'WHAT MAKES PEOPLE BIND TOGETHER?': SOCIAL COHESION FACTORS IN THE PEOPLE OF PEKANBARU TOWARDS MADANI CIVILIZATION

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Abstract
Contradict to Islamic and Malay teachings, the people of Pekanbaru face a susceptibility to become a careless society. A consumerism style is adapted massively by people of Pekanbaru, making it harder for the marginal group to live by means. Not to mention the COVID-19 pandemic that caused the economy disruption that majorly affect the marginal group. This social phenomenon that is currently rising is the segregation in society, starting from the scope of work, social, and even education. By this phenomenon, the "Pekanbaru Kota Madani" slogan is not reflected in people of Pekanbaru. Social cohesion is one of the approaches in social psychology that can lead Pekanbaru people to become Madani individuals. This research aims to investigate and explore the factors that can restore the social cohesion of the people of Riau–Pekanbaru in particular–so that society is no longer divided or segregated in the social. A phenomenological study conducted in this research to investigate the forms of social cohesion in Pekanbaru society. It was found to be divided into three aspects: religiosity, activity, and familiarity. With the strengthening of these three aspects, it is considerably good that the issue of social conflict in society in the scope of work, social and education can transform into social cohesion.
Keywords: Social cohesion, social segregation

Abstrak
Bertentangan dengan ajaran Islam dan Melayu, masyarakat Pekanbaru menghadapi kerentanan untuk menjadi masyarakat yang ceroboh. Gaya konsumerisme yang diadaptasi secara masif oleh masyarakat Pekanbaru membuat kelompok marjinal semakin sulit untuk hidup berkecukupan. Belum lagi pandemi COVID-19 yang menyebabkan gangguan ekonomi yang berdampak besar pada kelompok marjinal. Fenomena sosial yang sedang marak saat ini adalah segregasi dalam masyarakat, mulai dari lingkup pekerjaan, sosial, bahkan pendidikan. Dengan fenomena ini, slogan "Pekanbaru Kota Madani" tidak tercermin di masyarakat Pekanbaru. Kohesi sosial merupakan salah satu pendekatan dalam psikologi sosial yang dapat mengantarkan masyarakat Pekanbaru menjadi individu Madani. Penelitian ini bertujuan untuk menyelidiki dan menggali faktor-faktor yang dapat memulihkan kohesi sosial masyarakat Riau– Pekanbaru khususnya–sehingga masyarakat tidak lagi terpecah belah atau tersegregasi dalam tatanan sosial. Kajian fenomenologi dilakukan dalam penelitian ini untuk mengetahui bentuk-bentuk kohesi sosial masyarakat Pekanbaru. Ditemukan dibagi menjadi tiga aspek: religiusitas, aktivitas, dan keakraban. Dengan penguatan ketiga aspek tersebut, kiranya baik bahwa persoalan konflik sosial di masyarakat dalam lingkup pekerjaan, sosial dan pendidikan dapat menjelma menjadi kohesi sosial.
Kata kunci: Kohesi sosial, segregasi sosial

INTRODUCTION

The Major of Pekanbaru released the "Pekanbaru Kota Madani" in which its pressing point is in the people's characteristic: religious, civilized, and progressive (Zaki, 2016). It has

been almost a decade since the slogan has launched, but the transformation of people to become "Madani" is remained silent. As Pekanbaru is far from tourism city's characteristic, the development of the mall and

franchised restaurant is robust and giving Pekanbaru's people opportunity to define their leisure time by spending their money to the mall and restaurant. The implication is beneficial for economy factor, but it is always followed by consequences: the social fraction.

The people of Pekanbaru are adapting the consumerism lifestyle in which can be seen from what they consume, drive, wear, and use. At some extent, consumerism can lessen one's sensitivity to their surroundings (Roach, Goodwin, & Nelson, 2019), making a wider gap between the upper-middle class to the marginal class. From the interview to one of the loaner service's employees, the majority of Pekanbaru's people are undoubtfully to take a loan in bank for fulfilling their needs, such as a brand-new car, motorcycle, or house; as we breath the same air with the middle-lower class who live solely on day-to-day income.

As COVID-19 pandemic happened, there are many people providing assistance to groups in need, such as distributing Personal Protective Equipment to health workers and providing groceries to the poor. In this current situation, most of the groups in society no longer suffering as the curve flattened, entering the new normal phase. This condition cannot provide an accurate portrait, as the impact of pandemic is still remaining (Barnard, 2022; Gonzalez-Aumatell, et al., 2022). Furthermore, there are still some groups of people suffered by the pandemic. Instead of maintaining people's unity in the face of a pandemic, the "comfortable" community's–the upper-middle class–concern for the surrounding has actually decreased. Until now, after the pandemic curve has flattened, people's intention to participate in community social activities has not fully recovered, even creating the wider gap between the fortunate and the unfortunate group (Li, Huang, & Xu, 2022; MIT, 2020; Zhai, Fu, & Peng, 2021).

The tense of social relationships can also be found in a variety of other situations. Political contestation in the 2019 election was able to create polarization among people, which is still present today. Both groups, those who voted for the incumbent and those who voted against him, were devoted to their respective narratives (Ardipandanto, 2020; BBC, 2019; Rif'an, 2020). This gap and its implication can be explained by social segregation.

Social segregation is a type of grouping or division based on social status, economy, politics, ethnicity, religion, and other factors. The most common topic of discussion in the phenomenon of social segregation is the study of economic differences between the rich and the poor (Hamnett, 2001). When examined more closely, social segregation can be found in the smallest microsystem, namely the family. Divorce, for a variety of reasons, is a form of segregation, namely the division of two individuals who were once the same into two distinct camps. If the segregation happens in a basic aspect of individuals, the segregation in any aspects is more likely to happen. This social segregation also happens in school setting. Bullying case, for example, relies on superiority motives towards the helpless students (Nugroho, Handoyo, & Hendriani, 2021).

The social segregation is necessarily urge to be resolved, particularly in Pekanbaru. We try to elaborate the phenomenon with psychology and sociology approach and found a social cohesion as a key to overcome the situation. Social cohesion is a concept that is capable of expressing humans as social beings. A socially cohesive society is distinguished by positive social interactions/relationships, a strong sense of fellowship, and shared values, all of which contribute to a high quality of life (Schiefer & Noll, 2017). Although an absolute definition of social cohesion cannot be supported due to its broad and abstract scope, Schiefer and Noll (2017) explained that social relations are a key component of social cohesion.

The quality and strength of bonds and relationships between individuals and other individuals/groups - family, friends, the larger community - are explained by social relations in social cohesion. Before the pandemic and before

social distancing was implemented, the community's social relations were going quite well, such as social service activities, *halal bi halal* or reunions. It is hoped that social cohesion can be beneficial for binding Pekanbaru's people together, from every religion, race, or social and economy status.

This study aims to investigate ways to improve and restore social cohesion among the people of Pekanbaru. In this way, it is hoped that people will no longer experience or avoid social segregation in any kind of form and will become *Madani* society, as the city of Pekanbaru's slogan suggests. This research is also emphasized the Islamic and Malay teachings so that the people of Pekanbaru can be more civil toward each other. The social phenomenon that is investigated with psychological perspective and in collaboration with Islamic teaching is the main distinctive that is offered by this research.

Social Cohesion

According to Maxwell (1996), social cohesion is actively interpreted as a process of developing shared values, communal interpretations, or shared understanding, reducing wealth/income disparities, and encouraging people to feel a sense of belonging to the community and responsibility for overcoming shared problems. Structural social cohesion describes a group of people who are bound together, expressed as a group/group, ongoing group processes, and the presence of visible social interactions between people. Because the context of "together" in the discussion of social cohesion is the larger community, government involvement is critical in achieving social cohesion. Countries in Europe are currently working to improve and achieve social cohesion, which has the following characteristics (European Council, 2008):

1. Reciprocal loyalty and solidarity
2. Strength of social relations and shared values
3. Sense of belonging
4. Trust among individuals of society (the community)
5. Reduction of inequalities and exclusion

According to Schiefer and Noll (2017), social cohesion can be interpreted from the individual to the community level. Individual coverage refers to interactions between people in a social setting who share the social relation, identification, orientation to basic needs, shared values, quality of life, and equality.

Social Segregation

Segregation literally means separation. Segregation is the separation of one group from another in a social context. The separation of the Caucasoid race and the African-American race, also known as the black race, marks the beginning of social segregation in America. White supremacy, or community segregation, persisted for a long time until revolutionary figures of the African-American race emerged to fight for their class as human beings with rights and dignity (Krysan & Crowder, 2017). Apart from race, segregation persists in the areas of ethnicity, religion, economic status, and politics (Broto, 2005; Paturusi, 2016; Putri & Anggaunitakiranantika, 2020). Currently, the most common social segregation that occurs in almost the entire world is the rich and the poor (Hamnett, 2001).

Segregation is crucial in perpetuating wider stratification. Members of alienated racial and ethnic groups live in environments that are not only geographically separated but also qualitatively different, resulting in very different life opportunities in terms of educational and employment opportunities, pollution and other physical threats, crime, and social disorganization. Crowder and Krysan, 2017). Segregation, in fact, is an implication of a cause that can be explained by conflict theory.

In general, conflicts arise because different groups have opposing goals. However, these inconsistencies are caused by a number of factors (Nickerson, 2021), including:

1. Contested resources

Contested resources are almost always associated with wealth, power, and prestige (Weber, 1978). Money and land are examples of tangible wealth. Power is generally unequal, with others gaining dominance when one party has less power potential than the other.

2. Role differentiations

Inappropriate roles can lead to incompatible goals within an organization. Sociologists have emphasized vertical role differentiation in conflict studies, with different roles and positions in the power hierarchy being able to lead to role incongruence (Bartos & Wehr, 2002).

3. Incompatible roles

In the case of incompatible values, separated groups can develop a culture that encourages the achievement of incompatible values. Separation, community values and systems, or role differentiation can all contribute to this. Individual and group separation are both possible. Because their interactions with people within their group are more intense than those with outside groups, those who are separated from others develop a distinct set of values in both cases (Nickerson, 2021).

METHOD OF RESEARCH

This is a qualitative study that employs a phenomenological approach to determine the factors that contribute to the social cohesion of the people of Pekanbaru. We decide to use phenomenological approach to reveal the social cohesion that is important for Pekanbaru's people. We gather information from respondents who considerably suitable to depict this particular issue from their experiences. According to Cresswell (2017), the phenomenological research describes the several individuals experience toward a phenomenon. It focused on describing the participants' commonality as they experience the phenomenon. Therefore, this approach is suitable to the issue that is carried away by this research.

The information was gathered through interviews with three respondents who were deemed representative and relevant to the issues raised. The respondents come from a variety of backgrounds, as detailed as below:

1. Respondent A is a political science lecturer who has grown up in Pekanbaru. He came from diversity background and accustomize with different culture, especially Chinese.

2. Respondent B works for an NGO that actively promotes Malay values in the community. He decides to become an NGO worker by his concern about the degradation of Malay teachings in people of Pekanbaru.

3. Respondent C is a retired ASN from Pekanbaru who comes from a large family. She loves to help her surroundings, whether her family, friends, or even strangers.

The interview technique was semi-structured interview. The prepared list of questions was solely for guidance and can be developed throughout the interview so that the respondents can express their feelings or experiences naturally (Semiawan, 2010). We prepared the questions as below:

1. *Please introduce yourself briefly*
2. *Where are your parents from? Where were you born?*
3. *How long have you lived in Pekanbaru?*
4. *What is the thing you like most about living in Pekanbaru? Can you tell in more detail.*
5. *What things do you think you can't find anywhere else besides Pekanbaru? Can you tell in more detail.*

6. *In your opinion, what are the advantages of Pekanbaru people?*
7. *If you take part in social activities, for example Eid, what have become traditions for you?*
8. *What about other social activities such as takziyah, wirid, thanksgiving, etc.? What has become a habit for you?*

The interview lasted about 20 minutes and yielded information that will be analyzed further. Systematic research (Cresswell, 2017) was used for analyzing the data, which began with the narrow units of analysis to broaden units. We highlighted the considerably important statement of respondents and clustered them based on its similarity to generate some meanings. This process produced themes that become the findings of this research. Each of the themes will be explained further.

RESEARCH FINDING

Based on interviews with three respondents, a number of possible themes explaining factor cohesion social public Pekanbaru were discovered, namely religiosity, activity, and familiarity. This factor came from the interpretation of the theme that we elaborated from the interview transcripts. The further explanation of the factors is described below.

Religiosity

The majority of Pekanbaru's population practices Islam. The people of Pekanbaru frequently act in accordance with fundamental Islamic religious teachings, including action interaction with other people. Islam teaches the importance of friendship and helping others, especially among Muslims. These teachings make the people of Pekanbaru has considerably good in volunteering for Muslim community that face hardships and difficulties. Friendship or interaction social events in religious events, such as wirid mosque, takziyah, open together, Eid celebration, and others, are also

popular in Pekanbaru. As for the statement respondent related to theme, it is as follows.

"During Eid, I used to go around the housing complex with my neighbors looking for THR. Even now, having children over for Eid reminds me of my childhood." A, S1, 12-13

"*When my sister's husband passed away, there were a lady approached her, saying that she, too, was a widow, but that by never giving up, she was able to send her child to graduate school. My sister was encouraged to live another day after that*" B, S2, 15-18

"*When I retire like this, I usually go to the mosque for wirid. I enjoy meeting neighbors and learning about what they are up to. If something happens, we'll be the first to help, right?*" C, S3, 13-14

Activity

People in Pekanbaru come from various regions, both within and outside of Riau. Nonetheless, the majority of Pekanbaru's behavior and habits are somewhat similar. The following theme is made up of several indicators, which can be seen below.

Social eating

Pekanbaru residents are accustomed to eating from a variety of menus on a daily basis. Eating activities are also considered to fulfill not only daily needs, but also the need to satisfy appetite. The agenda for eating at social events with a diverse menu

and evocative tastes is something to look forward to. Eating together frequently becomes a social gathering. This can be seen in the following respondents' statements.

> "*I ate out with my family at least twice a month. Take it to a place that the child enjoys, sometimes to the mother's liking, sometimes to the father's liking. Yes, a variety of things. It can be tedious to eat at home at times, so we all gather with the family and eat out.*" A, S1, 22-24

> "*Tempoyak, in my opinion, is the most delicious Malay food. I prefer it when it is available in a restaurant, and I usually order it. Later, when I have plans to eat at that restaurant, I usually invite my office friends to join me for lunch.*" B, S2, 25-29

> "*On Eid, all the food must be present. There's roti jala with lamb curry, soto, rice cake, satay, and rendang, and it's all delicious. Each of my extended family members already has a go-to menu. Soto is my go-to meal. I had Eid several years ago without cooking soto, and the other families were so disappointed because they said they had been looking forward to it.*" C, S3, 23-26

Togetherness in activity

The people of Pekanbaru enjoy social activities that bring them together. This tendency is also reflected in a reluctance to do something on one's own. The context of this reluctance emphasizes that even if an activity can be done alone, the people of Pekanbaru prefer to do it together. For example, activities that can be done alone but are more likely to be done together include exercising, going to take care of a need, and finishing a job even if it does not require much assistance. This can be seen in the following respondents' statements.

> "*When I go jogging, I sometimes look forward to eating breakfast at a coffee shop with my exercise partners. So when you go alone, it feels like something is missing.*" A, S1, 32-34

> "*I rarely go out by myself. I am frequently accompanied by my family, cousins of the same age, or, yes, by friends so that we can have a leisure time as well. Even though the business was completed and it was only for a short time, it could take a long time because we just enjoy the time being together.*" B, S2, 35-37

> "*There were people like that when I was still working. So there was work that was supposed to be completed by this one employee, but it wasn't, and the deadline was approaching. As a result, I urge others to collaborate on this task*

rather than attempting to complete it alone." C, S3, 33-35

Familiarity

"Everybody knows everybody" is the best fit phrase that can describe the familiarity theme. This theme intends to explain why the people of Pekanbaru like to know ahead of time whether the person they just met is related to them. Most of the time, the connection is made through extended family ties, attending the same school, or simply living in the same neighborhood. The connection is frequently used as the foundation for developing closer relationships, or for developing reciprocal relationships and assisting one another on other occasions. The following are responses from respondents to this theme.

"*I met Mr. X while attending an activity in City Y. I just discovered that Mr. X and I are both from Pekanbaru. So we've been in contact since then, and if I have anything else to do and need to contact Mr. X, he'll be contacted later. I also frequently contact him to assist him with his needs.*" A, S1, 42-44

"*Because I work for an NGO, you could say I have a lot of contacts. Sometimes the relationships are already known from the past before they become active here as well. For example, if you want to learn more about company X, I can contact a high school friend who works there. There are also those who met through the*

activities here, but it turns out that they are just there, in a sense, he used to live in my grandmother's area, or he used to be my junior when I was in college. But, so far, I've kept all of these relationships; I'm just curious how you only now know him, despite the fact that you were at school with him." B, S2, 45-48

"*I'm so grateful that I live close to my family. My family will assist if necessary. I will also assist if I am able to assist families who are in need. Even now, even though I have retired, employees in the office, like this, ask for help if there is an urgent need, of course with me.*" C, S3, 43-36

DISCUSSION

Three themes were discovered in this study that became unifying factors for the people of Pekanbaru. The theme of religiosity implies that the people of Pekanbaru behavior are frequently based on religious values, particularly Islam. This influences how the people of Pekanbaru interact with others, as they enjoy assisting others, particularly those in need. Religiously, the people of Pekanbaru are also deeply moved to share with others, even if the person is unknown or has only recently met. This is consistent with Qingke, Zhen, and Qirui's (2020) research on religiosity and prosocial behavior in individuals. This prosocial behavior encourages people to help others, even if the person is unknown to them. According to Saroglou, Pichon, Trompette, and Dernelle (2005), religiosity leads to altruistic behavior, or an individual's desire

to help others selflessly. This altruistic behavior is also influenced by a strong empathy for others.

In line with Islamic teachings, the Muslim is ordered to be kind to surrounding. Allah loves kindness and the Muslim who kinds and Allah promises that a kindness will be paid by kindness (Alquran An-Nisa: 36; Al-Baqarah: 195 & 261; Ar-Rahman: 60; Al-Zalzalah: 7-8; Al-Isra': 7). It is also found in Malay teaching, as it quotes:

Hendaklah berjasa, kepada yang sebangsa. Hendaklah jadi kepala, buang perangai yang cela. Hendaklah memegang amanat, buanglah khianat. Hendak marah, dahulukan hujjah. Hendak dimulai, jangan melalui. Hendak ramai, murahkan perangai (Haji).

The activity theme essentially highlights the shared values embodied in the activities undertaken by the people of Pekanbaru. These shared values become the antecedents of people's behavior, particularly in activities involving interaction with others. Indicators of eating together were discovered in the activity theme.

Eating together can be interpreted as a shared value among the people of Pekanbaru that eating is an activity to satisfy tastes with an evocative menu, rather than meeting their daily needs. Eating as a recreational activity has made it a social agenda item for the people of Pekanbaru to gather with friends and relatives. Eating together, according to this phenomenon, improves a person's mental state. A plenty of research about eating together explained that it creates a sense of fulfillment in life, builds a trusting relationship that is reliable and can rely on each other (Dunbar, 2017). Eating together on a regular basis fosters closer family ties and friendships, more enjoyable routines, and greater life satisfaction (Absolom & Roberts, 2011). As a result, eating together can help to strengthen community or cohesiveness in a social setting (Boyer, Orpin, & King, 2016).

The following metric is collective activity. This means that people in Pekanbaru prefer to be with others rather than alone. This is a common practice, although it can also be done alone. Individual abilities in dealing with the previous COVID-19 pandemic are positively correlated with collectivist values embodied in behavior. This value fosters prosocial behavior, self-control, obedience, order preservation, and interpersonal harmony (Li, Liao, & Pan, 2021). Compare to Islamic and Malay teachings, it is considerably good for people to have a good friend, to help each other as *Gurindam Dua Belas'* sixth verse:

Cahari olehmu akan sahabat, yang boleh dijadikan obat. Cahari olehmu akan guru, yang boleh tahukan tiap seteru. Cahari olehmu akan isteri, yang boleh dimenyerahkan diri. Cahari olehmu akan kawan, pilih segala orang yang setiawan. Cahari olehmu akan abdi, yang ada baik sedikit budi (Haji).

The theme of familiarity implies that the people of Pekanbaru will be more open to others who has similar characteristics. The theory of proximity is the most appropriate explanation for describing the origins of this phenomenon. With the closeness that characterizes the relationship between individuals, new social relationships will be formed. Furthermore, with the existence of a reciprocal theory, namely a reciprocal relationship between individuals who require each other, this relationship will become

increasingly developed (Myers, 2010).It aligns with Lee, et al., (2019) that implied a psychological proximity played an important role to enhance pro-environmental attitudes towards each individuals. Physical proximity was also fundamental to bind and connect people together (Stopczynski, Pentland, & Lehmann, 2018) that also found in this research.

This research has some limitations. The respondent of the phenomenology research needs to be the primary individuals who experience the phenomenon the most. Once we formulate the respondents, the respondents' availility is limited so the interview lasted only for 20 minutes. Therefore, this research can be explored more by adding some respondents with a longer durations of interviews. Nevertheless, these findings are hoped to improve the social cohesion among people of Pekanbaru so that the social conflict, namely segregations or fractions can be diminished. It can be beneficial to government in the synthetizing the policy for public. The Islamic and Malay perspective to explain the findings are feasible to explore more for further research.

CONCLUSION

The religiosity, activity, and familiarity are the factors forming social cohesion in the people of Pekanbaru. Religion's foundation in how people behave toward others is the religiosity factor. The second factor is an activity factor that has a meaningful shared value that holds people together when they interact with others. The familiarity factor discusses self-relationships with new people in order to find closeness and familiarity for long-term social relationships.

Social cohesion factors can be applied in a variety of fields, particularly education. Religious lectures to school students, class meetings, and extracurricular activities can help students form cohesive social relationships. By emphasizing the importance of cohesion, the likelihood of social conflict occurring in students, such as bullying or brawls can be reduced.

ACKNOWLEDGEMENTS

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