



ALFUAD JOURNAL, 6 (1), 2022, (15-24)

(E-ISSN 2714-7606 P-ISSN 2614-4786)

Available online at

<http://ecampus.iainbatusangkar.ac.id/ojs/index.php/alfuad>

Local Traditions and Strengthening of Multicultural Values in Developing Socio-Religious of Delima Society

Emilia Susanti

UIN Sultan Syarif Kasim Riau,
Indonesia

E-mail: emilia.susanti067@gmail.com

Piki Setri Pernantah*)

Universitas Riau,
Indonesia

E-mail: piki.setri@lecturer.unri.ac.id

Amirul Syafiq

Universitas Negeri Yogyakarta,
Indonesia

E-mail: amirulsyafiq081@gmail.com

Mehmed Ozay

Ibn Haldun University,
Turkey

E-mail: mehmedozay@gmail.com

Abstract: *This research discusses local traditions that affect the solidarity and harmony of Delima communities, Tampan Subdistrict, Pekanbaru City. Delima society that is diverse both from ethnicity and religion is able to prioritize multicultural values through local traditions that are owned so as to develop socio-religious society. This research uses a qualitative research approach. The subject and location of this study is the community located in the Delima society of Pekanbaru. Informants in this study are determined according to qualitative research characteristics, namely by snowball sampling techniques. Data collection techniques are carried out by means of direct observation to the field, in-depth interviews, and documentation studies (literature). The results of this study explain several things, namely; 1) Forms of local traditions that developed in pomegranate communities, such as: Rewangan, Layatan and Gotong Royong; 2) Local traditions that promote multicultural values that can develop solidarity between different tribes and religions, unity and socio-religious people so that they can function in preventing social conflicts that occur between different tribes of religion.*

*) Corresponding Author

Keywords: *Local Tradition, Multicultural Values, Socio-Religious Society*

INTRODUCTION

Indonesia is the largest multikultural country in the world, the diversity of culture, ethnicity, race and religion of this nation is a wealth and uniqueness as well as the greatest gift that we must be grateful for (Ufie, 2014). Diversity is a wealth for the Indonesian nation in everyday life, between one group with another group can interact while sharing information related to the tribe and culture. The motto *bhinneka tunggal ika* which is expected to strengthen the bond

for the Indonesian nation that has a variety of diversity (Chotimah et al., 2018). With so many differences then do not make our nation divided because Indonesia was born because of differences. In everyday life humans always interact with other humans, each individual has their own role to move and influence the environment around him. Vice versa, the surrounding environment also affects the individual, both behavior, actions, thoughts, attitudes, feelings, wills, and so forth (Lubis, 2018).

Pekanbaru city as the capital of Riau Province has a heterogeneous or multicultural community life. It is characterized by the variety of ethnicities and religions that can be found in pekanbaru city. Ethnic groups contained in its community, such as Riau Malays, Minangkabau, Javanese, Batak, marginalized tribal groups (*Orang Sakai, Orang Laut, Orang Talang Mamak, Orang Akit, Orang Bonai*) and other immigrants who come from various ethnic groups in Indonesia. Thus it can be stated that in the perspective of plurality, the society can be classified as a multicultural society, because it consists of a number of ethnicities that coexist without the occurrence of meaningful social conflicts. Each ethnicity even with a different religious background is always interconnected, mingled, and influences each other in the atmosphere of culture and local traditions that it has.

Although the community is diverse, but in the community attached identity as a Malay community riau culture Malay. They are also proud to be part of Malay culture which is also the largest ethnic inhabiting of this nation and the starting point of change. From historical records it is known that the Malays were the first residents to inhabit this region (Suwardi, 1985). In addition, the largest population in Riau is Malay. The history of their

inhabitation is marked from the glory of Malay kingdoms scattered throughout almost all of Riau Province and beyond (East Sumatra / Deli and Malay Peninsula). The tribes that have long established cooperation and adapted to the Malays are the Minangkabau, Batak, Banjar, Palembang, Javanese and also from various other tribes.

With the number of immigrants who travel to the city of Pekanbaru, the development of pekanbaru city is increasingly rapid and more advanced. This is in accordance with the main purpose of pekanbaru city which is to want to be a big city but flatter the malay marwah and integrate Islam. The integration of Islam that is expected here is the integration of different ethnicities, cultures or religions but upholds the values of Islam that are one breath with ideas of diversity (multicultural). That in Islamic values it is never taught to be hostile to different ethnicities or religions but must be able to build solidarity and good social relations as a unity of society. In Islam, there are the principles of equality, khusnudhon, mutual trust, cooperation, please help, and mutual respect among human beings despite being in diversity (culture, ethnicity, race, gender and religion) so that they can live side by side, peacefully, harmoniously, mutual respect,

and cooperate in solving universal humanitarian problems (Suripto, 2017).

Differences in ethnicity, religion, and ethnicity in the city of Pekanbaru do not make the people of Pekanbaru city not harmonious because the city of Pekanbaru always upholds SARA and tolerance, this can be seen from the initial observations made that the people of pekanbaru city, precisely in the pomegranate village area of Pekanbaru city seen that the integration of religious values is created well through the traditions it has. This shows that multikultural values are also drawn from the tradition because it involves even ethnically and religiously diverse societies. Various local traditions that promote multicultural values can certainly develop solidarity between different tribes and religions, unity and socio-religious people so that they can function in preventing social conflicts that occur between different tribes. Because, multiculturalism invites people in the current of social change, a system of life values that uphold tolerance, harmony and peace not conflict or violence despite the differences of the social system in it (Abidin, 2009). the symptoms that can be in the field, the author is interested in researching things related to it in order to develop socio-religious communities, especially in pomegranate communities in Tampan District, Pekanbaru City, Riau.

METHOD

This type of research is qualitative research. The location of this study is the community located in the pomegranate area of Pekanbaru. Informants in this study are determined according to the characteristics of qualitative research, namely by snowball sampling technique. The informant who was first met was the higher-ups in the RT community, RW continued with other informants who were considered to know more information and explore the social situation studied, so that the actual data was obtained. These informants are all the people who are in the pomegranate village area of Pekanbaru City. Data collection techniques are carried out by means of direct observation to the field and depth interviews with informants through documentation.

Data collection using interview, observation, and documentation instruments. The approach with informants is done by periodically visiting the house of the chairman of RT and RW, and coming to Al-Kadariah mosque to see firsthand the activities carried out by mothers and fathers every month. In addition, researchers also use mosque administrators as data collection tools in accordance with the direction of researchers. This is done as additional data to ensure that the collected data becomes reliable (valid).

In order for the data obtained in this study to be guaranteed validity, then the researcher uses the concept suggested Lincoln and Guba (Azmi, 2006), namely: 1) Prolonged engagement or long involvement between researchers and those studied, 2) Persistent observation or continuous observation, 3) Triangulation, done to find information from diverse sources, so as to reduce distortions in conclusions, and 4) Testing the accuracy of references, namely by archiving data collected through naturalistic studies as material for inference. Data analysis is conducted to systematically search and organize records of observations and interviews and other observations to improve researchers' understanding of the performance being studied. The data analysis techniques used follow the steps put forward by Spradley (1980), namely by using domain analysis, taxonomy and component to strengthen research results.

RESULT AND DISCUSSION

Local potential is a good cultural value that exists in the community and has been attached to the community and has become a characteristic of the area for generations and recognized by the community in the object of research, namely The Village of Pomegranate, Tampan District of Pekanbaru city has cultural values in the form of wisdom for

the local population recognized by the Malay community which is used as a common guideline and recognized by the local community that functions in Maintaining the harmony of a multicultural society both tribal and religious. The system of value norms and traditions that are used as a reference together by a social group in establishing relationships with God, nature and fellow human beings, every value. Norms and traditions that grow and develop into local wisdom are a potential values and norms that exist in society that can be used as one of the tools (tools) in the process of strengthening social relations. Local wisdom also not only serves as a filter when there is a clash between local culture and the demands of change (Syani, 2002). local cultural values speak to the level of offering to the resources of local wisdom values as moral guidelines in solving problems when a culture is faced with the antagonistic growth of various interests of life.

Delima district is one of the Malay areas that is estimated in 1956 the community began to inhabit the village. Delima district consists of Malay, Minang, Javanese, Batak people and there are also Ethnic Chinese, who are mostly Muslim but there are also Buddhists and Christians. People who live in pomegranate villages that are Christian are not only from Batak tribes but also there are Malay and

Javanese tribes found in plot 40. The residents are scavengers, who hurt the hearts of writers in the encounter of people who converted due to economic factors initials AD that rise in plot 40. In this case the author emphasizes more on Malays, Javanese, Minang, Batak and Chinese who are Muslim, Christian and Buddhist. The form of local wisdom owned by the Delima district community is tangible local wisdom, including *Rewangan* / helping neighbors, *Melayat* / *layatan* or *takziah*, and *Gotong Royong*. Local wisdom that exists in the community is a guideline in the life of the local community that is compoundly implemented with full awareness without coercion from anyone with the aim of creating harmonious community relations and strengthening unity and unity. The tangible local wisdom owned by the Delima district community is the result of local wisdom and local intelligence (local genius) agreed and implemented by the local community.

Rewangan/ Helping Neighbors

Rewangan or helping neighbors is one of the activities that have long been often done by the local community for generations. Rewangan activities are carried out without discrimination between tribes and religions. Rewangan is also called *ngerewang* which means to help or help. So rewangan activities are an activity

please help in an event such as weddings, circumcision, *tasyakurun* house, *aqikahan* and others. Activities in this *rewangan* in the form of, cooking, washing dishes, lifting goods, preparing a place of party and activities that are usually done to succeed a community event. Rewangan activities in Delima exit involve various tribes and different religions, ranging from Malays, Javanese, Minang, Batak, Islam, Christianity, and Buddhism. The local community assesses that with the *rewangan* activities without distinguishing tribes and religions, the sense of family can be built harmoniously, people can know each other and respect each other's differences.

The *rewang* members had already started working a few days before the event was held. They do and are responsible for work related to the wedding, both "heavy" and "light" work. In the *rewang* tradition there are social values that need to be maintained, such as the spirit of *gotong royong*, social solidarity, egalitarian, and the spirit of sacrifice for others, both sacrificing time, material and energy. Thus, this tradition can realize a sense of togetherness and social solidarity, so as to reduce various tensions in society and individualistic attitudes. The tradition of *rewang* also contains social sanctions, which can make the community have a deeper moral bond,

so that everything does not always have to be judged by material. Thus, this ceremony can strengthen the sense of togetherness and can also realize harmony in the community, both in terms of social and religious aspects (Hasbullah, 2012).

Despite the geographical location of pomegranate outflow in the city of Pekanbaru, the community still maintains this *rewangan* activity with the event of doing it every time there is an event in the community. In contrast to the habits of other city people, who began to leave this *rewangan* activity. They prefer to hire services, energy be it energy for cooking, food catering or other even organizers. With the *rewangan* activities make kinship between communities become more harmonious, because *rewangan* activities make the community work together to complete the work, which there relieves all the work of party event owners. In addition to Delima, *rewangan* activities are also available in other areas of Indonesia, especially rural areas. Similarly, in Delima district, *rewangan* in the countryside also involves all members of the community without distinction of ethnicity and religion.

To prevent a conflict from occurring in *rewangan* activities involving Javanese, Malay and minang tribes, usually each tribe respects each other's differences that are owned by javanese,

Malay, Minang and Batak people. This appreciation can be seen from the food served. They pay close attention to the foods forbidden by each religion and tribe. In one example at the time when the Pomegranate community who are Chinese conducted the event, the food served by the host was food that could be eaten by javanese, Malay, and Minang tribal people. Furthermore, the host separates the foods that can only be eaten by the Chinese people with separate tables. *Rewang* carried out by neighbors, with this tradition can help families who have blasphemy, in addition to also strengthening friendship and building social solidarity in the community.

Thus, it can be said that different societies can be united in this tradition, and more importantly, if they perform blasphemy, they also use this tradition. As we know together, mutual respect is needed in community life, because by respecting we can avoid conflicts between different tribes and religions. In addition, *rewangan* also has an economic value for the community, this is in accordance with what indrawati & dewi (2015) said, explaining that the tradition of *rewangan* has an economic value for the community that is useful to reduce the burden of costs and energy in the implementation of community activities, whether in the form

of marriage, circumcision, and other activities.

Slashing/Layatan or Takziah

Delima district community is a compound society both ethnically and religiously plural. There is a habit that is often done by the pomegranate village community, namely melayat or also called takziah. The habit of mourning or takziah is an activity to visit each other when one of the families of the pomegranate village community died as a form of mourning. The activity arises because of a sense of brotherhood in the pomegranate village community. This *takziah* activity is carried out by not distinguishing any ethnicity, tribe or religion. If there are residents who die, then the residents quickly rush to the place of adultery to the family home affected by the disaster. Examples of the *takziah* case can be seen when a chines family suffered a disaster, namely the death of one of his family members, namely his father, because the family lived near the elite perumnas behind the shophouse, then Delima district came to mourn and make a visit to the family home.

Another case of *takziah* when one of the residents in a plot of 40 batik tribal. *Takziah* activities are still carried out even though the citizens are different religions and tribes. All warga from Malay and

Javanese tribes together to the homes of bereaved families. The habit of slashing or takziah is often done hereditary without any coercion from any party. This local wisdom is done to strengthen relationships between communities that are used as a tool (tools) in the process of strengthening relations or public relations without distinguishing ethnic, cultural, and religious backgrounds. This process of strengthening relations or relationships results in the integration of Islam which then fosters a sense of unity and unity in Delima district communities.

With *takziah* we must make them happy in every way we have, for example by helping the families of the suffering left behind. In pomegranate village, a charity box is provided for mourners who want to set aside some of their sustenance for the families left behind. The magnitude is also undetermined. As much as possible and sincere of the mourners who were moved to donate. Alms to the family does not have to be in the form of money, but can be in other forms such as rice, noodles, oil, and other types of food. The sembako will be used to meet the needs of the bereavement family during the activities of praying and the daily needs of the family. With the help of residents or mourners can alleviate the burden of the bereavement families left behind. It means that in the culture of help, caring, social,

remembering death, and certainly can strengthen our faith in God almighty. In Warisno (2017) *takziah* also becomes a place of friendship among neighbors and close friends and can tighten the fraternal rope between fellow communities.

The habit of *takziah* or *layatan* people died also teaches that we always remember death. Almost every day we hear the news of death from the mosque loudspeakers. In addition, by being present at the funeral procession, at least we can comfort and strengthen the families left behind. As relatives or we can give encouragement to remain steadfast even though we have been left behind by a beloved family. One day we will experience a similar event, then we will be able to learn from the events of the death of others. In religion it is also forbidden for the family of grief to drag on in an atmosphere of excessive sadness, because death is an inevitability, it's just that the time takes turns.

Gotong Royong

Gotong royong is a habit that is always done by the Delima district community. Gotong royong carried out by the Delima district community usually by cleaning the sewers together or other activities involving community personnel. Gotong royong aims to alleviate the work that will be carried out together. In gotong

royong activities are different from other urban areas, because usually the ethnic chinese community if gotong royong only has his men or shop porters, but this looks different in the community of Delima district because people from Chinese families come down directly to join the royong with other communities.

Gotong Royong tradition forms good citizens, which is shown by the ability to cooperate, social care, and empathy towards others (Subiyakto et al., 2017). In addition, the values that can be learned from the tradition of community gotong-royong include togetherness and help or tolerance in the community. As social creatures, Delima district communities depend on each other. Although their personal needs have been met, they still maintain good relations with fellow residents of Delima district. Through gotong-royong activities they do a work object whose results can be utilized together. Furthermore, in the activities of the Delima district community, namely helping each other, both in the form of material and non-material. Gotong royong activities in the form of materials such as mothers giving food and drinking to the fathers who do gotong royong. The value of help is also found in the activities of building or repairing neighboring houses that cannot afford it.

Gotong royong in pomegranate village is not forced but if there are people who do not participate in gotong royong then it will be fined according to the results of the deliberation agreement first. The fine is used as cash for urgent needs, gotong royong done will prevent conflict. With the fine gotong royong social integration serves optimally in creating harmony because the terms of integration one of them is social sanctions that apply strictly against people who violate or violate the rules that have been determined or agreed upon.

CONCLUSION

From the results of research conducted in the Village pomegranate district of Withoutn can be concluded as follows: 1) Forms of local wisdom that develops, namely: Tangible Local Wisdom (tangible). such as Rewangan, Layatan, and Gotong Royong. 2) The function of local wisdom that is tangible serves as follows: a) Develops the process of integration between different tribes and religions, unity and b) Local wisdom that develops in pomegranate village serves in preventing social conflicts that occur between different tribes of religion.

This research contributes thoughts and opinions so that local wisdom owned by pomegranate village communities can continue to be developed and preserved

and passed on to later generations so that the harmony that has been built can be maintained continuously from various challenges that can drag the community into conflict along with the many problems that interfere with Islamic integration and social integration. This research can be part of the solution to develop harmony and prevent conflicts in the community, so that the process of creating an independent society in terms of economy, education, culture can be achieved.

REFERENCES

- Abidin, M. Zainal. (2009). Islam dan Tradisi Lokal dalam Perspektif Multikulturalisme. *Millah: Jurnal Studi Agama*, VIII(2), 297-309.
- Al Hakim, Suparlan. (2015). *Pengantar Studi Masyarakat Indonesia*. Purwokerto: MADANI
- Azmi, Muhammad. (2006). *Pembinaan Akhlak Anak Pra Sekolah (upaya mengefektifkan nilai-nilai pendidikan Islam dalam keluarga)*. Jogjakarta: CV.
- Chotimah, U., Alfianra, A., El Faisal, E., Sulkipani, S., Camelia, C., & Arpannudin, I. (2018). Pengintegrasian nilai-nilai kearifan lokal dalam pendidikan multikultural. *Jurnal Civics: Media Kajian Kewarganegaraan*, 15(1), 19-25.
- Effendy, H. Tenas. (2013). *Kearifan pemikiran orang Melayu / penulis, (Cetakan ketiga)*. Pekanbaru: Tenas Effendy Foundation
- Hasbullah, H. (2012). *Rewang: Kearifan Lokal dalam Membangun*

- Solidaritas dan Integrasi Sosial Masyarakat di Desa Bukit Batu Kabupaten Bengkalis. *Sosial Budaya*, 9(2), 231–243.
- Indrawati, I., & Dewi, S. P. (2015). *Tradisi Rewang dalam Adat Perkawinan Komunitas Jawa di Desapetapahan Jaya Sp-1 Kecamatan Tapung Kabupaten Kampar*. Riau University.
- Lekkerkerker, C. (1916). *Land en volk van Sumatra*. Netherland: Leiden EJ Brill
- Lubis, M. A. (2018). Budaya Dan Solidaritas Sosial Dalam Kerukunan Umat Beragama Di Kecamatan Kabanjahe Kabupaten Tanah Karo. *Jurnal Sosiologi Agama*, 11(2), 239–258.
- Nisfiyanti, Y. (n.d.). Tradisi Gotong-royong di Desa Juntikebon Kecamatan Juntinyuat, Kabupaten Indramayu. *Patanjala*, 2(1), 95–110.
- Spradley, James P. (1980). *Participant Obsevation*. USA: Holt, Rinehart and Winston.
- Subiyakto, B., Syaharuddin, S., & Rahman, G. (2017). Nilai-Nilai Gotong Royong Pada Tradisi Bahaul Dalam Masyarakat Banjar Di Desa Andhika Sebagai Sumber Pembelajaran IPS. *Vidya Karya*, 31(2).
- Suripto, S. (2017). Teologi Pendidikan Multikultural. *EDUKASI: Jurnal Pendidikan Islam (e-Journal)*, 5(1), 111 - 130.
- Suwardi M. S. (2008). *Dari Melayu ke Indonesia: peranan kebudayaan Melayu dalam memperkokoh identitas dan jati diri bangsa*. Yogyakarta: Pustaka Pelajar
- Syani, Abdul. (2002). *Sosiologi, Skema, Teori dan Terapan*. Jakarta: Bumi Aksara.
- Ufie, A. (2014). Mengintegrasikan Nilai Nilai Multikulturalisme Berbasis Kearifan Lokal sebagai Sumber Pembelajaran Sejarah. *Criksetra: Jurnal Pendidikan Sejarah*, 3(2).
- Warisno, A. (2017). Tradisi Tahlilan Upaya Menyambung Silaturahmi. *Riayah: Jurnal Sosial Dan Keagamaan*, 2(02), 69–97.