



Religious Harmony Based on Local Wisdom in East Ogan Komering Ulu Regency, South Sumatra

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Abstract

The purpose of this study is how the values of local wisdom-based religious harmony can survive in East OKU. The approach used in this study is a qualitative approach by collecting participant data, analyzed inductively. The results of the study concluded that first, religious harmony in East Ogan Komering Ulu (OKU) Regency is carried out by adhering to the vision and mission of each religion with local wisdom as a communication area; Second, the local wisdom in the district which has been running for a long time in accordance with the traditions passed down from the ancestors and survives until it is preserved. Third.

Keywords: *Religious People; Local Wisdom*

Introduction

This study discusses religious harmony based on local wisdom. The study of this matter is an important part of developing various theories related to religious harmony and local wisdom. Joint Regulation of the Minister of Religion and the Minister of Home Affairs of the Republic of Indonesia Number 9 and 8 of 2006 concerning Guidelines for Implementing the Duties of Regional Heads/Deputy Regional Heads in Maintaining Religious Harmony, Empowering Religious Harmony Forums, and Establishing Houses of Worship explains the concept of religious harmony as a condition of relations among religious believers which are based on tolerance, mutual understanding, mutual respect, respect for equality, in practicing the teachings of their religion, and cooperation in social, national and state life within the Unitary State of the Republic of Indonesia based on the State Constitution of the Republic of Indonesia in 1945.

Bohman, and Hjerm conclude that the theory of tolerance does not require prejudice, putting up with something or someone who is disliked, that an individual who is friendly with all kinds of people is a person who has the values of harmony within himself, he does not differentiate between race, skin color, or belief.(Bohman, A., and Hjerm, 2016, pp. 1729–1747).

Armstrong illustrates that the world's major religions have varying conceptions of God. In the concept, each congregation is open to seeing the essence of religious teachings that appear different from

each other. In other words, all followers of any religion have the opportunity to be able to practice the truth and can be proof that religion can play a role in the social life of society, creating a harmonious and peaceful life, without having to suspect religion.(Armstrong, 2000, pp. 21–25).

The results of the study confirm several statements which explain that tolerance is closely related to building good religious harmony in internal and inter-religious harmony. Internal religious harmony requires greater tolerance towards fellow Muslims. Harmony between religious communities means mutual respect and tolerance for people of other religions in matters that are not related to faith.(Sumbulah, 2015, p. 5). Initial assumptions that can be drawn from the social dynamics of religion in Indonesia are described as follows:

Third, scientific studies of religions have not yet touched on fundamental human values by elaborating a sincere recognition of human equality and unity (universal humanism). Universal humanism which displays universal social humanity and "socialist realism" which displays universal social aspirations, both are two aspects of the demands of the same subject, namely humans as human beings and at the same time as social creatures. On the other hand, if the humanity of the concept of "universal humanism" does not display a social and universal humanity, but a mere subterfuge and obscures the antagonistic contradiction between humanity's enemies and allies,(Rasuanto, 2020) (Masykuri Abdullah, nd).

Ihsan Ali Fauzi wrote an understanding of religious harmony which was quoted from Daimah in several thoughts such as in the book *Approaches to the Islamic World and the Christian World* by Hasbullah which said that religious harmony in a practical sense can be interpreted as peaceful co-existence between one or more religious groups in religious life.(Ihsan Ali Fauzi, 2017). Amir Syarifuddin, said, "inter-religious harmony is a way to bring together, or regulate external relations between people of different religions in the process of society, therefore inter-religious harmony does not mean uniting different religions"(Daimah, 2018, p. 128) (Rusydi, 2019, p. 172).

Various studies then strengthen the construction of religious harmony on the basis that diversity in the social life of society is the essence of humans who have diversity in terms of ethnicity, culture and religion (QS Alhujurat: 13). Creating diversity within the structure of diversity is the basic concept of the Indonesian nation to build harmony and peace by not forgetting differences that are "mutually understood" (QS Al-Ma'idah: 48) (Abdullah, 2002, pp. 24–38) (Muis, 2020). Therefore Nationality in diversity is the process of uniting a society of different ethnicities, races and customs which are physically different and have different beliefs, but who have awareness and understand the importance of being united in order to live side by side and in togetherness in order to achieve equitable prosperity.

The results of a survey by the Indonesian Institute of Sciences (LIPI) involving 145 political, economic, socio-cultural and defense and security experts conducted in April-July 2018 stated that the issue of ethnicity, religion, race and inter-group (SARA) has the potential to divide society that is pluralistic like in Indonesia (Ekawati, 2019). Kustini also confirmed this survey (Kustini, 2019), and Susetyo (Susetyo, nd), which explains that social conflict due to SARA issues is a real threat to the harmony of plural society. For this reason, Indonesia has a strategic interest in how to manage diversity constructively and productively. One of them is about how to manage religious pluralism (Ash-Shaidy, nd).

In 2019 there were 31 cases of intolerance or violations of freedom of religion and belief in Indonesia. A total of 28 cases were committed by local residents who were mobilized by certain organizations or religious groups. The most cases of intolerance were the prohibition or dissolution of rituals, recitations, lectures and worship of certain religions or beliefs, namely 12 cases. Furthermore, 11 cases of intolerance occurred in the form of prohibitions on the establishment of houses or places of worship for a particular religion. There were 3 cases of destruction of places of worship, 2 cases of banning ethnic cultural celebrations, in this case *Cap Go Meh*, 2 cases of regulation of dress code,

warnings about certain religious sects, and 1 case of refusing to live with neighbors who are not of the same religion (Guritno, nd).

The most acts of intolerance occurred during 2020. Setara Institute research results show that many acts of intolerance were carried out by non-state actors, such as citizen groups, individuals, religious organizations, and the Indonesian Ulema Council (MUI) with 62 cases (Guritno, nd). *Setara Institute for Democracy and Peace* in the report on freedom of religion and belief in Indonesia in 2022 shows four trends in violations of freedom of religion and belief that occurred throughout 2022 (Setara Institute, nd) such as;

First, increasing cases of disturbances to places of worship. 16 cases in 2017 will become 50 cases in 2022, meaning that in 2022 there will be 50 places of worship experiencing disruption. These disturbances include actions against the establishment of places of worship, destruction of places of worship, demolition of places of worship, and destruction of facilities in places of worship. Of the 50 places of worship that experienced disruption last year, the most were Protestant and Catholic churches (21 units), mosques (16), temples (6), prayer rooms (4), temples (2), and places of worship for believers (1).

Second, is that the number of cases of lecture rejection will increase before 2022. In 2022 there will be 14 incidents. Of the 14 cases, eight incidents occurred in East Java. Third, the number of cases of religious blasphemy also rose to 19 cases in 2021, a much higher increase on the previous year of only 10 cases; Fourth, the provinces that experienced the most violations of freedom of religion and belief were East Java (34 incidents), West Java (25), DKI Jakarta (24), Banten (11), Central Java (10), North Sumatra (10), Aceh (7), West Kalimantan (7), West Nusa Tenggara (6), and Riau (5).

In various studies, it is good from both sides. The areas experiencing disintegration and the study of local wisdom are South Sumatra with the capital Palembang which remains stable, the society is without turmoil, peaceful without being contaminated by the turmoil that occurs in other areas. In fact, geographically, South Sumatra is the most diverse region, has many regional languages, a gathering of all tribes, ethnicities and religions, one of which is East Ogan Komering Ulu (OKU).

Indicators of the pluralistic side of East OKU society can be seen from several aspects, namely 1) the form of ethnic communities (clans) and the use of these clans as the main reference for mutually supportive identity to make a commitment to fight together to develop the village (A. Astuti, 2017, pp. 235–257); 2) has adherents of 5 religions, namely: Islam, Protestantism, Catholicism, Hinduism and Buddhism (East Ogan Komering Ulu Regency Regional Statistics 2021, nd). Based on the results of the 2020 Population Census (SP2020) in September 2020, the population of East OKU Regency was 649,853 people. This number increased by 0.61% over a period of 10 years. The male population is 333,407 and the female population is 316,446. The population of East OKU is spread across 20 sub-districts with the highest proportion in Buay Madang Timur (8.66%), Martapura (8.43%), and Belitang (7.89%) sub-districts. Meanwhile, the sub-districts with the smallest population proportions are Jaya-pura Sub-district (2.30%) and Pemuka Bangsa Raja (1.83%); 3) The number of religious people in East OKU in the proportion of 1) 94.55% Muslim, 2) Hindu 2.12%, 3) Catholic 1.76%, 4) Protestant 1.41%, and 5) Buddhist 0.14% of 649,853 people. Number of places of worship with a proportion of 1) Mosques 34.07%; 2) Mushollah 12.71%; 3) Langgar 49.60%; 4) church 0.20%; 5) Temple 3.36%; and Vihara 0.05%.

The results of initial observations and the results of studies by previous researchers reveal several things: 1) every time there is an incident with individuals of the same ethnicity or religion. The tribal people will not intervene to further muddy the waters; 2) changes in the social, economic and macro political climate do not cause the people of South Sumatra to shake their values; 3) pluralist values formulated by theologians, the people of South Sumatra have done that without theory (Kesuma Wardani, 2020) (Sumarto, S. and Kholilah Harahap, 2021).

Furthermore, there is an assessment that local wisdom in various provinces has a positive impact in creating religious harmony. As in East OKU with its various local wisdom variants which are temporarily assessed as having a significant impact on building religious harmony which requires comprehensive scientific study. Some examples of local wisdom are Slametan carried out by village residents as a form of gratitude from residents for their success in achieving what they want, joint funerals, joint tahlilan (Sri Hastuti, 2017, pp. 235–257).

The main focus of this research is to examine what previous studies have not done, namely analyzing areas prone to conflict but included in "zero conflict" in South Sumatra with a focus on East Ogan Komering Ulu (OKU) district. The novelty of this research is in analyzing and finding a theory of harmony based on local wisdom during the COVID 19 pandemic era which is understood as an important part of changes in Indonesian civilization in general and South Sumatra with an East OKU focus in particular. Based on this background, this research discusses religious harmony more comprehensively with the title Religious Harmony Based on Local Wisdom in East Ogan Komering Ulu Regency, South Sumatra.

Research Methodology

The approach used in this research is a qualitative approach which is based on two reasons. First, the problem studied in this research is about religious harmony based on preserving the local wisdom values of East Ogan Komering Ulu during the ruwatan, kenduri, rewang, sambatan ceremonies which require a number of actual field data. Second, because it is based on the relationship between the problems studied and a number of primary data from the research subjects which cannot be separated from the daily life of the people of East Ogan Komering Ulu (East OKU).

This research was conducted in Belitang District, Belitang II and Belitang III Districts, Buay Madang District, District Buay Pemuka Peliung, East Buay Madang District where the villages in the District are has a uniqueness and distinctiveness that is different from the others because it still highly upholds local cultural values which are still rich in local wisdom which is maintained and preserved from generation to generation. This research uses an ethnographic approach because the researcher conducted cultural research in the subdistrict, namely regarding the local wisdom values of traditional ceremonies to build religious tolerance.

Data collection techniques are part of the method for producing systematic generalizations/conclusions. Things that influence the quality of research results are the research instruments and the quality of the data obtained (Nursafia Harahap, nd, pp. 56–73) (Sugiyono, 2019). In data collection using three techniques, namely: Observation, Interview and Documentation. Qualitative data analysis in the study of Religious Harmony Based on Local Wisdom in East Ogan Komering Ulu Regency was carried out using Huberman thematic analysis.

Research Results and Discussion

A. Research Result

1. Values of Religious Harmony Based on Local Wisdom Can Survive in East OKU

Local wisdom is reflected in people's living habits that have been going on for a long time and in their development have turned into traditions. In Makbul Hasan's view, religious harmony based on local wisdom in East OKU still survives and continues to be maintained because of the functional value of building togetherness and appreciation for the traditions of the community without looking at religious fanaticism (Interview dated September 19, 2022). Apart from that, Suhandi, one of the Hindu figures in

East OKU, stated that the East OKU Regency government appreciates activities based on local wisdom, even as a basis for fortifying communities that can damage communal solidarity, as well as strengthening collective awareness of an integrated community (Interview dated September 19 2022, nd).

This statement can be judged from the model village customs that FKUB and the East OKU Regency Government have pledged to treat Nusa Tunggal Village, Belitang III District, East OKU Regency as a Religious Harmony Village representing villages throughout the OKU Regency East (Interview with Suyanto, Head of Nusa Tunggal Village 24 September 2022, nd). Based on this data, it can be seen that religious harmony in East Ogan Komering Ulu district can occur due to the integration of togetherness in local wisdom which has religious values in the form of togetherness and the presence of the role of the Regency Government in building a model village for religious harmony with local wisdom that is still preserved. in various forms of activities.

The local wisdom traditions that are the focus of this study, such as the ruwatan tradition, have philosophical values, the spirit of hard work, thrift, gratitude for the blessings of God Almighty and invites people to stay away from the bad luck that will befall them through ceremonies to free people from the bad fate that will befall them. . The ruwatan process which is decorated with a Wayang kulit art performance as well as a Village Cleaning (Sedekah) shows the efforts of local wisdom in maintaining a harmonious life and a culture of mutual cooperation.

From a traditional perspective, Kenduri is a gathering event organized by a member of the community who has a wish by inviting relatives or neighbors to join in praying so that everything the host or organizer wishes will be granted by God Almighty. This kenduri tradition is a tradition that has been passed down from generation to generation in Javanese society, including communities of Javanese descent in East OKU. This can be carried out at home, in an open space, or at a mosque/prayer room. Usually held after Isha time or after Maghrib, and led by a Kyai, religious leader, or elder.

The rewang tradition is a gender responsive activity in the form of mutual cooperation with the division of labor together without any strings attached which is the basis for assessing social law and humanitarian affairs, then the splicing tradition is an attitude of mutual cooperation between one of the residents who will build a house with the help of the close family of the builder of the building with the people who are still in one RT or maybe one Hamlet. Everyone who joins the splice does not get paid at all. Just like other traditions, splice activities are about increasing kinship and a sense of solidarity between fellow citizens.

2.Synergy of Community Institutions in East OKU

Based on these various things, local wisdom can survive in East OKU because of social synergy from various fields which can be described as follows:

First,The role of the Regency Government and Village Government and FKUB in the East OKU Region. Policies created for the preservation of local wisdom, from licensing, to participation by government officials and FKUB administrators, are integrated with both the OKI through the Ummah Harmony Forum and the community at each ceremony, which is an important part of providing an assessment of their active role in maintaining harmony. Building equitable facilities and facilitating activities is also an important part of strengthening local wisdom. Efforts to foster a harmonious model village are also continuing.

Second,The Role of Religious Leaders, Community Leaders and Village Traditional Leaders. Religious leaders, community leaders and traditional leaders make important contributions in maintaining religious harmony based on local wisdom activities. Patterns of interaction, communication, deliberation and consensus in every village tradition activity form the basis of their role. This includes resolving various problems with SARA nuances resulting from arguments between village youth, and the

implementation of traditional traditions. Building awareness without majorities and minorities is an important part for harmony.

The agreement to live together, side by side between religions, is a sign of the unity of the village community in East OKU. In particular, the role of traditional communities which are divided into 1) traditional communities of immigrant communities and 2) communities of indigenous communities led by each traditional elders actively engage in diversity interactions that never "offend" religion, ethnicity or tribe. The regularity of principles and values in each traditional community is an important foundation for harmony.

Third, The role of Village Youth, where young groups in the research area are quite active in local wisdom activities. Youth participation in youth organizations and village youth associations regardless of religious or ethnic background. In general, activities to commemorate national holidays initiated by the government always involve youth. In particular, they participate in traditional ceremonial activities in the village, both as security, controlling vehicles and at events, such as shadow puppet (Wayang Kulit) performances. Maintaining places of worship is one of the important youth programs, they do not tolerate individuals who try to damage the worship activities of places of worship, such as typical Balinese houses, where in front or side of the house there is a temple/Sangah which is respected for the existence of this tradition.

Fourth, Women's Participation. In the discourse of social life, women are placed as the second class in the social structure. This fact is based on a perspective that adheres to patriarchal culture, however, the role of women in building religious harmony is very crucial. Starting from the role of education for harmony in the family and open religious education. The nature of women's feminism is an important factor in anticipating conflict and violence in any domain, including as an agent of change for peace (Daimah, 2018, p. 128). Feminine qualities, as well as spirituality, which most women certainly possess, are recognized by many groups as being an important factor in anticipating conflict and violence in any name. Femininity is a necessary thing in creating peace between people.

Based on this, local wisdom is maintained due to the involvement of youth and community leaders, as well as religious leaders in Kamtibmas (Public Security and Order); easy, friendly communication between religious leaders; good coordination between government officials and religious leaders; positive sensitivity from religious leaders to anticipate early the possibility of the emergence of various dialogues that discredit existing traditions, as well as the existence of the East OKU Regency Religious Harmony Forum (FKUB) which has a strategic role in maintaining religious harmony in this area.

Based on the previous sub-chapter, these various traditions are constructed with togetherness, such as the ruwatan tradition, which builds mutual gratitude and strengthens shared feelings to avoid disaster. Pray for each other in the implementation of the celebration. Social capital in the form of togetherness and generosity has implications for solidarity in society regardless of strata. Gender responsive social capital based on mutual cooperation for the success of the event and selflessness is an important part of building this unity.

B. Findings

The concept of tolerance as part of harmony is relatively new in the history of religious communities, and is often the subject of debate among religious communities. The demand for religious tolerance sometimes does not come from theological or religious considerations, but demands for togetherness and moderate justice by abandoning various traditional thoughts. Tolerance is often

associated with freedom of belief and religion (KBB), this means that the emphasis on tolerance is a part that continues to change.

One religious typology is exclusivism (Yudarwin, 2016) who has the view that the truest teaching is only the religion he adheres to, while other religions are misguided and their adherents are cursed in the sight of God (Andito nd, p. 128). In Nurcholish Madjid's view, this research theory is that this exclusive attitude when looking at religions that are not his religion, other religions is the wrong path, which is misleading for its adherents. This paradigm is the dominant view from time to time and continues to be adhered to today: "Religion itself is the most correct, others are wrong"(Aprliana, 2019). In this perspective, if it is exclusively related to the quality or superiority of a product or teaching which is supported by evidence and rational-religious arguments, then every religious community will believe in it. Commitment and a firm attitude in maintaining and defending the truth of one's religion can be seen as positive. If understood in a wrong construction, it will foster intolerance, arrogance and contempt for others.

Local wisdom as understood in the previous chapter is part of the values of life and growth in society and is believed to be true as the values that apply in society. Intelligence values in developing local wisdom are important. This is the key to an attitude of awareness of not seeing other people in terms of religion, ethnicity, or tribe as low and despicable. The values of local wisdom also foster the quality of togetherness and mutual cooperation because the values contained therein are believed to be true and become a reference in the daily behavior of local people.

Between religious inclusivism and local wisdom there is one point, namely how to behave from religious values and from local wisdom values. within the framework of togetherness, peace and a spirit of building to live in harmony and peace, full of a good and embedded religious atmosphere by members of the community. From both, it can be described as explained previously that the theory of religious harmonization is an effort to build harmony as social creatures who are required to live peacefully and side by side and minimize conflict in various aspects. Meanwhile, religion is one of the driving factors for the dynamics of human social interaction. Religious values act as social glue and spiritual formation, providing mental, spiritual governance and all aspects of human life. The creation of harmonization of diversity is based on joint efforts to build religious harmony in synergy between religious communities, government and religious organizations.

The creation of harmony becomes stronger when local wisdom is present as a forum. An analysis of this can be assessed for the adaptation of local wisdom to the values of religious teachings, namely: First, the willingness of all religions to accept positive activities from local wisdom such as Ruwatan, kenduri, Rewang and Sambatan activities in the case of this research; Second, there is no rejection by religious communities in the local wisdom process, this means it exists willingness to accept differences in beliefs with other people or groups. Third, the quality of the conditions of joint activities provides an assessment that inter-religious communities feel the beauty of differences in the local wisdom that is implemented. The nobility of each religious teaching is visible in the mutual cooperation and togetherness in the local wisdom activities that are celebrated.

Harmonization as social order in harmony, harmony according to applicable and valid religious values and norms has become a tradition passed down from generation to generation which is preserved by each generation, and is supported by traditional elders, religionists and the village government as well as the district government and provincial government. The implementation side of religious harmonization focuses on cultivating and uniting a sense of brotherhood, as well as a sense of kinship and is not the realm of uniting the beliefs of each religious community. This study can be seen in the following picture:



Figure 1. Harmonization of Religion in Local Wisdom
Source: Data Analysis, 2022

Adaptation theory in previous studies has explained that the occurrence of adaptation is assessed from feedback from environmental interactions, and environmental feedback behavior. This confirms that every individual in a religious community can develop personal adjustments to the environment. This adjustment can mean changing oneself according to environmental conditions, it can also mean changing the environment according to personal desires.

This perspective shows that individuals are able to face the demands of circumstances consciously, realistically, objectively and rationally. The adjustment process is formed in accordance with the individual's relationship with the environment they live in and is required to adapt themselves to the presence of other people and their various activities. The presence of local wisdom such as Ruwatan, Kenduri, Rewang and Sambatan as traditions. It has been built up from generation to generation to become an important construction in building religious tolerance.

The adaptation of Muslims, Christians, Catholics, Hindus and Buddhists has given rise to various patterns of strengthening community togetherness without judging religion. The value of friendship and cooperation, responsibility for peace and at the same time mutual respect and respect as a concrete manifestation in the activities of multi-religious neighborly harmony; intellect; have knowledge, thought and understanding, fight hard against anything that interferes with thought training and self-actualization; inquiry into the full realization of one's deepest qualities (Baharuddin, 2004, pp. 389–390).

From this, social interest grows which involves a feeling of unity with other people, a sense of unity and belonging to an environment that is built into the characteristics of effective self-adjustment. From these various things, the construction of adaptation of religious adherents to neighborly harmony can be mapped as in the following picture:



Figure 2. Adaptation of Religious Followers in Neighborly Harmony
Source: Data Analysis, 2022

First, The 'organic' type of community relations exist naturally, regardless of the norms or attitudes of those who identify themselves or other people as acting communally. For example, a member of the Madura ethnic community is automatically a member of the Komering Community because he or she is an organic member of one of the tribes in South Sumatra. In terms of what is built, communal social solidarity is the same as the type of organic community relations or communal relations (Ferdinand Tönnies & Charles Price Loomis, 2002, pp. 34–38).

Second, In terms of adaptation of one culture to another culture and the strength of religion held by society, it is explored based on the philosophy of religious harmony with local wisdom as analyzed in this study. Adaptation theory can also synergize with the concept of integration as part of the conditions for the unification of various elements in a community so that a holistic unity is created where basically society is in a social system that binds them to balance (Giles Mohan, 2009, p. 7). This gives rise to solidarity based on similarities in beliefs and values that are functionally interdependent in a heterogeneous society. These conditions will give rise to collective awareness to create unity in society (Farganis, 2004).

Attending the Religious Community Communication Forum (FKUB) can continue to be a strategic bridge and a forum for conflict resolution that is trusted by the community so that it can maintain the creation of religious harmony in Indonesia, efforts to carry out religious moderation literacy. Dialogue with religious leaders and community leaders, accommodate the aspirations of religious mass organizations and the aspirations of the community in the form of recommendations as policy material for Regency and Provincial governments, and carry out socialization of laws and regulations and policies in the religious sector related to religious harmony and empowerment community, mediating and resolving conflicts between religious communities.

From side of the Local wisdom, it can be defined as a local cultural wealth that contains life wisdom; a way of life that accommodates wisdom and life wisdom.

Local wisdom is also a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs. In foreign languages it is often concentrated as local policy "local wisdom" or "local knowledge" or "local Genius". As explained in the previous chapter, the presence of local wisdom is not a new discourse in people's daily lives. Local wisdom actually exists at the same time as the formation of a society whose existence is a real reflection of what we call the laws that live and grow in society.

Of the approximately 6,000 cultures in the world, 4,000-5,000 of them are indigenous peoples. This means that indigenous peoples constitute 70-80 percent of all people in the world. Of this number, the majority are in Indonesia, which is spread across various islands with hundreds of local and ethnic colors. Multicultural and pluralistic diversity that accommodates various cultural, ethnic, religious and ideological differences is wrapped in the values of *Bhinneka Tunggal Ika*, 'different but one' with the position of local wisdom in the midst of changes taking place externally due to globalization, extremism, radicalism to neo-capitalists and neo-liberals and internal ones who are influenced by the erosion of traditional and local values due to these external factors.

One of the interesting things is the cultural diversity, namely customs and ethnic groups in East OKU Regency. The people in this district consist of the Komerling ethnic group, this ethnic group is the original/old ethnic group. Further developments due to the development of transmigration areas and population mobility (urbanization) include other ethnic groups such as Javanese, Balinese and Chinese. The original/old ethnic population is spread across each sub-district, while the Java-Bali ethnic population is spread across transmigration areas with a livelihood as farmers, while the Chinese population is spread across urban areas with a livelihood as traders. People from various ethnic groups have a variety of different languages, but they live in harmony and peace. Apart from that, the majority of the population is Muslim. The mobility of the population of East OKU Regency is high, so they communicate a lot between ethnicities and socio-cultural contacts occur. The culture that is still practiced today in East OKU Regency is the *Ruwatan* tradition, the *Kenduri* tradition, the *Rewang* tradition, and the *Sambatan* tradition.

The results of the study reveal the seeds of conflict that have emerged in social life in East OKU Regency, including: First, there is a gap in the social welfare of the population in the economic sector between the immigrant population, who is predominantly rich, and the native population, who are

generally classified as poor. Second, social violence resulting from this gap is also presented through friction between traditions and religious beliefs.

The potential for harmony in East OKU Regency, namely: involvement of youth and community leaders, as well as religious leaders in Kamtibmas (Public Security and Order); easy, friendly communication between religious leaders; good coordination between government officials and religious leaders; positive sensitivity from religious leaders to anticipate early the possibility of disturbances to religious harmony, as well as the existence of the East OKU Regency Religious Harmony Forum (FKUB) which has a strategic role in maintaining religious harmony in this area. The most important thing is to study the presence of traditions which act as a bond between religious communities.

This tradition is part of social dialogue that strengthens relations between religious communities. Observations in the research villages all show that local culture, starting from ideas, activities and results of community activities, actually grows and develops in the community and is agreed to be used as a common guideline. The various local cultural sources above have intercultural contact, making it possible for mutual accommodation and cultural acculturation to occur with all the weaknesses and shortcomings it has.

Conclusion

Local Wisdom in East Ogan Komering Ulu Regency, South Sumatra as an absolute advantage in this region has been going on for generations and is well preserved as Ruwatan tradition, Kenduri tradition, Rewang Tradition, and Sambatan Tradition. From this, social interest grows which involves a feeling of unity with other people, a sense of unity and belonging to an environment that is built into the characteristics of effective self-adjustment.

Values Religious Harmony Based on Local Wisdom can survive in East OKU because of the logical understanding of each religious adherent, resulting in religious harmony in that community. Various activities are also based on awareness that the weakness of harmony is due to each religious community not understanding the values of religious harmony in the midst of a plural and multicultural society. The differences in society in East OKU Regency, both in terms of ethnicity, culture and religion, are always guarded by the Indonesian National motto "Bhinneka Tunggal Ika." In line with these values, there is a role for Religious Leaders, Community Leaders and Village Traditional Leaders where patterns of interaction, communication, deliberation and consensus in every village traditional activity form the basis of their role, and the strong role of the Village Youth and Women's Participation.

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