SOCIAL SOLIDARITY OF THE MALAY SEA TRIBE (SUKU LAUT) SOCIETY AS A FORM OF HARMONIZATION AMID RELIGIOUS DIFFERENCES

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ABSTRACT

Social solidarity must indeed exist in social life. But the solidarity that is built on religious differences in one family is unique and stole the attention. Because the current reality of religious conflict is no longer a taboo thing for society. Religious conflicts occur everywhere and cannot be avoided, especially in Indonesia which is rich indifference. But the people of the Malay Sea Tribe, Bintan, Riau Islands in Indonesia can live harmoniously amid religious differences in this one family. It is a pride for anyone who sees it. To answer what solidarity has been formed in the Sea Tribe Society, researchers used Emile Durkheim's theoretical analysis of social solidarity. The research method uses a qualitative approach. The research results obtained that the solidarity of the Malay Sea Tribe society was formed not only on the basis of religious differences but also on the basis of shared interests, similar backgrounds, a sense of belonging to each other. Religion is only an administrative demand that must exist for its identity as a good citizen in accordance with the basis of the Pancasila State "Belief in the one supreme God" that all Indonesian citizens are religious society.

KEYWORDS: *Social Solidarity, Malay Sea Tribe, Religion*

INTRODUCTION

Indonesia is one of the largest multicultural countries in the world. It can be seen from the sociocultural and geographical conditions of Indonesia which are so complex, diverse and broad (Lestari, 2015, p. 31). Whereas Kusumohamidjojo (2000, p. 45) reveals that Indonesia consists of a large number of ethnic groups, cultures, religions, and others which are plural (plural) and at the same time heterogeneous. Any differences will shape the attitudes and characters that are different from each individual. Differences in the character of the society that will eventually lead to contradictions against other people who have different choices and lives.

Religion is one of diversity in Indonesia. It is known that there are six religions recognized by the state, namely, Islam, Christianity, Catholicism, Hinduism, Buddhism, Kong Hu Chu. Nowadays religious people are faced with the challenge of the emergence of clashes or conflicts between them. Inter-religious conflicts that occur in the country are increasingly alarming. Even with the existence of new conflicts, it will be able to spread to other regions if the society easily accepts the issue and is provoked "(Daulay, 2001, p.137). For this reason, as a religious person, they should be able to maintain an attitude to maintain harmony between religious groups by not interfering in other people's religious affairs.

Based on data from the United States Commission on International Religious Freedom (USCIRF) that Indonesia's religious problems are mounting in 2017. That happened when cases were obtained regarding the blasphemy of Islam by the Governor of Jakarta, the data previously also obtained as follows:

Table 1: Indonesian Religious Conflict Data

2015	The eviction of religious societies has resulted in damage to the Christian church in Aceh and Muslim mosques in Papua
2016	Burning Buddhist temples in North Sumatra
	Closing the Santa Clara Catholic Church, West Java
	Blowing up the Samarinda Ecumenical Protestant Church in East Kalimantan
	Refuse or prohibit congregational access to the place of worship
2017	Defamation of Islam by the Governor of Jakarta

Source: USCRIF.GOV (2017Annual Report)

The above conflicts have shown that the crisis is a religious problem in Indonesia. Now the issue of religion is a sensitive matter to be discussed so that on several occasions Indonesia has tried to conduct interfaith public discussions to make Indonesian people more open in seeing differences.

Religious dialogue is a meeting of hearts and minds between adherents of various religions, communication between people who believe at the religious level, shared paths to achieve truth and cooperation in matters of mutual interest, and encounters between believers, without feeling inferior and without feeling high, and without a secret agenda (Power, p.208). Because according to Kahmad (2006, pp. 177-179) that all religions in the world teach each people to love and respect each other adherents of other religions. But the reality that happened in the history of mankind, religion is often used as a pretext to slaughter other believers.

Amid differences and religious conflicts in Indonesia, unique things are found that are generally rare and come from remote areas that live in simplicity. It is in the Sea Tribepeople, Bintan, Riau Islands, which they used to live in "canoes", but had been moved to live at home. Their alienation from their cultural areas causes changes in lifestyle which ultimately makes them have to negotiate with the socio-cultural order of the mainland people (islands) where they are forced to dock (resettled) by the State (Chou, 1997, 2003, 2010, Lenhart 1997, Granbon 2005, Trisnadi 2002, Shoper, 1965) which never happened before (Marsanto, 2010, p.228)

Where people have religious diversity but they still live in harmony with high solidarity. At first, the sea tribe society contained the basic concepts of animism and dynamism. Previously, their belief was to believe in supernatural objects such as giving "offerings" (food for spirits) to the sea, worshiping trees. Even there are also people who worship stones so that they are given safety on their journey and given safety to their families. That is the form of gratitude for those who have been given abundant sustenance during their lives later (Saputra, 2015, p.5). However, now they have embraced religion. In one family, three different religions were obtained, but they lived together with Muslims, Catholics, and Christians. According to Worter and Hall (Fithrorozi, 2009, p. 42) states that "... the existence of the Sea Tribe has been known since the 14th century in the Srivijaya period. Even Chou Chu Fei noted the tradition of the Sea Tribe wandering had taken place in 1178. While the historical record of Chia Tan, the Sea Tribe had existed in 800". Suku Laut (Sea Tribe) Society is a society that lives on the coast by building stilt houses on the sea water, with a livelihood as fishermen. They also claim to be a genuine Malay tribe.

The existence of sea tribes in Indonesia has been very long, but all of them could only embrace religion around the 1990s. This is the main attraction for researchers to see the background behind the harmony of the Sea Tribe society, Bintan, to live with different religions in one family. The following data are found by researchers:
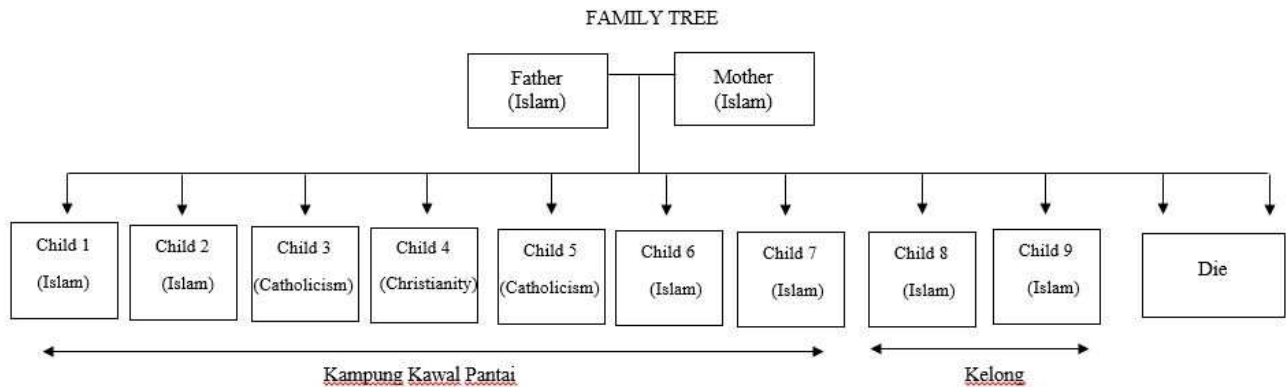
FAMILY TREE

| Father (Islam) | Mother (Islam) |

| Child 1 (Islam) | Child 2 (Islam) | Child 3 (Catholicism) | Child 4 (Christianity) | Child 5 (Catholicism) | Child 6 (Islam) | Child 7 (Islam) | Child 8 (Islam) | Child 9 (Islam) | Die |

Kampung Kawal Pantai   Kelong

Figure 1: Religious Status in a Family of the Malay Sea Tribe Society

Source: Observation, 2019

The data above shows how diverse the Sea Tribe society is in terms of religion. With this difference, they can still live together by upholding social solidarity among the Malay Sea Tribes. This uniqueness is very rare. For this reason, it is necessary to study and learn how the Malay Sea Tribe society can foster harmony amid the religious conflicts in Indonesia and the differences found in their own families. Because religion is a sensitive problem that involves the inner beliefs of human affairs in the world and in the Hereafter to the Almighty God.

Solidarity does need to be built in the social life of the society. Because solidarity according to Lawang in his book also reveals that "the basis of the understanding of solidarity is that we hold unity. It is friendship, mutual trust that arises from mutual responsibility and mutual interests among its members "(Soedijati, 1995, p. 12). This understanding of solidarity is further clarified by Durkheim (1893-1960) as follows:

"Solidarity is a feeling of mutual trust between members in a group or society. If people trust each other, they will become one / become friendships, become mutual respect, become motivated to be responsible and pay attention to the interests of others." So that the social solidarity that occurs in the society is built on being able to be established on the basis of mutual trust, mutual interests among its members, and respect.

In order to explore the life of the solidarity of the Malay Sea Tribe people who can live harmoniously amid religious differences. The researchers used the mechanic solidarity theory. Mechanical solidarity occurs in early societies in which there is not much division of labor. Such societies are relatively homogenous, men and women engage in similar tasks and daily activities, people have similar experiences (Durkheim, 1893-1960). Durkheim also argues that primitive societies have a stronger collective awareness of understanding norms and mutual trust (Ritzer and Douglas J. Goodman, 2008, pp. 90-92). To clarify this, the researchers divided aspects of mechanical solidarity into several parts:

Table 2: Aspects of Mechanical Solidarity

Low division of labor
Strong collective awareness
Low individuality
Dominant repressive law
Consensus on important normative patterns
Community involvement in punishing deviant people
Low interdependence
Primitive, rural

Source: By researchers, 2019

The researcher will explore the social solidarity that occurs in the Sea Tribe society, Bintan Malay, Riau Islands through the aspects listed in fig. 2 above.

METHOD

The research method used in examining the social solidarity of the sea tribe society uses the cauliflower method with interview techniques, observation, and documentation in data collection. The researchers got 21 samples from 55 population data Sea Tribepeople, Bintan, by using a snowball sampling technique, the sample consisted of 3 categories 1) Malay Sea Tribe Society as many as 10 people, 2) Community Leaders as many as 5 people and, 3) Community figures as many as 6 people. In the community leaders, researchers involved Muslim, Catholic and Christian religious leaders.

The processing of data analysis uses data reduction, data display, and conclusion drawing verification. The data obtained will be processed and examined according to research needs. The researchers checked the data by extending the research time with a continuous observation process, triangulating data and using reference materials and conducting member checks.

RESULTS AND DISCUSSIONS

Based on the results of the study, the following data are obtained based on predetermined aspects, which are based on aspects of mechanical social solidarity according to Emile Durkheim:

Table 3: Social Solidarity in the Malay Sea Tribe Society Amid the Religious Differences

Aspect	Social Solidarity
Low division of labor	1. Men and women have the same position in earning a living, but there is no demand for women to work 2. Taking care of the household like cooking, parenting is generally done by women 3. Sharing and helping with any work
Strong collective awareness	4. Always have one common vision / one mind 5. Always celebrate the holidays of all religions regardless of the religious status they are embracing 6. If one feels difficulty then the other also sympathize, if one is happy the other must feel it 7. "One can then all can" if there are selfish people who want to get it themselves, they will get sanctions from all the tribe sea communities
Low individuality	8. Feel happy when gathered together fellow sea tribes together 9. Don't be alone, always mingle with neighbors if there are no activities
Dominant repressive law	10. One person makes a mistake, everyone gets involved and talks about it 11. Everyone participates in providing solutions if there are problems with advising and punishing them

Table 3 Contd.,	
Consensus on important normative patterns	12. Always gather tribal people if there are things you want to discuss regarding common interests (bridge construction, government assistance, etc.)
Community involvement in punishing deviant people	13. Always interfering in moral affairs and norms which if possible harm themselves and the people of the sea tribe
Low interdependence	14. Live independently by not expecting to get help from others, but still help each other 15. Never expect to get any reply in doing good
Primitive, rural	16. Simple life on the sea with not many demands to buy a lot of electronic goods 17. Technology like cellphones, they believe can damage children's morale 18. There is only television technology, some cellphones, and gas stoves, the rest use what is available

Source: processed by researchers after conducting research, 2019

The data above, it can be seen there is no limit between fellow tribe sea communities in Bintan. Although in religious differences, they still carry out all activities together.The same thoughts, the same principles, the same goals, and the same background that formed them into a society with a high level of social solidarity. Even though the entry of religion into their environment, it will not have much effect on their lives. Because it is known, that the entry of religion into the environment of the Malay Sea Tribe. Because of the need factor for his identity as a civilian. It is the demand for the creation of a National Identity Card (KTP) in which the religion must be in accordance with the principle of the State in Pancasila, namely the first principle "The Almighty Godhead" hereby reveals that Indonesian society is a religious society.

Several factors in the religious conversion process. One of them is the Indonesian political situation which requires that every Indonesian person must embrace one of the religions recognized by the state based on the first principle of the Pancasila as the state constitution. Whereas local trust will be categorized as a non-religious community. So that if they do not comply with the government regulations, they will not find their rights, especially in terms of state administration (Mujiburrahman, 200, p. 28). So, in this case, religion is only an excuse to be a good citizen.

Malay sea tribe communities have never followed the orders of worship as recommended by their respective religions except when big days such as Eid al-Fitr, Eid al-Adha (Islam), Christmas (Christian, Catholic) and even Chinese New Year are also celebrated even though nobody embraces Buddhism. This is due to the lack of knowledge of their religion. Based on the results of research from several religious leaders, the researcher obtained data that in religion, tolerance which creates high solidarity is indeed highly recommended by all religions. But by participating in celebrating other religious holidays it means that they recognize other religions as well. Because in religion, respect is indeed necessary but not necessarily by recognizing other religions to participate in celebrating them.

Differences are things that no one can deny. Intolerance, the deeper the differences, the deeper the sense of tolerance and understanding is needed. If there is any conflict, it must have an awareness to always maintain solidarity, tolerance, and brotherhood. You must also be able to control yourself from emotions that can trigger hostility. Every human being also has to give up selfishness, wants to win alone and thinks he is always right. Any differences or misunderstandings that occur as much as possible are resolved together without any feeling of partiality or discrimination. Because in essence differences are not to be distinguished but to provide colors in the nuances of peace. To create conditions that are full of peace, the community, government and state must work hand in hand to achieve a common goal. Because the government is also fully responsible for the existence of religion religious life and harmony in religious life

(Saerozi, 2004, p. 20). The differences that occur in the tribe of the sea occur not on the basis of a high attitude of respect and tolerance, but rather the awareness of the togetherness of the same army, and shared beliefs.

Similar to the concept of social solidarity Emile Durkheim (1858-1917) in developing sociological theory, Durkheim stated that social solidarity is a state of relations between individuals and or groups based on moral feelings and beliefs shared with and reinforced by shared social experience. Solidarity emphasizes the relationship between individuals and groups that underlie a shared attachment in life supported by moral values and living beliefs in society (Jhonson, 1998, p.81). The sea tribe community agrees that religion is indeed the need of all of them as Indonesian citizens, but it is not the only thing that can be used as an excuse to make them feel different from each other. Instead, they don't really think about religion in their lives because of the lack of knowledge they have. Even though one family has different beliefs, they continue to carry out their daily activities by upholding the value of strong brotherhood.

CONCLUSIONS

Suku Laut Society, Bintan, Riau Islands, builds social solidarity on the basis of mutual interests. It is the same job and the same environment. On the basis of the same background, that is from one same class and race. Then, on the basis of a sense of mutual belonging to one another is by helping one another, mutual cooperation and sympathy, empathy with one another are interwoven in their daily lives so that it becomes a habit the strong one.

So in this case, actually the social solidarity that has been established in the Malay Sea Tribe community has nothing to do with religion. Because religion is only a shield to protect its identity in Indonesia as a good citizen. So that religion is only a form of administrative necessity which inevitably has to do by embracing one of the religions that the State has recognized.

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