the clear allocation of organizational roles. These mechanisms demonstrate that trust is embedded in everyday governance practices rather than merely derived from shared cultural values (Nelmawarni, Yuliana, et al., 2025; Roskrug, 2024; Roskrug & Poot, 2024).

These findings suggest that, within diaspora contexts, institutional trust is not solely rooted in common norms but is actively constructed through governance practices that adapt to the dynamics of pluralistic urban societies. Consequently, the findings extend Robert Putnam's social capital framework by emphasizing institutional arrangements as an important factor contributing to organizational sustainability and community resilience (Łukaszewska-Bezulska, 2026; Supriatna et al., 2023).

IKM Southeast Sulawesi–Kendari has successfully managed the elements of trust, shared norms, and social networks through institutional approaches that support social cohesion and the sustainability of the Minangkabau diaspora community. Such governance practices enhance member participation and strengthen organizational legitimacy within the migrant community (Nelmawarni, Rasyidin, et al., 2025; Pratikto et al., 2020; Supriatna et al., 2023).

Overall, the institutional strengthening of IKM functions as a strategic instrument for maintaining long-term social cohesion without eroding cultural foundations. Field evidence indicates a direct relationship between transparency and the continuity of diaspora organizations, highlighting the importance of adaptive governance in sustaining collective capital among migrant communities.

Strategies for Preserving Minangkabau Brotherhood Values and Culture

Cultural preservation within IKM Kendari is enacted not merely through symbolic representation but through organized and participatory social practices. Observational data indicate the consistent use of traditional attire, the performance of Minangkabau musical traditions such as *talempong*, and the organization of religious and cultural events as mechanisms of cultural reproduction. Interviews with younger members suggest that active participation in these practices provides experiential learning that reinforces cultural identity, even among those born outside the Minangkabau homeland.

From a theoretical perspective, these findings indicate that cultural preservation in diaspora settings is performative and participatory rather than static or purely symbolic. Within a social capital framework, such practices function as mechanisms for the intergenerational transmission of norms and values. At the same time, the Kendari case highlights the importance of localized adaptation such as the incorporation of Southeast Sulawesi cultural elements into organizational identity as a strategy for maintaining relevance within a

multicultural environment.

Accordingly, this study advances the concept of *diaspora institutional resilience*, wherein organizational sustainability is produced through the interaction of historical memory, solidarity practices, institutional trust, and adaptive cultural strategies. While this model holds comparative potential for analyzing other ethnic diaspora communities in Indonesia, its empirical grounding remains context-specific, reflecting the plural and dynamic socio-cultural landscape of Kendari.

Furthermore, the involvement of younger generations represents a crucial strategy for ensuring the continuity of Minangkabau cultural values. IKM Sultra–Kendari actively encourages youth participation in organizational leadership and activities as part of a broader process of social and cultural regeneration. According to a spokesperson of IKM Sultra–Kendari, cultural and social activities that engage young members function as informal channels for the transmission of customary values and knowledge, thereby sustaining Minangkabau identity within the migrant environment (Interview with Uni Rini, 2025). Youth involvement has indeed become a key strategy in maintaining the continuity of Minangkabau brotherhood and cultural values in the diaspora. Based on interviews with young representatives of IKM Sultra–Kendari, participation in organizing committees, managing the organization's social media platforms, and engaging in customary events provides direct experiential learning regarding the meaning of togetherness and Minangkabau identity (Interview with Zikra, 2025). Similar views were expressed by other young informants, who emphasized the importance of respect for *ninik mamak* (the highest customary leaders in the Minangkabau traditional structure) and the need to maintain strong social relationships among community members (Interview with Yuni, 2025).

These preservation strategies demonstrate that culture is not understood as a static entity but rather as a dynamic social practice that is continuously reproduced and adapted to changing contexts. In this regard, IKM Sultra–Kendari functions as a cultural agent that mediates between Minangkabau traditions and the social realities of Kendari's urban society. Consequently, the preservation of Minangkabau brotherhood values and cultural heritage not only strengthens the internal identity of the community but also contributes to the enrichment of cultural diversity within urban social life.

Conclusion

This study demonstrates that the presence of the Minangkabau community in Kendari City from 1980 to 2024 extends beyond economic migration, encompassing processes of social cohesion formation, cultural identity consolidation, and the institutionalization of solidarity through the evolution of Ikatan Keluarga Minang. The organizational trajectory from Kerukunan Keluarga Minangkabau to Ikatan Keluarga Sapayuang and ultimately IKM reflects a dynamic pattern of adaptation in response to shifting social demands within a multicultural urban environment. Social solidarity

within the IKM community is empirically grounded in everyday practices such as gotong royong, deliberative decision-making (musyawarah), and kinship-based mutual assistance, which collectively function as social capital that transforms informal ties into structured and sustainable institutional relations. The findings further establish that trust constitutes a central mechanism underpinning organizational continuity. Institutional strengthening since 2015 manifested through legal recognition, formalization of statutes (AD/ART), and transparent governance practices has enhanced member participation and reinforced organizational legitimacy. Within the analytical framework of Robert Putnam, this study not only confirms the importance of trust, norms, and networks but also extends the framework by demonstrating that institutionalized governance practices are critical in sustaining social capital within diaspora organizations. Moreover, the strategies adopted by IKM in preserving Minangkabau cultural values through customary and religious activities, symbolic representations, and active youth engagement indicate that cultural continuity in diaspora contexts is achieved through adaptive and participatory processes rather than static preservation.

Notwithstanding these contributions, this study is subject to several limitations. First, the scarcity of independent archival sources necessitated a significant reliance on internal organizational documents and oral histories, which may introduce issues of verification and historical completeness. Second, the use of retrospective interviews raises the possibility of recall bias and selective memory among informants, particularly concerning early historical phases. Third, the researcher's access to organizational networks, while advantageous for data collection, requires reflexive consideration regarding potential positional bias. These limitations suggest the need for future research to incorporate broader comparative data, external archival validation, and multi-site analysis across different diaspora contexts. In terms of practical implications, the findings highlight several strategic directions for strengthening diaspora organizations in multicultural urban settings. First, the institutionalization of transparent governance and accountable financial management is essential for building and sustaining trust among members. Second, structured mechanisms for youth engagement such as leadership inclusion and participatory cultural programs are critical for ensuring intergenerational continuity. Third, the integration of cultural symbols with locally adaptive practices can enhance both internal identity cohesion and external social integration. Finally, policymakers and local governments may consider supporting diaspora organizations as partners in fostering social cohesion, cultural diversity, and community resilience in plural urban societies.

Overall, this study contributes to sociological and historical scholarship by proposing a contextually grounded model of diaspora institutional resilience, in which the interplay between historical memory, social solidarity, institutional trust, and cultural adaptation forms the foundation for sustainable community organization. While rooted in the specific case of Kendari, the analytical insights generated offer broader relevance for understanding the role of migrant organizations in navigating the complexities of multicultural urban life.

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