

# The Role of Local Political Leadership: Village Harmonization in Diversity Based on Pancasila

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**Abstract**—The regional government has an important duty because it will determine the sustainability of the area. The problems can disrupt the stability of the region, such as natural disasters, poverty, social conflict, environmental damage, reduced value of local wisdom, intolerance, conflicts between tribes and religions, weakening of social roles, and other social problems. The purpose of this study is to determine the role of local political leadership in managing diversity based on Pancasila in Kudus Regency, especially in Colo Village and Karangrowo Village. This study also aims to find out the dynamics of local politics in managing diversity in Kudus Regency. The method of this study is a qualitative research method. The research subjects are the Head of Colo village, religious leaders in Kudus Regency, Political Observer, NGOs, and Kudus Regency community. The research method used the methods of observation, documentation and interviews with academics, members of community organizations, as well as the village officials in Kudus Regency. The results showed that firstly, the role of local political leadership in Kudus Regency in maintaining diversity was influenced by the historical factors with the presence of Sunan Kudus and Sunan Muria. The leadership of Sunan Kudus and Sunan Muria still attached to the present especially in relations of tolerance among religious people, especially Islam and Hinduism. Second, this are economic factors with the existence of trade activities carried out by Javanese people with Chinese people. Third, the industrial factors with the majority of employees are obedient women who are prone to conflict. In addition, the fourth factor is the existence of influential clerical figures in political activities, and the five roles of the local community leaders with the existence of a community of belief groups that number up to nine types.

**Keywords:** *Leadership, diversity, Pancasila, Local Politics.*

## I. INTRODUCTION

Regional autonomy uses the broadest principle of the authority to manage and to regulate all government affairs outside of the central government affairs that have been stipulated by law. The regional government is one of the cornerstones of the important governance system changes in the history of the political development [1]. The principle of regional autonomy basically remains the same, namely to carry out regional autonomy that is oriented towards improving people's welfare. Then, it

always pays attention to the interests and aspirations that grow in the community to accelerate development and prosperity. The purpose of regional autonomy can be achieved if the components of the autonomous region can work well in accordance with the mandate of the 1945 Constitution and also the Law. One of the important components in realizing the objectives of regional autonomy is the role of the leader [2]. In order to realize the idea of a welfare state, the responsible leadership is required. The exemplary center of this leadership nature is the spirit of state administrators.

The role of the leader will determine the sustainability of the region. Since the principle of regional autonomy was put in place, it actually gave rise to small kings in the area which led to criminal acts of corruption. This results in fading public trust in the leader. Efforts are required from the regional heads and state administrators to restore public trust to their leaders. To restore people's trust in politics is required more than just a good leader, but a leader with characteristics that show the strength of character, greatness, and vision idea [3]. Unfortunately, there are still a few regional leaders who have the strength of character, especially the spirit to make changes eventhough the governance is more complex.

Indonesia has a lot of natural and cultural wealth. Natural and cultural wealth has a positive impact on development. Cultural wealth can be seen as a symbol of diversity in Indonesia. While the negative impact is that differences can become of conflict if the community does not have an awareness of mutual respect. Moreover, technological advancements cause social problems that disrupt the stability of the country and also the region. Social welfare problems are natural disasters, poverty, social conflict, low awareness of environmental preservation, weakening roles and functions of social institutions and other social problems[4]. In this case, there are still many regional heads who have not been able to overcome these problems.

Potential conflicts severely threaten in several regions in Indonesia. One potential threat that threatens is inter-tribal conflict and religious anarchism. According to Jati, the loss of local wisdom makes the religious

anarchism conflict increase because the community does not have a cultural filter [5]. The social clashes that occurred in the post-authoritarian multiethnic society gave rise to the phenomenon of social stress, bitterness, social disintegration and the destruction of material and non-material assets. The emergence of the local socio-cultural power in the public sphere also adds to the social upheaval in public spaces, such as the phenomenon of thuggery, strongmen local and so on [6][7]. Besides that, it was also caused by the lack of leadership of leaders both at the central and regional levels.

One of the areas that has the potential for conflict is Kudus Regency, Kudus Regency, which has a diversity of religions as well as beliefs. As one example, there are villages that have a diversity of religions and beliefs, namely Colo village and Karangrowo Village. The majority of Colo villages are Muslim, but there are also Christians, and Buddhists [8]. stated that in Colo village, there were villages where the mayor Sunan Muria was buried with the characteristics of a Muslim majority, then Buddhism, Christian and once embraced the Ahmadiyah in one subdistrict, and each has a place of worship in one sub-village. Some of the places of worship are close together, each congregation performs the worship peacefully.

Another village that is also unique is Karangrowo village. There are Sedulur Sikep religious beliefs or often referred to as the Samin Tribe who live side by side with Muslims and also Christians. From the diversity of religions in Kudus Regency, it is very prone to conflict, especially inter-religious conflict. Then a local leadership role is required in managing diversity to maintain inter-religious harmony in Kudus Regency. From these problems, it is necessary to conduct a study through research to address the problem of how the Role of Leadership in Local Politics in Managing Diversity Based on Pancasila in Kudus Regency is.

## II. METHODS

This study aims to get an overview of the Role of Leadership in Local Politics: Harmonization of Villages in Diversity Based on Pancasila in Kudus. This study uses a qualitative approach. This approach seeks to analyze the Role of Leadership in Local Politics: Village Harmonization in Diversity Based on Pancasila in Kudus.

The stages of the research consist of preparation, data collection, data analysis and reflection. The process of data collection was carried out by collecting primary data by observing the villages in Kudus Regency, interviewing academics, members of the *Nahdatul Ulama* organization, *Sedulur Sikep* Community Leaders in Karangrowo Village, Undaan District, and Colo Village Chief. The author took a sample of the Colo village and Undaan Village because it has a basis for religious differences, but so far there has been no conflict. Secondary data were obtained from various kinds of

books and articles in accordance with the theme, namely the Role of Leadership in Local Politics in Managing Diversity Based on Pancasila in Kudus Regency.

## III. RESULTS AND DISCUSSION

Kudus Regency is one of the Regencies that has a diversity of Religion and Culture. However, diversity, especially religion in Kudus Regency can be managed well, and until now Kudus Regency is safe from various conflicts even though there is the potential for conflict. Religion in Kudus Regency is very diverse, and there are adherents of Islam, Hinduism, Buddhism, Christianity, Catholicism, and also communities of belief groups. In addition to religion, in Kudus Regency, this also has a variety of cultures and traditions which up to now are still held in the high esteem.

Local beliefs of groups in Kudus Regency are even diverse. From the results of the data obtained in the field (Nggetas Village Monograph data, 2016), the types of belief groups include the *Paguyuban Sumarah*, *Paguyuban Hardo Pusoro*, *Persatuan warga Sabta Darma*, *Paguyuban Pramono Sejati*, *Paguyuban Kawruh Kodrating Pangeran*, *Perkumpulan Persaudaraan Kejiwaan Susilo Budi Darma*, *Paguyuban Budi Luhur*, and *Komunitas Sedulur Sikep/Samin*. The diversity of religion or communities of belief groups does not cause clashes or conflicts. In fact, the Kudus community can maintain a good relationship between religious followers and also between the community of belief followers. Even, the tolerance of the community of belief followers is realized in the form of helping to build mosques by providing assistances in money and labor.

In addition to the differences in terms of religion, Kudus Regency also divides the territory in two characteristics, namely *Kudus Kulon* (western part of Kudus) and *Kudus Wetan* (eastern part of Kudus). *Kudus Kulon* is a region that is very thick with the religious activities because of the presence of Sunan Sayyid Ja'far Sadiq Azmatkhan. Hence, the characteristics of the community of *Kudus Kulon* are often referred to the *santri* area and have a religious character. While the *Kudus Wetan* section is often referred to the *Priyai* (the noble) area because it is the center of government, social activities, and industry. The mention of this area seems to describe the characteristics and culture inherent in Kudus, both socially and from the religious system. However, the mention of *Kudus Kulon* and *Kudus wetan* does not cause conflict. The Society continues to get along well and holds tolerance values.

Harmony in Kudus Regency cannot be separated from the role of local leaders to influence leadership up to the village level. From the results of interviews with the head of Colo village, he stated that leaders at the village take a benefit from the inheritance of values that have been instilled by Sunan Kudus and Sunan Muria which are still maintained today. The local leaders that

can create harmony are caused by several factors. First, the historical factors because historically, Kudus Regency has a diversity of religions, but leadership from the Guardians (Sunan Muria and Sunan Kudus) has taught tolerance among religious people.

Tolerance between religious people has been taught by the Guardians and maintained. The manifestation of inter-religious tolerance includes the prohibition of slaughtering or eating beef for Muslims, as a form of tolerance towards Hindus. Until now, Muslims in Kudus Regency may not slaughter cows and replace them with buffaloes carried out at the village level. The other forms of tolerance are the mosque building in the Sunan Kudus area which describes a mixture of Islamic and Hindu buildings. The mosque became the Icon of Kudus Regency, which symbolizes tolerance between Muslims and Hindus.

The second one is the economic factors, the local leadership in Colo is inseparable from economic activities that also affect tolerance for religious people. In Colo Village, there are tombs of Sunan Muria (religious tourism) and Montel waterfall, three-flavored water and Mount Muria which result in communities in Colo Village having diverse livelihoods, namely traders, farmers, laborers, motorcycle taxi drivers. The role of local leadership in Colo village in the economy is to manage the potential that exists in Colo Village. Historical economic factors have an influence on tolerance levels in Kudus Regency. Historically, the people in Kudus Regency who are also traders collaborate with non-Muslims, so that there are good relations between Muslims and non-Muslims. The relationship of cooperation in the economic sector continues until right now.

Third, this is industrial factors. Kudus as a city of Industry, especially cigarettes, has a huge influence on political life in Kudus Regency. Even with the existence of cigarette factories, this makes Kudus as an industrial city with adequate jobs. However, the existence of cigarette factories never makes a conflict. This is because the cigarette factory workers are women, where women tend to obey orders, so this could minimize conflict. In addition, the majority of factory workers are Muslims, while the company leaders are Chinese people who are Christians. Although there are differences, there will be a symbiosis of mutualism between Muslims and Christians. From here, there is also harmony between religious people, namely Muslims and Christians both at the village and city levels.

The fourth factor is the existence of the clerical leaders who are also members of political parties. The existence of ulama in Kudus Regency also plays an important role in maintaining diversity. In addition to the ulama, the existence of Nahdliyin also had an influence on harmony, especially among youth through the mass organizations in Kudus Regency. Ulama has an important role in maintaining the harmony of religious people, and the community tends to obey the ulama, so this is also

followed by political decisions. For example, it is in determining the political choices that are still based on religious-based parties. So far, there has never been a conflict between religious groups. In practical political activities, the community is divided into two: some support government parties, and some do not [12]. Those who do not support government parties tend to base political thinking that Muslims must be affiliated with an Islamic party.

Fifth, the local community leaders are the prominent people in the Community [4]. According to Ridwan, local wisdom is a person's ability to use his mind in acting as a result of an assessment of something, object, or event that occurs, as a term wisdom is often interpreted as wisdom [9]. Another opinion stated that the local wisdom is a view of life and science as well as a variety of life strategies in the form of activities carried out by the local communities in answering various problems in meeting their needs [10]. The existence of the local community leaders has an influence on the creation of harmony between religious followers and believers. For example, in Karangrowo Subdistrict, the role of leaders of the *Sedulur Sikep* community has had an influence on the harmonious relationship between *Sedulur Sikep* followers and Muslims, as well as Christians.

The results of the research have a role in the creation of harmony in Kudus Regency including the creation of a harmony of social interaction, the realization of social empathy, and the anticipation of aggressive behavior according to Rosyid, The creation of a harmony of social interaction, namely the creation of social harmony in the community by prioritizing the public interest, prioritizing the nature of balance, receiving information from various sources, tolerant, fair, and the authorities in holding the mandate of leadership that is firm and protective. Hence, that legal protection for citizens is realized [8].

The realization of social empathy starts from the awareness of social identity in increasing empathy capacity with self-aware autonomy. This can be realized if social comfort is created without political and other competitions. Aggressive behavior can be minimized if the mindset of the community is not oriented towards the violence in solving problems. This is supported by accommodating justice, authoritative law, a clean system of government, social justice with a minimum of living necessities. Meanwhile, the factor of harmony in the midst of diversity is that among religious people, there is a relationship of brotherhood, a mutual symbiotic relationship in the economic field, inner understanding between followers of different religions manifested in life by prioritizing equality of needs and avoiding conflicts due to the differences [8].

The diversity in Kudus Regency which is relatively harmonious is supported by the leadership role of the regent who still maintains the value of existing local wisdom. These values can be seen from the

implementation of the *Dandhangan* tradition to welcome the holy month of Ramadhan, *buka luwur* of Sunan Kudus, the *sedekah bumi* in each village as a part of the tradition. These activities are not for political or interest reasons. Local wisdom that is guarded can also be used as a conflict resolution. According to Jati, in the study of religious sociology, local wisdom can be used as a cultural filter in maintaining the social ties, so as to reduce conflicts of religious anarchism, inter-ethnic social clashes, social stress, social disintegration, and safeguarding assets material (demands to meet the minimum needs of basic needs) and non-material (mutual trust, mutual cooperation, a sense of compliance with the norms and social order) [5]. This is also in accordance with the values of Pancasila which is a reflection of the people's lives in the form of local wisdom that has grown even before Indonesia established the Pancasila as the basis of the state [11].

#### IV. CONCLUSION

The role of local political leadership to manage diversity in avoiding conflict is an important instrument in the political development at the local level. This is because the leaders have a great authority and supported by the direct election. Therefore, leaders must maximize the potential that exists both physically (natural resources and human resources), as well as the socio-cultural potential including local wisdom. All of the resources can be used as a means to minimize conflicts that may occur. The regional government is also supported by a positive inheritance in the form of tolerance teachings from Sunan Kudus and Sunan Muria in practicing the value of tolerance between religious people that is still maintained until now.

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