

# Social Distance Of Ex East Timor Communities With The Tuapukan Community, In Kupang District East Nusa Tenggara Province, Indonesia

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## **Abstract.**

*The former East Timorese who chose Indonesia as their country are now living in two state imaginations. First, psychological dependence on East Timor as the land of birth, ancestral land, and land of civilization. Second, juridical dependence on Indonesia as the result of the referendum on August 30, 1999. However, social relations between the former East Timorese and local communities are not always harmonious. They are accepted as guests who do not want to go home by the local community. This study measures the social distance between local and ex-East Timorese communities in Tuapukan Village in Kupang Regency, East Nusa Tenggara Province, Indonesia. The theory used is Social Distance proposed by Emory S. Bogardus. Bogardus compiled a scale measuring a person's acceptance of others in the following elements: (1) willingness to marry someone else; (2) socialize closely as a member of the club's comrades; (3) accept him as a neighbor; (4) accept him as a citizen, and 5) visitors/tourists to our country, 6) leave this country. The research population is the Tuapukan community, Kupang Regency which consists of 546 heads of families. This number includes 211 former East Timorese Family Heads. Researchers used the Slovin formula. The desired critical value (limit of accuracy) (percent allowance for inaccuracy due to sampling error) is 5% with a confidence level of 75%. Data collection using a questionnaire. The data is tabulated according to the respondents' answers. Next, the percentage is calculated and analyzed. The results showed that 36.67% of respondents answered that they were not willing to marry their family members with ex-East Timorese. Meanwhile, social distancing is almost non-existent in terms of respondents' willingness to accept ex-East Timorese as office mates. Only 3.33% of respondents answered that they were not willing to accept ex-East Timorese as office mates or in other words 96.67% answered that they were willing to accept ex-East Timorese as office mates.*

**Keywords:** social distance, former East Timorese, social conflict

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## **I. INTRODUCTION**

The referendum in East Timor was held on August 30, 1999. The referendum was seen as the most democratic middle way to resolve the protracted conflict between the fighters in East Timor and the Indonesian government. The result of the agreement of the Indonesian government (President of Indonesia, B. J. Habibie and Secretary General of the United Nations, Kofi Annan on January 27, 1999). set two options. First, "Special Autonomy," which means being willing to join the Unitary State of the Republic of Indonesia (NKRI). Second, "independence," which means being separated

from the Unitary State of the Republic of Indonesia. The conflict in East Timor received wide attention in the international world. One of the conflicts that has received international condemnation is the Santa Cruz massacre in 1991. Allegedly, Indonesian soldiers opened fire at 4,000 pro-independence mourners at a cemetery. They are burying a student who was killed by Indonesian soldiers. The shooting resulted in the deaths of approximately 200 East Timorese civilians. A British photojournalist filmed the event. The footage was broadcast on television in western countries and for the first time the United States government condemned Indonesia's violence in East Timor. In the lead up to the referendum, the people of East Timor were sharply divided between pro-Indonesia and pro-independence East Timor.

The referendum was held in a very dire situation. The referendum was won by the pro-independence party. The difference in the results of the opinion poll is very significant. The city of Dilli is terrifying. He Martin exposed the results of the poll as many as 94,388 residents or 21.5 percent of the population voted for the special autonomy offer. A total of 344,580 residents or 78.5 percent of the total population of East Timor voted against it. The General Assembly of the People's Consultative Assembly approved the result of the referendum on 19 October 1999. It also meant that East Timor was no longer part of the Unitary State of the Republic of Indonesia (NKRI). After the referendum, the fires of conflict flared throughout the city of Dili. A society that is divided like a trance commits murder. Thousands of East Timorese died and thousands more made an exodus to the West Timor Territory (East Nusa Tenggara, Indonesia). Some of the places that became centers of refugee camps were Belu Regency, North Timor Tengan Regency, Kupang Regency and its surroundings. Others made exodus to the islands of Java, Sulawesi, and other islands in Indonesia. The arrival of refugees is not always well received by the local community. Social relations between ex-refugees and local communities often result in acute and frightening social conflicts. Tuapukan is one of the largest refugee centers in Kupang Regency.

This area is located in Kupang Regency, East Nusa Tenggara. However, sociologically, the relationship between former Timorese and local residents has always been marked by conflict. On the one hand, the citizens of the former Tim Team have been recognized by the state as Indonesian Citizens (WNI). In a sense, he has the same rights as other Indonesian citizens. On the other hand, local residents do not fully accept them as local residents. The local community views the former Timorese as guests who do not want to return (to their country of East Timor). Such a situation stretches social distance which in fact gives birth to prejudices, stereotypes, claims, and ethnocentrism. Conflict is also difficult to avoid between local residents and former East Timorese. Conflicts between the Tuapukan community and former East Timorese refugees often occur. This situation, of course, greatly disrupted the relationship between these two communities. Each community puts prejudices, stereotypes, and discrimination against the ex-employees of East Timor. Even though they are Indonesian citizens, they are still accepted as refugees. The local community accepted

the former East Timorese as uninvited guests, and guests who did not want to go home. As a result, discrimination occurs. For example, they have no land rights and are not allowed to own land. On the other hand, the Indonesian government seems to have abandoned the former East Timorese refugees who have sacrificed their lives and bodies for Indonesia.

## II. THEORETICAL FRAMEWORK\

### **Social Distance**

The concept of social distance was first introduced by Emory S. Bogardus and produced a measuring tool and a comparison tool for people's attitudes called the Bogardus Scale. Respondents or responders are asked to respond to statements about social relations with other social groups with different levels of similarity with their original group.

Bogardus (Kadir, 2009) made the Bogardus Scale measuring a person's acceptance of others in elements, such as (1) willingness to marry someone else; (2) socialize closely as a member of the club's comrades; (3) accept him as a neighbor; (4) accept him as a citizen, and 5) visitors/tourists to our country, 6). Get out of this country. Deux (Kadir, 2009) argues, social distance is another aspect of social prejudice that shows a person's level of acceptance of others in the relationships that occur between them.

### **Ingroup to Outgroup**

Social distance is determined by the distance between members of an ethnic or community with members of other social communities. This concept is categorically called in group and out group. Ingroup designates the social universe "we" (us). While the out group is "being" or "them". Group is often synonymous with the other (others). Assuming someone else to be a member of the ingroup and out group has three important consequences. The first is the in-group favoritism effect (Tajfel, Billing, Bundy, & Flamen, 1971 in Taylor, Peplau, Sears, 2009: 230). People generally evaluate ingroup members more positively, attribute more positively to their behavior, value them better, and find them more attractive than outgroup members. Second, ingroup members tend to view their ingroup members as having something in common in themselves. Taylor et al (2009:231) provide an example of survey results where members of a student dormitory view themselves as more similar to fellow dormitory residents than to students living outside the dormitory. Some stem from this general trend toward ingroup favourites, such as, tending to give sympathetic ratings to the success of ingroup members over outgroup members.

Third, although we tend to view outgroup members as alien and different from us, we also tend to view them as homogeneous in their traits, personalities, and even the number of subtypes. They are all the same, whereas we are all different from them. This phenomenon is referred to as the outgroup homogeneity effect (Taylor et al. Ibid).The effect of out-group homogeneity is clearly caused by ignorance. We

generally have more experience with members of our own group, so we are more likely to know more about them. Thus, our intimacy with any group will make us perceive that there are more unique individuals among the members and a greater variety of their attributes. Ingroup favoritism is the most important effect because it influences the way one person is treated by another. At this level, the ingroup sense of self becomes a part of him. Because when someone is asked who you are, they will answer your name and follow their ethnic group. However, the strong current of feeling in the ingroup and the lack of knowledge about the out group has become the main axis of asking prejudiced opinions. A kind of superficial and speculative assessment of other groups. That's where the social distance so far away. Because the ingroup exclusively protects itself.

### III. METHOD

The research method is descriptive quantitative. The figures generated from the survey only represent respondents' answers which are measured by the Bogardus scale. The population is the Tuapukan community, Kupang Regency which consists of 546 Heads of Families consisting of 441 Heads of Indigenous Tuapukan Families and 105 Heads of Ex-East Timorese Families. The number of people in the Tuapukan community, Kupang Regency is 2,236 people with 1,051 men and 1,185 women (Tuapukan Village Office, 2021). This number includes children. Based on these data, the population in the study was 441 adults in each Tuapukan family. The sample in this study used the Slovin formula with an error rate of 5% so that the sample taken was representative of the population, so the number of samples in this study was 210 adults in each Tuapukan indigenous family. This error rate is very likely in social research. Six questions are arranged based on the Bogardus Scale as follows: (1) Would you like to accept an ex-East Timorese marrying your relative? (2) Would you like to accept ex-East Timorese as your close friends? (3) Would you like to accept ex-East Timorese as your neighbors? (4) Would you like to accept ex-East Timorese as your office mates? (5) Would you like to accept former East Timorese refugees in the same organization as you? (6) Would you like to accept former East Timorese refugees as members of your village?

Researchers designed the process to be carried out with the following stages. (1) A survey of the Tuapukan community uses a questionnaire that refers to the Bogardus Scale; (2) Calculate the percentage ( %) of each data collected. Furthermore, the findings are described in the table; (3) Make a conclusion. The data analysis technique in this study is in the form of descriptive analysis, which is a technique to express and explain the opinions of respondents based on answers from research instruments that have been proposed by researchers. The data that has been collected is then analyzed descriptively by describing the situation in the field objectively and systematically. To make it easier to analyze the data that has been obtained from the respondents, the data is tabulated according to the respondents' answers to the

questionnaire into a table. Next, the percentage is calculated and analyzed. The calculation is carried out using the formula proposed by Kountur (2005) as follows:

$$P = \frac{f}{n} \times 100\%$$

Where

P : Percentage score

f : Number of answers obtained

n : Number of respondents

#### IV. RESULT AND DISCUSSION

##### A Brief of Tuapukan Village

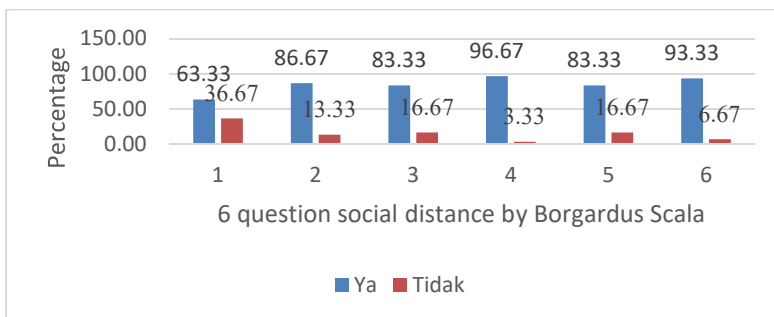
Tuapukan Village is 1 of 13 villages and sub-districts located in East Kupang District, Kupang Regency, East Nusa Tenggara Province (Indonesia). Tuapukan is an expansion village from Babau Village which was divided in 1978 to become the definitive village. The area of the village reaches 1,000 ha. The distance from the city district is 2 km. The distance from the district city is 24 km. Administratively, Tuapukan Village has definitive territorial boundaries, namely: In the west it is bordered by Tanah Putih Village. In the east, it is bordered by the Merdeka Village. To the south it is bordered by Oefafi Village. In the north, it is bordered by the Merdeka Village. Tuapukan village at the time of meeting the neighborhood was named Tuadale. Initially Tuadale was just a small community of the Rote people. Three Rotes as Tuadale pioneers are Markus Manu, Lasiamana, and Kapaoe. These three figures come from the Bilba ethnic Rote. Followed by the families of these three people, including other immigrant communities from Rote, especially from Rote Oenale. When Tuadale was led by Lasarus Mbeo, Tuadale's name was changed to Tuapukan. Tuapukan comes from the Rote language of the Oenale ethnic group which consists of two words, namely: "Tua" which means palm wine (palm tree) and Pukan which means collection. So, Tuapukan means people who live under a large collection of palm trees.

##### Demographic Overview and Social Situation

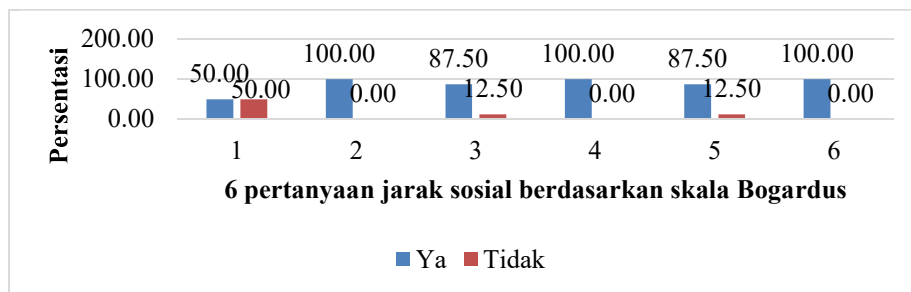
Number of RT/RW: RT 16 and RW 8 with 546 families and 2,236 people with 1,051 men and 1,185 women. Sociologically, the Tuapukan Village community is a social community unit formed from several ethnic groups, namely Timor, Rote, Alor, Belu, Flores, Bugis and shabu. Although this community consists of several tribes that have different cultural and linguistic backgrounds, but sociologically they have good relations with each other. This happens because of several factors, namely: mutual cooperation, marriage, work relations, and religion. The measurement of the social distance between the Tuapukan community and the ex-East Timorese community was carried out by asking respondents 6 questions based on the Bogardus Scale, namely 1) willingness to accept family members marrying ex-East Timorese; (2) hang out as friends; (3) accepting ex-East Timorese as neighbors; (4) accepting ex-East Timorese

as office mates; (5) accept ex-East Timorese as citizens; and 5) accept ex-East Timorese in the same organization as you and (6) accept ex-East Timorese refugees as members of your village.

Data collection in this study was carried out on August 4-19, 2021. The number of respondents in this study was 30 people. Based on gender, the research respondents consisted of 22 men and 8 women. Based on religion, the respondents consisted of 21 Protestants and 9 Catholics. Based on ethnicity, the respondents consisted of 2 Alor tribes, 1 Bima tribe, 7 Flores people, 16 Rote people, 1 Sumbanese and 3 Timorese. Based on the latest education, the respondents consisted of 3 elementary school students, 8 junior high school students, 10 high school students, 2 D3 people and 6 undergraduate students. Based on occupation, the respondents consisted of 3 teachers, 4 IRT, 9 private employees, 1 pastor, 2 retirees, 2 village officials, 5 farmers, 2 civil servants and 2 drivers. The following data displays respondents' answers to 6 questions using the Bogardus Scale. The most crucial indicator of measuring social distance and the level of social intimacy is the willingness of members of a community to marry members of another community. The following table shows the willingness of Tuapukan residents to marry ex-East Timorese.



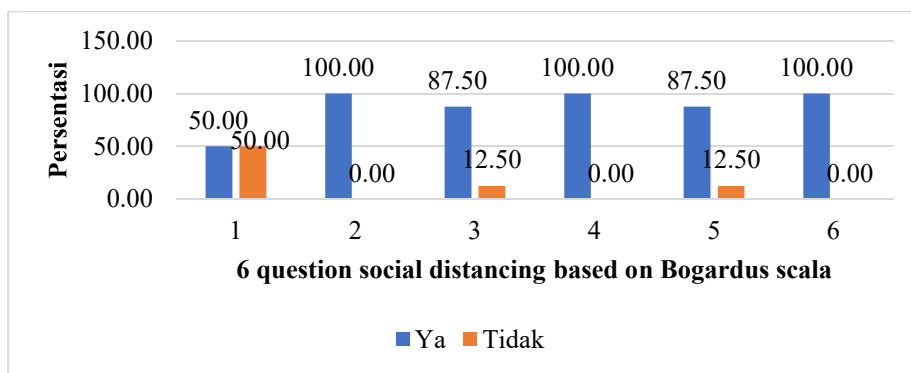
**Fig 1.** Data on the percentage of respondents' answers to 6 questions of social distance according to the Bogardus scale.



**Fig 2.** Data on the Percentage of Female Respondents' Answers to Social Distance Questions according to the Bogardus Scale

Figure 5.2 shows that the farthest social distance according to female respondents is their willingness to accept family members marrying ex-East Timorese. As many as 50% of female respondents from Tuapukan answered that they were not willing to accept their family members marrying ex-East Timorese. Research findings show that women in Tuapukan Village are more sensitive to former East Timorese. While the closest social distance is in 3 categories 1 (their willingness to make friends with ex-East Timorese); category 2 (their willingness to live next door to ex-East Timorese); and category 3 (their willingness to accept ex-East Timorese as citizens of Tuapukan). This means that all female respondents are willing to accept ex-East Timorese to become friends, neighbors, and residents of Tuapukan. This situation is different from the attitude of the Tuapukan men towards the former East Timorese. The following is the social distance data according to male respondents from the Tuapukan Village community.

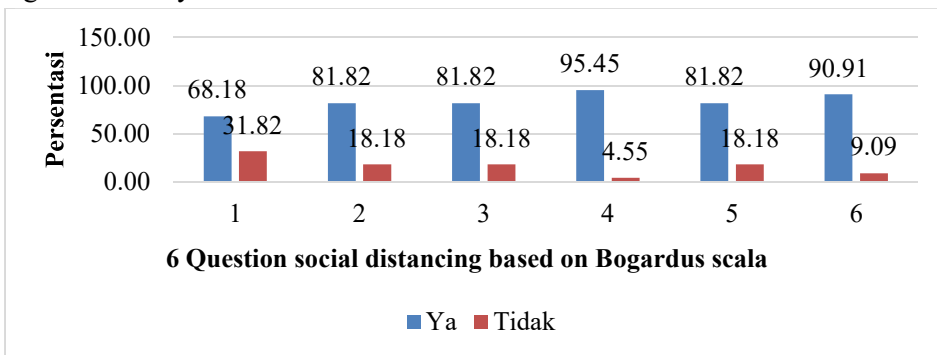
Figure 5.1 shows that the furthest social distance can be seen from the answers to questions regarding the willingness of the Tuapukan residents to accept family members marrying ex-East Timorese. As many as 36.67% of respondents answered that they were not willing to marry their family members with ex-East Timorese. In the Bogardus scale, this category is the determining element of the intimacy of social relations. This situation, confirmed by the closest social distance, can be seen in the respondents' willingness to accept ex-East Timorese as officemates. Only 3.33% of respondents did not accept ex-East Timorese as office mates; or 96.67% are willing to accept ex-East Timorese as office mates. The Tuapukan community accepts ex-East Timorese as neighbors and as citizens, 83.33%. Gender is a source of discrimination and prejudice that strains social relations. The following data explains the social distance between Tuapukan residents and ex-East Timorese based on the gender of the respondents.



Data on the Percentage of Female Respondents' Answers to Social Distance Questions according to the Bogardus Scale

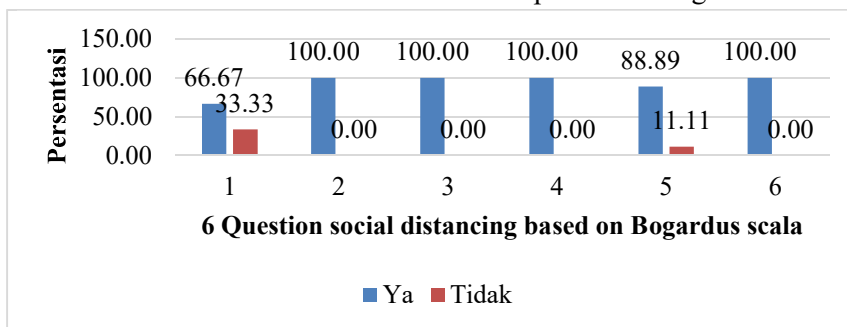
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**Fig 3.** Data on the percentage of male respondents' answers in the Tuapukan community to the question of social distance according to the Bogardus scale.

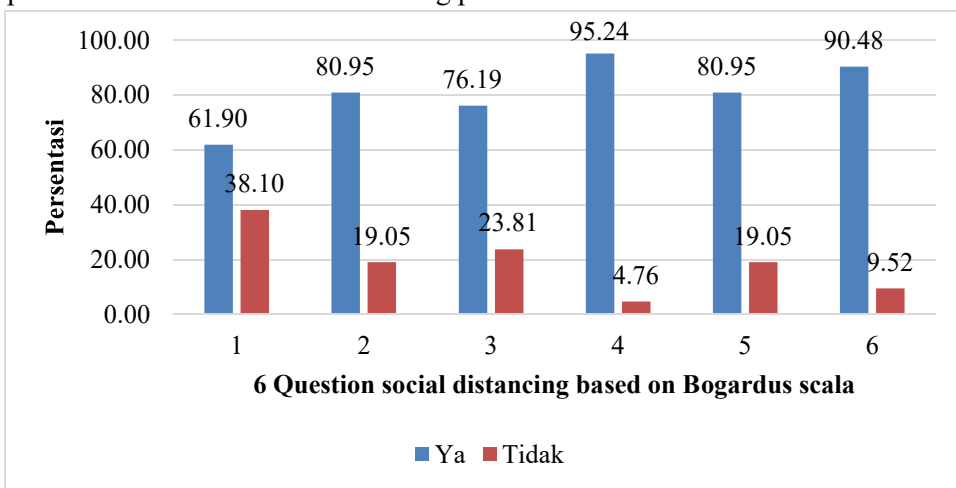
Figure 3 shows that the farthest social distance according to male respondents is their willingness to accept their family members marrying ex-East Timorese. As many as 31.82% of male respondents answered that they were not willing to accept their family members marrying ex-East Timorese. Meanwhile, the closest social distance is their willingness to accept ex-East Timorese as their office mates. Only 4.5% of male respondents were unwilling to accept ex-East Timorese as their office mates. This means that most of the male respondents accept the former East Timorese as their office mates. The following data shows the social distance between Tuapukan residents and former East Timorese based on the respondent's religion.



**Fig 4.**Data on the Percentage of Answers by Catholic Respondents to Social Distance Questions According to the Bogardus Scale



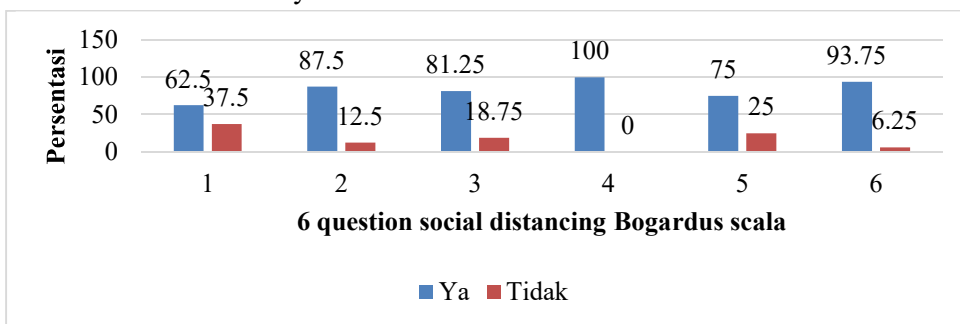
The majority of the former East Timorese adhere to the Catholic religion. On the other hand, the majority of Tuapukan people are Protestant. Figure.4 shows that the furthest social distance according to Catholic respondents is their willingness to accept their family members marrying ex-East Timorese. A total of 33.33% of respondents who are Catholic answered that they are not willing to accept their family members marrying ex-East Timorese. Meanwhile, the closest social distance was in 4 categories of questions, namely (1) their willingness to make friends with ex-East Timorese; (2) their willingness to be neighbors with ex-East Timorese; (3) their willingness to accept ex-East Timorese as office mates; and (4) their willingness to accept ex-East Timorese as citizens of Tuapukan. All respondents who are Catholic are willing to accept ex-East Timorese as friends, neighbors, office mates and residents of Tuapukan village. Meanwhile, social distance data based on the answers of Protestant Christian respondents can be seen in the following picture.



**Fig 5.** Data on the Percentage of Answers of Protestant Christian Respondents to Social Distance Questions according to the Bogardus Scale

Figure 5 shows that the furthest social distance according to Protestant Christian respondents is their willingness to accept their family members marrying ex-East Timorese. As many as 38.10% of respondents answered that they were not willing to accept their family members marrying ex-East Timorese. Meanwhile, the closest social distance is their willingness to accept the ex-East Timorese as office mates. Only 4.76% of respondents are Protestant Christians who are not willing to accept ex-East Timorese as office mates. This means that most of the respondents who are Protestant Christians accept East Timorese as their office mates. Based on religion, it can be seen that the people of Tuapukan who are Protestant are more sensitive to the Catholics of the former East Timorese. This situation is indicated by the number 38.10% of respondents are not willing to accept their families to marry ex-East Timorese. While the Tuapukan are Catholic, they are closer to the East Timorese. This situation is indicated by the figure of 33.33% that their families are not willing to marry ex-East

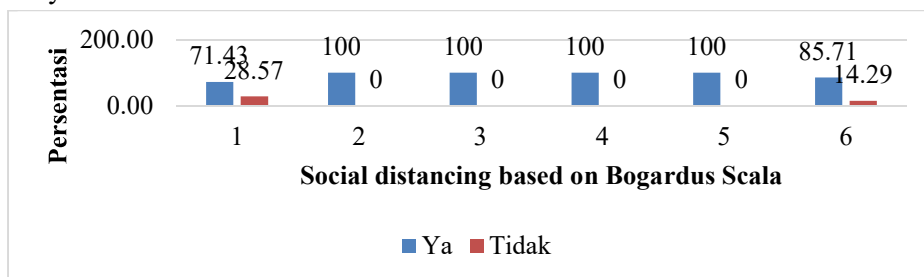
Timorese. The majority of the residents of Tuapukan Village are ethnic Rote. Even the original inhabitants of the village were Rote people. They came from a small island (Rote) in the southern tip of Indonesia. This tribe has the main job of threshing palm wine to get a kind of sap and processed into traditional drinks (tuak), sugar (water) and sugar lempeng. On the other hand, the former East Timorese are dry-field farmers. How is the social distance between these communities from inter-ethnic relations. The following data shows the social distance between Tuapukan residents and ex-East Timorese based on ethnicity.



**Fig 6.** Data on the Percentage of Answers of Respondents of Rote ethnicity to Social Distance Questions according to the Bogardus Scale

Figure 6 shows, the furthest social distance is the unwillingness of the Rote ethnic to accept if their family members marry ex-East Timorese. A total of 37.5% of respondents of the Rote ethnicity answered that they were not willing to accept their family members marrying ex-East Timorese. Meanwhile, the lowest social distance for respondents of Rote ethnicity is their willingness to accept ex-East Timorese as office mates. All respondents of the Rote ethnicity are willing to accept ex-East Timorese as their office mates.

The following shows the social distance data for respondents of Flores ethnicity.

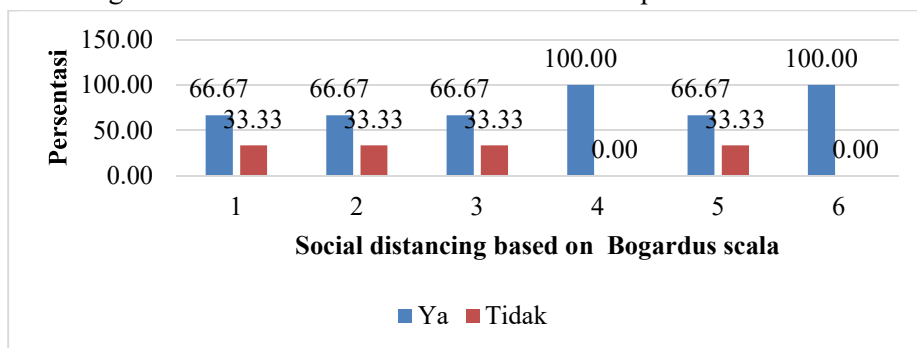


**Fig 7.** Data on the percentage of Flores respondents' answers to the question of social distance according to the Bogardus scale

Figure 5.7 shows that the furthest social distance according to Flores respondents is their willingness to accept family members marrying ex-East Timorese. A total of 28.57% of respondents of the Flores ethnicity answered that they were not willing to accept their family members marrying ex-East Timorese. While the closest

social distance is in 4 categories of questions, namely (1) their willingness to make friends with ex-East Timorese; (2) their willingness to be neighbors with ex-East Timorese; (3) their willingness to accept ex-East Timorese as office mates; and (4) their willingness to accept ex-East Timorese in one organization. All respondents who are Flores ethnic are willing to accept ex-East Timorese as friends, neighbors, office mates and an organization.

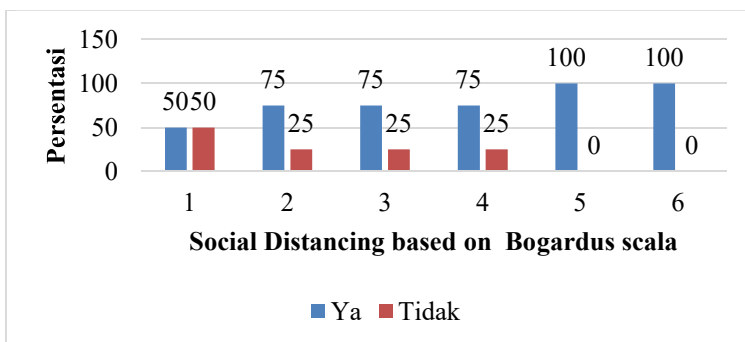
The following shows social distance data for Timorese respondents.



**Fig 8.**Data on the Percentage of Answers from Timorese Respondents to Social Distance Questions according to the Bogardus Scale

Figure 5.8 shows that the furthest social distance according to Timorese respondents is the willingness to accept their family members marrying ex-East Timorese. As many as 33.33% of the Timorese respondents answered that they were not willing to accept their family members marrying ex-East Timorese. Meanwhile, the closest social distance for Timorese respondents was their willingness to accept ex-East Timorese as their office mates. All Timorese respondents were willing to accept ex-East Timorese as their office mates.

The following shows social distance data for respondents with ethnic groups other than Rote, Flores and Timor.



**Fig 9.** Data on the Percentage of Answers of Respondents other than the Rote, Flores and Timor tribes to the Social Distance Question according to the Bogardus Scale

Figure 5.9 shows that the highest social distance according to respondents apart from the Rote, Flores and Timor tribes is their willingness to accept their family members marrying ex-East Timorese. As many as 50% of respondents other than the Rote, Flores and Timor tribes answered that they were not willing to accept their family members marrying ex-East Timorese. Meanwhile, the lowest social distance was in 2 categories of questions, namely their willingness to accept ex-East Timorese in one organization and their willingness to accept ex-East Timorese to become Tuapukan residents. All respondents other than the Rote, Flores and Timorese are willing to accept ex-East Timorese in one organization and become Tuapukan residents.

#### **IV. CONCLUSION**

##### **1. Conclusion**

The former East Timorese community and the Tuapukan local community in Kupang Regency have lived side by side since the exodus year after the referendum in East Timor in 1999. Initially, Tuapuka Village was the largest refugee shelter in Kupang Regency. Some refugees have moved to other areas in Indonesia, others are still living in Tuapukan. Various differences show social distance that gives birth to prejudice, discrimination, and results in conflict. The results of the study on Social Distance between the residents of Tuapukan Village, Kuoang Regency (East Nusa Tenggara Province) and ex-Timor residents can be concluded: (1) The social distance between Tuapukan residents and ex-East Timorese is the most distant in the case of marriage. As many as 36.67% of Tuapukan villagers are not willing to marry family members with ex-East Timorese. However, the ethnic minorities who live in Tuapukan mostly refuse to marry the East Timorese Esk.

This study shows, as many as 50% of respondents other than the Rote, Flores and Timor tribes answered that they were not willing to accept their family members marrying ex-East Timorese. While the closest social distance becomes "friends at work." Only 3.33% of respondents answered that they were not willing to accept ex-East Timorese as office mates or in other words 96.67% answered that they were willing to accept ex-East Timorese as office mates. The sensitive thing in social relations is religion. This study shows that based on religion, the majority of Tuapukan Village residents are quite sensitive to the former East Timorese. This study found that 38.10% of respondents were not willing to accept their family to marry an ex-East Timorese. While the Tuapukan are Catholic, they are closer to the East Timorese. This situation is indicated by the figure of 33.33% that their families are not willing to marry ex-East Timorese.

##### **2. Recommendation**

The results of the study found that social distance (sisiogram) had an effect on prejudice, discrimination, and conflict. In connection with the findings described above, this study recommends:

1. Cultural, artistic and sporting events involving the two communities are required
2. Central, provincial, district and village governments provide excellent opportunities the same in political rights and land ownership rights to ex-East Timorese;
3. The police identified the crucial factors that became the source of the conflict between the two communities.
4. Further research is needed, especially qualitative studies to explore in depth those related to the social distance between the former East Timorese community and the Tuapukan community in Kupang district, East Nusa Tenggara Province.

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