Kohesivity of Pancasila Village Based on Local Wisdom Values (Phenomenologi Studies at Balun Village, Lamongan Indonesia

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ABSTRACT

Balun Village, Turi District, Lamongan Regency, has a predicate as Pancasila village. The predicate is given not without reason, because balun village can be said as a miniature of diversity from Indonesia. In this village there are at least three religious communities, namely Islam, Christianity and Hinduism. This study aims to analyze the social reality of diversity in Balun village in shaping social cohesion based on the value of local wisdom. With phenomenological approach through observation process, interview and documentation to research subjects, information was obtained that the social cohesion of balun villagers was formed because the community still maintains the values of local wisdom, among others: (1) tolerance; (2) peace; (3) solidarity; (4) tolerances; (5) equality; (6) cooperation (gotong royong); (7) democratic and 8) aware of differences. Based on this, Balun village is ranked as Pancasila Village.

Keywords: Social Cohesion, Pancasila Village, Local Wisdom.

1. INTRODUCTION

Indonesia was shaped by the reality of diversity, ethnic, religious, linguistic, and cultural diversity that can be found throughout the country, and this diversity also makes this country a Unitary State of the Republic of Indonesia [1]. This kind of historical consciousness confirms that diversity as a socio-cultural reality of this nation.

Geertz quotes [2] as saying that compound societies are divided into sub-systems that are more or less independent, each of which is inward-related by primordial bonds. The characteristics of compound society include: a) The occurrence of segmentation into the form of groups that often have sub-cultures that differ from each other; b) Have a social structure that is divided into non-complementary institutions; c) Lack of consensus among its members on basic values; d) Relatively often experience conflicts between groups with each other; e) Relatively social integration grows above coercion and interdependence in the economic field; and e) Political dominance by one group over another. Plurality of Indonesian society is diversity in a manifestation of national unity. Diversity, uniqueness, and partiality are undeniable realities in Indonesia.

In East Java itself there is a village that can be used as an example as a village that can be called a pluralist village, because in the village there is a diversity of people of various religions, but can live harmoniously by upholding the values of local wisdom [3]. These villages include Medowo Village, Kandangan District, Kediri Regency, Ngepeh Hamlet, Ngoro District, Jombang Regency, and Balun Village, Turi District, Lamongan Regency. But in this research only focus on Balun Village. The community on Balun village have harmonious community life even though the community has different beliefs or religions, this is because the community still upholds the values of local wisdom that exist.

The writing of this article aims to describe the eight values of local wisdom that according to researchers developed in the life of the community, the eight values of local wisdom are (1) tolerance; (2) peace; (3) solidarity; (4) tolerances; (5) equality; (6) cooperation (gotong royong); (7) democratic and (8) aware of differences.

Pluralism is derived from the word plural meaning plural or more than one [4]. Pluralist is plural (many). Pluralism is a plural or not one thing; cultures: different cultures in a society. In the theological dictionary,

pluralism is a philosophical view that does not reduce everything to one last principle, but rather accepts diversity. Pluralism can be cultural, political and religious. Pluralism is an effort to build not only theological consciousness but also social consciousness. It implies the realization that people live in a plural society in terms of religion, culture, ethnicity, and various other social diversity [5]. Because pluralism contains theological concepts and sociological concepts.

For the above, pluralism cannot be understood simply by saying that our society is plural, diverse, consisting of various tribes and religions that simply describe the impression of fragmentation not pluralism. Pluralism must be understood as the true connection of bestiality in the bonds of civility. Pluralism is an institutional form in which acceptance of diversity encompasses a particular society or the world as a whole.

The problem of pluralism or understanding the diversity of people in Indonesia according to Nurcholis Madjid is still understood less deeply. Pluralism is understood only at a glance without a deep interpretation. Whereas the term pluralism in addition to has become the decree of Allah SWT, but has also become the general discourse of the People of Indonesia. Nurcholis Madjid further acknowledges that Indonesia is the most plural and plural nation in the world.

Pluralism became a real modernity, this was not really an issue in the early generations, both for Muslims, Christian and Jews. The early generation of Muslims tended to be tolerant compared to the later generations of Muslims. The spirit of tolerance has been manifested in the practical daily activities of the early days between Muslims, Christian and Jews. Although they adhere to different religions, they can form a single society in which interpersonal partnerships in the business of teacher-student relationships in the life of science, and even very common.

Diversity and local wisdom is one thing that is interrelated because in diversity can be united from the habits that have existed in the community itself Understand about local wisdom into a view of life and knowledge and as a strategy of life in the form of activities carried out by the local community in meeting their needs.

There are eight main local wisdom values that researchers consider to exist in the community life, the eight values of local wisdom are (1) tolerance; (2) peace; (3) solidarity; (4) tolerances; (5) equality; (6) cooperation (gotong royong); (7) democratic and (8) aware of differences. The eight values of local wisdom, especially in Javanese society is still used as a philosophy of life, in the form of expressions (paribasan) that grow and develop in people's lives.

2. RESEARCH METHODS

This study uses qualitative research method with phenomenological approach qualitative research is research on certain phenomena or populations obtained by researchers from subjects in the form of individuals, organizational or other perspectives. The purpose is to explain the relevant aspects of the observed phenomenon and explain the characteristics of existing phenomena or problems [6]. Data collection is conducted in natural conditions, primary data sources, and more data collection techniques on observations, in-depth interviews and documentation [7].

The type of research used is field research. The use of this method is due empirically to investing the phenomenon while in a real-life context, when the boundary between phenomenon and context is not clearly visible and multiple sources of fact are used. Research on the background and condition of a particular individual, group, or community with the aim of providing a complete picture of the subject or event studied. Research conducted intensively, in detail, and in depth on an organism, institution or specific symptoms.

The research location is selected with characteristic considerations tailored to the focus of the research. This research was conducted in Balun Village, Turi District, Lamongan Regency. The location was chosen with consideration of peculiarity, attractiveness and in accordance with the topic in this study. The location shows that the village upholds the plurality that can be seen from the harmony of life between citizens who have different beliefs, but can still live harmoniously and side by side.

The taking of subjects in this study was done by purposive sampling, meaning sampling of data sources with research subjects that have been determined by researchers. In qualitative research researchers entered certain social situations, conducted observations and interviews to people who were seen as knowing about a particular social situation, the determination of data sources in interviewees was done purposively [7].

The subjects in this study who acted as informants in the interview process were the village head, village secretary, village equipment, religious leaders, indigenous leaders, and the community. While in the process of observation and study of research documents using 2 objects, namely the Village Office, and the village community environment.

3. RESULTS OF RESEARCH AND DISCUSSION

3.1. *Brief Description of The History of the Research Site*

Balun village is located in Turi District, Lamongan Regency, there are 10 RT (neighboring pillars) with a population of about 4600 people consisting of various religions. Muslims in balun village are about 70%, Christians are about 18% and the rest are Hindus. The history of balun village is inseparable from the ketokohan Mbah Alun, a figure believed to be the forerunner of Balun village. Mbah Alun is the king of Blambangan who hides in the village around Pari (Porong) temple. During his hiding time, mbah alun spread Islam until the end of his life, so that mbah alun got the nickname as Sunan Tawang Alun, and got a nickname by the name of Sin Arih because he hid his identity as king. Then after 1965 after the outbreak of the G30S, began to develop Christianity and Hinduism in this village. But the inclusion of religions other than Islam does not make society divided, instead the community is able to accept differences and live harmoniously side by side. Harmonious life based on the value of local wisdom gives rise to a distinctive social interaction that is different from other villages. Another specialty of this village is the obtained predicate as Pancasila village by a national figure who is a member of the presidential advisory council because it can be used as an example of a model of diversity life.

3.2. *The Value of Local Wisdom*

3.2.1. Tolerance;

Tolerance comes from Latin tolerare which means to be patient with something, tolerance is the attitude or behavior of human beings who follow the rules in which the human being must respect each other's behavior. Tolerance in the socio-cultural and religious context has the meaning of attitudes and actions that prohibit discrimination against different groups or groups in a community, for example in terms of religious tolerance, the majority religious group should give a place to minority religious groups to live in the environment. [8]. The understanding of the concept of tolerance is still considered controversial and many criticisms from various circles both liberals and conservatives. However, tolerance among religious people is an attitude to be able to respect other religious groups.

3.2.2. Peace;

Peace means the condition of a society that can live harmoniously, harmoniously, and as much as possible from the potential for conflict. Peace becomes an inevitability in a compound community. The existence of human beings as social beings cannot be separated from the community, both social, political, cultural and religious groups [9]. Peace in a plural society can be realized if every citizen can minimize the onset of social jealousy, eliminate attitudes, views, and assumptions that the religion embraced the most righteous themselves, while others are considered wrong. This is inseparable from the important role of religious leaers to build a cool atmosphere that can make a sense of comfort, safety and calm in worship. The peaceful situation Balun village is reflected in the daily lives of local people who have never experienced social conflicts caused by religious differences. The community realizes that if there is a conflict, it can result in damage to harmony and eliminate peace, so that the community feels a safe and comfortable situation.

3.2.3. Solidarity;

Solidarity means togetherness, cohesion, solidarity, empathy, sympathy, tolerance and tolerance [10]. A Javanese philosophy says Tuna sathak bathi relatives which means willing to lose property to get brotherhood. In this philosophy there is a sense that a strong inner bond in every human being, will be the basis as a strong sense of brotherhood. Although it is not a sibling or there is still a blood bond, but when one has a strong sense of inner bond will assume that all members of the community are brothers who must take care of each other, even if they have to sacrifice property and lives.

Solidarity in question is aimed at strengthening unity. Solidarity is shown by the participation and participation of all citizens in an activity, such as village clean customary rituals, death ceremonies, hajatan, house building work, improving public facilities and the construction / repair of houses of worship. Social solidarity is the main theory discussed by Emil Durkheim as a moral source in shaping the social order in society. Durkheim states that the origins of morality should be traced to something rather vague called society.

3.2.4. Tolerance in Javanese terms;

Tolerance in Javanese terms "Tepa slira". Tepa means tepak or proportional, Slira means crew or body. This means that everyone should be able to feel the feelings that others are experiencing. When others feel trouble, then others also feel distress too. Another Javanese proverb says "Ngono yo ngono ning ojo ngono", this proverb has the meaning that man can do anything but must appreciate and as much as possible not hurt other human beings or harm others. Tolerance in Arabic is called tasamuh which means equally good, meek and mutually forgiving, in general the term tasamuh is a commendable attitude of morality in association, where there is mutual respect between human beings within the boundaries outlined by religious teachings. Tolerance is a reflection of attitudes and behaviors to equate others with themselves based on sympathy, empathy and strong inner bonding [11]. The

implementation of tolerance is shown by not imposing wills on other parties, feeling like uninsured, not interfering with each other, tolerant of others.

3.2.5. Equality;

In the context of pluralism, equality means giving equal rights to all adherents of religion before the law regardless of social status, ethnicity, skin color, mother tongue, and beliefs [12]. Granting the same rights and obligations in participating and participating in village development, especially to create harmony. Giving freedom in performing worship. The value of justice can be described by the phrase standing equally high, sitting equally low. To ensure harmony in people's lives, it is inseparable from the role of the village government, to provide a sense of justice to the entire community without the stigma of majority-minorities.

3.2.6. Cooperation (Gotong Royong);

Gotong royong in daily life is realized such as the existence of togetherness, no coercion, or arise because of the existence of high awareness and responsibility through a sense of belonging. Gotong royong will be related to solidarity which will certainly give influence in the community, both individually and influenced as a group. How the role of solidarity goes is certainly supported by how the community responds to every value that exists in mutual cooperation that is embedded in the environment, although living together, in addressing it will be different because it is adapted to the existing sense of solidarity [13]

The meaning of "gotong royong" is identical to the same heavy proverbs carried lightly with carrying, "holopis kuntul baris", "rambate ratahayo", "Rukun agawe santoso", "crah agawe bubrah", "sabaya pati sabaya mukti", "sepi ing pamrih rame ing gawe", which is based on the spirit of family. The philosophy has been ingrained in the community in Balun hamlet in life together. The family spirit becomes an adhesive factor of community cohesion that is harmonious and harmonious.

3.2.7. Democratic;

Indeed, democracy and religion both aspire to noble values such as freedom of honesty, justice, tolerance, and mutual respect for each other [14]. The practice of democracy in the lives of the people of Balun are realized in the form of deliberation for consensus. The community is involved or plays an active role in the decision making, the participation of all community groups in the village "Rembug forum", BPD, MFID, kartar, PKK, FKUB and the freedom to make choices when elections, elections, and provide equal opportunities regardless of their religious background. This means that all religious people are allowed to exercise their right to vote and be elected in a village-level political contest. It is proven that in these three places there have been village heads or village heads who are not only from moeslim.

3.2.8. Be aware of the differences.;

Problems with plurality usually arise because people do not understand that diversity is a gift from God, so that people know each other. Another problem arises when society has a pragmatic nature, rejects diversity and encourages uniformity. Recognizing that diversity is God's gift is a form of conscious attitude to difference. People in all three research sites, realize very well that diversity is a gift from God that must be maintained and managed well, in order to create an atmosphere of harmony in people's lives. In practice, people in all three research sites respect each other's existence. Respect for differences actualized in a way, among others: participating in celebrating religious holidays, when Muslims celebrate Eid al-Fitr, Christians and Hindus visit the homes of Muslims. Similarly, when there is the death of one of the religious believers, then all citizens immediately participate in the funeral ceremony as a form of respect. Even in these three research sites, the cemetery of residents is in one village grave complex, so it is no wonder if you look at the condition of the cemetery in the three research sites, many forms of tombstones are found as a marker of difference.

3.3. Behavioral Actualization Through Transformation And Socialization

The eight values of local wisdom are above, transformed and socialized through:

3.3.1. Individual Behavior

The existence of individual awareness to appreciate other individuals of different religions in social interaction and social communication in Balun Village, is a peculiarity that can reduce the potential for conflict between individuals of different religions. Harmony can be built if each individual has an awareness and understanding that there is cooperation between individuals to help each other, each individual understands and realizes that he/she is a social being. Every individual feels called to uphold the behavior of manners and ethics in socializing. Thus each individual can balance and align his existence as a personal being and social being.

3.3.2. Family Behavior

Family is an important factor in seeding character values. After all, family is the first and foremost place humans experience the learning process. In the community of Balun Village, the planting of eight local wisdom values has been done in every family. The family has taught how to appreciate, care for and preserve the values of local wisdom that are shared. Based on the findings in the field there is uniqueness in all three places, found some families whose family members have different religions but can get along well. There is one family of family members who are Muslims and Christians, there is also one family that is a member of

the family of Muslims and Hindus. Fraternal relationships, kinship, ancestry and kinship are the glue factors of family life harmony.

3.3.3. Community Behavior

Basically the functions of society (groups) are distinguished into two, namely: a) formal organizational functions and b) functions of individual needs. Socialization and transformation of values in society occurs because individuals who have been formed from the family environment are then practiced in public life. There is an important role of religious, indigenous, village government figures in providing direction and efforts to maintain the eight values of local wisdom as a reference to social interaction and social communication in the community from generation to generation and over time. So local leaders actualize the eight values of local wisdom guided by the philosophy of "*Ing ngarso sung tulodho, ing madya mangun karso, tut wuri handayani*"

4. CONCLUSION

The three research sites have a symbol of the identity of local wisdom, that Balun village has a symbol of identity for the existence of the figure mbah Alun (mbah Sin Arih) which later became the name of balun village. The establishment of harmonization in the three research sites, based on eight values of local wisdom that are actualized, socialized, transformed and preserved through social interaction and social communication between individuals, families and communities.

Diversity and local wisdom are one thing that is interrelated, because in diversity can be united from the habits that already exist in the community itself. Understanding local wisdom becomes a view of life and knowledge and as a strategy of life in the form of activities carried out by local communities in meeting their needs.

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