

Local Awareness in Making Social Integration of Society at Mendahara District

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Abstract: The pluralistic Indonesian society has different systems and regulations from one region to another. This pluralistic area makes Indonesia diverse in terms of religion, ethnicity, and culture. A mature society forms integration in its society. Integration that was born to reduce conflicts between different communities. This study aims to find local wisdom that is still maintained in society so that social integration is well established. This research is in the form of a case study using descriptive qualitative methods. The subjects of this research are the people in Mendahara District. Taking the subject of this study using purposive sampling. Techniques for ensuring the validity of data are carried out by fostering familiarity with subjects and informants, persistence of observation and triangulation. Data analysis techniques used by researchers are data reduction, data display and conclusion drawing and verification. The findings of this study indicate that the local wisdom of the people of Mendahara District has its own binding to the community, where the community obeys the traditions left by their ancestors. The people of Mendahara District form reciprocal relationships between existing ethnicities, the values of ancestral culture are still very closely held by the people of Mendahara District.

Keyword: Local Wisom, Social Integration, Local Awareness

1. Introduction

Social integration is needed in the integrity of the country, because of the diversity that exist in society can lead to conflicts that harm everyone. Integration is a process of creating togetherness in communities of different ethnicities to be able to live harmoniously in society (Voronkova, et al., 2019; Temper et al., 2018). In line with the above opinion, Calhoun (2019) argues that Social Integration is a society of different ethnic groups and religions that live together and understand each other's elements in society. Therefore, social integration in a multi-ethnic society is very necessary.

Ethnic diversity makes the Indonesian nation rich in human and cultural resources, the diversity of cultures possessed by the Indonesian nation is spread across all regions and islands, the differences that exist are caused by different regional backgrounds and geographic conditions. Salam, (2018) states that ethnic differences in Indonesian society are essentially caused by differences in the historical development of each culture and by adaptation to their respective environments.

In carrying out their daily life together, people with different ethnic backgrounds will interact with others and will form a reciprocal relationship. Therefore, social interaction plays an important role in realizing social integration in society. Reis et al., (2018) states that changes and developments in society that embody its dynamic aspects are caused by its citizens experiencing relationships with one another, both in the form of individuals and social groups.

Social integration will run well if the inter-ethnic assimilation is well established and creates a harmonious atmosphere in the community, so that an attitude of mutual need is established and becomes a reciprocal relationship among the community. Sikwan, (2017) states that negative social integration occurs because of differences in attitudes in life together.

Disintegration caused by inter-cultural conflicts can lead to conflicts between ethnic groups, between religious, racial and inter-group groups which are very sensitive and fragile, which can lead to disputes. This phenomenon can occur if the conflict is not controlled and resolved wisely and wisely (Najwan. 2009).

There are many studies on the assimilation between ethnic groups who live in one residential area, such as research conducted by Eka Hendry (2013) social conflicts that have occurred in conflict areas in Sambas Regency are a result of a lack of communication between people of different ethnicities and religions, resulting in local community dislike towards the immigrant community. Followed

by research conducted by Ismardi (2014). Religious freedom is considered as something that hinders harmony (the absence of tolerance), because in the exercise of freedom it is impossible for a person not to touch the comfort of others.

Furthermore, research conducted by Lindayanti (2015) in this study Lindayanti revealed the interactions that occurred between Multi-Ethnic Populations (Malay Ethnic, Jambi Ethnic, Minang Ethnic, Banjar Ethnic, Javanese Ethnic, Batak Ethnic) Ethnic differences formed a new identity as Jambi society, in The 1990s, with the Transmigration program and the financial crisis that occurred in Indonesia, made people seize land which they considered their own, because for the community only land could be used as an asset and a source of income.

In reality, in today's society, integration can foster a spirit of unity, where people protect each other's culture from their customs. As research conducted by (Monica Tiara: 2020), the relationship between ethnic Chinese Muslims and non-Muslim ethnic Chinese forms social integration within ethnic Chinese based on colleagues and work relations.

Social integration is not only found in big cities, in remote areas there are also Multi-Ethnic communities who live in one area without leaving their respective ethnic cultures. Tanjung Jabung Timur Regency is located in Jambi Province which has a multi-ethnic community, and continues to use their respective customs. One of the sub-districts is Mendahara District, which is a tributary of the Batanghari River. Where access between villages in Mendahara District is very difficult, because it is separated by a Parit (tributary). The multi-ethnic community who inhabit this area Ethnicity in the community of Mendahara District is divided into four groups. Namely, Jambi Malay Ethnic, Bugis Ethnic, Javanese Ethnic, and Banjar Ethnic.

This research is important to do to see how people can unite in one area but have different cultural backgrounds, many areas in Tanjung Jabung Timur Regency, people who live with different ethnic backgrounds but often conflict between ethnic groups. Traditions of certain tribes in their daily lives, because people respect each other for the existence of different tribes. Even though in their daily lives there are people from the dominant ethnic group, the social integration that occurs makes the bonds between communities tighter and minimizes internal community conflicts.

2. Methods

This type of research is a case study conducted to analyze social integration patterns. The form of the approach is qualitative with the technique of taking the subject of this study using purposive sampling

The subjects in this study were village government, traditional leaders, religious leaders, youth leaders, and the community. Data collection techniques through interviews, observation and documentation study. Techniques to ensure data validity are carried out by building familiarity with subjects and informants, persistence of observation and triangulation.

3. Results and Discussion

The Interaction of Multi-Ethnic Communities in the Economic, Political, Social and Cultural Fields

Interaction is indispensable in human life where life and life coexist with society. Interaction will be well-established if the people together maintain their social integration to adjust the existing differences into one unified whole. The elements of difference in society include ethnicity, language, religion, customs and norms. To create a situation conducive to differences in society. Social interaction creates social integration of people of different ethnicities. Social integration can produce diverse societies and depart from different backgrounds.

As expressed by Ar (2013), who states that integration is an assimilation to become one unit. The word "Unity" defines the various elements that differ from one another to experience blending or coexistence. Assimilation reaches one set, this change is called integration. Integration in English means "whole" or "perfection".

Mendahara District has a variety of ethnicities in it, the interactions that occur in the Mendahara District community are well-established and harmonious, based on the research conducted, it is found that the results are what unites the community in ethnic differences in their midst. The factors behind it are:

Harmony

The harmony of people who live with different ethnicities shows how they maintain tolerance in their daily interactions where they live side by side with different habits of various ethnicities. Openness of society and mutual care of brotherhood are the keys to the harmony of society itself, the identity of

"tolerance" and "harmony" is something that is ideal and desired by the community (Rusydi Et Al, 2018).

People who live in Mendahara District have very good tolerance and harmony. This is shown by the fact that they live side by side even though they are of different ethnicities, but they are still harmonious without any problems that can lead to conflicts among themselves, in addition to harmony between communities, it is also shown by different ethnic marriages by using both ethnic groups in the process. Here we can see how they mutually maintain their traditions.

People who live in Mendahara District have very good tolerance and harmony. This is shown by them living side by side even though they are of different ethnicities, but they are still harmonious without any problems that can lead to conflicts among themselves, in addition to the harmony between communities, it is also shown by different ethnic marriages using both ethnic groups in the process. Here we can see how they mutually maintain their traditions. As stated by Mr. Harsito:

“the people in Mendahara District cannot be between the villages in it, the people who are used to living side by side make them accustomed to that environment. If there is someone who does not have the same understanding, the community quickly takes a middle way to rectify it.

Further delivered by Mr. Imrus:

"The harmony that occurs in the district of Mendahara District cannot be doubted how the existing ethnic differences do not become a barrier to interacting in society"

From the result interview above, it can be interpreted that the tolerance that is owned by the community is not only in their daily social life, but in all activities of the people of Mendahara District, they have tolerance both in terms of work and existing socio-culture, the bonds that have been established for a long time make people have direct contact with their fellowmen. The community maintains an agreement that has long been implemented in their daily lives, because for people, ethnic differences do not limit their brotherhood. as seen in the picture below.



Figure 1. Harmony Between Different Ethnic Communities in Their Daily Lives

Furthermore, with the mutual agreement that they left behind, they make them maintain mutual tolerance even though they are different, but they are still one, namely the people of Mendahara District. If in a religious or social event, the community always wants a joint decision from the existing ethnic groups, because for them, if it has been scratched, harmony is difficult to return it back.

Tolerance that is owned by the community is not only in their daily social life, but in all activities of the people of Mendahara District, they have tolerance both in terms of work and existing socio-culture, the long-established ties make the community have direct contact with their fellowmen. The community maintains an agreement that has long been implemented in their daily lives, because for people, ethnic differences do not limit their brotherhood.

Justice

The integration that has long been formed in society requires them to be fair in their daily lives. Ethnic differences blend into one and it is difficult to distinguish ethnic groups in their daily lives. Siregar (2014) states that justice is a matter related to the attitudes and actions of human relations with other humans in order to receive equal treatment between rights and obligations. Justice that exists

in society makes good harmony again, justice is indispensable in every human life and also as a unifier of society itself. As conveyed by Mr. Piabang:

"justice in Mendahara District is very clear by what the community has done with the local government, the form of justice that exists in the community, namely in the implementation of the customs used by the community"

Mr. Tako further said:

"The justice that exists in the community of Mendahara District, can be seen in the traditional procession at the wedding ceremony, the community does not only use the customs of one ethnicity."

The integration that is formed in promoting justice in the people of Mendahara District is that the community is free to impose their customs from their culture, but when it comes to people of different ethnicities, it cannot be used and agreed directly by the indigenous people of which culture to use. As seen in the picture below.



Figure 2. The Community Consults in the Election of DPRD Members

The people of Mendahara District have the same rights in their daily interactions and activities. Ethnic groups do not feel discriminated against in their

daily lives because they do not feel that differences are a barrier to their interaction. Every society has an active and free role to maintain their interactions as long as it is in accordance with the norms or habits prevailing in society.

The integration formed in the community of Mendahara District, namely that every existing ethnic group is given full rights to use the traditions of their own ethnicity and has the same rights regardless of differences. As in the daily interactions of the community and during customary events of a certain ethnicity, the community liberates it in the event and people from other ethnicities participate in the event. This means that the community no longer sees the ethnicity used by the community to hold celebrations.

The integration that is formed in promoting justice in the people of Mendahara District is that the community is free to impose their customs from their culture, but when it comes to people of different ethnicities, it cannot be used and agreed upon by the indigenous people of which culture to use.

Kinship

The people of Mendahara Subdistrict have strong family ties even though they have different places of residence, the community has a habit if there is free time to gather at the sub-district port just to tell stories while releasing fatigue after working all day.

Syafwan Rozi (2013) revealed that people can respect and protect one another so they can avoid threats that can destroy their togetherness and weakness . The kinship that is seen not only in people who have a celebration, but in their daily life and work they feel how their differences do not become a barrier for them to interact and have new families even though they have different traditions and habits. As expressed by Mr. Tasdi:

"kinship is very strong here, if you look at the kinship that exists at the event in Mendahara District, the community does not see which ethnicity is carrying out the event, they all participate in the event"

Further delivered by Mr. Dovi:

"Different ethnicities are not a differentiator in society, those who are accustomed to existing relationships become one bond even though they are different ethnicities"



Figure 3. Form of Community Kinship by Working Together

The kinship that is seen not only in people who have a celebration, but in their daily life and work they feel how their differences do not become a barrier for them to interact and have a new family even though they have different traditions and habits.

The Potential for Conflict in Different Ethnic Communities

The reality that occurs in many places in Jambi Province, if people of different ethnicities inhabit the area, it tends to cause inter-ethnic conflict which is the root of the problem. It is different from the people in Mendahara District, starting from inter-ethnic problems that have occurred for a long time, making people maintain harmony among their fellowmen and also until now there have never been any inter-ethnic problems in Mendahara District. Tolstoy (1984) states that the values of a civilized society will survive even if they are hit by various incitements and conflicts.

Ethnic domination and egoism in Mendahara District were not found because they felt that they both wanted harmony and to live in harmony among humans. The role of customary leaders is also very thick in the people of Mendahara District, they have the term "don't look at the person but look at what

he is wearing" from that word means if the customary leader they point at is not seen from the person or job, but see how he takes care of the community. if there is a problem in the scope of the village or sub-district. As stated by Mr. Nover Safriadi:

"There have been disputes between youths between villages here, but this did not spread immediately between the traditional leaders, with the decision of traditional leaders and local youths until now it has never happened again"

Further conveyed by Mr Longbis:

"The existing youth or ethnic conflicts have not occurred due to many factors, people who do not want inequality between them make them less affected by the potential for conflict in the surrounding area"

The ethnic differences that exist are not a limitation in people's daily lives, but the differences that are complementary in their daily lives, the people who live have also become brothers, there must be differences that are feared to become divisions between them, a harmonious life has also been imitated by many people from other ethnicities. who have the same background as the people of Mendahara District.

The harmony that is formed indirectly demands that people have good tolerance, tolerance is needed in ethnic differences. This is intended to be impossible as long as the community lives in one area and does not have problems with other communities. People who are accustomed to a pattern that has existed for a long time in their daily life have taught people to have full tolerance with others.

Local Communities Related to the Integration of Social at Mendahara District

The Integration that Takes Place

Culture and religion as acculturation processes give birth to local geniuses, namely absorbing while holding active selection and processing (Susi Mailia, 2017). If the community has chosen how ethnicity and religion can unite to produce a collective agreement for the sake of maintaining harmony and unity in society. Medahara sub-district can be taken as an example of a sub-district that can choose and how in society it can be harmonious, because maintaining existing

patterns in the sub-district category with a large scope is very difficult and will be more easily influenced by outside culture. Local wisdom that has long been agreed upon by the community makes them stick to what they have long left behind, if there is a conflict or problem in the community, they will discuss it together and it will not drag on. As conveyed by Mr. Pebrayandi:

"There is a lot of local wisdom or enforcement of customs that exist in Mendahara District, one of which is in community marriages where if different ethnic groups use the two traditions of the ethnicity, besides that, in the habit of welcoming the beginning of Ramadan there is a special tradition. carried out by the people of Mendahara District "

Further delivered by Mr. Jandri:

"There are many common habits born from the people around this area, habits that have become traditions of the community, which bind the community indirectly"

The people of Mendahara District are different from those of other sub-districts in Tanjung Jabung Timur Regency, where it appears that there are systems or rules that govern the community. So far, the relationship between communities in Mendahara District is very good, communication and interaction seems very harmonious in the community and if newcomers find it difficult to determine or recognize people from a certain ethnicity, because the community has become a unit that cannot be separated from daily habits. and some people of different ethnicities speak fluent languages from other ethnicities.

Maintain Existing Patterns

As social beings they cannot be separated from each other and always embrace one another, not only ethnic minorities in the Mendara District community. The absence of cultural assimilation should be exemplary because people both use the customs of their ethnicity.

The role of traditional leaders is also very important in maintaining this long-standing pattern, in which traditional leaders mediate in any problems between communities, and also determine which ethnic customs are used in existing community weddings to act fairly in their daily lives.

Siregar (2014) states that justice is a matter related to the attitudes and actions of human relations with other humans in order to receive equal treatment between

rights and obligations. Justice that exists in society makes good harmony again, justice is indispensable in every human life and also as a unifier of society itself. Furthermore, Sukardi (2016) justice is putting how something fits into its place according to the needs and is felt by every society without any inequality.

The integration formed in the community of Mendahara District, namely that every existing ethnic group is given full rights to use the traditions of their own ethnicity and has the same rights regardless of differences. As in the daily interactions of the community and during customary events of a certain ethnicity, the community liberates it in the event and people from other ethnicities participate in the event. This means that the community no longer sees the ethnicity used by the community to hold celebrations.

As stated by Faturohman (1999), justice is an absolute requirement in human relations in social life. Justice demands in normative situations, where these demands exist in human life, and must be upheld by every level of society. In addition to justice that must exist in society, there is also need for unity. As stated (Abdul, 2013) unity is building a life together with the nation and state within the framework of Unity in Diversity. The unity that exists if not properly fertilized by all groups of different cultural backgrounds will have an impact on the community itself. In Mendahara District, the people of different ethnicity do not show differences in their daily lives in using their customs for their common interests and for the harmony of the people in Mendahara District.

The research contribution of this research was local wisdom owned by the people of Mendahara District so that there is no imbalance in the community who basically has different ethnic backgrounds. Meanwhile, the majority of people in Tanjung Jabung Timur Regency live permanently with existing ethnic differences and often conflict between ethnic groups, but not with the people of Mendahara District, there have never been conflicts between ethnicities and between youths at Mendahara District.

4. Conclusion

The people of Mendahara District build social integration patterns with different ethnicities in their daily lives, not only one village has a different ethnicity, but all villages in Mendahara District have different ethnic, cultural and traditional communities. The values that are shared by the community are: Harmony, unity, justice, and kinship. The role of the community and local government in facilitating the people of Mendahara District, namely: through the

social approach of the community, facilitating what the community wants, facilitating inter-ethnicity, such as building a customary office to be jointly managed by the community

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