



+PVS O B MGP JBN J T P D J B ME J U 4

, GHQ WRLQWUL . 6 R VLNXC D G D D Q .  
1 RYL + HQGUL (QGUL

. R Q Y H Q M Q H Q X B S X V D Q 6 H J D O D % H Q W X  
7 H K D G D S Q : L W \$ & ( 6 D W X 7 Z D M D X D Q S  
' D U D 0 D X O L Q L % L Q W L - D O D O X G G L Q

% H U H E X W . X X K W D Q 5 X P D W S D Q V L , G H R O R  
0 H O D O X L R D W M % G I N G L V L  
= X O I D Q 7 D X I L N

3 H U D Q B W Q J D Z P V L \$ X : \$ 6 8 G D O D P 0 H Q H N D Q  
3 R W H R Q L V 8 L N 8 D Q D \ \$ K G D Q J ' L N X D V D L / R F D O  
6 W X G L H S F L G O H S D O D ' B W U D & K D R X Q L 7  
\$ U O D Q 6 L G G K D : L W M D

5 H Y L W D H O I D Q D 6 R V 3 L D O 6 X U H P X E H Q W X N G D O D  
. D U D N W H U D V Y N D G D W L D G D O U G 3 D B D Q  
< X V U L J D O ( I I H Q G L 1 R I U L

+ D P R Q \ L Q ' L Y H U V L W Y  
6 W X G \ R R Q G W R D Q R + D W 0 X O W L F X \$ 5 X U D O 6 R F  
5 H J L R Q 1 7 7 \$ 3 8 6 \$ 2 5 1 R U C H % R U G H H V W R 6 X P D W U D  
1 X U I L W U L D Q L + D \ D

3 R O D - D U X Q Q X D Q L G X 6 \ H L N K + D M L \$ O L ,  
3 R Q G R I N B Q W X D Q L Q 5 L Q J D Q X Q Q J D Q 7  
' D Q L O 0 D K P X G & K D Q L D J R \$ N P D

. R Q V H H S Q B H O R S B I D H W L Q 3 W U H H Q H M D W X W H U D D Q  
( R Q R P L 0 D V H O U D D N D W X U D A D W \$ O K D V \ U  
) D K P L 5 H J D 5 L \ D Q + L G D

9 R O	1 R	- D Q X D U L	- X Q L + D O	, 6 6 1 H , 6 6 1
-------	-----	---------------	---------------	----------------------



## HARMONY IN DIVERSITY: STUDY ON POTENTIAL HARMONIOUS MULTICULTURAL SOCIETY "PANTARA" REGIONS (PANTI-TAPUS-RAO) NORTHERN BORDER OF WEST SUMATRA

**Muhiddinur Kamal**

*Fakultas Tarbiyah dan Ilmu Keguruan IAIN Bukittinggi  
e-mail: muhiddinurkamal@yaboo.com*

*Diterima : 23 April 2018*

*Direvisi : 30 Mei 2018*

*Diterbitkan : 30 Juni 2018*

### **Abstract**

*Pantara* region (Panti-Tapus-Rao) is an area that lies on the border north Sumatra Indonesia consists of diverse cultures, ethnicities, races and religions. This area is a picture of a multicultural society, scattered in various corners of the village. The society of *Pantara* is a homogeneous society both in terms of custom and religion in Minangkabau. During the era Pagaruyung Kingdom in Minangkabau, *Pantara* region was given region's special autonomy status called "Lordship of Padang Nunang" located in Rao. The status of "Lordship" as shoreline areas (regions in power) is given by the special autonomous kingdom of Pagaruyung, contributing to strengthen society of "Pantara" as an honor for indigenous of Minangkabau tradition which holds the tradition of, "Tradition founded upon Islamic law, Islamic law founded upon the Qur'an" (*adat basandi syara', syara' basandi Kitabullah*). The massive arrival of Batak Toba and Mandailing in the early days of independence to *Pantara* region (Panti-Tapus-Rao), change homogenous society into a heterogeneous society. The diversity in *Pantara* region covers ethnicity and culture as well as diversity in religion. Batak Toba and Mandailing society share the same patrilineal culture, but they are different in terms of religion. Batak Toba society made Protestants association or better known as HKBP while Mandailing community embraced Islam. Minangkabau people have the same religion as the Mandailing, because both are Moslem but they are different in customs. Mandailing embraced patrilineal while indigenous Minangkabau is matrilineal. On the other hand, Batak and Minang people different both in religion and culture. Batak are Christians while the Minangkabau are Muslims. The presence of Javanese people who come when it was brought by the Dutch, and the arrival of Malay people who chose to stay in the region participated *Pantara* enrich the diversity of *Pantara* region. *Pantara* region now has turned into a society that is heterogeneous in terms of ethnicity, religion, culture and language, they are live together in harmony, although sometimes arise, but can be mitigated and resolved quickly. There are some factors to live in harmony in diversity within the multicultural society of *Pantara*: 1). Understanding of religious teachings which are sublime and peaceful, 2). Values of local wisdom, 3). Recognition of newcomers, 4). And the pattern of leadership in the community.

**Keywords:** *Harmony in Diversity, Multicultural Society, Northern Border*

### **Abstrak**

*Pantara* region (Panti-Tapus-Rao) is an area that lies on the border north Sumatra Indonesia consists of diverse cultures, ethnicities, races and religions. This area is a picture of a multicultural society, scattered in various corners of the village. The society of *Pantara* is a homogeneous society both in terms of custom and religion in Minangkabau. During the era Pagaruyung Kingdom in Minangkabau, *Pantara* region was given region's special autonomy status called "Lordship of Padang Nunang" located in Rao. The status of "Lordship" as shoreline areas (regions in power) is given by the special autonomous kingdom of Pagaruyung, contributing to strengthen society of "Pantara" as an honor for indigenous of Minangkabau tradition which holds the tradition of, "Tradition founded upon Islamic law, Islamic law founded upon the Qur'an" (*adat basandi syara', syara' basandi Kitabullah*). The massive arrival of Batak Toba and Mandailing in the early days of independence to *Pantara* region (Panti-Tapus-Rao), change homogenous society into a heterogeneous society. The diversity in *Pantara* region covers ethnicity and culture as well as diversity in religion. Batak Toba and Mandailing society share the same patrilineal culture, but they are different in terms of religion. Batak Toba society made Protestants association or better known as HKBP while Mandailing community embraced Islam. Minangkabau people

have the same religion as the *Mandailing*, because both are Moslem but they are different in customs. *Mandailing* embraced patrilineal while indigenous Minangkabau is matrilineal. On the other hand, Batak and Minang people different both in religion and culture. Batak are Christians while the Minangkabau are Muslims. The presence of Javanese people who come when it was brought by the Dutch, and the arrival of Malay people who chose to stay in the region participated *Pantara* enrich the diversity of *Pantara* region. *Pantara* region now has turned into a society that is heterogeneous in terms of ethnicity, religion, culture and language, they are live together in harmony, although sometimes arise, but can be mitigated and resolved quickly. There are some factors to live in harmony in diversity within the multicultural society of *Pantara*: 1). Understanding of religious teachings which are sublime and peaceful, 2). Values of local wisdom, 3). Recognition of newcomers, 4). And the pattern of leadership in the community.

**Kata Kunci:** *Harmony in Diversity, Multicultural Society, Northern Border*

## Introduction

Regions of "*Pantara*" (Panti-Tapus-Rao) is a heterogeneous community area inhabited by multi-ethnic society. This region is not only inhabited by Minangkabau ethnicity as original society (host population), but some newcomers such as Batak Toba, Mandailing, and Malay. The region which is inhabited by the ethnic heterogeneity of the different cultures and religions will impact directly or indirectly to the harmony of society. Diversity will lead to social argument and even religious conflicts.

Heterogeneity and plurality in society has the potential to make society split into some groups with clear social boundaries. The boundaries are very vulnerable to social conflicts among different groups. This can be seen in the multi-ethnic and religious communities in neighboring districts in West Pasaman, there was a conflict in Bangun Rejo in 1992.

Heterogeneity in the community does not always bring the conflict, but also has a positive effect by creating harmony in diversity. Ethnic and cultural diversity is not actually the core causes of the conflict, because it may arise from inequities in the distribution of economic resources, inequality in participation in decision-making, the accumulated resentment against the injustice of the group that was treated unfair (Sudjangi, 2004: 67-68).

Based on the pre observation, it can be understood that the heterogeneity of *Pantara* society, in terms of ethnicity, religion, culture and language are not always as potential conflicts but also as the source of potential harmony. Although sometimes there are ripples that create a conflict of groups but it can be solved quickly by the public. The phenomenon of harmony in diversity and cultural integration is expected to be a model in building harmony in diversity for a multicultural society.

Based on the background above, researchers interested in conducting research with the title: "Harmony in Diversity: Study on Potential Harmony in Multicultural Communities in *Pantara* (Panti-Tapus-Rao) Region, Northern Border of West Sumatra.". By using sociological and ethnographic approach, this study reveals how a harmonious society and the factors which influence it in a multi-cultural society and religion in Panti multi-Tapus-Rao (*Pantara*), northern border of West Sumatra.

## Review of Related Literature

Ethnic and religious diversity in the Panti-Tapus-Rao (*Pantara*), Pasaman is interesting to be studied and analyzed, at least by some researchers because of its diversity, both in the potential for harmony and cooperation as well as the potential for social conflict between groups. Interactions that occur in the middle of the community,



whether it is homogeneous or heterogeneous will essentially cause two forms, the form of associative which implies the harmony and dissassociative which has implications for social conflict. Horaby (1987: 444) argues that integration is a verb which means the combine integrate (parts) into a whole: bring or come into equal membership of society; and racial, etc. The focus of social interaction is how systems, social institutions are interlinked and mutually supportive, as stated by Kuntowijoyo Myron Weiner (Republika, December 15, 2000) it defines the interconnectedness of systems and supporting social institutions.

Harmony in society can be realized if social processes and social actions can be mutually cooperate in building society. Therefore, social processes have functions that emphasize goal for the realization of social and community that have balance or equilibrium between them, in order to produce harmony in society. Harmony can be realized if each component in the community are able to do their function in life.

According to the researchers, multicultural society has a chance to work together in harmony and also for the potential social conflict. Conflicts in Indonesia generally happen because prototype of interaction based on the domination. (Habib, 2004: 39). One of the examples is small group of Chinese who controlled goods and capital, furthermore, they also control a large group of Javanese who only has muscle.

In the northern border areas of West Sumatra, precisely in *Pantara*, Undri found that migration and control of land by migrants and ethnic minorities has also sparked social conflict on the northern border of West Sumatra. While Afrizal see that the ethnic conflict in the border of Minangkabau happens due to the dominance of the majority prejudice against ethnic minority (2002: 45).

In addition, there are several studies that revealed that the process of inter-ethnic

interaction in the border area of Minangkabau is going well. According Maryetti et al, inter-ethnic social contacts in the northern border areas of West Sumatra has been going on intensively and emerged integrative national identity. Some facilities such as Indonesian language, religious and cultural unity of the group is a bridge for the the diversity of ethnic groups that can reach national intergrity. (Maryeti, 1999: 52). Meanwhile, according Renggo Astuti, et al, ethnic identity which is owned by both ethnic groups (Minangkabau and *Mandailings*) tend to strengthen the dominant identity (Minangkabau). Even so, two ethnic groups are able to communicate bilingual. Thus, according to Rais Pasaman Leonar Arios this as typical of the border region, it's different compared to other regions in West Sumatra (Renggo Astuti: 1998: 20). This is also reinforced by Undri who mention that the relationship between Minangkabau and *Mandailings* are long lasting. Islamic religion is one of the binding agent of integrative relationships underlying the Minangkabau-*Mandailing* society. (Undri, 2010: 42).

Generally, most of the researchers stare integration in the border area partially. On one side, its only stare from the dimensions of conflict and ethnic and religious discrimination, but on the other hand just stare of social integration dimension. Therefore, this research will be focused on the aspect of cultural harmony and integration in multicultural societies in *Pantara* in the northern border region of West Sumatra.

## **Theoretical framework**

### *Harmony and Social Integration*

Humans are social beings who are always interacting with each other. The consequences of interaction will raise two possibilities, either integration (harmony) or conflict. Jhonson (1986: 181-184) which excerpt Durkheim opinion states that people





basically divides into two types; A mechanical type of community solidarity and community-type organic solidarity. If the community is composed of a very high degree of homogeneity in confidence, sentiment of labor division will be minimum, then it will be classified as the public with mechanical solidarity. Harmony in this society can be achieved through legal pressing (repressive). If the community was made up for a very high heterogeneity, the level will be higher, then classified in community with organic solidarity. Restitutive law that maintains and protects the interdependencies between different individuals in society are indispensable in creating harmony.

Roland Robertson (1988: 207) quoting the opinion of Gertz explained that the conflict can be muted so that the creation of a social integration can be achieved with the following requirements. First, the feeling of owning the culture, second, the emergence of groups of individuals or groups of mixture that serves as an intermediary resulting in structural balance. Third, the general tolerance based on a contextual relativism that considers the value of things according to the context. Fourth, the steady growth of social mechanisms leads to forms of social integration and non syncretic compound in which people who have a view of the various social and basic values that differ radically fast and can get along with each other well and to keep the community functioning.

Social integration is a process in which different individuals or groups to hold the adjustments to have equal importance and attitude (Soekanto, 1985: 75). In this case the process of social integration is not a process that goes quickly, because social integration involves a mental process that can only be developed slowly and gradually. According to Ting Chew Peh as contained in Soekanto, social integration is a process emerging various groups in the community through a shared

identity by eliminating the difference and identity of each.

Basically, the process of social integration will go through several stages. These steps can take place in evolutionary from a low stage, namely minority group isolation from social life and culture of the dominant group, toward the highest stage, the stage of mixing of minority groups into the social and cultural life of the dominant group. But sometimes it can occur stepping from the lowest stage to the highest stage quickly. Hess suggested that the process of social integration in general through several stages, stages of segregation or separatism, accommodation, acculturation, assimilation and amalgamation. (Hest Ber, et.al, 1988: 247-248)

First, separatism or segregation (separation). Popenoe in Federico argued that: Segregation can be defined as the involuntary separation of residential areas, services or other facilities on the basis of the ethnic or racial characteristic of the people using them. The most extreme form of self-segregation is separatism, when the minority groups aspires to set up a totally independent society of its own "(Federico, 1979: 20). Segregation Phase describes the efforts to separate the minority groups, the *de jure* or *de facto*. The *de jure* means that the separation was supported by the force of law, as happened in apartheid South Africa a few decades ago. While the *de facto* means that the separation took place in reality and do not need to be backed by force of law.

Second, the stage of accommodation. Brinkerhoff and Hess argued that: "Accommodation Occurs when two groups co-exist as separate cultures in the same society". "Accommodation Occurs when the members of a minority group are aware of dominant norms and values without having internalized them (Hest, 1988: 231). Stage property is the stage where the members of minority groups realize the norms and values



of the dominant group culture, but they do not need to change the norms and values of their own culture.

Third, the stage of acculturation. Popenoe argues that: "acculturation is the process in the which a minority individual or group seeks to blend into a society by taking on its cultural characteristics (Frederico, 1979: 26). , Acculturation phase will occur when people from minority groups have adopted the norms, values and patterns of behavior of the dominant groups of society. But at this stage they are still not recognized or accepted within the dominant society groups are more intimate (intimate). Brinkerhoff also added that acculturation include language learning, history, and behavior or manners of the dominant group. It also involves the acceptance of loyalty and the values of the dominant group as your own (Hest, 1988: 249).

Fourth, the stage of assimilation. Popenoe explained that: "Assimilation is the absorption into the dominant society of the culture and social structure of an incoming group. Another term for assimilation is the melting pot ". Assimilation is a process in which groups with different identities, between minorities and dominant, unified (integrated) socially and culturally. This stage occurs when minorities had diffused (fused) into the dominant society groups in full (intact) through friendship or other social intercourse.

Fifth, the stage of amalgamation . Popenoe argues that: "While assimilation means a social and cultural merging, amalgamation refers to biological merging of an ethnic or a racial group with the native population". Amalgamation occur when different cultures or races (two or more) mixed (biological) so as to form the types of culture and a new race. The most important way in the amalgamation stage is through the intermarriage.

### **The existence of Minangkabau Ethnic and Migration Batak and Mandailing ethnic to Pantara region (Panti-Tapus-Rao)**

The Minangkabau ethnic is indigenous groups that live and thrive in West Sumatra identically known as the Minangnese. This ethnic Is known for holding strong ethnic customs. In a sociological perspective, according to Navis (1984) Minangkabau ethnic groups is an open and dynamic ethnic and have the ability to adapt in the changing circumstances, to facilitate the issue of life, but these changes is appear without losing the fundamental principles.

Minangkabau traditional historiography sources (legend) had mentioned the existence of ethnic Minangkabau as the original ethnic-Tapus Panti-Rao (Patara) is slowly disrupted by the arrival of another ethnic from northern Minangkabau. According to Datuk Tambo Batoeah Sango, Tapanuli ethnic had begun to migrate in the late 16th century AD (Datuk Batuah Sango, 1966: 95), while the Castles asserted in the 17th century AD (Castles, 1974: 142). Even Undri believes that the intense migration begins in 18th century during Padri War, which were given land by the Padri leaders (Undri, 2008: 124).

Batak ethnic and Mandailing, well known with migration, as well as "merantau" in Minangkabau. It is not surprising that Batak-Mandailing scattered throughout the country and can be said to be in all aspects of society. Batak and Mandailing ethnic have a philosophy called Barospati (Ariandini in Marpaung: 2000), in their social life. This philosophy means to live in any place sticky. This means that life is steadily and surely is a favored life. Mandailing and Batak people and trying to live attached to positions like Barospati inherent life where it is located. (Sri Ilham, 2002: 22).

Waves of ethnic migration to the area of South Tapanuli Panti-Tapus-Rao (Patara) began to bloom in 1915 after colonial



government issued a decision regarding the Governor General 31 agrarian legislation or domain verklaring. In fact, in the 1950s after Indonesia's independence Mandailing, Batak and Javanese migration to Panti-Tapus-Rao Pasaman began to show intensity. The idea to move the Batakese and Mandailingnese from the north, has been initiated since Pasaman district led by Regent Busyarah Lubis years 1947-1949 which is a descendant of ethnic Batak Mandailing. At this period, the migration of Batak ethnic who embraced Catholicism Christian cannot be dammed to Minangkabau which is known with Islam, so in some village there is a concentration of Christians.

In fact, in 1952 the population originally from Sipirok Tapanuli began to arrive with the intention of processing the communal land into paddy fields and farms. To realize that desire the leaders of each of the Batak ethnic group indigenous rulers came to Panti village for asking permission to plant and inhabit the forest as well as land in the panti district. With the recognition of indigenous relations prevailing rope that ties "uncle and nephew" that suit customary rules the immigrants from the Batak tribe gaining ground.

1953 ninik Mamak Rao Mapat Tunggul known as Basa 15 handed over communal land approximately 20 kilometers width, and the length from the left to right approximately 5 km along the road, to local governments Pasaman which then set up as a shelter transfer of population from other areas outside Pasaman district. Thus population originally from South and North Tapanuli rushing came to the Panti. There are times when they are outside the local government arrangements in Pasaman, so in 1956 Panti has become crowded and forests have become fields and villages.

The migration motives Batak people who come to Panti, identical to what was said

by Langenberg in Usman Pelly who argued the Toba Batak highlands moved from North Tapanuli as "land hunters" (ground hunters). They are tenacious farmers who develop new agricultural areas in eastern Sumatra. Many swamp forests that were previously untouched by the Malay then transformed into agricultural land (Usman Pelly, 1983: 24). For the Batak people in general, land and houses more than just a residence, but at the same time symbolizes a personal kingdom (sahala harajaon). Personal kingdoms were not only established in the homeland but also in overseas. For them have the outside area that they have possessed is their nature. Therefore Batak expansionist motto in general are "getting children and soil (halalui anak, halalui tano). So no wonder the Batak embrace a large family with many children and large land as a symbol of prestige, power and wealth (hasangapon, hamoraon, and hangabeon).

Finally the Batak people of North Tapanuli identical with Christian begun to enter the area of Panti since 1957, when the Simatupang occupy and buy land in Suka Damai Panti. From this Simatupang family late Christian Batak people to grow until finally estimated the number of Christians at the center reached 200 people who embrace Protestant (HKBP / Batak Protestant) and Catholic reached 60 people and Christian Advent up to 25 people. (HKBP Panti, accessed from [http // www.wikipedia.com](http://www.wikipedia.com)).

2. Harmony In Diversity in Pantara-Border Region North West Sumatra.

In cultural aspect there are a lot of differences between ethnic Minangkabau and Batak tribe who inhabit Panti-Tapus-Rao (Pantara) on the northern border of West Sumatra for example, in religion, Minangkabau people embraced Islam as the religion meanwhile Batak embraced Christian Protestant (HKBP / Huria Kristen Batak Protestant), furthermore the differences also appear in customs, language, manner and





attitude to life. But behind the heterogeneous differences, there are also traditional values that support harmony buildings; their similar perception of togetherness will make them able to live together peacefully in harmony.

### **Factors that Contribute Harmony within Differences in Pantara Northern Border region of West Sumatra**

#### *Comprehension of the Religious teaching*

Religion basically has two roles, heavenly role and human role (*hablum min Allah and hablum min An-Nass*). Religion not only busy struggling in the human relationship with the creator through religious ritual and formal worship, But religion is also supposed to be grounded uphold humanitarian mission as a place of implementations and moral guidelines for human relations. Religion should be a pillar of peace enforcement, justice, and also the prevention of disobedience. (Efd, religious leaders, interviews, 14-5-2015). If the understanding of the religion is correct, the harmony will be created despite of the differences, because religions teach goodness and explain that human existence filled with a difference. (QS Alhujurat: 13) The difference between tribes and nations need to be understood, that the difference was aimed to know each other. As the consequences of the tribes and nations diversity, different traditions, cultures, perspectives, values appear. Because of the emergence of differences as a valuable wealth. (ZKR, interviews, 20-5-2015)

#### *Local Wisdom Values*

According to the traditional Minangkabau the foundation of living in the community is close correlation as if not personal or individualistic. This correlation followed by one village and one districts affiliation that are based on the same feeling and same bashfulness as an expression of traditional values following:

*Raso aia ka pematang*

*Raso minyak ka kual*

*Nan ba kabek rasan tali*

*Nan ba bungkuib rasan daun*

*Tagak ba kampuang, kampuang patabankan*

*Tagak ba nagari, nagari patabankan*

Like the water to the farm edge

Like the oil in the frypan

The tied one tasted as rope

The wrapped one tasted as leaves

Stand in village, maintain village

Stand in district, maintain district

(Mj.I, Interview 25-5-2015).

The purpose of the traditional values above are a person if he has entered in one community then he has bonded with the existing system in the community. Each member of the village community must preserve and maintain the integrity of unity and oneness in the village according to its level and this must be recognized by all the inhabitants of the village to keep his village.

Furthermore the Local wisdom is a values that bolster harmony in the multicultural society in the region Pantara is Baguno value (useful). According to the Minangkabau value there are no useless people in the midst of the people and no one is wasted in the midst of society. Everyone as a member of society has a role and participation in accordance of the abilities, capacities and capabilities. This was disclosed by traditional values as follows:

*Nan bungkuak ka tangkai bajak*

*Nan luruih ka tangkai sapu*

*Satampok ka papan tuai*

*Nan ketek ka pasak suntiang*

*Panahan ka kayu api*

*Abu nyo ka pupuak padi*

Stooped to stalk plow

Straight for broom handles

A piece of wood for harvest board

Small to fasten a crown

A handle for firewood

vestiges to fertilize rice

While the tribe known several noble values of traditional Batak to build harmony in the district of Panti, among others: *Dalihan Natolu, Marsasarian, Hamoroan."Dalihan Natolu"*





can be interpreted as a "three-legged furnace" or pedestal triad. Initially philosophy is born from the Batak cooking habits over three legged stone, with wood fuel. The triad "*Dalihan Natolu*" is *bula-bula, dogan tobu, and Boru*. An expression Batak mentions, *marbula Somba-bula, manat Mardongan Tubu*, electrocautery *marboru* "In the case of inequality of life it is necessary to chock with something called the *sihal-sihal*. (An Mr, interviews, 25-5-2015).

Marsisarian (Respect), Marsisarian in Batak means of mutual understanding, respect and help each other. In the social life of the Batak people rated this as one of the harmony builders because if people have applied this philosophy that will create harmony in life (Ar Shtng, interviews, 26-5-2015).

Hamoroan (values Honor), The value hamoroan to the Batak people are the honorary values that lies in the balance of spiritual and material aspects that exist in a person. This aspect is important in Batak traditional values towards human perfection. In addition wealth and position in Hamoroan in Batak would be meaningless if one does not balance with his spiritual life.

#### *Recognition of indigenous migrants*

Although the region Panti-Tapus-Rao (Pantara) in West Sumatra's northern border has become a multi-ethnic area which consists of tribes Miangkabau, Batak Toba, Mandailing, Javanese and Malay, but Minangkabau tribe roled as original ethnic (host population) and majority. Minangkabau society still upholds traditional custom and manners as viewpoint in life.

Newcomers who came to reside in the area in the district Pantara Pasaman, are able to stay and settle but had to follow the procedure and applicable rules in accordance with Minangkabau custom. The community is also open to other tribes, but with the various

requirements set by the customs prevailing in the society. (Mj Id, interviews, 27-5-2015).

The procedures to reside and be part of society in the region Pantara is customary rules governing the process is known with "malakok" in a custom known with, *hingkok mancikam, tabang basitumpu* (gripping Fly, fly resting), like bird who alighted to branches, he grip his feet and resting in the branches of it. This means that if a Minangkabau will leave his hometown, he had to report to the "penghulu" (leader of his people) otherwise if outsiders of Minangkabau want to come and want to reside in Minangkabau, is also required to report and asked for permission to stay through customary procedures applicable in Minangkabau. The request shall require the approval of the tribesmen in advance. When his people agreed, then the request was granted and approved by the "penghulu" (the leader).

With the existence of customary rules that guide the procedures for requesting permission to stay and settle in Pantara region, so the indigenous leaders are obliged to control its citizens (children, nephew and citizens). Indigenous traditional leaders are also required to have the ability to resolve problem leading to conflict in the middle of society. The existence of the institution to become the Minangkabau, making residents were initially seen as foreigners, have become citizens protected in Minangkabau and have the same duties in maintaining order and harmony of the community. It is certainly very conducive to fostering the harmony between citizens. This is consistent with that disclosed by Frederic Barth (in Fedyani, 1986: xi), in order to create integration, should create a number of institutions that binds all social classes so that every citizen can identify themselves on a characteristic that is shared by other groups.

#### *Accommodative and moderate-minded Leadership*



The role of ethnic and government leadership in creating a harmonious multicultural society in the region for Pantara, gives initial meaning to build harmony. As well as the role of the elite in providing direction and guidance to the public of Pantara is increasingly benefits everyday (Msl Ns, interviews, 28-5-2015). The existence of a communication forum between residents, especially through social activities can strengthen the relationships between different communities. In the lowest order of society (Jorong) for example, the activities conducted through the cooperation of community, help each other through coordinator of the existing leaders.

The role of the religious elite in Pantara society also does not lose its share in creating harmony in warding off religious and social issues that could potentially lead to prejudice and misunderstanding between religious communities. The concrete role of religious elite Pantara managed to reduce flare-ups that sometimes arise in the midst of society. A sense of responsibility among the elite to build harmony in both traditional leaders and religious leaders who think ahead and moderate is a determining factor for harmony in the Pantara as a multicultural area.

#### *Nationalism Values*

The values of nationalism possessed by every member of society can reduce the conflict and relativize the differences of social class so as to create balanced and integrated society. The similar ideological basis (national ideology) that each owned by the public is able to bind the different elements in pluralistic society of Panti subdistrict with diverse structures and social systems. In the celebration of national holidays such as Independence Day celebrations August 17, 1945, a spirit of nationalism has acted as a social glue (Societal Glue) and minimize the social class differences in society.

The values of nationalisms that are able to accommodate the interests of different social groups between Islam and Catholicism have been encouraging the creation of social integration between the region Panti-Tapus-Rao (Pantara) which reflected through participation in the event to elate great celebration of national days like Independence Day celebration 17 August 1945 held together without distinction of ethnic background and religion.

#### **Conclusion**

Ethnic and religious differences in a pluralistic society provide many potential benefits for the sustainability of the public who need each other. On the other hand, the differences are also prone to create conflicts and disputes. Moreover, ineffective or not upholding the supremacy of the laws governing public safety. Common interests, intentions and desire to live together can accommodate the interests of the different elements in the community. Cooperation, mutual respect, mutual help is a good example that is capable of binding a plural society.

The key factor of harmony in multi-ethnic, customs, religion, culture and language people of Panti-Tapus-Rao (Pantara) region. Harmony can be created and awakened, although people coexist in difference. The factors that support harmony among society are, understanding the sublime religion, the values of local wisdom, recognition of migrants, moderate leadership and a high sense of nationalism.

#### **Reference**

- Afrizal, *Konflik antarEtnik, Studi Kasus di Kinali Kabupaten Pasaman Sumatera Barat*, Tesis Program Pascasarjana Program Studi Sosiologi Universitas Indonesia, 2002, tidak diterbitkan.
- Arios, Rois Leonar, *Identitas Etnis Masyarakat Perbatasan (Kasus di Kecamatan Rao*



- Kabupaten Pasaman, Padang: BKNPT, 2001,
- Asnan, Gusti, *Memikir Ulang Regionalisme Sumatera Barat Tahun 1950-an*, Jakarta: Yayasan Obor Indonesia, 2007.
- Astuti, Renggo, dkk, *Budaya Masyarakat Perbatasan: Hubungan Sosial antara Golongan Etnis yang Berbeda di Daerah Sumatera Barat*, Bagian Proyek Pengkajian dan Pembinaan Kebudayaan Masa Kini Direktorat Sejarah dan Nilai Tradisional Dirjen Kebudayaan Departemen Pendidikan dan Kebudayaan Nasional, CV Bupara Nugraha, 1998
- Blumer, Herbert, *Interaksionis Simbolis Perspektif Manusia dan Makna* dalam Margareth Poloma, *Sosiologi Kontemporer*, terj, Jakarta: Rajawali Press, 2004
- Castles, "Statelessness and Stateforming Tendencies among the Batak before Colonial Rule" dalam *Pre Colonial State Systems in Southeast Asia*, Kuala Lumpur: The Malaysian Branch of the Royal Asiatic Society, 1974
- Djurip dkk, *Budaya Masyarakat Suku Bangsa Minangkabau di Kabupaten Pasaman Propinsi Sumatera Barat*, Padang: Proyek Pengkajian dan Pembinaan Nilai-nilai Budaya Sumatera Barat, 2000
- Dobbin, Christine, *Kebangkitan Islam dalam Ekonomi Petani Yang Sedang Berubah di Sumatera Tengah 1784-1847*, Jakarta, INIS: 1992
- Federico, Ronald.C. *Sociology*. Canada: Addison-Wesley Publishing Company 1979,
- Gabor, Ian, *Teori-teori Sosial Modern: dari Parsons sampai Habermas*, Jakarta: Rajawali Press, 1994
- Geertz, Clifford, *The Religion of Java*, London: The Free Press of Glencoe, 1988
- Habib, Achmad, *Konflik Antaretnik di Pedesaan: Pasang Surut Hubungan Cina-Jawa*, Yogyakarta: LKIS, 2004,
- Hendropuspito, *Sosiologi Agama*, Yogyakarta, PT Kanisius, 1984
- Hess, Bert (et.al). *Sociology*. New York: Macmillan Publishing Company,inc, 1988
- Koentjaraningrat, *Teor-teori Antropologi*, Jakarta: UI Pers 1976
- , *Pengantar Ilmu Antropologi*, Jakarta: Rineke Ilmu, 2000
- Liliweri, Alo, *Prasangka dan Konflik: Komunikasi Lintas Budaya Masyarakat Multikultur*, Yogyakarta: LKIS, 2009
- Margono, *ADR dan Arbitrase: Proses Pelembagaan dan Aspek Hukum*, Bogor: Ghalia Indonesia, 2004
- Maryetti dkk, *Integrasi Nasional Suatu Pendekatan Budaya daerah Sumatera Barat*, Padang: Proyek Pengkajian dan Pembinaan Nilai-nilai Budaya Sumatera Barat, 1999
- Mudzhar, *Masjid dan Bakul Keramat: Konflik dan Integrasi dalam masyarakat Bugis Amparita*, Ujung Pandang: Puslit Unhas, 197
- Nadra, *Dialek Rao*, makalah disampaikan dalam seminar Internasional Indonesia-Malaysia. Kerjasama Universitas Andalas, University of Malaya dan Balai Pelestarian Sejarah dan Nilai Tradisional Padang, tanggal 1-3 November 2010 di Universitas Andalas Padang
- Nulhaqim, Soni A., *Resolusi Konflik dalam Perkelabihan Antar Warga: Studi Kasus Palmerian dan Berland di Jakarta Timur*, Laporan Penelitian Lemlit Universitas Padjajaran, 2005
- Odea Thomas F., *Sosiologi Agama*, Jakarta: CV Rajawali, 1996
- Pelly, Usman, *Masalah Asimilasi Keturunan Cina: Sebuah Gugatan Sosiokultur dalam Dari Keseragaman Menuju Keberagaman*, Wacana



- Multikultural dalam Media*, Jakarta: Lembaga Studi Pers dan Pembangunan, 1994
- Pola, Mayor, *Pengantar Ringkas Sosiologi*, Jakarta: Ikhtisar 1979
- Ritzer, Goerge, *Sosiologi Ilmu pengetahuan Berparadigma Ganda*, terj. Jakarta: Rajawali Press, 2004
- Sango, Datoek Batoeah, *Tambo Alam Minangkabau : Jaitu Asal Usul Minangkabau Segala Peraturan dan Undang-undang Hukum Disegala Negeri Jang Masuk Daerah Minangkabau*, edisi ke-5, Pajakumbuh: Limbago, 1966
- Simon Fisher dkk, *Mengelola Konflik: Keterampilan dan Strategi untuk Bertindak*, Jakarta: SMK Grafika Desa Putra, 2001
- Soekanto, Soejono, *Sosiologi Suatu Pengantar Cet.6* Jakarta: UI Press, 1969
- Soetrisno, Loekman, *Konflik Sosial: Studi Kasus Indonesia*, Yogyakarta: Tajidu Press, 2003
- Suparlan, Parsudi, *Interaksi Antaretnik di Beberapa Provinsi di Indonesia*, Jakarta: Depdikbud, 1989
- Susan, Novri, *Sosiologi Konflik dan Isu-isu Konflik Kontemporer*, Jakarta: Kencana Prenada Media Group, 2009
- , *Konflik dalam Perspektif Konstruksi Sosial: Konflik Komunikasi Agama di Ambon Maluku sebagai Konstruksi Sosial*, Skripsi Sarjana, Yogyakarta: Fisipol UGM, 2003
- Undri, *Hulului Anak Hulului Tona: Menelusuri Tradisi Migrasi Orang Mandailing ke Pasaman*”, dalam *jurnal Suluab Media Komunikasi Kesejaraban, Kemasyarakatan dan Kebudayaan*, Balai Pelestarian Sejarah dan Nilai Tradisional Padang (BPSNT) Vol 8 No. 9, Desember 2008
- , *Konflik Tanah di Perbatasan: 1930-1960 (Studi Kasus Konflik Tiga Etnik dalam Memperebutkan Tanah di Kabupaten Pasaman Sumatera Barat)*, Jakarta: Laporan Akhir Hasil Penelitian, Kerjasama PMB LIPI-NIOD, 2006
- , *Orang Pasaman: Menelusuri Sejarah Masyarakat di Rantau Minangkabau*, Padang: Lembaga Kajian Gerakan Paderi dan Pemda Kabupaten Pasaman, 2010