

Construction of Religious Moderation Patterns among the Ocu Community in Kampar, Riau through the Modernization of Local Cultural Values: A Cultural and Religious Anthropology Perspective

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ABSTRACT

This article examines the construction of religious moderation patterns within the Ocu community of Kampar, Riau, through the modernization and internalization of local cultural values, analyzed from the perspectives of cultural and religious anthropology. The findings reveal that the community integrates religious moderation and cultural diversity as fundamental aspects of their daily lives. This is reflected in harmonious interfaith relations and inclusive social interactions across cultural differences. Such practices foster positive experiences of diversity, reinforcing social cohesion and collective resilience. The modernization of local cultural values—facilitated through formal and non-formal education, literacy initiatives, and community interactions—further strengthens the internalization of tolerance, mutual respect, and unity. The Ocu community thus demonstrates that cultural wisdom and local traditions can effectively support the promotion of religious moderation. Their practices provide an important model for other communities in Indonesia, where cultural pluralism remains both a challenge and a source of national strength.

Keywords: Religious Moderation, Ocu Community, Modernization of Local Cultural Values, Cultural Anthropology, Religious Anthropology

INTRODUCTION

The term *Ocu*, derived from the Kampar Malay dialect, is traditionally used to refer to the Kampar people. Etymologically, it originates from *Ongvu*, meaning “youngest child.” Within local linguistic traditions, sibling order is identified with distinct terms: the eldest is called *Uwo* (from *Tuo*, meaning “the oldest”), the second child *Ongab* (from *Tongab*, “the middle one”), and the youngest *Udo* (from *Mudo*, “the youngest”). This cultural categorization reflects the community’s deeply rooted symbolic system, which shapes social interaction and kinship values.

The Ocu community of Kampar, Riau, is characterized by cultural richness and religious diversity, which inform their worldview and social practices. Religious moderation is not perceived merely as a normative concept but as a lived principle embedded in everyday interactions. Tolerance, mutual respect, and inclusivity are not abstract ideals but values continuously enacted through community rituals, collective activities, and daily encounters across different faiths and ethnicities.

Such practices align with the Indonesian government’s character education agenda, which emphasizes tolerance, nationalism, and respect for diversity as foundations of national unity. In this context, the Ocu

community offers a vivid example of how local cultural traditions can reinforce the values of *Bhinneka Tunggal Ika* (unity in diversity). Their practices reveal that diversity, when internalized through education and cultural transmission, becomes a source of strength rather than division.

Importantly, the modernization of local cultural values plays a central role in sustaining these traditions. Through formal and informal educational settings, literacy programs, and intergenerational knowledge transfer, the Ocu community ensures that religious moderation and cultural inclusivity remain relevant in the contemporary era. This process contributes to resilience against potential social fragmentation or religiously motivated conflict.

In sum, the Ocu community of Kampar, Riau, exemplifies how the internalization of cultural values fosters an inclusive and harmonious society. By transforming diversity into a unifying force, they provide a model for building social cohesion in a plural nation. This study, therefore, seeks to explore the extent to which religious moderation has been internalized within the Ocu community, examined through the lens of cultural anthropology. Understanding this process is crucial for strengthening Indonesia's social fabric and preventing potential conflicts rooted in religious differences.

LITERATURE REVIEW

Indonesia's Plurality and Social Diversity

I. Koentjaraningrat and Malalatoa estimate that Indonesia consists of between 577 and 660 ethnic groups, most visibly differentiated through daily languages. This linguistic plurality already signals a high level of diversity on the national scale, which further extends to almost every domain of social life and interaction. Research on such diversity has typically been approached through classified models in history, sociology, and anthropology, each offering theoretical and methodological instruments to analyze social phenomena systematically.

II. Geertz (1981) reinforces this perspective, noting that the Indonesian archipelago hosts approximately 300 distinct ethnic groups, each with its own cultural identity, more than 200 local languages, and wide-ranging religious beliefs and practices. Economic adaptations are equally diverse, spanning from shifting cultivation and sago planting to wet-rice agriculture, large-scale plantations for export, itinerant trading, and household industries. Social variations extend from isolated villages to modern urban centers, while kinship systems range from matrilineal and patrilineal to mixed models.

III. Traditional political structures also exhibit variation, from tribal leadership to established kingdoms. Although Islam is embraced by approximately 95% of the population, multiple layers of indigenous belief systems persist. Most Indonesians remain smallholder farmers, relatively autonomous from urban economic centers, while their religious practices often blend Islamic principles with local traditions. This demonstrates the coexistence of geography, culture, and spirituality as integral elements of Indonesia's multicultural society.

Social Construction of Reality

IV. The theory of social construction, as formulated by Berger and Luckmann in *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (1966), offers a critical lens for understanding how Indonesians negotiate religious and cultural plurality. Their work challenged the then-dominant positivist paradigm, arguing instead that reality is not objectively given but is continuously produced through human creativity, interaction, and interpretation—*reality is socially constructed*.

V. This theory is grounded in the constructivist paradigm, which views individuals as active agents shaping their social worlds. Humans possess relative autonomy to act beyond rigid social structures, constructing meanings through responses to stimuli in cognitive and social contexts. Ontologically, social realities are therefore context-bound and provisional (Hidayat, 2009).

VI. Berger and Luckmann's ideas are deeply influenced by Schutz's phenomenology (derived from Husserl), Weber's notion of subjective meaning, Durkheim and Parsons' structuralism, Marx's dialectics, and Mead's symbolic interactionism. As Poloma suggests, social constructionism represents a synthesis of structuralist and interactionist traditions. This theoretical orientation is essential for analyzing how Indonesian communities, including the Ocu of Kampar, continually construct shared realities that reconcile tradition with modernity.

VII.

Religious Moderation in Indonesia

VIII. Religious moderation (*moderasi beragama*) has long been embedded in Indonesian society, even though it has only recently been formalized within state policy. Islamy (2022) notes that moderation is not a novel discourse but a reinforcement of Indonesia's deep-seated cultural and social capital. Historical legacies of tolerance and coexistence have provided the philosophical foundation for Indonesian society (Ministry of Religious Affairs, 2019).

IX. Moderation refers to a religious attitude that avoids extremism and violence while embracing balance. It acknowledges plurality as a reality of social and political life in a democratic nation. Religious moderation is operationalized through four indicators:

1. National Commitment – acceptance of constitutional and civic foundations without imposing a singular religious ideology on the state.
2. Tolerance – recognition of religious and cultural plurality, consistent with Indonesia's motto *Bhinneka Tunggal Ika* ("Unity in Diversity"), reinforced by Qur'anic injunctions on coexistence and respect.
3. Non-violence – rejection of aggression, whether physical, psychological, or symbolic, in favor of dialogue and peaceful resolution of conflict (Baidhaw, 2005).
4. Accommodation of Local Culture – integration of local traditions into religious practice, as exemplified by *Wali Songo's* creative adoption of Javanese cultural forms such as gamelan, wayang, and mystical poetry into Islamic pedagogy (Zuhdi, 2012).

X. These four principles serve not only as normative guidance but also as practical strategies for countering radicalism, terrorism, and sectarianism in contemporary Indonesia (Hilmy, 2013).

1. The Ocu Community of Kampar

XI. The Ocu people, indigenous to Kampar in Riau Province, derive their ethnonym from *Ongsu* ("youngest child"). Kinship terms in Ocu society reflect sibling hierarchy: *Uwo* (eldest), *Ongab* (middle), and *Udo* (youngest). Social organization is structured through matrilineal clans (*suku*), comparable to lineages in Malay societies, including Domo, Malayu, Piliang, Mandailiong, Putopang, Caniago, and Kampai. These kinship systems function not only as markers of identity but also as mechanisms of inheritance, social solidarity, and political legitimacy.

2. Modernization and the Internalization of Local Cultural Values

XII. Modernization, intensified by globalization and digital media, exerts both transformative and disruptive effects on cultural life. As Yunus (2017) notes, while modernization accelerates the erosion of traditional practices, it also creates new opportunities for cultural preservation and reinterpretation. Indonesian society, with its thousands of islands, ethnicities, and languages, exemplifies a multicultural nation where modernity and tradition constantly interact.

XIII. Internalization of local cultural values is essential for maintaining social cohesion and preventing conflict in a plural society. Islamy and Makatita (2022) argue that religious moderation becomes indispensable for sustaining harmony amid diversity. Such internalization is achieved through both formal education and community-based practices. Multicultural education, in particular, is a strategic pathway for instilling tolerance, dialogue, and cooperation, thereby preventing disintegration and radicalization.

XIV. Theories of value internalization further illuminate this process. Nurcholis Madjid emphasizes the need for approaches ranging from indoctrination to moral reasoning, while Thomas Lickona (1992) identifies three stages—moral knowing, moral feeling, and moral action—as crucial for transforming values into character. These frameworks underscore that values must not only be taught but embodied in everyday practice.

3. Cultural and Religious Anthropology

XV. Cultural anthropology, broadly defined, examines human culture, belief systems, customs, languages, and social structures across time and place. Religious anthropology, meanwhile, analyzes religion as a cultural phenomenon, focusing on how beliefs and rituals shape and are shaped by social life (Suharta, 2020).

XVI. This dual lens is particularly relevant for studying religious moderation in the Ocu community of Kampar. Cultural anthropology reveals how kinship, identity, and tradition are maintained, while religious anthropology highlights how Islam interacts with indigenous beliefs and practices. Together, these approaches enable a nuanced understanding of the dialectical relationship between culture and religion, modernity and tradition, and the processes through which values are internalized and enacted.

RESULT and DISCUSSION

XVII. This study employed a qualitative approach to explore the construction of religious moderation patterns within the Ocu community of Kampar, Riau, through the modernization and internalization of local cultural values, analyzed from the perspectives of cultural and religious anthropology. As a study centered on the general principles of human life phenomena and their patterned expressions, this approach allows for in-depth analysis of socio-cultural dynamics and religious practices. The research design emphasizes obtaining a holistic understanding of lived experiences before applying theoretical interpretation.

XVIII. Koentjaraningrat (1985) highlighted that anthropological studies of socio-cultural and ritual phenomena require meticulous preparation of data. In line with this, recent works by Yumagulova et al. (2023), Deterding and Waters (2021), and Ranney et al. (2015) support the case study method as particularly effective for examining

specific phenomena in depth. Accordingly, this article applies a case study strategy focused on the Ocu community's religious moderation patterns and their modernization of local cultural values.

XIX. Data were collected through three primary methods: interviews, documentary analysis, and field observation. These methods are outlined in Table 1.

Table 1. Methods of Analysis

Methods	Sources	Criteria/Details
Interview	Respondents	(1) Residents of Kampar Riau or individuals living continuously with the Ocu community; (2) those engaged in ongoing social interactions with Ocu people; (3) participants actively involved in Ocu customary activities.
Documentary analysis	Policy Documents	(1) Archival sources such as laws and government regulations; (2) official reports from local government and research institutions; (3) statistical reports on demographic and economic development.
Observation	Field Observation	(1) Observation of social interactions within the Ocu community; (2) participation in community-based religious and cultural activities; (3) assessment of public infrastructure such as roads, markets, and schools.

The accuracy in selecting informants was essential to ensure the quality of the interviews. Data collection combined interactive methods (in-depth interviews and direct observations) with non-interactive sources (archival documents, statistical data, and relevant reports). Table 2 presents selected informants and the guiding questions used during interviews.

Table 2. Informants and List of Research Questions

Name / Nickname / Age / Position of Informant	List of Research Questions
Marzuki (Juki), 63 years old / Religious Leader	To what extent has the internalization of religious moderation values occurred within the Ocu community in Kampar Riau, when viewed from the perspective of cultural anthropology and religion?
Ishak (Sihak), 56 years old / Religious Shop Owner	How does the Ocu community in Kampar Riau perceive religious diversity in relation to the principles of cultural and religious anthropology?
Yahya (Jaya), 59 years old / Cultural Leader	How does the positive internalization of religious diversity continue to be strengthened through educational and literacy processes in both formal schools and non-formal environments where Ocu community members interact?
Syaifuddin (Ijai), 54 years old / Cultural Leader	Can the proximity of different houses of worship serve as an example of harmonious relations among adherents of different religions within the Ocu community?
Hamzah (Onyau), 62 years old / Cultural Leader	What are the views or attitudes of community members regarding religious diversity, not merely as a slogan, but as values that have been practiced and embodied in daily life by members of the Ocu community?

XX. Indeed, discussions on religious moderation remain one of the most pressing issues, and it appears that this topic will never be exhausted over time. This statement is supported by Mochammad Rizal Ramadhan (2022), who asserts that the idea of religious moderation has also become an intellectual attraction, as evidenced by the numerous national and even international seminars that highlight the theme of religious moderation. For the millennial generation, the closest medium is social media, which has had a significant impact on the development of communication culture and social interaction within the digital sphere.

XXI. In the context of the Ocu community, the process of religious moderation continues to unfold in a similar manner. This process will persist, especially considering that the homeland of the Ocu people—Kampar Regency—has long been known as the “Veranda of Mecca.” As a region bearing this title, the entire social and cultural behavior of its society is strongly influenced by religious values, particularly Islam. The entirety of cultural values within the Ocu community is deeply embedded in Islamic principles, including their local traditions. Furthermore, the cultural renewal process among the Ocu is relatively strong. One of the key aspects that has enabled the Ocu community to be relatively swift and successful in developing their local culture is the significant achievements in education, especially among the younger generation.

XXII. With regard to the moderate attitude expected of every Muslim, it does not imply compromising the fundamental principles (*ushuliyah*) of religious teachings merely to demonstrate tolerance toward other religions. Rather, it emphasizes the ability to uphold moderation while maintaining core religious principles. The religious

moderation practiced by the Ocu community, particularly in connection with their local culture, is closely related to the historical origins of the designation “Ocu” itself. Although the origin of the term remains a subject of debate among community members, the prevailing view accepted by most people today is that the term “Ocu” derives from the word *bonsu* or *ongsu*, which means the youngest child (*anak bungsu*), as illustrated in Figure 1 below.

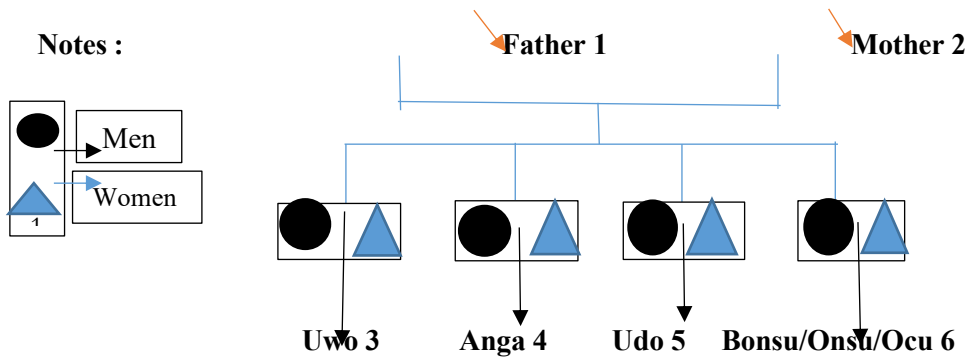


Figure 1. The Origin of the Term “Ocu” in Kampar, Riau

The designation *Ocu* is believed to be derived from the fourth birth order within families of this community. It is important to note that the naming system in the Ocu community only applies to the first four hierarchical birth orders. This means that the fifth child and beyond no longer receive a distinct title; instead, they inherit the designation associated with the fourth child. Each child in the birth sequence has a specific designation: the first child is called *Uwo* (derived from *Tuo*, meaning “the eldest”); the second child is referred to as *Angab* (from *Tongah*, meaning “the middle one”); and the third child is called *Udo* (derived from *Mudo*, meaning “the youngest”).

Within the Kampar community, there also exists a clan system (*suku*), which is comparable to the *marga* in patrilineal systems. A clan consists of individuals who, when traced through their maternal line, share the same ancestors. The designation of clan names in this community generally follows maternal lineage. The phenomenon of tracing descent through the maternal line remains somewhat unclear, as no definitive historical explanation has been established. Based on postgraduate research conducted in 2004, it was found that the adoption of the maternal lineage system in the Ocu community of Kampar Riau is an established cultural practice, though the identity of the first person to initiate this tradition and the exact period of its introduction remain unknown.

According to oral history, the community once suffered prolonged economic decline due to extended droughts, which significantly affected agricultural yields. This crisis had severe consequences for the socio-cultural and socio-economic conditions of the Ocu people. Faced with such dire circumstances, many Ocu men migrated to various regions, such as Tanjung Batu, Tanjung Pinang, Bengkalis, Terempak, and even Malaysia, primarily seeking better economic opportunities to support their families back home.

However, the mass migration of men created a shortage of male laborers in the villages, particularly for agricultural and physically demanding work such as farming, rubber tapping, and forest gathering. Over time, some men never returned, nor did they send remittances, leaving their families behind without support. This situation compelled Ocu women to step forward and assume full responsibility for tasks traditionally managed by men. Women began working in fields, tending rubber plantations, collecting forest resources, and undertaking other forms of labor to sustain their households and communities.

The collective decision of Ocu women to take over male roles marked a pivotal moment in the community’s history. Women became central to the management of nearly all aspects of life—social, economic, cultural, educational, and even security-related. This shift, whether consciously or unconsciously, gained the support of their descendants at the time. As a result, women came to hold a privileged position in the Ocu community, with lineage being traced through the maternal line, a practice that continues to this day.

1. Recent Developments in the Ocu Community of Kampar, Riau

Kampar Regency is currently recognized as one of the more developed regions in Riau Province, with notable progress in various sectors, including demography, social welfare, labor, education, and beyond. To provide a more comprehensive understanding of Kampar’s development, the 2024 report of the Central Bureau of Statistics (BPS) of Kampar Regency will be used as the primary reference. Furthermore, a detailed map of Kampar will be presented to help readers grasp the region’s overall context and contemporary advancements.

Next, the aspects of progress and general development of the Ocu community are presented based on data from the Central Bureau of Statistics (BPS) of Kampar Regency, 2024, as shown in Table 3 below.

Table 3. Aspects of General Progress and Development of the Ocu People

No	Progress Aspects	Achievements of Progress
1	Government	The 2023 Kampar Regional Budget (in the form of regional expenditures) was IDR 2,952.68 billion, and regional revenue was IDR 2,614.41 billion.
2	Population, Labor (Education)	The population of Kampar is 860,379, and the workforce is 382,551. The Labor Force Participation Rate (TPAK) is 59.63, and the open unemployment rate is 3.38%.
3	Social Welfare	Percentage of Poor Population in Kampar: 2019 (7.71%), 2020 (7.38), 2021 (7.82), 2022 (7.12), and 2023 (7.04). In terms of Education Participation: Elementary Schools/Islamic Elementary Schools 98.49, Junior High Schools/Islamic Junior High Schools 84.53, and Senior High Schools/Islamic Senior High Schools 61,354.
4	Agriculture, Forestry, Livestock, Fisheries	28.88% of Kampar Regency is covered by oil palm plantations. Total palm oil production reached 5,428,000 in 2023.
5	Industry, Mining, and Energy	Kampar's electricity consumption as of December 2023 was 68,828,805 kWh. Water production in Kampar: a) 10,832 consumers, 2,170,280 water supplies with a value of IDR 16,686,777 billion.
6	Tourism	2-star hotels, 413 beds, 252 bedrooms. 13 non-star hotels, 535 bedrooms, and 259 bedrooms.
7	Transportation and Communication	Kampar Regency's roads are 2,073.10 km long, and Riau Province's roads in Kampar are 950.97 km long. 728.94 km are in poor condition, 310.95 km are in moderate condition, and 82.25 km are in severe condition.
8	Banking, Cooperatives, and Prices	In 2023, there were 322 cooperatives in Kampar Regency.

2. The Construction of Religious Moderation Patterns in the Ocu Community Through the Modernization Process of Internalizing Local Cultural Values

XXIII. In essence, individuals and groups hold a fundamental position and act as key determinants within the social world, which is constructed according to their volition. Human beings, in many respects, possess the freedom to act beyond the boundaries of structural control and social institutions, where individuals respond to stimuli within their own cognitive frameworks. According to Hidayat (2009), in social processes, the individual is regarded as the creator of social reality who is relatively free within their social environment. Hidayat's explanation emphasizes that the ontology of the constructivist paradigm views reality as a social construction created by individuals. Consequently, the truth of a given social reality is relative, functioning within a specific context deemed relevant by social actors.

XXIV. In the context of constructing patterns of religious moderation among the Ocu community, this notion becomes evident, as illustrated in Figure 2 below:

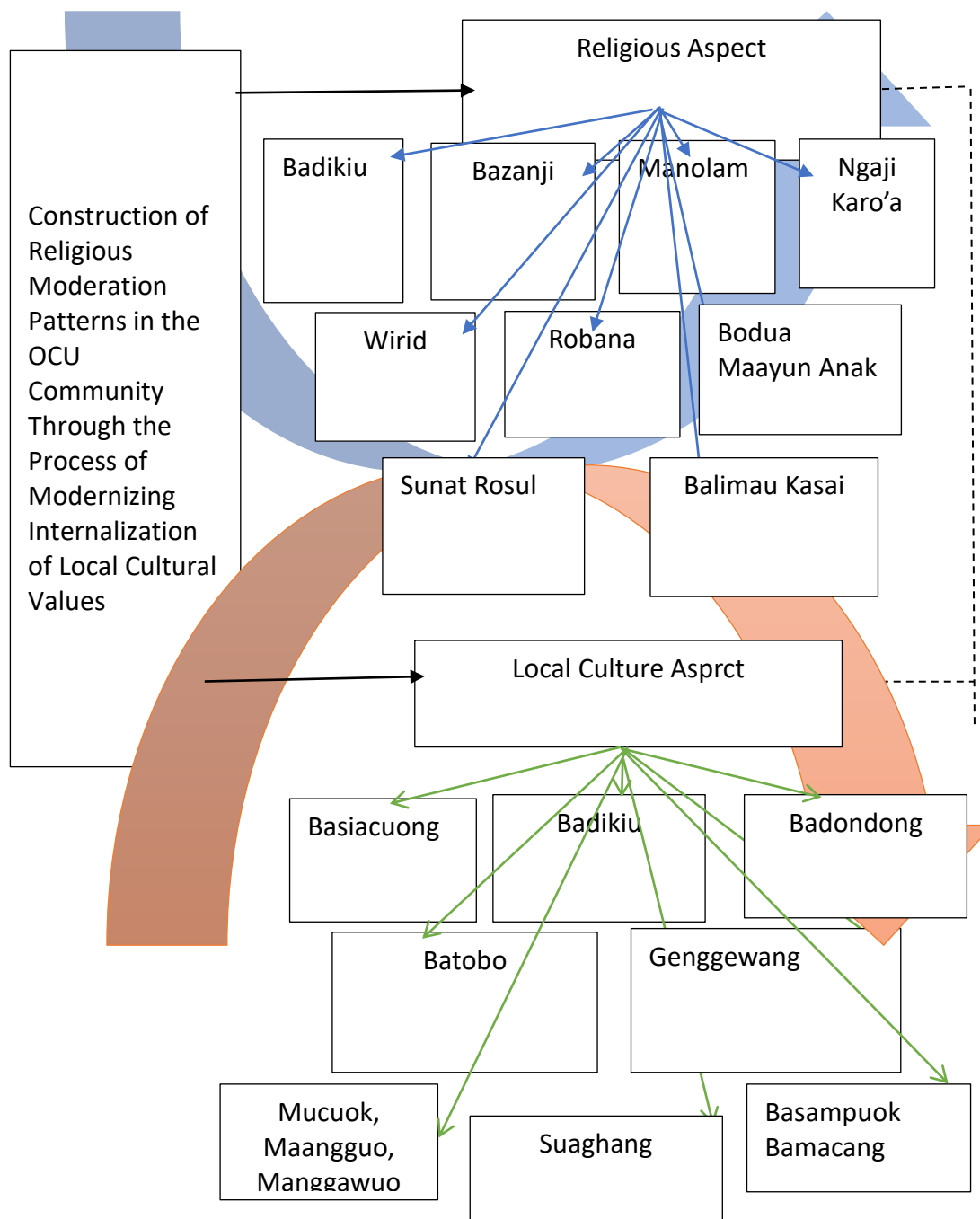


Figure 2. Construction of Religious Moderation Patterns in the OCU Community Through the Process of Modernizing Internalization of Local Cultural Values

Respondent Data Analysis

XXV. The data obtained from interviews, followed by an in-depth analysis, reveals several key aspects which serve as research findings. It shows that the construction of religious moderation patterns within the Ocu community in Kampar, Riau, occurs through the process of modernizing the internalization of local cultural values, when viewed from the perspective of cultural anthropology and religious studies. This process of religious moderation among the Ocu people is believed to have taken place positively and is expected to continue in the future. This is further reinforced by the fact that Kampar Regency, the origin of the Ocu community, has long been referred to as the "Veranda of Mecca." As a region known by this designation, the entire socio-cultural behavior of its society is profoundly influenced by religious values, particularly Islamic teachings.

XXVI. The success of this process is manifested in the progress and development of the community, as evidenced by the latest report from the Central Bureau of Statistics (BPS) of Kampar Regency in 2024, as presented in Table 3. This indicates that future development, renewal, and overall welfare of the Ocu community in Kampar, Riau,

will continue to improve. Such developments will inevitably influence multiple aspects of society, including socio-cultural, socio-economic, political, and other domains, with religious moderation through the modernization of local cultural value internalization remaining central to this progress.

XXVII. Each individual and group within the Ocu community plays a fundamental role in shaping social life, constructing interactions based on their own agency. Within this context, the Ocu community in Kampar, Riau, possesses its own concepts for envisioning a better future. Their collective existence as a community must continually be safeguarded amidst various forms of competition within their living environment. Awareness of this is a crucial asset, enabling the Ocu people to preserve their cultural heritage, encompassing both religious and socio-cultural values, as depicted in Figure 2 above.

XXVIII. The establishment of religious moderation patterns through the modernization of local cultural value internalization demonstrates the inherent interconnection between two principal aspects characterizing the Ocu community: religious moderation and local culture. The development of these two aspects must remain balanced, as favoring one over the other may endanger the long-term sustainability of the community. For instance, if religious moderation dominates disproportionately over the modernization of cultural internalization, it may result in negative consequences for preserving the community's identity and resilience in the future.

XXIX. The cultural values embedded in the Ocu community are deeply infused with Islamic teachings, including those reflected in their local traditions. Furthermore, the process of cultural renewal among the Ocu is relatively advanced. The community's educational achievements are widely regarded as one of the critical factors enabling them to successfully promote and sustain their cultural values, especially among younger generations. These achievements cannot be separated from various educational supports, including favorable local government policies, the availability of adequate facilities and infrastructure, the preparation of human resources such as teachers, and the participation of students themselves. The excellence of the educational system is believed to contribute directly and indirectly to fostering cultural awareness, enabling the community to preserve, develop, and transmit their values to future generations.

XXX. Moreover, the integration of religious moderation values with socio-cultural dimensions in the daily lives of the Ocu community in Kampar, Riau, has created an inclusive and harmonious environment in which all individuals feel valued and respected. Education, in this context, should be understood not merely as formal schooling but as a medium of awareness and emancipation. Education must liberate human beings beyond the formalism of classroom teaching, requiring contextual learning models that foster a humanistic and democratic public life. For this reason, the dialectical relationship between text and context, and between text and reality, becomes essential. Similarly, permanent places of worship play a significant role in instilling the values of religious moderation within the Ocu community, thereby strengthening inclusivity and openness.

XXXI. Overall, the findings presented above demonstrate clear relevance to cultural anthropology studies. This is particularly significant in relation to research on diversity as an undeniable social reality. Such diversity is evident in the Ocu community of Kampar, Riau, and must be managed in a manner that transforms it into positive energy for achieving a harmonious society. This corresponds to the concepts of religious and cultural moderation in Kampar, which intersect with cultural anthropology, namely: (a) openness and inclusivity, (b) tolerance and respect, (c) interfaith learning and understanding, (d) symbols of unity and brotherhood, (e) cultural relativism, (f) interreligious dialogue, (g) respect for differences, and (h) interfaith solidarity.

CONCLUSION

XXXII. Based on the findings and discussion, this study concludes that the Ocu community of Kampar, Riau, has long practiced religious moderation in their daily lives, both in interactions within their own group and in engagements with other communities. This reflects a deep-rooted familiarity with diversity, which has been internalized as an integral aspect of social life to be accepted and respected. The early introduction of diversity awareness to children is therefore regarded as essential, ensuring that future generations recognize plurality as an unavoidable reality in Indonesia and as a positive resource for national progress.

XXXIII. For the Ocu people, transmitting this understanding to children across both formal and non-formal educational settings is considered a priority. The construction of religious moderation patterns through the modernization and internalization of local cultural values, viewed from the perspectives of cultural and religious anthropology, has been a longstanding process within the community. This process continues to evolve, particularly as Kampar—known as the *Veranda of Mecca*—is deeply influenced by Islamic values that shape its socio-cultural practices.

XXXIV. Empirical evidence, including recent statistics from the Central Bureau of Statistics (BPS) of Kampar Regency (2024), demonstrates that religious moderation embedded in cultural modernization has contributed significantly to regional development across multiple sectors. The integration of religious moderation with local cultural values can be regarded as a new social strength, enhancing the synergy of Kampar's development in socio-cultural, economic, political, and other domains.

XXXV. The analysis highlights a clear connection between religious moderation and the modernization of cultural value internalization. The mutual reinforcement of these concepts generates a solid framework of religious moderation that simultaneously strengthens local cultural identity. This synergy fosters transformative changes in community attitudes and mentalities, particularly in three key dimensions: (1) greater openness and inclusivity, (2) stronger tolerance, and (3) deeper respect for differences.

XXXVI. Ultimately, the case of the Ocu community illustrates how the constructive interplay between religion and culture can sustain social harmony, strengthen identity, and accelerate development. This experience provides not only local significance but also valuable insights for broader efforts in promoting religious moderation and pluralism within Indonesia and beyond.

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