

IDENTIFICATION OF CULTURAL AND ORAL TRADITION LOCAL WISDOMS TO CREATE HARMONY AND TOLERANCE BETWEEN RELIGIOUS PEOPLE

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Abstract

Various types of religious fanaticism were still triggers for conflict in an effort to create religious harmony, especially if the country has many religions or pluralism like Indonesia. Diversity in Indonesia was very vulnerable to conflict if it cannot treat all existing religions fairly and without discrimination from both the government and the religious community themselves. The existence of ethnic and religious diversity in Riau Province is also estimated to have the potential to cause conflict if not handled properly. The purpose of this study was to identify oral and cultural traditions local wisdom, which were expected to be able to encourage the creation of harmony and tolerance in religious people. This study used a qualitative method in the form of identifying a variety of local cultural wisdom and oral speech. The use of the research approach was adjusted to the needs of the study and the suitability of the budget owned by the research field and also based on the findings of previous studies. From the findings in the form of values contained in cultural and oral traditions local wisdom in Riau Province, which were identified, it is hoped that they will be able to encourage the creation of harmony and better religious tolerance..

Index Terms: Local wisdom, Harmony, Tolerances, Religious

1) INTRODUCTION

Based on the adherents of each religion in the Indonesian population, the data for 2018 showed that the majority were Muslims with a total of 207,176,162 or approximately 87.180% of the total population. Next were Christianity with 16,528,513 or about 6.95%, Catholic with 6,907,873 or 2,907%, Hinduism with 4,012,116 or 1.688%, Buddhism with 1,703,254 (0.717 %) and Confucianism with 117,091 or 0.049% of the total population in Indonesia. From total population, Islam is the majority population in each region or province except in some areas such as NTT, Bali and Papua. Meanwhile, in several provinces such as East Java, DKI Jakarta, North Sumatra, Riau and Riau Islands, Buddhist were dominated (www.sp2010.bps.go.id).

In the same year, from the total population of Riau Province as many as 6,074,647 people, it was noted that the majority population of the religion was Muslims, amounting to 5,312,814 people (87.47%), Christian population as many as 562,907 people (9, 27%), Buddhists amounted to 132,593 people (2.18%), Catholics amounted to 61,391 people (1.01%), Confucianism was 2,130 people (0.04%), Hindus were 757 people (0.01%), and

the rest were in the form of other beliefs. 1,508 (0.02%). (<https://www.riau.go.id/>). The 2018 BPS data in the Riau Islands Province also has a fairly prominent religious diversity. Data obtained from BPS are from a population of 1,679,163 people, 1,333,201 people who adhere to Islam, 187,576 adhere to Christianity, 38,252 are Catholics, 1541 are Hindus, 111,730 who adhere to Buddhism and 3,389 who adhere to Confucianism (2010 Population Census - Central Bureau of Statistics Republic of Indonesia). The existence of differences in religious adherents is certainly a serious concern from many parties, because quite a lot of cases of conflict among people in Indonesia are triggered by religious differences in the area.

The results of the 2018 Indonesian Legal Aid Institute report stated that throughout 2018 they had handled 15 cases related to violations of the right to freedom of religion and belief. Most of the violations occurred in the form of prohibitions to worship and use places of worship, namely 9 cases. The forms of these violations include the prohibition of the construction of houses of worship, the spread of hatred, the prohibition of religious gatherings, the prohibition of religious expression and the prohibition of funerals and so on. It is undeniable that there are some groups in society that have different agendas and often make efforts to spread narratives that tend to be intolerant. Meanwhile, people are considered to be easily influenced and believe when there is exposure to narratives that contain elements of hatred (<https://national.kompas.com/>). The rise of religious fanaticism is still a trigger in efforts to create religious harmony. Especially if the country has many religions or pluralism like Indonesia. Diversity in Indonesia is very vulnerable to conflict if it cannot treat all existing religions fairly and without discrimination from both the government and the religious community themselves. The existence of ethnic and religious diversity in Riau Province is also estimated to have the potential to cause conflict if not handled properly. Therefore, the role of the government in encouraging efforts to create harmony and harmony between religious adherents in the region is very necessary. This can be done and implemented by also involving community leaders and traditional leaders in building an atmosphere of harmony through various forms of activities that can be carried out together.

Associated with the Riau Vision of 2020, that Riau is designated as the center of Malay culture and the legal basis for preserving Malay culture has also been established, so this is expected to be able to foster harmony in the existing community. As a result of the development of the times and the mixing of other regional cultures, it is undeniable that the Malay nuance is starting to fade in Riau. This phenomenon can be seen from the number of people in Riau no longer using Malay as the language of instruction in everyday life. In addition to the use of Indonesian, the people of Riau are more dominant in using other regional languages (Minang and Javanese). The architecture of government office buildings in Riau only uses a small part of the Malay architectural philosophy, especially private offices in Riau which tend to be modern motifs (Hidayat, 2011). In the context of cultural preservation, efforts to preserve culture require the involvement of all parties to take real action on the existing cultural heritage. Riau with an area consisting of mainland and islands has a number of very rich heritages and is owned by each region. To make it happen, it is necessary to identify the local wisdom possessed in each district or city in Riau Province.

Local wisdom can also be interpreted as all forms of knowledge, belief, understanding or insight as well as customs or ethics that guide human behavior in life in ecological communities (Keraf, 2002). Resilience is also closely related to the ability to take advantage of opportunities to achieve success in the face of change. Change is something new from something that has often been felt before, so that resistance efforts often occur. The resistance in question is an attempt to resist change because it can disturb the comfort zone. Sonnenberg (1994) identified seven factors that cause resistance: a) procrastination, namely the tendency to delay doing something because they feel there is still time for change; b) lack of motivation, namely assuming the existing changes do not give him a positive value; c) fear of failure, namely worrying about reaping failure if you accept change; d) fear of the unknown, namely changes necessitating something new that is not known to cause concern; e) fear of loss, ie changes can have an impact on their status; f) dislike of the initiator of change, namely dislike of the character of change; g) lack of communication, namely incomplete information obtained.

Resistance to change includes three components, namely affective, behavioral, and also cognitive. Affective is how a person feels about change; while cognitive is how a person thinks about change; and behavioral, namely what someone does in change. Behavioral responses can be active and passive. Those that are active are characterized by a critical attitude, showing fear, arguing, and so on. The passive response is characterized by verbally agreeing but not being followed up, ignoring, helping and supporting, letting it fail, and so on (Stettner, 2003). From the results of previous research and a review or observation of religious harmony and tolerance as well as various local wisdoms that have developed so far, various phenomena and symptoms that occur in efforts to create harmony and tolerance between followers of different religions and beliefs are interesting to observe. more are:

- 1) The potential for conflict is still quite large due to the diversity of adherents of religions and beliefs in the area.
- 2) Some people are still fragmented in carrying out activities in their respective communities
- 3) There are activities to build houses of worship for certain religions that do not take into account the conditions of the people in certain areas.
- 4) There is the spread of religious understanding that is spread through various media to a group of people who already have different religions and beliefs.
- 5) There is assistance from abroad in the form of financial assistance or objects and even people that is not carried out according to existing regulations.
- 6) The occurrence of inter-religious marriages or adherents of different beliefs and also holding religious holidays regardless of their environmental conditions.
- 7) There is blasphemy or blasphemy with activities in the form of demeaning or harassment of religions that are not the same as certain religious beliefs.
- 8) There is activity from a sect or belief that is not in accordance with the rule of law or belief, which is considered to deviate from the understanding of a religion.

- 9) Other non-religious aspects that are expected to also affect inter-religious harmony in society, such as population density, high socio-economic disparities, and education.
- 10) Oral traditions and regional culture are considered as local wisdom that can encourage the creation of harmonization and tolerance in the midst of people with different beliefs and beliefs.

The results of the survey and focused discussion (FGD) conducted in 32 provinces concluded that the people in each province still have wealth in the form of local wisdom, both in the form of oral speech, spatial planning, social norms, and arts and culture. Local Wisdom is still believed to be an adhesive force as well as a control over morals in maintaining a harmonious pattern of public relations, which occurs in both homogeneous and heterogeneous societies. Community trust associated with local wisdom as a deterrent to radicalism is at a score of 63.60 (in the high category). However, there is almost no complete documentation of the wealth of Local Wisdom in each province. This condition makes it difficult to conduct an inventory of local wisdom, as well as to transfer knowledge to the next generation.

There is a discontinuity in the understanding and practice of local wisdom traditions from the generation before the millennial to the millennial generation, so that the millennial generation tends to be less aware of and understand their local wisdom. The results of quantitative data show that the respondents' knowledge of local wisdom is only at a score of 30.09 (in the Low category). This discontinuity is partly due to the lack of socialization about local wisdom (Score 28.33 / Low).

From various backgrounds and phenomena that occur and related research described previously, the researchers are interested in researching with the title Identification of Variety of Local Wisdom, Culture and Oral Traditions in an Effort to Develop Harmony and Tolerance among Religious People in Riau Province.

2) RESEARCH METHOD

This research was conducted using qualitative methods by exploring cultural and oral tradition local wisdom. The use of the research approach was adjusted to the needs of the study and the suitability of the budget owned by the research field and also based on the findings of previous studies. In addition, the existence of a global pandemic, especially in Indonesia and especially in Riau Province, is expected to be able to also be used as a discussion and lesson on the importance of maintaining religious harmony.

The research location is planned in an area that has diversity in religion and is in an area that borders with other countries. The areas designated as research sites are in Riau Province. The determination of the location or purpose of the research above was based on the consideration of the diversity in religion in Riau.

The initial criteria set for the districts/cities to be selected are:

- 1) Have diversity in religious adherents.
- 2) Has several existing tribes.
- 3) The research location was selected 5 regencies/cities which have borders with foreign countries (water areas) which include: 1) Rokan Hilir Regency, Dumai City, Indragiri Hilir Regency, Meranti Islands Regency and Pekanbaru City

This research was conducted from July to August 2022 using land and sea transportation after obtaining research permits from various related parties.

In this qualitative research, the main instruments prepared are the researchers and the research members themselves. And to support these instruments, it is necessary to have other secondary instruments in the form of

- 1) Interview. To obtain data from the opinion of the informants, interview guidelines were prepared with community leaders and the researcher prepared the culture of each region.
- 2) Questionnaires to determine the level of harmony and tolerance in religion are also prepared before field research is carried out
- 3) Documentation data from any parties related to religious tolerance activities.

The respondents and data sources were obtained by conducting interviews and surveys of the following parties:

- 1) Regional Cultural/Traditional Figures for each region as many as 1 person each from Rokan Hilir Regency, Dumai City, Indragiri Hilir Regency and Meranti Islands Regency
- 2) Local government of Cultural / Educational Services in each region.
- 3) The other resource persons assigned were from the Cultural Office of Riau Province, which in the interview was represented by the Head of Cultural Preservation, Cultural Office of Riau Province.

Qualitative data analysis in this study is according to what Miles and Huberman said, which was carried out interactively through the process of data reduction, data display, and verification and the analysis of the research is also carried out by means of descriptive analysis (Sugiyono, 2014).

To get a scientific truth value, the instrument should be tested and have a constant value, so in this study, the validity of the data found in the field was tested in the form of validity and reliability tests. The instrument test was carried out with the SPSS Version 25 Program.

Sugiyono explained that for research with a qualitative approach, the validity of the data includes tests: 1) internal validity, 2) external validity, 3) reliability, 4) objectivity. In this study, the data validity test technique that researchers used was to increase seriousness and persistence, through data triangulation

3) FINDING AND DISCUSSION

3.1 As Values of Religious Harmony and Tolerance from Local Wisdom, Culture and Oral Traditions in Riau

From the various local cultural wisdoms and oral traditions that exist in regencies and cities in Riau Province which have been described previously, several traditions that contain values of tolerance between religious communities can be explained as follows:

1. Rokan Hilir District

The values that can be inferred from some local cultural wisdom and spoken speech identified in Rokan Hilir Regency such as Koba, Tolak Bala, Bakar Tongkang, Atib Ko Ambai and Lancang Kuning include familiarity, mutual openness, acceptance and respect for others, love and respect for others. Support each other and unite in the diversity of customs and cultures and even ethnic and religious differences. These values can be seen from the mutual respect when the customs are carried out by one religion, ethnicity and other sects against the traditions they do. Among several local cultural wisdoms and oral speech that are able to bring up values that encourage religious harmony and tolerance in Rokan Hilir, including the Bakar Tongkang Tradition. In addition, Koba is also a tradition that is also able to encourage tolerance between tribes and religious communities in Rokan Hilir, and even Koba is usually displayed in conjunction with communal celebrations such as weddings, apostle circumcision, shaving children, and others.

The results of research observations conducted by Ghazali et al (2020) in the field concluded that there were three activities carried out by the people of the city of Bagan ready-api, namely in the form of religious activities, city activities, and artistic activities. Which is hereditary which causes them to live moderate and dynamic lives. One of the indicators is that for a very long time, there has been almost no horizontal clash between people, which has disrupted the relationship between the two. The basic thing that causes the harmonious relationship between the two is the existence of mutual tolerance and understanding between them.

Harmony as a means that can build social balance, security, peace, and social resilience. So it is clear that religious harmony is very important and strategic. Religious harmony, which is basically a form of harmony based on the values of religious teachings, is a determining factor for the success rate of development. The success or failure of the development program in the future is determined by how the quality of religious harmony is built.

2. Dumai City

The values that can be inferred from some local cultural wisdom and oral speech identified in Dumai City such as Pantun, Colok Lamp Festival, Bejamu Laut, Tetemas Medicine, Tepung Tawar and Belo Kampung include the values of unity, mutual respect, cohesiveness, peace which is also able to encourage the development of tolerance and harmony between tribes and between religious communities in Dumai City.

Among the local wisdom that is considered capable of encouraging inter-religious harmony and tolerance, among others, the Festival of Colok Lamps, Tepung Tawar and also cultural parades that reflect the blend of various ethnic tribes in life among the people of Dumai City. At the cultural parade, participants from 16 tribes in Dumai displayed regional clothing and traditional performances from each tribe.

3. Indragiri Hilir Regency

The values that can be inferred from some local cultural wisdom and oral speech identified in Indragiri Hilir Regency are Menongkah Shells, Bride Sahur, Seludang Sampan Festival, Madihin, Berdah, Pacu Sampan Leper, Lamut Tradition, Nandung, Badenden, Al-Barzanji and Ma Antar Honesty includes the value of unity, mutual respect between different ethnicities and religions and is expected to be a promotional event for tourism in the region as well as being able to encourage the creation of religious harmony and tolerance.

Among the several traditions that are expected to be able to encourage harmony and tolerance of religious communities include the Sahur Bride, the Seludang Sampan Festival, Madihin, Leper Sampan Pacu and the Lamut Tradition. The local wisdom of culture and oral tradition presented performances that were watched by the wider community and witnessed by people from various ethnic groups and religions in Indragiri Hilir Regency which were quite diverse.

According to Ali Shariati, to build a harmonious, peaceful, or ideal social life, one must know the principles of ideal human relations, then apply these principles to open up opportunities for the realization of the ideal social order. In this case there are two determining factors, namely law and human. In accordance with the nature of his creation by Allah SWT, humans have a tendency to religion. With such a strong religious position in humans, harmony in life in carrying out his religious teachings is very much needed. Disharmony in religious life will bring anxiety that can lead to a wasted life. The harmony of religious life in Indonesia is related to several things, namely: Religious harmony between fellow adherents of a religion.

4. Kepulauan Meranti Regency

The values that can be inferred from some local cultural wisdom and oral speech identified in the Meranti Islands Regency such as the Water War (Cian Cui), Mandi Taman, Rewang, Reog, Barong Sai, Cheng Beng and Berlari Above Tual Sago include mutual respect, open to each other, accept the presence of people with different ethnic and religious backgrounds and others. There is also a lot of local wisdom and culture in the Meranti Islands Regency which is expected to be able to encourage harmony and tolerance of religious communities such as Cian Cui, Rewang, Reog Show, Lion Dance and Running on Tual Sago. In these various cultural activities, especially such as Cian Cui or Water War, usually various ethnic groups and religions gather and participate in enlivening these activities.

As we know that harmony is something that is filled with the meaning of good and peace. In essence, living together in society with one heart and agreeing not to create disputes

and quarrels. If this meaning is used as a guide, then harmony is something that is ideal and coveted by human society. Harmony can also mean a process to become harmonious because previously there was disharmony; as well as the ability and willingness to live side by side and together in peace and serenity (Hania, 2018).

The steps to achieve such harmony require a process of time and dialogue, mutual openness, acceptance and respect for others, and love. While Solidarity is an attitude possessed by humans in relation to the expression of human feelings for a sense of destiny and sharing with other people and groups. The meaning of solidarity is close to the meaning of sympathy and empathy because it is based on a sense of concern for other people and groups. The difference is, this sense of solidarity grows in humans because of a sense of togetherness in a certain period of time. The sense of solidarity is closely related to a person's sense of self-esteem and group self-esteem. The sense of solidarity that grows in humans for the continuity of their relationships with other people and groups can make the sense of unity they have become stronger and more stable. The sense of solidarity that a person has towards other people and groups is a form of expression from the application of Pancasila.

So the value of harmony and solidarity is the value that chooses to live together in society with unity of heart and agrees not to create disputes and fights by instilling a sense of shared fate and having sympathy and empathy because it is based on a sense of concern for other people and groups.

3.2 Perception on Harmony and Tolerance among Religious People

From the results of the distribution of questionnaires or questionnaires distributed to the community in each district and city designated as research locations or areas, it can be explained in the data in the following table:

Table 1: Comparison of the Percentage of Harmony and Tolerance between Religious People in Riau Province

Region/Regency	Percentage (%)	Categories	Remarks
Regency of Rokan Hilir	87,2	Very Good	Coastal area
City of Dumai	88,9	Very Good	City/Coastal area
Regency of Indragiri Hilir	84,3	Good	Coastal area
Regency of Kepulauan Meranti	89,1	Very Good	Coastal area
Agerage Percentage	87,4	Very Good	

Source: Research Processed Data, 2022

The table above shows the results of the highest level of inter-religious harmony and tolerance is Meranti Islands Regency with a percentage of 89.1%, followed by Dumai City with a percentage of 88.9%, then Rokan Hilir Regency at 87.2 and the lowest is Indragiri Regency. Downstream with a percentage of 84.3%.

However, the results of the recapitulation of the average public perception of inter-religious harmony and tolerance in 4 urban districts in Riau Province is 87.4% and this percentage shows that inter-religious harmony and tolerance in Riau Province are included in the very good category.

3.3 Efforts to foster harmony and tolerance between religious and ethnic communities through local cultural wisdom and oral traditions

Riau Province with a high level of community diversity, especially in several districts and cities located on the coast such as Rokan Hilir Regency, Dumai City, Indragiri Hilir Regency and Meranti Islands Regency which are the locations of this research. From BPS data (2021), it is known that the population of Riau province consists of various ethnic groups where the Malays are the largest community with a composition of 33.20% of the entire population of Riau. They generally come from coastal areas in Rokan Hilir, Dumai, Bengkalis, Meranti Islands, to Pelalawan, Siak, Inderagiri Hulu and Inderagiri Hilir. Other ethnic groups are Javanese (29.20%), Batak (12.55%), Minangkabau (12.29%), Banjar (4.13%), Bugis (1.95%), Chinese (1.85%), Sundanese 1.42%, Nias 1.30%, and other ethnic groups 2.11%.

Meanwhile, based on data from the Ministry of Home Affairs in 2021, the majority of Riau residents adhere to Islam. Malay, Javanese, Minangkabau, Banjarese, Bugis, Sundanese, and some Batak, generally Angkola and Manadiling generally adhere to 87.09% adherents of Islam. Then, 9.71% Protestant Christians and 1.06% Catholics, mostly from Batak ethnicity (especially Toba Batak, Karo, Pakpak and Simalungun), Nias, and some ethnic Chinese and residents from Eastern Indonesia and Minahasa. There are 2.08% of Buddhists and 0.03% of Confucians who come from Chinese ethnicity. Around 0.01% embraced Hinduism from Bali, and as many as 0.02% beliefs. Various facilities and infrastructure of worship for the people of Riau already exist in this province, such as mosques, prayer rooms, Protestant churches, Catholic churches, monasteries and temples or temples. The number of places of worship in Riau until 2021 are 6,318 mosques, 6,544 prayer rooms, 1,895 Protestant churches, 244 Catholic churches, 94 temples, and 8 temples or temples.

From the diversity of tribes and religions that exist in Riau, the potential for conflicts between ethnic and religious groups is certainly large. However, history proves that inter-religious riots in Riau are relatively small and that they rarely occur. When the researchers made observations in the city of Bagan Ready-API, it turned out that in the morning after Muslims worshiped at the mosque or mushalla, many Muslims went to stalls or coffee shops belonging to Chinese descent to drink coffee, milk and so on. The researchers also found this when they were in the Long Strait, Meranti Islands Regency. Even the Muslim community is a workforce employed by the Chinese in the Meranti Islands to serve in the stalls and coffee shops in Selat Panjang after the Fajr prayer.

From these direct observations, the researchers concluded that the level of harmony and tolerance of religious communities in this area is very good, even helping each other in various activities held by people of different religions such as Rewang, Bakar Tongkang, Ceng Chui, Cultural Parade, Bride and Groom. Suhoor and so on.

The application of tolerance and cooperation is very important for a multiethnic and multireligious society. This can be achieved by opening up opportunities for awareness that ethnic, cultural, and religious differences are a universal trait. Efforts to raise awareness of tolerance need to be explored further to foster a positive relationship

between one religion and another. At least the study of multiculturalism provides an understanding that every religion essentially has the same ultimate goal, namely to achieve a better quality of life. Some philosophers say that religion is a collective effort and human cooperation to become a wise human being, so that religion and culture in society should not be contradicted (Ayu Armini; 2013).

Efforts to develop the strategic role of all parties in an effort to preserve local cultural wisdom and oral traditions in order to be able to create harmony and tolerance between religious communities are the obligation of every resident in their respective regions. The existence of active community involvement in the implementation of traditions and festivals in their respective regions by involving community leaders and local culture also places a strategic role in fostering harmony and tolerance among religious people in Riau Province.

3.4 The Role of Government and Society in Preserving Local Wisdom

As we know that the government has a strategic role in encouraging the creation of religious harmony and tolerance. Among the strategic roles of the government include:

- To foster mutual respect and trust among religious communities which is carried out by holding regular meetings of religious leaders each year.
- To establish communication between the leaders of the religious assemblies of Riau Province between religious assemblies (Indonesian Ulama Council, Christian Religious Council, Catholic Religious Council, Hindu Religious Council, Buddhist Council, and Confucian Religious Council)
- To carry out communication and coordination efforts between the parties of regional leaders in Riau (FKUB, DPRD, Riau Governor, and Riau Provincial Police Chief) including elements of MUSPIDA in districts and cities to be equally committed to maintaining community harmony religion in Riau Province.

To enhance the involvement of the Riau Traditional Malay Institute (LAMR) in each district and city in Riau in encouraging the creation of harmony and tolerance between people who have different ethnicities, religions and beliefs through meetings between tribal chiefs and holding cultural parades between existing tribes in the area.

4) CONCLUSION

4.1 Conclusion

The results of the identification of local cultural wisdom and oral speech in the region, then some local cultural wisdom and oral speech were identified in Rokan Hilir Regency such as Koba, Tolak Bala, Bakar Tongkang, Atib Ko Ambai and Lancang Kuning. Furthermore, in Dumai City such as Pantun, Festival of Lampu Colok, Bejamu Laut, Tetemas Treatment, Tepuk Tepung Tawar and Belo Kampung. Next in the regency Indragiri Hilir there includes Menongkah Kerang, Pengantin Sahur, Festival Sampan Seludang, Madihin, Berdah, Pacu Sampan Leper, Tradisi Lamut, Nandung, Badenden, Al-Barzanji dan Ma Antar Jujuran and from Meranti Islands Regency includes Water War

(Cian Cui), Mandi Taman, Rewang, Reog, Barongsai, Cheng Beng and Running on Tual Sago.

From researchers' direct observations, we concluded that the level of harmony and tolerance of religious communities in Riau Province was very good, even helping each other in various activities held by people of different religions such as Rewang, Bakar Tongkang, Ceng Chui, Cultural Parade, Pengantin Sahur (Suhoor Bride and Groom) and so on. The application of tolerance and cooperation is very important within a multiethnic and multi-religious society. This can be achieved by opening up opportunities for awareness that ethnic, cultural, and religious differences are a universal trait. The efforts to raise awareness of tolerance need to be explored further to foster a positive relationship between one religion and another.

4.2 Recommendations

From the various activities that have been designed above, the implementation of this research activity can be carried out properly and smoothly according to the plan. For further recommendations that researchers offer:

1. Efforts to develop the strategic role of all parties in an effort to preserve local cultural wisdom and oral traditions in order to be able to create harmony and tolerance between religious communities are the obligation of every resident in their respective regions.
2. The existence of active community involvement in the implementation of traditions and festivals in their respective regions by involving community leaders and local culture also places a strategic role in fostering harmony and tolerance among religious people in Riau Province.

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