

The efforts of Melayu Berbudaya community in promoting mechanical solidarity among its members

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Abstract

The purpose of this study is to describe the efforts of Melayu Berbudaya Community in promoting mechanical solidarity among its members in South Pontianak District. The approach to this research is descriptive qualitative research. The results of the study showed that there are efforts among the members of Melayu Berbudaya Community in promoting mechanical solidarity in the low division of labor, strong collective awareness and low individuality among members. These things were promoted well because the members tried to maximize it in various ways. They were taking time to gather inside and outside their activities, contributing to each other, understanding each other and considering each other as family members. In addition, the goals of the members can be done because there are same purposes among them. Members of Melayu Berbudaya Community have strong mechanical solidarity, in which each member always creates togetherness and familiarity among members and works together to help people who need the help of Melayu Berbudaya Community.

Keywords: mechanical solidarity; melayu; west Kalimantan

Introduction

In life, humans cannot live alone; they have an instinct to coexist with other humans. Humans lead lives near each other, and there exists a reciprocal relationship of existence. Human bonds with each



other are usually based on certain similarities (Moll et al., 2021). Li (2020) argues that the routine of human life is inseparable from interactions with other humans, and the substance of society is not fixed but rather shaped by relationships with others. Cobigo et al. (2016) states that a community is a combination of parts that have the same roles and interests, and it is represented by close social ties among individuals such as family, friends, and neighbors. Social relations within a community are interconnected with the surrounding community, environment, and peers with whom there is constant communication and cooperation (Yani, 2021).

One example of such a community with a shared goal since its inception is the Melayu Berbudaya community in Pontianak City. This community was founded with the aim of reviving Malay cultural traditions that had started to fade and disappear due to the influence of foreign cultures (Wiyono & Ramadhan, 2021). The social changes that have occurred in society have had a significant impact on changing the traditions of this community (Rino et al., 2022). Culture, as seen in the various Malay traditions practiced by the Melayu Berbudaya community, is a product of human thought and ideas (Rino et al., 2022).

In addition to maintaining Malay culture, the Melayu Berbudaya community also aims to foster a sense of solidarity and mutual support among its members through collaborative social-humanitarian activities (Schwartz, 2008). This sense of collectivity is unique and distinct, and it is embedded in the culture of the community (Schwartz, 2008). The solidarity of the Melayu Berbudaya community members is evident in their distinctive clothing characteristics, where Tuan (Malay men) wear Teluk Belanga, and Puan (Malay women) wear Baju Kurung during major community activities (Hidayah & Ramadhan, 2021).

In the Melayu Berbudaya community, there are no predetermined regulations for division of labor, and each member may not necessarily participate in carrying out activities. This is primarily due to the low level of responsibility assigned to each member's division of labor. According to Maliki (2018), the importance of social solidarity in social groups lies in the shared moral values and beliefs, strengthened by emotional experiences, that underlie it. Ruswinarsih (2020) suggests that mechanical solidarity within the community prioritizes homogeneous attitudes and behaviors, while minimizing differences. In line with this theory, members of the Melayu Berbudaya community tend to respect and uphold shared values as set together, as highlighted by Mawarpury (2018).

The low division of labor in the Melayu Berbudaya community is reflected in the level of cooperation and involvement demonstrated by each member in preparing equipment and necessities to support the success of community activities. Despite this, some members may not have participated in the preparation of equipment. However, the community's shared sense of responsibility and interest in togetherness is demonstrated through the collective effort to ensure the smooth running of activities. According to Shayo (2020), members of a community or organization identify with each other due to conformity to norms. Iqlima & Wijaya (2022) highlight the importance of social networks in human relationships, emphasizing the need for mutual support and collaboration.

The low individuality of members in the Melayu Berbudaya community is reflected in their efforts to strengthen relationships outside of the activity program through the creation and maintenance of togetherness and intimacy. As Alfarabi et al. (2019) suggest, Islam is a crucial identity marker for the Malay community, and serves as a benchmark for determining Malay identity. Similarly, Prasojo et al. (2019) note the central role played by religion and ethnicity in the multi-ethnic society of Pontianak. Despite being a relatively new community, the Melayu Berbudaya community has gained widespread recognition in Pontianak, and is the only community to have received the trust of the Pontianak sultanate. It is therefore of interest to investigate the community's efforts to achieve mechanical solidarity.

The researcher has found that previous studies on mechanical solidarity mainly focused on ethnic and religious similarities, which formed social unity among members and lasted as long as the community existed and was maintained. However, in the case of the Melayu Berbudaya community, members had already built social solidarity before the formation of the community. This differentiates this research from previous studies on mechanical solidarity in communities characterized by religion or ethnicity.

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One relevant study is conducted by Jumiliani et al. (2021), which analyzed mechanical solidarity in Madurese and Malay ethnicities in Siantan Tengah Village, North Pontianak District. The similarity between this study and the current research is that both analyze mechanical solidarity and use qualitative research with descriptive methods. However, the difference lies in the research subject, where the previous study analyzed Madurese and Malay ethnicities in the same area, while this study focuses on members of the Melayu Berbudaya community in the South Pontianak sub-district.

Another relevant study is conducted by Alhafizah et al. (2019) which analyzed mechanical solidarity in the Dayak Kanyatan Ethnic Father Organization in Pancaroba Village, Sungai Ambawang District. The similarity between this study and the current research is that both analyze mechanical solidarity in social groups or organizations. However, the difference lies in ethnicity and religion, as the previous study focused on the Dayak ethnicity and Catholicism, while this study focuses on the Malay ethnicity and Islam in the Melayu Berbudaya community.

In general, this study has differences with several studies relevant to previous research. In addition to this research analyzing community efforts characterized by Malay's ethnicity, mechanical solidarity can be formed in Melayu Berbudaya Communities even though they come from different regions, but try to get along with each other. Its members are a part of urban society that is full of complex life. In contrast to rural communities, there is no doubt that solidarity can be built on its own. Thus, the outline of the question in this study is how the members' efforts to carry out mechanical solidarity with sub-questions on low effort division of labor, strong collective awareness and low individuality are carried out among members.

Method

The study investigates the efforts of the Melayu Berbudaya community in practicing mechanical solidarity, utilizing descriptive qualitative research methods. This method does not employ statistical data or numerical analysis, but rather gathers information through pictures, statements, and important information in textual form (Trajkovski & Collins, 2009). Qualitative research on social phenomena, as explained by Creswell (2014) and Trajkovski & Collins (2009) thoroughly examines various aspects such as the place, actors, activities, and interactions, which may affect the results of this study. The descriptive qualitative research method used in this study, as described by Zaluchu (2020), involves data collection through observation, interviews, and documentation. Primary data sources were gathered by observing and questioning informants who were actively involved in the formation and operation of the community.

The study was conducted seven times, and the informants were carefully selected based on their characteristics, as presented in the following table.

Table 1
Characteristics of Informant Selection

No.	Initials	Sex	Age	Position	Years of Involvement
1.	EI	M	55	Supervisor	2 Years
2.	IR	M	45	Manager	2 Years
3.	MA	M	34	Old member	2 Years
4.	MI	M	23	New Member	9 Months

Based on Table 1, the researcher utilized a technique for selecting informants based on their position within the community and their length of membership. This approach aimed to gather fact-based data from multiple perspectives. The researcher also implemented observation techniques to capture the preparation, execution, and activities of members outside of regular programming.

To further enhance the quality of the data, the researcher conducted question and answer sessions with informants to gain additional clarity, and utilized documentation techniques to gather data that was not obtained directly. Specifically, the researcher obtained images and documents from the Melayu Berbudaya community, including pictures of gatherings and events that took place outside of the regular activity program. The findings from these documentation techniques were analyzed as additional data alongside the primary data obtained through observation and interviews.

The research was conducted in several locations based on the activities of the Melayu Berbudaya community. The community's secretariat was located in the South Pontianak District, while their activities took place in various places such as Kapuas Square Park, the Kapuas River, the Pontianak

Sultanate Palace, and the Batu Layang Cemetery. Each activity program lasted between 5 to 7 hours, indicating high levels of enthusiasm among participants, even those who were not community members.

The research process involved several technical steps. The researcher prepared a research proposal and observed the situation and conditions in the field. They then collected facts by randomly testing the truth with members. After completing the proposal and conducting the research, the researcher returned to the location to make observations and ask for information from the same informants who were previously interviewed to ensure that the conclusions were consistent and accurate among informants.

After saturating the data and ensuring consistency among sources, the writing stage was completed. The analysis focused on mechanical solidarity, which was characterized by low division of labor, strong collective awareness, and low individuality. The researcher validated the data by extending observations, increasing persistence, and triangulating sources and techniques.

Results and Discussion

Low division of labor in the Melayu Berbudaya community

In the Melayu Berbudaya community, both the members and the management lack work specialization in their division of labor. Erikson & Shirado (2021) argue that the division of labor in society is a form of social coordination, and the low division of labor among members of the Melayu Berbudaya community is carried out collaboratively and takes a considerable amount of time. This is because there is no individual specialization in the division of labor, and members can work together and replace each other's tasks. The strong similarity of motivation within the organization, as suggested by Ashraf & Bandiera (2018), must be considered, along with the two-way taxonomy of social interactions among members based on horizontal or vertical relationships within the organization.

Desti et al. (2022) argue that social processes are shaped by people's minds and self, which tend to be alike. Similarly, the Melayu Berbudaya community tends to have horizontal interactions among administrators and other members, with minimal boundaries among members, creating a space for facilitating member identities' similarity. DeMarrais & Earle (2017) define cooperation as the opposite of competition, and social organizations or communities play a vital role in facilitating group identity and sustainability. In the Melayu Berbudaya community, members work together towards the defense of community existence.

Efforts among members to complete work involve mutual awareness that work is a shared responsibility, and there is a feeling of mutual understanding among members for the absence of some members. Members who cannot attend will inform the reason for their absence through Whatsapp. The following image depicts the members preparing various tools for the successful implementation of the Keriang Bandong activity.

Picture 1
Cooperation Among members in Preparing the Activity



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In the picture, it is evident that members are working together to make lanterns, including fish, snakes, and various forms, without any division of labor among them. The members communicate casually and joke with each other while preparing for the Keriang Bandong activities. Moreover, one member brought food to share with others. Those who were unable to attend the lantern-making process due to their work or other activities were allowed to skip the event. The members understand and sympathize with each other, and each takes turns attending the lantern-making process, depending on their availability. Mr. MA, a former member informant, stated that the members adjust the timing of the work to accommodate each other's schedules. The number of members involved in the process does not affect the work, and each member does the same work as the others. According to Mr. MA, Keriang Bandong is a tradition unique to the Malay community of Pontianak City, performed on the night of Moringa in the holy month of Ramadan. The Malay Community believes that through the Melayu Berbudaya community, the "Keriang Bandong" tradition can be preserved in a modern way that adapts to changing times.

When preparing for the Keriang Bandong activities, there are no sanctions or social jealousy among members if a member is unable to attend due to work commitments. Instead, members tend to trust and believe in each other. As Mr. IR and MA stated, "Our principle is that the less people come, the more we get. Then this Melayu Berbudaya community belongs to Allah. So we don't expect humans in any way." Thus, it can be concluded that the members work together in a uniform manner and have high mutual empathy. According to Kurnia et al. (2014), the mechanical solidarity in the uniform division of labor means that the division of labor is almost non-existent. Therefore, it does not matter if a member is absent due to work commitments. However, the administrators of the Melayu Berbudaya community take action if there are members who do not align with the community's goals.

Low division of labor is often performed at night due to the busy schedules of the members, which is tolerated by other members and the management. The board members and members do not act as boundaries when interacting with each other. This is evident in the picture where they work together in preparing and framing the Keriang Bandong activity, which is one of the traditions of the Malay tribe in West Kalimantan.

Collective awareness in Melayu Berbudaya community

The Melayu Berbudaya community instills a collective awareness among its members to achieve its goals and successfully implement activities related to the traditions of the Malay ethnic group and the Islamic religion in Pontianak City. Members not only work together but also cooperate with the police and other organizations. This high level of collective awareness is a characteristic of mechanical solidarity, according to Maliki (2012).

The Melayu Berbudaya community seeks to attract and hold the attention of its members during the implementation of activities. Members send photos to the community's WhatsApp group, hoping to raise awareness and encourage others to get involved. This is in line with Mueller & Abrutyn (2016) definition of social relations that bind a person or group with others.

The Melayu Berbudaya community upholds unity among its members, resulting in high collective awareness. According to Polletta & Jasper (2001), collective identities give rise to social movements and motivate people to participate. Mr. IR, a member of the Melayu Berbudaya community, expressed concern that people nowadays are forgetting Malay traditions, neglecting their behavior, and becoming less well-behaved. To preserve and transfer these traditions to the younger generation, the community upholds cultural values and serves as a forum for older members.

In carrying out the activities of Melayu Berbudaya community such as the Keriang Bandong and the Carnival Parade in Melayu Berbudaya community, it was carried out with a parade route starting from the roundabout on Jalan Ahmad Yani, Pontianak City to the Pontianak sultanate grave, namely a pilgrimage to the grave of the founder of Pontianak City. The Keriang Bandong and the Carnival Parade are carried out by the Melayu Berbudaya community as one of its programs. Members cooperate with each other, including by controlling traffic and partly distributing it. This division was created so that the implementation of major activities is carried out optimally and no party feels a negative impact, as members the Melayu Berbudaya community share roles in controlling traffic and partly managing members Melayu Berbudaya community in carrying out program activities.

Picture 2
The Carnival Parade Activity



Collective awareness of the Melayu Berbudaya community is not only in the implementation of program activities owned by the Melayu Berbudaya community, but collective awareness is also created when one member asks a member of Melayu Berbudaya community to help a member who is holding a celebration or event, so that other members participate in helping the member concerned. Even though they don't know each other well. The pictures 2 in the implementation of the activities of the Melayu Berbudaya community in the carnival parade as a Malay tradition carried out by the Melayu Berbudaya community.

Low individuality in the Melayu Berbudaya community

The Melayu Berbudaya community fosters a sense of unity among its members not only during program activities but also through the cultivation of intimacy and togetherness outside of these events. According to Mr. MA, an old member of the community, the group was formed due to the frequent gatherings of its members, who decided to establish a community that could preserve and promote Malay traditions. Since its inception, the Melayu Berbudaya community has consistently encouraged its members to come together and socialize during their free time.

Mechanical solidarity, as explained by Kurnia et al. (2014), emphasizes group conformity and discourages individualism. In the Melayu Berbudaya community, members strive to eliminate individuality by gathering, allowing new members to meet and become better acquainted with their peers. Mr. IR expressed that "members often get together to strengthen our relationship." By interacting regularly and forming connections with one another, members can enhance their social network and maintain their participation in the group.

During these gatherings, members discuss progress and plans for upcoming program activities. Both new and old members of all ages mingle with one another, fostering familiarity and camaraderie through lighthearted conversations and preparations for events. Mr. MA noted that members frequently meet in various locations, even if there is nothing to eat, emphasizing that the primary goal is to foster a sense of closeness among the group.

According to Sanders (2002), social networks among members who come from the same interpersonal network can contribute to the defense of participation in the group. This is evident in the Melayu Berbudaya community, where members share a common social network and actively participate in maintaining their group's social cohesion.

In addition to formal activities, members also come together outside of program events, often meeting at a café or the home of a willing member. These gatherings further reinforce intimacy and togetherness within the group.

Picture 3
Common Gathering



Even the differences between the members who are still young and old are not visible among the members. Togetherness and closeness are created because of the common goal of developing and preserving Malay traditions in Pontianak City, not only that, but Mr. IQ also said "There is our effort to raise the name of the community, so we make various efforts. There was an attempt by the members to elevate the name of Melayu Berbudaya community to become a community known to the people of Pontianak City and outsiders. According to (Ramadhan et al. (2020), the networks that make up society create bonds, kinship, trust, solidarity, and familiarity among members. As in efforts among members to build informal networks that have created feelings of brotherhood among members.

While the activities of gathering among members outside of activities are also manifested in the social humanitarian activities of Melayu Berbudaya community in raising funds for Mr. RM who has heart disease, so that members move quickly and set strategies. The following is a picture of only a few members who came down to carry out fundraising activities for one of the people who has heart disease and requires medical expenses.

Picture 4
Social Activities



Based on the observations, not all members of the Melayu Berbudaya community participated in the fundraising event, but there was a high level of tolerance among members towards those who were busy with work or other obligations. This demonstrates the community's low level of individuality, as members are always ready to help one another regardless of their background or tribe. The sense of togetherness and strong relationships among members are what defines a community.

During the fundraising event, only a few members who were not working or busy with other activities participated in raising funds to help Mr. RM, who was suffering from heart disease. The event took place at the red light intersection on Johan Idrus Street in Pontianak City, where members interacted with other motorists to attract their attention and solicit donations. Despite the low turnout, Mr. IR expressed understanding and respect towards members who could not attend due to work or other obligations. This is consistent with the community's attitude of tolerance and lack of individualism.

The research findings suggest that the mechanical solidarity created by the Melayu Berbudaya community's equality of feelings among its members is a novel and noteworthy element. This solidarity is based on the interactions and sense of belonging among members, regardless of their individual backgrounds or circumstances. Overall, this study highlights the importance of strong relationships and a sense of togetherness in building a cohesive community.

Conclusion

The mechanical solidarity present among the members of Melayu Berbudaya community is facilitated by the low division of labor and the willingness of members to understand each other's absence, contribute in any way possible, and not become overly dependent on one another. A strong collective awareness is fostered through shared interests, clear communication channels, and mutual contributions from both Tuan and Puan. Additionally, shared awareness is promoted by the publication of compact photos during activities, reminders of the goals of the community, and the sharing of beliefs and examples. Low individuality is evident in traditional efforts to gather outside of organized activities, as well as in members' willingness to help each other during celebrations and express their opinions for the betterment of the community. However, limitations and shortcomings were encountered during the implementation of larger activities, where it was difficult for the researcher to take videos and pictures due to the presence of other communities. For future research, it is recommended to make observations in one vehicle with members of Melayu Berbudaya community during activities to obtain more detailed and optimal results.

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