

Inter-connective Socio-religious and Multicultural Values at Trans-migrant Society

Abdul Qodir

IAIN Palangka Raya, JL. G. Obos Complex Islamic Centre, Palangka Raya, Kalimantan Tengah, Indonesia, 73111
abdul.qodir@iain-palangkaraya.ac.id

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Abstract: The current study aimed to explore the growing phenomenon of multicultural value in the area of religious among adherent in Trans migration society. The values of socio-religious were connected. The problem of study is how and why the multicultural values and socio-religious were connected in the society? Semi-structured phenomenology interview and observation were done on two years of their holiday. The observation was conducted with 15 informants, they are *Javanese, Balinese* and *Dayakis* Trans migrant. The study revealed that they have a high nature of implementation togetherness, mutual respect, and social solidarity (*silaturrahim*). The passion to help grow and develop along with the phrase comfort though socially-externally equality, live peacefully in harmony as 30 years of socio-religious connection. Sociologically, the support of society leaders and religious leaders confirmed the desire of live peacefully. Social support system to all without distinct of religious law for togetherness.

1 INTRODUCTION

Multicultural terms have been discussed in many scientific forums. The values were also written and analyzed by the difference experts as well, either comparatively or critically in many papers including those with empirical basis. In spite of that fact, the multiculturalism is not exposed enough to every part of countries, particularly in empirical studies held in rural areas of trans migrant society. In the society, seem which it grows, develops and interconnects to be a socio-religious values happened in the society. Multicultural can be conceptually learned from *Bhinneka Tunggal Ika* or the unity in a diversity with its value of socio-religious interconnection in their life. Inter-connective socio-religious means attitudes of trans migrant of Moslem, Christian, Hindu adherents; they were doing collaboration totally on religious holiday, a like when they have celebration on preparing, distributing, eating other cooking not certain limitation about halal, halal mixed with little haram.

Multicultural values are an egalitarian attitude to others, respect to the diversity in race, believes of religion, can be seen on the aspects in life and behavioral actions in daily such as:

1) The harmony in life by the concord in a family. 2) Among the society, spirit off helping each other, the cooperation in solving problems. 3) Solving problems in society by considering the deliberation. 4) The awareness of putting the public interest first above the personal and group orientation interest (Sunarto, 2013).

Save and security become the need of trans migrant society Need, as has been discussed by many experts in hierarchy figure, in multicultural context means that need for security is a vital matter it has a very prominent function. Conflicts or local gang fight, as has happened in many occasions is cause by the failure attempt of security condition in their environment. The background is very complex, but most of them do not accept each other's difference in culture.

It is not a new one, there are many relevant researches have been done on multicultural and migration people, among other thing are: 1) migration remains a deeply challenging experience for the migrant with significant cost for the individual employed, also for the employer (Tonder and Werner, 2014). It can be lessened through increased awareness of the acculturation phenomenon. 2). there were no statistically significant differences in variable of multiculturalism, but some differences regarding

internationalization were found, where a higher budget and amount of involved staff in the university of North versus one from south was observed (Sanchez and Sagrario, 2017). All Universities met, however, more than 50% of the objectives established on internationalization. The research of Logviona (2016) Socio-pedagogical approach to multicultural education at preschool in Russia, that preschool educational institutions implement and develop the ideas underlying the socio-pedagogical approach. It must be well targeted and scientifically-based.

Pre-schoolers' multicultural education is a challenging task even for highly experienced pedagogue. Professional socio-pedagogical activity is one of the conditions for effective preschool multicultural education in modern Russian society. Migrant, refugees and asylum seekers were presented in a positive light. No crucial differences in representation in differences source were found, although conservative news tend to create a slightly more negative representation of people coming to Europe than liberal one (Boeva, 2016). 5) The research on Multicultural education in a Korea early childhood classroom, the result showed that the situation of the class as a place of multicultural education, that was largely categorized into two; they are the reality of multicultural education and use limited contextual classroom factors both internally (Kyun and Kaisook, 2015). The multicultural education was sub-categorized into three. The prior understanding of the teacher, the implementation of multicultural education, and the difficulties of the teacher. 6) multicultural society can be described by shared space and culture in particular places. It can create veracious benefits, but the other hand, also problems and threats. 7) it is imperative for employers and policy makers to understand changing workforce demographics and the impact of increasing diversity on human behavior in the workplace (Edewor and Yetunde, 2017). 8) it has had to deal with the growing numbers of political refugees and asylum seekers in Western Europe (Rex and Gurharpal, 2003). In the wake of terrorist attacks on the United States and the subsequent assertion of American power in the world at large, it has been concerned with the danger posed by unassimilated immigrant groups. 9) Multiculturalism used base on the context. In process of adoption Multiculturalism is transformed into internally relevant information (Radtke, 2003). The transformation is highly selective, changes the make-up of Multiculturalism. 10) Multiculturalism is deeply entrenched in the society, not only in the

private and everyday lives of Singaporeans, but also in its governance (Lian, 2016)

From 10 research mostly applied qualitative method, but none the same object of research, compare with the research proposed, but similar on method namely qualitative. The research purposed, related with the specific philosophy of values of religious, so the research participants more various background under Bhinneka Tunggal Ika or the unity in diversity, religious cultural, even though the proposed research must be completed.

2 PROBLEMS

The empirical study in the area called trans migrant society reflects the development of multicultural characteristic which needs to be explained, even though from the early stage. The study problem is How and why the multicultural values can develop in Trans migrant society?

3 METHODS

Using a case study, to detect phenomena of Inter-connective socio-religious and multicultural values at the society, develop questionnaires and observation guide for all participants of study. The participants have certain characteristics namely migrant people, some of them from Java Island they are Moslems informant, 3 teachers and 2 farmers. Christians, 3 teachers and 2 persons are officer. The Hindu adherent consists of 3 teachers and 2 farmers' informant. The data were collected with the permission from the head of district and the head of transmigration area. Semi-structured phenomenology interview and observation on twice on two years of their holiday, idul fitri for Moslem, Christmas day, and Nyepi for Hindu adherent. The observation and interview were conducted with 15 informants selected by purposive, they are Javanese, Balinese and Dayakish Trans migrant.

As far data analysis, Kim (2006:66)'s inductive data analysis method for qualitative research was utilized to address the research question. In this study, the data were collected by observation, interviews, and discussion, reflective journals. They analyzed using triangulation with regard to ensuring validity and reliability for the qualitative.

4 RESULT AND DISCUSSION

Revealed that they have a peaceful condition, high nature of togetherness, mutual respect and implementation of social solidarity (silaturahmi), as revealed on apart of interview and observation.

... It is very peaceful here. I have never witness any bothering actions around. When Moslem holiday or Idul Fitri Moslems go around, there is no difference treatment between Christians, Hindu and Moslems. There are also treating other people base on their tribe, as seen on the following observation:

.... helping each other. at the time Idul Fitri, I am as a Christian helping them to prepare for the feast, and when Christmas is around, they will help us back. It is like a routine happening during those time. Men, women, children will visit on those days. The women usually help making snacks and desserts...

Sociologically, habits of helping each other appears as the result of interaction in believing and respecting each other. Visiting each other on Idul Fitri or Christmas is also meaningful for both sides, as long as they do not involve in the ritual worship. Because for Moslem, it is clear that in Moslem believe or aqidah and worshipping that nor will ye worship that which I worship, which means both of them must be separated, it is not meant to be interconnected or integrated and celebration religious activities.

4.1 Inter-connective Value in Trans migrant Society

Multiculturalism value do not happen instantly, apart from connected to other values, for example the implementation grows together with the understanding of the religion, and hence it grows intrinsically. The residents are fit, relieved, assisted, and happy being in the same domicile with migrant worker. Migrant workers are different in their backgrounds, tribe, and religion. However, in their daily basis they interact peacefully with the local residents. They respect, help, and admit that living together in peace is very important, as assumed from this snippet of this interview: ...we live peacefully here, we respect and help each other. It is all good. For example, Intan's husband is Banjarish. We never think differentiate him just because he is different. We are not bothered by the fact we're living in diversities... In the elementary school here also there is another example, Ainun is Banjarish as well, we have been interacting for

decades, and she is kind and warm hearted. The headmaster is Javanese, Tohari is like a family... Yeah, we know each other and he is a close friend in teaching in the elementary school... (Interview with Sri Wahyuni and Wahyu, 2016)

It seems like the bond as the result of the interaction of these three tribes Dayak Kapuas (the local residents) and another transmigration migrant (Banjarish and Javanese) is quite strong. The bond is focused on the psychological agreement that grows positively. The three tribes (Dayakish, Banjarish, and Javanese) would rather manage and think about their own family internal matters, than meddle the neighbors' business. In another statement, they have quite self-restrained to manage their own will, without forcing and intervening the local residents and another transmigration migrant about any new values.

4.2 Marriage as a Proof of Reforming of Socio-religious

Wahyu and Sri formerly on different religion before, they meet in early condition, where Transmigration is still a rural area. They prepare and improve their prospect by creating a family life. Wahyu ready to convert from Moslem to Christian. So, they marry base on Christian way. They stated: ... I am Sri, married to a trans migrant, Wahyu from Java island. He came here to work in office of transmigration.

The marriages at sociologically becomes a strong will of living together between two people, and it now appears as one of the social institution construction as well as connection with social religious interaction. It can be seen from the success of her two sons who finished their degree.

So, it is should be more research to make the phenomena clear in Trans migrant society. This marriage couple are happy to be living together with the transmigration migrant, as said: ... we married in 1982. I am a Dayakish tribe, and I were assigned here in 1982. We never move because I always feel like at home living here. I am working as teacher elementary school. As my husband, he works in many different areas, and I am staying here all along. He worked in Dadahup district, Sebangau, and also Belawan district.

Externally, Wahyu family has good economy condition. The have rubber tree farm, cattle, and renting car so they can pay for their sons' tuition in university. Here is an excerpt of an interview:

Wayan Budra, a farmer Hindu adherent, was not motivate to become government employee because the salary was not high enough. But I prepare for my son. This social religious behavior happens when someone is passed away, they will visit them and

send them to the graveyard together. The Hindu are also coming and help as well as stated in this ability: Ronta a woman Christian said: when a Moslem passed away, he would visit and send condolences. So, they show that there is nothing different among them. They visit each other and conduct the dead to the cave as a respect without any differences ... (Norman 56 years at home, 2017).

The socio-religious interconnection is influenced by external factors. They are motivated by the surroundings to live in peaceful and safe places that it also supports the achievement in working. Intrinsically, Transmigration at residents are creative to have a new opportunity to make a living, hardworking, and thrifty in spending money. They consider all society member are families.

5 CONCLUSIONS

Inter-connective socio-religious value has been employed here, without thinking any differences among Moslems law, a like halal food cooking process, the cooking tools, spoons was used by a Christian, or Hindu adherent one. On commonly Moslem rule and their believe, there are must be always clean-pure-healthy and not clean only (or bersih-suci-sehat dan bukan bersih saja). When Moslem Christmas day, food selection for Moslem and Christian create a uniqueness of socio-religious through local interaction when holiday, so on family party the interaction among Moslem, Hindu adherent and Christian were very interesting. The study contributes to the district government for maintaining peace and order in life together, as stated on Indonesian principle of Bhinneka Tunggal Ika. The research implicates of maintaining respect among community members in the multicultural society.

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