
Inter Ethnic Relation at Pekanbaru City (A Case Study on Social Relation of Purwodadi Indah Residence)

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ABSTRACT

Pekanbaru is the capital of Riau Province. It has been a big city with the variety ethnics living there. The focus of the study was the problems of inter-ethnic relation in term of education, culture, religion, and language. The objective was to discover some phenomenon of cooperation and competition occurred at the city. Both would result integration and conflict at the residence. The approach methodology was by reviewing the previous research on concept of ethnic relation and social change. Qualitative naturalistic was the main method with interviewing and observing technique. The result described that the cooperation resulted integration and harmonization. Some competition resulted conflict in term of different understanding of religion, different level of education. While the relations tended to show a politeness, although the ethnical and cultural distinction. Mutual advising and informing were reducing conflict, and in other word, tolerance was established.

Key words: ethnic, social, education, culture,

Introduction

The lack of inter relation often occurred in the plural society life, since each society member has custom and cultural differences. Cooperation occurred when people felt that they are interrelated each other's and have a notion to speak out freely. Otherwise, conflict occurred when people do not work together. Plural society are characterized by no one ethnic dominant among others, but people work closed cooperation in the society.

Social relation is important to apply in the society, because it probably motivates to have a mutual understanding among people. Even though they come from different background of culture and custom, they live together at one place of residence. They create the balance culture and custom in the place.

The balance among conflict and solidarity is also probably considered to create and apply in the society in term of culture, social, education, language and religion.

Social relation consists of several aspects of social phenomenon's which are mutual related and influenced each other's. It creates competitions or integrations among ethnics at the place. The question is how working together and motivation to work together can create conflict or integration? It will be the main problem of the study. To more details, the question focus such below:

- a) How does working together create integration?
- b) How does competition among ethnics influence or create conflict in the

society, particularly at Purwodadi Indah residence, Pekanbaru.

The study aims to analyse the phenomena of social relation among ethnic at Purwodadi Indah residence, Pekanbaru.

Methodology.

The type of the research was quantitative with naturalistic approach to social relation among ethnics in term of education, culture, language, and religion. The equipment used to collect data was type recorder and the main methods were interview, observation, and documentation.

Interview was used to collect data or information related to subject of the research. The direct observing was a way of getting the real data or information in the area of research. While documentation such photos was also taken in the area to complete data.

Data analysis used was descriptive with qualitative approach. Data correcting was used continuously in order to make sure that the data was collected properly. If the data not collected completely yet, the researcher needed to collect data at the second time and so for.

Result and Discussion

1. Social Relation on Educational Aspect.

Social relation among ethnics can create closed working together in term of education. Otherwise the education itself can create the integration process in the society. Light and Keller (1989;402) said that *one of the function of formal education is social integration*.

The result of the research is also describing that strong understanding of the parent to their children education will be one aspect of

closed integration among ethnics at Purwodadi Indah Residence. Adult people often ask the children who are not going to school in the time schooling, why they are not going to school. They will not consider whose children they are and what ethnics their parent are. They know that the children are the same address with them. They regard that the children are the same as their children themselves.

It is not necessary to worry, that any adult member of society often control on children education at Purwodadi Indah Residence. The children parent say thanks to people who control and ask their children. They feel shy if their children are not going to school at the time of schooling.

In term of children when they meet their peer, they will talk and discuss about their school activities at the residence. It means that any educated children show that they have the same insight with their peer. So, adults motivate the children to do so. The educated children influence their peer who are not going to school consistently. The peer will be shy to have social relation with others. It means that children perform closed social relation among peers.

Light and Keller describe that *the children of well-off parent go to gleaming new schools (good schools) with latest laboratory equipment, are taught by high paid teacher* (1989:410). The children who are coming from well-off parent in the residence engage their parent to send them to good school in the city. Eventhough they know that the school is already in the residence. While the children of unwell-off parent tend to go school in the residence, because they know that their parent do not have enough money to send them to other good school. Light and Keller say that *the children of the poor attend aging schools with outdated equipment and are often instructed by poorly*

trained and underpaid teachers (1989:410). In other word we may say that children with well-off family will have good relationship with peer, and will have many advantages. While children of unwell-off family will have on the contrary. The children in residence so far tend to have social relation with their peer in the residence. They tend not to have good social relation with the children out of residence. The parents try to control their children relationship with children out of residence.

2. Social Relation on the Cultural Aspect.

Culture is learned from society in the life-together and it is not part of biological heredity. Hasan Shadily describe that *the culture in term of Indonesia language tend to transalte as "kebudayaan" which focus on the result of life together in the society. No culture is created by individual one-self* (1998:82).

Hasan Shadily describes more detail of culture in the context of daily lifetogether such as: etnict uniform, daily equipments or tools used by society in partular area. The language people used in the society will give special clue to the culture from where the poeple is coming from. All characteristic above are also contained in the residence of Purwodadi Indah. People will wear their region uniform in the wedding party. Malay, Minang Kabauness and others tend to wear their tradisional dress in wedding party time of their family. If a couple is from difference ethnic, both traditional dress of ethnic will be weared in rotation.

Wearing traditional dress of malay is usually earlier than others It tends to have closed relationship among peoplein the residence. They appreciate and understand that they live in Malay area, therefore they have to wear tradisional dress in the wedding party of their family. It is a good time to show the closed

good relationship performed in the residence. Eventhough one family wear difference traditional dress on wedding party, the society still appreciate him or her. People try to far away from conflict at residence. Mutual understanding among members ofsociety at the residence shows dominant any time.

Others form of culturre showed in the residence is to say "ikut berbelangsung kawa or takziah" to people whose family die. Hasan Shadily describe that *people will regard as good behaviour or atitude when people come to say "ikut berbelangsung kawa" to the die family* (1998:85). The society of residence actually performs the organization call "*The Social organization of Die - Badan Social Kematian dan Wirid - BSKW*". The organization handle all activities in the die day, including ambulance. Thefore, the family will not be busy in any activities of burying. The people will contribute some money mountly to manage the organization. As muslim society, they have responsibility to help burying the die people. Any member of society who do not take care to any activity of society, particularly on the die time, the other members of society will give him or her punishment or sanction.

One day, the husband die in particular family, the society come to say "ikut berbelangsung kawa" to the his wife and family, and then they stay away from the house, just wait and see what happen. The wife understands that her husband doesnt take care to the society so far, and today she gets sunction from sositety. She weeps over her destiny and hope to the society to help burying her husband soon. The chief of residence give speech to the society and explain that what happen today is the bad particular example social punishment of unparticipate people so far. So he hope to the wife, please join and take part of any society activities from now on. Society then handle burying the die husban properly.

Social punishment or sanction is not permanent but it regards as a mean to make people understand that he or she can not be life without others in the residence. Hasan Shadily *says in other words of social control in order to make people life well-regulated in the society* (1989:86).

3. Social Relation in Language Context

Language can be defined as one of important social tool in the society. By language, society can coordinate their activities in society, in order to have self-interest or group of society. Beside that, the language can also be used to share ideas, concept and feeling to others. Perry and Perry say that *language is most important social tool. It enable people to coordinate their activities for the the benefit of the group, and also makes a possible to share individual thought and feeling* (1979:89).

The result of research shows that Bahasa Indonesia is used as the main language in the residence. The dialect of regions are used as second language. The dominant second language in the residence is Bahasa Minang. Because Minang Kabaunees are more than others in the residence. They are probably more than 40% of Pekanbaru population.

Language used makes more closed social relation among member of society in the residence. People send message to others easily even though the language used is different. The objective is to make society understand what the message is, and create closed social relation in the residence. We know people will used special term of their dialect in daily life, others will think normally and will not create the conflict. Because they translate the term or symbol used to Bahasa Indonesia soon. They will get experience in term or symbol used. Perry and Perry explain that *language can refer to things people have*

not experienced as long as they agree that it could be experienced (1979:89)

In daily life, we used to listen people call a women as “mbak” and “mas” to a man. We know the calling term is Java language. Even though the majority ethnic is MinangKabau in the residence. Different calling to other will not create conflict, but people make advantages as social tools to become more closed social relation among societies in the residence.

The language symbol used in the residence is many, such as using mosque microphone, sticking the electricity pole etc., to collect people in working together for example. The activity is simple and makes society life simple too. Hasan Shadily views that *when people life is simple, the more simple coalescence of society life is* (1979:90). They do working together in the residence without seeing who they are and what level of their education are, and what their status are. They do on heart and soul and probably they also share money to buy some snack and water.

4. Social Relation in Religion Contact.

Sociologist used to study religion with asking several questions below:

- a) *what are the social function of religion?*
- b) *Is today's world becoming less religion?*
- c) *Can organized religion influence large-scale social action?*

Weston, 1977:389)

They study religion by using functional approach. They try to investigate religion in relation with social structure, what function can religion serve society in term of creating social welfare? Weston describes that *religion does not always bring people together in harmonious relationship, however. Sometimes it tend to divide society* (1977:393). Other

author explains that religion can be agent of modernization and make people together in life society. J Milton Yinger (1946) state that *religion could serve as an agent of modernization Helping to carry people over into a new world by giving them definition and procedures that suited with new world* (Weston; 1977;394).

The result of study shows that people who live at the residence are working together in building mosque by financing themselves. They use a mosque to pray together five times a day, Jumat Praying, Ramadhan Tarawih and other religious activities. They sometimes use mosque as a place to discuss all social activities existing there. So, they can take advantages to serve people as social agent and agent of modernization.

People discuss how to have other religious activities such as “Wirid Pengajian” monthly, buying a burying land, religion school for children, etc. They do realize all activities in ten years of time. It means that social relation in religion contact can serve people well and helping to carry people become more closed working together and social relation.

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