

## Enriching Local Cultures Through Java Culture Mission Leading to Social Integrated in Transmigration Region of Tapung Kampar Riau (An Anthropology Study to Ocu People Cultures)

Syafrizal<sup>1</sup>

<sup>1</sup>Universitas Muhammadiyah Sumatera Utara, Indonesia

### ABSTRACT

This study is aimed at exploring a social issues related to enriching local cultures through cultural mission of Java leading to social integrated on transmigration region of Tapung Kampar Riau. This matter is an empirically research as one of important issues for having recommendation in dealing with emerging one's thinking sense to sharpen among the sides. It is noted that transmigration issue is not primary to this study, although transmigration issue must be never neglected, since in this line of program found migration of human from Java people with cultures in huge from Java island into Tapung Kampar Riau. It is truly, human and cultures is something unseperatable at once. By migration of human, it means also migration of cultures as civilization order to the human itself. This study is conducted in qualitative approach. In collecting the data, perhaps done by interview in depth to many informants adopted bases to their capability, expert, figure in public as well as. This study was completed in Kecamatan Tapung Kabupaten Kampar Propinsi Riau, for more than 6 months in execution. Still, make certain analysis, by this research found an enriching local cultures found on Ocu people community through own culture mission of Java leading to a social integrated community mainly around transmigration region where Ocu people live of Tapung Kampar Riau. This matter has been proved with manifested acculturation of both culture on this region either viewed from cultural, sense of feeling, and sensitivity with sense of touch to food and meal, and also in choosing wear of cultural dress, clothes and uniform among the people.

**Keyword:** *Local cultural, Mission in culture, social integrated*

### Corresponding Author:

Afdhalina,  
Universitas Muhammadiyah Sumatera Utara, Indonesia,  
Email: [syafrizal@umsu.ac.id](mailto:syafrizal@umsu.ac.id)



## 1. INTRODUCTION

It is noted that public interest index to a phenomenon in reality determined in how far the phenomenon public respond on it regardless the respond itself referred to individual, group or not refer to. In addition, public participation submitted as respond at once possibly a terminology to insist that phenomenon is important too for it concern to public interesst. Cristian, P (1996) confirmed one of matters cause an issue or phenomenon may get attention or public respond (mass) if any phenomenon in appearance impacting to change of interest over the public for future.

In referring with public interest, Isdayanti (2016) insisted that existence of a nation is for public interest, and law is mian device to realize the goal. One of primary issues usually urged in past time ago is how to define the public interest. According to Huybers (1982), a public interest in whole having own certain characters perhaps regarding to all public facility in life with civilization going on. By John Salindeho (Oloan Sitorus Dan Dayat Limbong, (2004), in simply reviwed a public interest can be

mentioned as necessity, need or public interest for social meaning. Still, Reli Jevon Laike (2018), the public interest is mandated to state or nation and for togetherness interest on people ruled in regulations.

One of issues regarding to public interest related with this study is transmigration issue. For public interest then transmigration has already got differently arguments from public as well as. But, in this study is not main topic to provide. The main issue to focus in this study is about aspect of transmigration in a context to enrich local culture through a Java culture mission lead to a social integration in transmigration area of Tapung Kampar Riau. The existence of Java community with own culture, traditions inherent to those transmigrant now live permanent to community of Ocu, and this transmigrant as community obliged to make contact by culture.

As a community group with a huge mass quantitatively and qualitative, it is noted that Java people comprihensed as superior community in this country if compared to Ocu people community. According to Hasan Mat Nor (2000) insisted that Java people be superior because it is huge, however seen also with superior power as well. While, Ocu people community seen inferior due to its number not large, even its power they hold bit more little. Regardless of it, this study is to know more about the existence truly applied to enrich local culture through Java culture mission lead to a social integration tran area Tapung Kampar Riau, by culture contact.

## 2. LITERATURE STUDY

The transmigration has presented Java people as community over around Ocu community, this urged them to bind cultural contact both continuously for long time to go. As predicted, it may get process to know own culture values newly each other, even there to push acceptable values process each other. In order to interpret more to this study, in this matter is recommended some concepts or any relevant meaning, as followings :

### 1. Local Culture Concept

It is seen a bit diffiult to reveal the different principally between local culture to local wisdoms because to both terminologies have a similar epitemology refers to habits, values rate be tradision inherited within a community group. According to Syafrizal (1993), by concept, a local wisdom phenomenon can be approached in variously perspective, such as religion perspective and traditions, insisted that in religion perspective, local wisdom can be intepreted as a whole human life aspect that has been available to explore and used for human life prosperous, meanwhile, in culture perspective, local wisdom meant variously aspects outcome from social selection or by testing done by a group of community and proved and also offer kind value for their life. In this such verification is aware of it or not generate a local wisdom become a culture to traditions, inherent firmly to community life.

Still Muhammad Takari (2008), affirmed that local wisdom to ethnic sphere also is seen variously matters. For instance, in order to respond natural around then human raised a home with spiritual aspects to maintain. It is also held in a marriage system, some lied to out-clan marriage (exogamus), a marriage for political interest on power, such as a man propose to marry a woman or vice versa. In addition, local wisdom also reflected in a life philosophy to a human urge to think it and optimalize. For instance, in Batak Toba people also known popular *dalihan Na Tolu* (DNT) philosophy, for Aceh community known *Adat bak petumeuruhom hukom bak syaiah kuala*, in Minangkabau community is found *alam nan takambang menjadi guru*, for Java people known with *alon-alon waton kelakon* dan *sederek*, still to Sulawesi people known a universal friendship with philosophy *pelagandong*, and so forth.

*Local wisdom also can contribute to the existence of certain nation state. Even in working out a nation state is always dominated local wisdoms growing in community to develop and prepare the nation state. For instance, for united nation Republic of Indonesia (NKRI) having own state ideology Pancasila, indeed it is through pure thought process of those founder of this nation provided state based taken and dug up from any local wisdom values in Archipelago. All these local wisdoms then was formulated into five percepts lied on the format "cultural social binding) meaning in differently but one unity (bhinneka tunggal ika).*

Beside as above viewed, then Wibowo (2015), affirmed local wisdom is an identity or culture nature of a nation cause this nation capable to absorb even to measure the culture origin from others and it become character and capable self. The identity and character reasonable adjust to life view of people around to avoid changing of values. Local wisdom is one of means in exploring the culture and maintain self from foreign cultures weaken down. Further, local wisdom can be identified from several main characteristics of scope, they are : 1) having ability to own control, 2) it is safehold to defense from

outside influence, 3) having ability to accommodate outside culture, 4) having ability to a leading increased up, 5) having ability to integrate and unite outside culture and original culture.

## 2. Cultural Mission Concept

The culture mission concept to explore in this study namely a contact inter-culture occurrence in a real life of community. According to Lydia Prabandani (2020), a culture contact as a product of intellectual intelligence, so the culture be dynamical, then improved up and transformed. The development of culture or converted can occur in several causes, either human-self factor or upon inter-contact of culture, including acculturation. According to Redfield, Lintondan Herkovitz (in Letha Del Castillo, 2020), mentioned that acculturation is considered a phenomenon may occur when between groups having different culture seen and found contact taking place continuously, so the original culture pattern on this group or from both groups may mix. Still, Lydia Prabandani (2020), confirmed that inter-culture contact has occurred since thousands year Before Christ, such taken place on migration of Chinese group into Malay region (Indonesia). Inter-culture contact occurred not only between two different cultures, between one nation to other, but also occurred between a certain culture found in any nation or culture having own culture heterogeneity, as Indonesia.

It is truly noted that inter-culture contact can be done in education, settlement, travelling, trades, and so forth. Specifically, the culture contact can take place on several factors, they are : 1) Education Factor. Since ending world war 2nd, there were countries in the world opened and accept students from other countries on science reasonable, some also provided scholarship. By foundations, developed countries mainly Europe and United States, offered many opportunities for foreigners to come into Europe and United States at least for study. 2) Migration factor. This factor is included to a human symptomatic since long time, either in immigration, transmigration, and urbanization. Usually, a migration is highly influenced by economic factor, included refugees and asylum seeker. This migration process is going to cause occurrence culture contact between those come and local community as target of migration, 3) Business and international traders. This factor may cause people get mobility. There are various inter national relation with trading reason as then bind some cooperation channel, such as silk line namely a trade from middle east into Chinese, also trades channel by archipelago into Europe such as AFTA, APEC and so forth. All these cooperation and business agreements by the trades may provide aid in financial to many developing countries, in various reasonable, such as human aids, grant for keeping Human rights, also in economy helping to many countries with monetary crisis, and so forth. 5) Tourism factor, for someone go in travelling to other country, and to be done by local tourist as domestic visitor. With these tourism context perhaps cause cultural aspect. Making culture contact is assumed as dominantly aspect for 21st century, as projected going increase.

Other views is confirmed by Syafrizal (2019), that social contact is a certain model seen most popular bring a culture mission although it required polarization of power between two or more culture groups namely existed superior group and inferior one. This culture group polarization truly could be originated before culture contact but also it can be formed when a culture contact done. Sometimes, a group shall be assumed superior not it at once based on quantity alone, but it also highly influenced by quality of members, since quantity is assumed as main requirement to become superior. In this matter, it is possibly for a group with small quantity, but for its quality good and also supported with having other positive aspect such as also have a very high quality asset, good management, life principles awake, it can also become guidance for other group life, and it may bring more superior.

Further, Letha Del Castillo (2020), if a group of community with a certain culture type openly to accept other culture, cause there a culture contact. Any culture contact preceded by interaction going on continuously then it cause love each other culture in aware or not. A culture contact is a mixing of one culture with other. For instance, taken Indonesia, there found Java culture mixed to Sulawesi culture. In any mixing culture form a newly culture. That culture is human done and it has been taken place generation to generation.

## 3. Social Integration

There are many differences in community that possibly and potential to lead any social conflict. In order to synchronize the difference, it is required a consensus effort to a social integration. Conflict is a social phenomenon may appear on each aspect of community life. It may appear at any time and any where. As a conflict available, that social integration is also with two side of coin, if any conflict, then it has potency of reintegration leading to peace. Following, there are some social integration concept. According to Muhammad Faiz (2016), social integration is main priority to achieve peace, harmony, and

stability of community. But, there are many social disorder in non-physical as obstacle to grasp the community mixing even it may cause quarrel and disintegration.

According to Inge Gunardi (2019), a social integration is a process to unite various groups in community through a jointly identity ignoring each different. In a functional approach basically every community is seen integrated state in norms and values. Normative integration is assumed required for (1) realizing a normal harmony with relation to various human behavior in different situation; and (2) to implement a highly obedience between norms with behavior of community in truly. So, a functional approach, shall be a consensus of values with social integration principle in any community. A conflict approach see that social integration principle is not a consensus in values side, but see it by conflict side, constraint and pressure.

Other concept about social integration is adopted by Yuksinau (2020), a social integration is a combination, it may have perfect in all, while social means a relation and also doing action vice versa that found in community. The action that has been done mostly due to existed social symptoms on wishes and hope. If the social symptoms and the hope can not be done usually resulted in social problem, then at last it may trigger any conflict or disintegration. Social integration is a relation found in community elements correlated each other intensively in various level of life. It means, in a social integration may occur mixing of several different elements so it may do cooperation with other elements.

Beside social integration concept as above, adopted also several belief or followers, they are : 1) participant to conflict approach, for a community get integrity in coercion of a group or social unity dominantly over groups or social unit, 2) attendant to structural functioning, that a social system is always to integrate into two fundamentals namey consensus about fundamental values and cross-cutting affiliation (multiple membership and one social unit), 3) Kun Maryati and Juju Suryawati (2014), hold that social integration is a process to adjust differently elements in community become into one. The differently elements shall be differently in social status, race, religion, language, traditions, value marits, and norm, 4) Based on KBBI Distionary, an integration is a mixing of certain element become into one in whole.

But, sometimes social integration face a dead line that very hardly to implement, according to William F. Ogburn and Mayer Nimkoff, in orde to get result a social integration are as followings: 1) members of community feel that they get success to fill requirement each other. It means physical requirement either as food and so on can be fulfilled by own culture. As fulfilling this requirement each other resulted in all community need to keep attachment each other, 2) community get success to bring consensus about their norms and social values sustainable and put it as guidance in interact one and another, including agree to avoid matters as banned in traditions, 3) The norms and social values shall be effective for long time and to adopt it consistently and must not get any change in order to keep social interaction process.

### **3. THE METHOD OF RESEARCH**

This study adopted qualitative approach focusing research on various general symptoms in really daily life to community social relation. This study was conducted in several stages, they are : 1) preparation stage for more than 3 (three) weeks with some agenda such as preparation in library study related with population and cultural activities, and also with preparation in various documents correlated with local government institutions, 2) Collecting the data stage by interview directly to the informan deeply using sufficient time longer, also conducted reinterview to those informan while having shortage data after analyzing it. 3) Analayzing data stage at once starting to process making a report of research until finish. This study was conducted in Kecamatan Tapung Kampar Riau with population some 90,092 people, consisting two ethnic groups namely Ocu people as local community around 33,367 people and the rest are Java people community as comer through transmigration process in the past time.

It is noted its population in huge, the researchers assumed necessity to appoint some informan. According to Spredley (1977), although each people be willingness as informan, but it is not every one allowed as a good informan. Appointnig to any informan need consideration, basically point of quality while conducting interview as done in field. In appointing informan should be based on quality value with precisely, fitting to, experting, figure, and authority, also point of senior/ priority rate. Informan for research need 5 people originated from both community ethnic groups, they should 3 person from Ocu people and another 2 person from Java community. The activity of collecting data is the most important part in a research. Noted that they as main informan as priority such as Baharuddin public figure from Tapung, Junaidi youth figure from Tapung, Nurma Saadah local woman of Tapung, and Atmaji S, as traditional public figure of Java community in Tapung, and Suryo Yuda, a Java youth public figure in

Tapung. It is noted that main importat point in this study perhaps about the usage of interactive method covering interview deeply, including observation, while non-interactive as source of additional data as in document conforming to the problem matter in discussion.

#### 4. THE OUTCOME AND DISCUSSION

##### 1. The Outcome

After having complete data done in any interview to informan, the point of aspects according to criterion in this study, then done a process of presenting data in whole. Presenting data from 3 Informan of Ocu people community are as following :

1.1. Presenting data about local culture in Ocu people community, he is Baharuddin as public figure of Tapung, confirmed that local spoken (mother tounge for Ocu people),

*ndekomuageyie yotie nghagu lomulo ghangjawage tibioke banjauge, ndosaketek bonyakde lobiolole podoghang ocuge labangkik lohgisau ghangawakge. Ghangjawagekan komaige mbososodojowadek,e jaktole lanangkene nagkonojiele. Topilalamoyie uposan ndakcondonan ghangocu kihgokhigokan hgangocugelai sodaw piliopiliojuo manonansosuai manolonanitdo. Papendekcuitoyie nompaaah ndolai membaibuwuok bonaw dekacahgo iduikhgangocugede. Disapaohgosapahgo laimaikuek kabudayokitage, apoduyie, latabukak kikihgodyie ndomangango jole latontu dek,e kandikojon nankan mamalihgoaiduik bakaluarga. Condotujuoyie mampakueksondi-sondi budayohgangocuge. Tutieyie nyonyodeyen laimambai kabanyiokkanyie cahgocahgo iduikbudayo hgangawakge, cubocai manolonanilang congkuohgi hgangocuge. Konyiecongkuohgi jalannala pasaldekkbalolui, toplanla nanlaadojakdoolule, nompaknyie samakinkueknyo, keadathgangocud, maiwacubotaw padobogain: 1) pancohgianyie komuage ncailawuok jomamotongjo hgangocuge, tukaladang mangombaimbo hganoumangasang, tumahgantau, kingie lacodak lapandaile hgangocuge manggale, jobakobun mocammocam nanndak pomade adosabolun hgangjawagekamai, 2) adekhgangocuge ndolainompaak nantalope dahgigogangde, sabonyakge congkuohgibudayo hgangocuge, batobo, mahgantaw, mahgumbo, kawin kabako,manyilio, badikiw, joloinnyao, hgosolaibotamba ancakdihgaso lomakditengok, labuliolo dikatongan tapiyopulola labacampucampu jopakakejawage ndombobuwuoksodo, mokasihyie cegakcegaktowi wassalamualaikum warohmatullohiwabarokatu.*

"noted in early time they Ocu comas local people worried of coming Java people in this region with huge number, that time estimated of exceeding over Ocu people community as original and local one in Tapung, even more their present as Java people since earl to Tapung region seen not only about the coming of people but also worried also on the culture bring about with them. But in fact, it is not as assumed about the incoming of Java people into Ocu people living in, at least, their coming can be set as motivation, triggering to aware soon and take the benefitable. It then motivate local people to aware soon, they must think self to take a worth point for their future improvement and advancement. In reality, there was not found any fundamental change on traditions to local people of Ocu, as seen previously. In fact, some of local people got strengthening, as several aspects of traditions as followings".

In order to get a deeply description related with the culture aspects of local people Ocu community, as well as how to strengthen it, one's opinion from informan Baharuddina, as public figure of Tapung, seen as on Table 1.

Aspects of Local culture on Ocu people	Empowerman by culture Mission Java
1. batobo ( <i>in farming</i> )	work by group on farming field
2. mahgantau ( <i>going far another region</i> )	seeking life around own area
3. mahgumbo batu ( <i>carrying up stone in river</i> )	as labor worker in field
4. mangasang ( <i>move up on field</i> )	working in field, palm-oil plantation
5. kawinkaboko/suku ( <i>married indogen</i> )	married to other group/ exogen
6. badikiw ( <i>get entertainment celebrating</i> )	pengajian, workshop, tilawah qur-an

(Syahrizal)

7. manyilio (*owing something weekend*)                      pawned, credit, compensation

Source : Data informan Baharuddin, public figure of Tapung, 2018

1.2 Presenting Data of Local Culture on Ocu Community, for Junaidi a youth figure of Tapung, mention that :

*Ituduyie kanpolitikdu apolepolitik komuage ndobulio dibongkawbongkaw dudo kan lamosamo bagosonma. Agakpayatekma malotan pikighan mangkaji tibonyo hgangjawa katompekkitoge. Tukandiboponle latakuaagoma, hehehe. Topiyie kolodihgosaihgosai ndokanmajugaahde bonjoukitoge kolondaklatibo jawage kanyotie. Kolocondotuyie payawakde mambainilaidunaang. Topi kihgokihgo deyengua banyakmompoeke dahgibuwuoknyo hgangjawaadokek bonjauge, tengokdua anakkoponakanawak lacodiokcodik, labasikola kajawaten, labanyaklejoditantara, polisi, pagawaindole taetong, juonyie kamampaelok budayokita hgangocuge. Tontang congkuohgi hgangocuge nanlailang gghosondolaisodo, molalabapakuek, mowakcaiciekciekyie, pancoghian labaubama lacodioklo hgangocuge, kobiasoanhgangocuge mangahgi labaubaloka mbuekkojo badagang ditopitopi jalanlentege mandapekjuo, biansonjualnjual tanah dipinggiujalange lajahgangtadongaule lobioancak jodintompek usahole, papajie komuage kociokle lakawinkawin kingie sakoladoolundee, kojolamiliomilioma, labanyakubama hgangocu sosododuyie nyodeyen laisambuong manyambuontogadek tibohgangjawage kabanjauko.*

“hold transmigration officially was done as political option by previously order rezim under President Soeharto. It must be never argued, because its existence worth we can share together. In judging official policy of transmigration is hardly to value the way of process appointing them in transmigration of the Java people to this area, but it has been done well. In viewing it clearly and seriously, if those Java people did not come into Tapung, nothing influencing this region, thoguht it shall not get improvement as availabl as today. Mostly local people then got newly way of thinking. It is seen local people got more profitable by coming those transmigrant as Java people. It can be seen from their willingness to study more year to years, motivate local people to go school, some going out to study outside, some to Java area for studying, inspiring local community to get career going to other provinces. Some got profession as National Army, Policeman and also as government and public employee. It also empower to local culture be more improvement. I found proved local people got more profitable by coming those Java people as transmigrant than disadvantages. Also, it is on changing attitudes to view marriage in young aged only into around relative, seen today, got marriage after in mature aged, and mostly local people as community accepted already mixed marriage, go out relative, to the family of Java community. Since long time, to Ocu people do not provide any food sending to other family while getting marriage ceremony. At present, the traditions belonging to Java people of preparing and presenting food, complete meal, with various cakes to another family then mostly local community of Ocu practice the same traditions, adopting more traditions”.

In order to find more deeper description relating with aspects of culture to Ocu people, also another aspect of enriching, given own opinion by Junaidi as youth figure of Tapung as seen on Table 2 as following.

Local Culture Aspects of Ocu People	Enriched by Java Culture Mission
1. Tua, Langik Takombang Jadi Ghuhgu	Changing their way of life advanced
2. Pancoghian ( <i>manganyie, motong, puaghi</i> )	Working labor to plantation monthly hire
3. Mamukek kuaghan ( <i>ungge langik</i> )	Raising livestock of animal husbandry
4. Maghompuok ( <i>mangasang</i> )	planting ( <i>palm-oil, banana, watermelon</i> )

Source : Data informan JunaidiYouth figure Tapung, 2018

### 1.3 Presenting Data of Local culture by Ocu Local Community, as Nurma Saadah a woman figure of Tapung,

*Assalamualaikum warohmatullohi wabarokatuh, ghisaughisau juolah manggotin kahgono hgangjawage dibonjauhngocuge. Ondenaang hgamaibotuo hgangjawage condokan tangolam ngangocudekle. Topilalamoyie kosan hgangocuko laijuo bapikiusosinggo laibatahan laindoilang tangolam beetujode. Iyotie laindoilang beetujode laibatahanjie condoapopun manggalembak ghangjawage hgangocupun mampakueklo congkamnyo. Adekhgangocupun laindak tausiokdo moayie mampakuek togadek adotombatomba adekhgangjawage. Mpamonyoyie, pakahgo makanminumge, nyonyodeyen batambakue dekbacampujo pakahgomocam makananjawa, juoyieponiokponiok pakakeolek nancondo waktengok kinige. Nanlainle cahgocahgoiduk ncaimakange labaubajuo keknanlai codak ndocondodoolude, lacodioklo manggale, itulayie jakcomaihganjawa ndomambobuwuokdo topinompak mbaimampakuek adekkabiasoan hgangocu, Wassalam warohmatullohi wabarokatuh.*

“mentioned that found a seriously worries in seeing many Java people come into this region as early time. But, later time, in reality Ocu people community have mind how to keep and maintain and deal with other culture of Java mission. Please noted that what Ocu people community do in dealing with other culture of Java, indicated that mostly local community keep it as original but having then additional to enrich, for instane, in matter of providing food meal and drink, with various attribute, assessories, trinkets equipment for marriage party. In addition, inspiring also to family economy values as previously not supported, then mostly local people aware of having better, some willingly to become labor on plantation with monthly hire, and some get own usual trades and business”.

In order to have detail description relating with aspects of local culture of Ocu people as community, aspects of enriching, with own view of Junaidi, a youth figure of Tapung, as seen on Table 3 as following :

Local culture Aspects of Ocu People	Enriching by Java Culture Mission
1. Punju lawuok ( <i>pongek, sangai</i> )	Fish Pepes menu, sweet spicy
2. Slayar sihga dan slayar Length yellow Berbatik java typical on marriage party	slayar combined redish with yellow
3. Puahgi ( <i>batandak, basampuok</i> )	working on plantation, trades, and farm

Source : Data informan Nurma Saadah, Woman figure of Tapung, 2018

After having competed data well by making interview with informan, regarding the aspects with criterion on this study, later provide presentation of data in whole. In presenting the data by both 2 informan of Java people, it is seen as following :

1.1 Presenting data about culture mission of Java people by Atmaji S, as public figure to Java community in Tapung, mentioned that by coming in Java people noted almost to all regions of Indonesia, particularly to this area, according to my mind never it cause any dilemma over local culture of Acu community culture, instead I appreciate it for enriching each other in both culture mainly seen in generation of mixing married between Ocu community as local people to Java people. It is truly seen applied a mixing culture precisely and give a positive impact of enriching culture to this area and surrounding. It take a long process of course, both culture got own mixing due to existing openness in both ethnic groups. Noted in early time, by coming-in those Java people cause a worries in those local community, because there are huge number of them coming in to that region and occupy the land belonging right of local community in this region. But, today alike condition had been gone away and changed into a newly sense, inspired a newly order of life to all region of Tapung. Since today, young generation truly subject to bind their culture by a mixing married, resulted in differently atmosphere compared to teens years ago. It is to assure that as long as analyzed in field, there is nothing culture belonging to Acu people practicing be eroded or lost, but we can find adversely there is found enriching of values, citizenship, various culture of Ocu people community get collaboration with Java people

culture with them. Alike condition in my projection may improve and advance in harmony, fitting with, and to profitable each other.

In order to get detail description relating with culture mission of Java people over enriching local culture of Ocu community, taken view of informan Atmaji S. A popular figure of Java people in Tapung, seen as Table 4.

Aspects Mission Culture of Java People	Enriching aspect over Ocu Culture
1. Principle of Life ( <i>discipline, diligent, tenacious</i> )	Inspiring willingness to advance in education, Change way of fulfilling family income
2. Neighbourship fellowship ( <i>to serve, way of spoken kindness</i> )	Change way of fulfilling family income change softnes with to greet kindness and softly ) softness and humble
3. Taste of food meal ( <i>sweet tasteful</i> )	to avoid diseases, spicy identified with angry sense
4. Respectful, affection ( <i>attitude to have marraige party</i> )	Inspiring respectful to parent provide food to head of group, public figure

Source : Data informan Atmaji S, Public Figure to Java People in Tapung, 2018

1.2 Presenting Data about Culture Mission of Java people as Community, by Suryo Yuda, a Youth figure of Java people in Tapung. Assalamualakum warohmatullahi wabarokatuh, I would like to inform you all, as a Java people community born in Tapung, I would like to mention that never see any serious problem among both ethnic groups about culture. It is noted that found a new culture by changing in two groups share each other taking place for teens years in long time. Seen early years, possibly with suspicious, worried of it, but in reality it is not reasonable. I think important matter in this case is how to prevent and keep to maintain a good relation, harmony among them. It is truly, the people living and get food and take drink in this region with own family mixed already. Could one culture damage other culture, in this case specifically the culture of Java people is more dominant over other eliminate them, to destroy local culture of Ocu. In my opinion, it could enrich local culture. Some practices by Java people with own traditions over local culture of community, it is about work ethical, kindness and soft in attitudes, keep always clean own area around, to harmony of living with neighborhood, to marry with out line in mixing around this area and so forth. Today, I see that youth generation do not care with one culture only alone to live. Mostly young generation instead thingking about their future be better. According many families in Tapung got married mixing with other ethnic group. As youth, their mind is fully of enjoying social relation that has been prepared by previously generation, their parent, hold and keep their culture inheritance for never fail anymore.

In order to have detail description relating with culture mission of Java people in community refers to view of Suryo Yuda, a youth figure of Java community in Tapung, it can be seen as on Table 5 below.

Aspects of Local Culture of Ocu people	Enriching by Java Culture Mission
1. Spirit to work ethic	Inspiring way of thinking positively
2. Kindness to behave and attitudes	Improved in politeness, and friendly
3. Keep cleanness	Improved understanding of diversity
4. Neighbourhood fellowship	Improved promoting environmental

Source : Data informan Baharuddin, public Figure in Tapung, 2018



## 2. Discussion of Study

The transmigration that has been implemented since long time officially by government, can be seen as a certain program aiming at dealing with problem of national development and also to respond how to spread over many regions. In addition, in the same time the transmigration program also has been prepared to promote a national integrity (Mohamad Fauzi Sukimi, 1999). As one of main variables to this study, the transmigration program officially provided as media to meet both ethnic groups differently in culture. Bases to data obtained by 3 (three) informants adopted from Ocu people group. After field analyzing, then found reality both ethnic groups have similar equality to value social relation amongst those Ocu people as local community and Java people in Tapung Kampar Riau. It means, proved that found empowering and enriching state of local culture influenced by Java cultures.

In field analysis also found that Java people as community in fact have a widely mind substantial believe that the process of culture mission of Java community may inspire to local culture. According to informant originally from Java people also confirmed that in early found suspicious, worried about for the coming of Java people into the region. Noted in earlier time how so distrusted local people for the existence of new comers. But, for at present, the worries of suspicious is not relevant any more. In honestly, and to see local situation with social reality the situation of worry has been thrown away, specifically as mostly youth generation hold up in Tapung in whole. Time after time, local community focus more on daily and reality life problem how to repair and improve life and prosperous, how to promote education and to improve social welfare. In field analysis, it has been found enriching process on local culture through Java culture mission leading to a national integrated, refers to the theme to this research on how to empower local culture through Java culture mission leading to a social integrity on transmigration region of Tapung ( a Cultural Anthropology study on Ocu people).

## 5. CONCLUSION

In analysis to all aspect in whole it can be taken a conclusion that transmigration as a media to bring them meet and link two cultures in differently based there generate a suspicious feel early previously and cause worry up on those original people as community in local occupy this region since early time namely those Ocu people, however the feeling in worries and with suspicious may run down away along with changing condition into a differently atmosphere in their relationship and get harmonious. The harmonious values inherent in relation is a reality form as consequence flowing up process of marriage mixed amongst those Ocu people as local community with the new comer of Java people as community into the region.

This study also concluded that it has taken place a certain value of empowering local culture through a culture mission of Java leading to a social integrated on the transmigration region of Tapung Kampar Riau. The existence there present physically of Java people was facilitated by a transmigration program for more than 4 (four) decades in the past time, in aware full or not aware, the process of mixing Ocu culture to Java culture with mission program had already influenced each other. This condition highly correlated with the existence of human held belonging the culture itself. So, enriching local culture of Ocu practices, it is believed due to a process taken place by a culture mission done by Java people run to process for a long time.

Empowering local culture of Ocu people community, it is seen as positive impact of culture mission of Java people, and in turn the performance achieved realize a social integration in this region. A social integrated as intended is a released suspicious feeling, losing worries of each community members in Tapung Kampar Riau when found situation of culture social occurrence any disparage each other, to think that their culture is assumed mostly great amongst the culture available and another. Fortunately, found a social integrated with the form of encouraging each other, to respectful one and another, and to promote one and another. It is noted proved that occurrence a social integrated in this region such as : 1) change of mind by those Ocu people as community for daily life, take of thinking hold a working ethical more appreciated ( to be more discipline to work, seriously, and to work hard), since alike attitude individual inherent to those Java people as community with own culture, 2) changing their standard for fulfilling daily necessity in family either traditional practices into modern up to date either trading, farming with business motivated, every body may race to have higher education, 3) changing their culture social, attitude to have marriage in early aged, then bring them into a condition individual should prepare previously before getting married, also a mind today, it allowable to marry out-line

(exogenous), for a longer time they thought it strange and taboo. For this matter, it is proved available flowing up found mixing marriage in this region.

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