

The Implementation of Multicultural Values in the Interaction of Transmigration Communities Through “Malakok” in Nagari Sungai Sirah Silaut

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ABSTRACT

Minangkabau, is one of the largest ethnic groups in Indonesia that has uniqueness in the context of a multicultural society. In this ethnic, there is a tradition that unites immigrants and indigenous tribes by entering migrants into one of the existing tribes, called *Malakok*. The life of the immigrant community with the natives through *Malakok* runs in harmony. In the other hand, multicultural values have been built such as mutual respect between different ethnicities and religions, equality and brotherhood among others in everyday life. This study aims to analyze these multicultural values and the factors behind the formation of these values. The research was conducted using a phenomenological approach. Data were collected using observation techniques, in-depth interviews and Focus Group Discussions at the research site. The results of the study show that the people of the two tribes live in brotherhood, respect each other, are fair to each other, and each tribe still maintains its identity.

Keywords: *Malakok, Multicultural Values, Social Integration.*

1. INTRODUCTION

Minangkabau is an ethnic group that is open to other cultures. The Minangkabau people always provide opportunities for immigrants to unite with the indigenous people ([1] One of them is to unite different tribes through *malakok* ([2]. *Malakok* in Indonesian means the attachment of one tribe to another. This tradition is a multicultural concept based on local wisdom. *Malakok* has implications for peace, and ease of conflict resolution for the people of the two different groups ([3]. The *malakok* tradition is a reflection of the openness of the *Minangkabau* community to accept immigrants from different ethnicities and religions.

A lot of researches show the uniqueness of the culture *malakok* in various areas in West Sumatra. For the *Minangkabau* as the *melayu* community, *malakok* is a sign that the migrant communities became a part of citizens in the new place [4]. This tradition can be said

as a model of negotiation people of different tribes, and even different religions ([5], [6]. Along with the history of the indigenous people of *Minangkabau*, the tradition *malakok* can be regarded as evidence of the shift in the social life of monocultures to multicultural for the Minangkabau ethnic ([7]. Analogically, can be said *malakok* is the entrance of the merging of migrants into a new life with native *Minangkabau* [8]. The results of the study showed that *malakok* is an instrument guard harmonization in many diverse communities.

In the previous study, has not been a lot of talk about the tradition of *malakok* that is associated with the values of the multicultural living in the society interaction. These studies fill the shortage of previous studies by looking at the form-the form of the value of multicultural and factor the background of the strengthening of the value. This study took place in Sungai Sirah, Silaut District, West Sumatera, Indonesia.

2. THEORETICAL REVIEW

Implementation of multicultural in social life can be seen in the interactions between members of the society. The value includes the value of humanity, openness, tolerance, have moral [9], [10]. Community multiculturalists have high empathy to the existence of the other person who is got discriminated [11], [12]. According to that, it is affirmed that the value of multicultural is inherent value in the form of attitudes accepting of other people without distinction based on religion, ethnicity, race [13]. The value of multicultural can be realized also associated with intelligence, the emotional intelligence, self-confidence, and creativity of the person [14]–[16]. In a society that upholds the values of multicultural free from fear because everyone appreciates a different person [17]. The value of multicultural attached a difference in a diverse society.

Tradition of *malakok* in *Minangkabau*, can be viewed as a process of social integration. Social integration not only the process of learning through enculturation and acculturation, but the process of remembering (memory) features recorded in the community culture ([18]). The dynamic of the process leads both of groups adapt the ways that suitable in the interaction (van Krieken, 2012)). In addition, the equality takes place in the process that rising the awareness of togetherness between race, ethnicity and culture ([19]). In natural communities, groups formulate the shared values such as awareness of identity, accepting differences, and the sensitivity of culture and equality (Noe et al., 2018)). In the end, be recognized by all groups, that the differences can be bridged with human values [20]. Similarly, the tradition of *malakok* in the tradition of the *Minangkabau* has become adhesive ethnic, and different religions into one unified society (Indraddin et al., 2019;). In life together through *malakok*, all people stick to the principle that identity is not to be opposed to each other but are viewed as a common resource.

3. METHODS

This research uses qualitative research method with a phenomenological approach [23] In this Study, the researcher will explore and look deeply about the value of multicultural in local wisdom *malakok* in Sungai Sirah. Data collection techniques were done in three ways, namely through a series of field observation, interview and FGD. The results of the study were analyzed qualitatively by following the process of data collection, verification, coding, reduction, display, and interpretation. The research informants were determined purposively, in this case *wali nagari* and their subordinates, traditional leaders, religious leaders (theologian), intellectual and community of *malakok*.

4. RESULTS AND DISCUSSION

In this study there are two concepts that became the focus of analysis. Firstly, *malakok* is a local wisdom with the values in it. Second, the values of multicultural applied by the society in their interactions. Those values are related to the power of identity, the ability to think openly, and desire to apply fair (Moeis, 2014;). The manifestation of the third values will run intrinsically in the interaction as mutual respect, can accept the differences, and tolerance ([26]–[28]). In fact, multicultural values were created through a wide variety of cultural phenomena that occur in tradition or custom (Handoyo et al. 2015). One of these traditions is *malakok*, in migrant communities in Sungai Sirah, District Silaut Sumatera Barat.

The early arrival of transmigration to the *Silaut* area was initiated by Masri from *Minangkabau* ethnic. He is a community leader or *ninik mamak*. He revealed that the country to build community needs and life together. Therefore, he bought a spacious bush land in Sungai Sirah, Then the land was in a plot for farming, and for shelter of voluntarily immigrants, who came later on. The presence of first immigrants along with government programs that encourage immigrants from java island to other island in Indonesia. They were supported by the cost of housing. Afterall, the region *Silaut* began to develop, with the arrival of people from different ethnic and religious in Lampung, Medan, and other areas in the West Sumatra. They lives side by side in harmony. (FGD 10 September 2020)

The unity and integration of the community is reinforced with *malakok*, carried out by migrant communities. *Malakok* is defined in the regulations of the local customs, and expressed in the proverbial custom “*Nagari bapaga undang, kampung bapaga buek, tiok lasuang ba ayam gadang, salah tampuah buliah diambok*” (Meaning that each region and community has its own rules, and everyone who comes must comply with voluntary). On the basis of the customary rules is defined procedure *malakok* that must be endured by migrant communities. With a note, that *malakok* not coercion but voluntarism.

The procedures of *Malakok* firstly: *maninjau datuak* (finding leaders). This is carried out after setting the tribe which will be used as a place *malakok*. The newcomers should contact the chief (*datuak*) of the tribe. Then, the chief take care of him, and teach the materials related to the *Minangkabau* culture as new customs for the newcomers. The second “*maisi carano*”, meaning the newcomer is required to pay an amount of money, Money is put as the deposit of the tribe, then used in social affairs like meeting of member tribe. Activities *malakok* done without coercion. Indigenous leaders and

community leaders just persuade whenever the immigrants do *malakok*, then they will be part of the Minangkabau ethnic. The consequences of *malakok*, they have rights and obligations equal to the one of indigenous member. They will be accommodated at a every custom activity. The basic principle of *malakok* is Volunteerism. *Malakok* can be done individually, (the head of the family) or group (several families).

The combination of acceptance of tribal leaders with voluntary immigrants to carry out *malakok*, became the basis of strengthening the value of self-identity. All the people who came to the land of the *Minangkabau*, will be the brothers, without losing their original identity. All member will be treated fairly, and will be part of the tribe community activities. Interestingly, though migrant communities have a new tribe as the *Minangkabau*, they do not lose the identity and characteristics indigenous tribes. “*Malakok* is a recognition that the equivalent in the life of society, and become part of the *Minangkabau*, but they can still continue the tradition and customs of the native tribes of them” (FGD, 10 September 2020).

The willingness of migrants carries out the procession of the *malakok* show openness in thinking and acting. On the one hand, the majority of communities receive even desire the arrival of the new society to lie within them. On the other hand people entrants agree with the voluntary a process to be a part of the *Minangkabau*. Newcomers to feel the benefits of being part of the *Minangkabau*, as well as remove sense of alienation as newcomers. The openness of thinking was in line with the volunteerism of reciprocity by a newcomer and also a native to be together in their tribe. This reality shows wisdom of the cultural emphasis on brotherhood in over the identity of the tribe. The synthesis between openness, volunteerism and the brotherhood show the implementation of multicultural in the life of the society of cross-cultural and ethnic.

The tradition of *Malakok* has social, economic and psychological implications. In line with the dynamics of society, there is a strengthening of multicultural values such as openness, identity, equality and acceptance. These values give a sense of security to the community both immigrants and natives. Further, it accelerates economic growth community of immigrants and indigenous people. This is the goal of the transmigration program [29]. In sum, *malakok* is an advanced solution to the problem of population in Indonesia [30].

The tradition of *malakok* enrichs the multicultural society in Indonesia. The principle of multiculturalism is the recognition of cultural diversity and equality ([31], [32]. In turn, it came the identity of the ethno different cultures [33]. Multiculturalism means that the society emphasizes identity, prioritizes openness, and respects the values held by its community[15]. *malakok* can be a

model of a multicultural society in the repertoire of the nation. It accommodates three values of the adhesive differences, such as recognition of the differences, the unity of the community or the nation, and equality [34]). Therefore, This multicultural society needs to be maintained and managed properly [35].

5. CONCLUSION

Implementation of multicultural in the tradition of *malakok* starting from volunteerism, and openness between groups to unite. The dynamics of the integration within *malakok* implying values of multicultural such as the acceptance of diversity, fair treatment of all groups. The value of multicultural in the tradition of *malakok* confirmed that differences between groups can be united with a sense of togetherness and brotherhood. In short, the tradition of *malakok* enriches the repertoire of Indonesia as a multicultural state.

AUTHORS' CONTRIBUTIONS

Isnarmi Moeis, collecting and analyzing data, and writing the script. Junaidi Indrawadi, collecting and analyzing data; Cici Nur Azizah, and Roni Priyoga Putra collecting data.

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