

Revitalization of Local Wisdom in Preventing Intolerance and Radicalism in Indonesia

Oksimana Darmawan^{1,*} Firdaus Firdaus¹ Okky Cahyo Nugroho¹ Oki Wahyu Budijanto¹
Donny Michael¹ Penny Naluria Utami¹ Yuliana Primawardani¹ Tony Yuri Rahmanto¹
Marwandianto Marwandianto¹ Abi Marutama¹

¹The Agency for Research and Development of Law and Human Rights of the Ministry of Law and Human Rights of The Republic of Indonesia, Jakarta, Indonesia

*Corresponding author. Email: oksimana7@gmail.com

ABSTRACT

The decline in the spirit of local wisdom in Indonesia is marked by the emergence of intolerance caused by the negative impact of modernization, understanding of religious beliefs, fanaticism in political life by blaspheming one another, and spreading hatred. Considering these conditions, local wisdom has a strategic role in preventing intolerance because intolerance is the first step in the birth of radicalism and even acts of terrorism that have occurred in Indonesia. However, it is acknowledged that there are other efforts in preventing intolerance, such as the teachings of tolerance in religion and security approaches in preventing radicalism. However, it is also recognized that Indonesia is very rich in local wisdom with a diversity of nearly a thousand ethnic groups. The method used is exploratory to explore that local wisdom is not just art or culture but noble values or norms that become a view of life by the local community, while the inductive approach is carried out to analyze the study of documents related to the specificity of local wisdom on certain values or norms which are then drawn broad conclusions that will be adopted in local government policy. This paper examines the factors that trigger the degradation of local wisdom so that efforts to revitalize local wisdom are needed to prevent attitudes of intolerance and radicalism. To realize these efforts, the concept of organizational restructuring is offered as a theoretical framework in revitalizing local wisdom on government policies, especially local governments as local authorities where local wisdom is formed.

Keywords: *revitalization, local wisdom, intolerance, radicalism.*

1. INTRODUCTION

Indonesian society is a multi-ethnic society, consisting of 1,340 ethnic groups, 2,500 types of regional languages,[1] and five official religions, and recorded as many as 187 faith groups. Various ethnic groups have local wisdom that upholds tolerance in the daily life of society, nation, and state.

Local wisdom can be understood as ideas, values, outlook on life, the good value that has been embedded into understanding and followed by the local community. In general view, local wisdom is a part of a culture that is not separated from the language of people who are passed down through generations.[2]

In the Local Wisdom Scientific Online Journal, it is mentioned that the scope of the study of local wisdom journals is very diverse, ranging from cultural value systems, social systems to the physical form of culture in the form of local wisdom, local technology, and physical forms of the built environment.[3] Local wisdom is also called local knowledge or local genius.[4]

Understandably, the local wisdom of thousands of ethnicities and languages has a unity of ideological views reflected in the five precepts (*Pancasila*) and the view of life (philosophy) of the nation and state in the state emblem *Garuda Pancasila* inscribed with the motto "*Bhinneka Tunggal Ika*" which contains the meaning of various ethnicities, languages, religions, and beliefs, but the spirit of unity remains one in the framework of Indonesia.

But the current conditions, the spirit of local wisdom continues to experience degradation characterized by intolerance in the life of society, nation, and state. This is shown by two fundamental facts, namely Indonesian society is not denied to have local wisdom, but the level of adherence to the values or norms of local wisdom continues to decrease, and in Indonesia, there have also been radical acts in the form of fights between ethnic groups and terrorist acts in the form of bombings in a number of places. Assessing this needs to be explained the understanding of tolerance which is the opposite of the word of intolerance because various references indicate radical or terrorist actions originated from intolerance.

Intolerance is the opposite of tolerance. Tolerance comes from the Latin word "*tolerantia*," meaning leniency, meekness, lightness, and patience.[5] According to the Dictionary of Indonesian *tolerant* means to be disruptive (respect, allow, allow) the establishment (opinions, views, beliefs, habits, behaviors) that are different or contrary to the establishment itself[6]; whereas tolerance is a tolerant nature or attitude; the measure for addition or reduction that is still allowed. It can be concluded that tolerance is the attitude of respect, views, opinions, habits, or beliefs of others within the boundaries that are justified or not contrary to the conditions of the creation of peace and public order in society.

The results of research by the National Agency for Counter-Terrorism of the Republic of Indonesia (NACTRI) in 2017 showed the strongest deterrent against radicalism is local wisdom and welfare. In 2019, NACTRI conducted a national survey (32 provinces) on the Internalization of Local Wisdom and The Potential for Radicalism. The results of the survey stated that Indonesia's diversity is at the root of solving the problem of radicalism.[7]

Therefore, the findings and discussion of this study begin from, *first*, understanding local wisdom and analyzing the suitability of certain local wisdom to prevent each of the trigger factors of intolerance; *second*, finding efforts to revitalize local wisdom to prevent intolerance and radicalism, in this case, local government as a policymaker, then offered the concept or theory of organizational restructuring to revitalize local wisdom in local government policy.

2. RESEARCH METHOD

The study uses exploratory methods with inductive approaches and data collection techniques through document studies. Exploratory research to explore and understand the potential of local wisdom used to prevent the triggering factors of intolerance, meaning local wisdom not only as an art or culture of the region, but more than that as a value or noble norm that becomes a view of life and is applied in everyday life by the local community, so that local wisdom serves to prevent intolerance in community life, nation, and state.

Regarding the inductive approach is carried out in analyzing the findings of the study of documents in the form of several references or literature related to the specificity of local wisdom on a particular value or norm, which is then broadly concluded based on the findings.

The justification of the study of documents chosen as an analysis material is because local wisdom is a value or

view of the life of the local community, and there has been some research related to local wisdom, and local governments have adopted less local wisdom in policies to prevent intolerance. Regarding the limitations in this study is a reference to local wisdom by using samples purposive sampling selected from the representation of islands or provinces in Indonesia that can be used to prevent factors triggering intolerance.

3. FINDINGS AND DISCUSSION

According to references to the introduction to the editorial in the magazine issued by the NACTRI, in many ways, intolerance that is fostered and thrives is the first door for the emergence of negative radical attitudes, while radical attitudes are the initial foundation for the birth of acts of terrorism.[8]

Factors triggering intolerance include the negative impact of modernization such as information technology facilitates the spread of fake news;[9] understanding of false beliefs in religion;[10] high social and economic inequality;[11] and political interests or fanaticism by blaspheming and spreading hatred.[12]

3.1. The Role of Local Wisdom in Preventing Intolerance Trigger Factors

Although recognized local wisdom is guided and implemented by local people, the values or norms of local wisdom are contextually abstracted or affect the national level scale, among others, regional languages adopted into Indonesian, and Malay views of life that become views at the national level, namely 'where the earth is stepped on where the sky is upheld,' means someone who is in an area should respect and obey the social and cultural order, customary law including local wisdom that applies in the community of the area. It is quite clear, then, that local wisdom reinforces the characteristics of wisdom at the national level that can be used to maintain security stability at the national level, especially to prevent intolerance as the first step to the opening of radical acts and terrorism.

To better understand local wisdom, a reference is presented about the function and characteristics of local wisdom. The purpose of the inclusion of this reference is to know that local wisdom has a role as a tool to prevent factors that trigger intolerance and facilitate further discussion on the role of local wisdom towards each of the factors triggering intolerance.

According to Haba, local wisdom has a signification and function, namely (1) a marker of the identity of a communication; (2) adhesive elements (cohesive aspects) across citizens, across religions, and beliefs; (3) existing

and living cultural elements in society (bottom-up); (4) the colorful togetherness of a community; (5) will change the mindset and reciprocal relationships of individuals and groups by placing them on the common ground/culture; (6) encourage the establishment of togetherness, appreciation as well as a common mechanism to dismiss the possibilities that perverted and even undermine communal solidarity that is believed and realized to grow on the common consciousness of an integrated community.[13]

The function of local wisdom according to Haba is considered related to the prevention of intolerance factors, and the function is bound to each other with intolerance factors, but at least the author needs to try to present the function of local wisdom that is considered dominant by the prevention of intolerance and also to facilitate understanding, this can be seen as,

- functions of local wisdom No. (2) and (6) related to the spread of fake news;
- functions No. (2) and (3) related to the prevention of understanding of wrong beliefs in religion;
- functions No. (4), (5), and (6) are related to high social and economic inequalities; and
- functions No. (1), (4), and (6) political interests or fanaticism by blaspheming and spreading hatred.

Assessment of dominance of the four factors that trigger intolerance, because these four factors become a phenomenon of intolerance cases that often occur in Indonesia, although it does not discount the possibility of other factors, at least, if these four trigger factors can be controlled, then other factors get easier in detection and handling.

Over time, local wisdom can also survive the development of the times, as stated by Moendardjito concerning characteristics of local wisdom, namely;[14] able to withstand external cultures; have the ability to accommodate elements of outside culture; have the ability to integrate external cultural elements into the original culture; has the ability to control; and able to give direction to cultural development.

Therefore, the system of local wisdom formed through mutual agreement and awareness and arising from a long period passed down through generations, become worthy of being maintained, because although local wisdom is at the local community level, the values, norms, morals, and noble knowledge in the local wisdom is universally applicable, so that it can be functioned to prevent intolerance, even terrorist acts.

Known Indonesia is inhabited by thousands of tribes and local wisdom, so this discussion only explained the local wisdom of some tribes that are specifically functioned to prevent the factors triggering intolerance.

3.1.1. The Role of Local Wisdom to Prevent the Spread of Fake News

In the Javanese tribe, "*Alon-alon waton kelakon, gremet-gremet waton selamet*" is a proverb (*sanepa*) that has become a philosophy of life for most of the Javanese; literally, the meaning consists of three important words, namely (1) "*alon-alon*" and "*gremet-gremet*," meaning go slow, (2) "*kelakon*," meaning to the destination, (3) "*selamet*," meaning safe; contrary to the proverb "*oyo kebat kliwat*" which means fast but not precise.[15] Most Japanese people still live by this norm. The overall meaning is that the Javanese people are full of carefulness, prudence, and calculation in acting, so as to get salvation not only in this world but also in the next.

The Banjar tribe knows local wisdom through "*sasindiran*" tradition (satire), which is a tradition in the form of satire in the form of proverbs used to rebuke mistakes, among others, (1) "*banganga dahulu hanyar baucap*," meaning to open your mouth before speaking, the meaning of advice is to research the news first, before spreading it;[16] (2) "*tarasa manis ditaguk, tarasa pahit diluakakan*," literally, if it tastes sweet you may swallow it, but if bitter you just forget it; meaning that one examines or considers the advice of others from whomever it comes.[17] In addition, there is also local wisdom among the Indonesian boarding school (*pesantren*) community regarding the "*tabbayun*" culture set forth in the Holy *Qur'an*, namely the order to check or clarify the truth of the news.

Local wisdom is useful to prevent the spread of false news because in addressing something including in terms of receiving news, then careful handling and trace whether the information is factual, even the public can decide if a piece of news or information needs to be conveyed or not.

3.1.2. The Role of Local Wisdom to Prevent Wrong Beliefs in Religion

In religious life, the Melayu people have a view of life rooted in Islam, one of which is "*adat bersendikan sarak, sarak bersendikan kitabullah*," the meaning of this expression is that all Malay customs must be based on the Book of Allah, namely Al *Qur'an* and Hadith.[18] In Minangkabau society, Islam is accepted because it does not get rid of the traditional norms of Minangkabau people

regarding an inheritance that prioritizes a large portion matrilineally rather than patrilineally.

So, the difference between local wisdom and religion is to end up complementing each other and getting stronger to be a unifying tool in the life of society, nation, and state because local wisdom contains the same noble values also in the teachings of religion.

3.1.3. The Role of Local Wisdom to Prevent Social and Economic Inequalities.

The indigenous people of Lampung are known for the local wisdom "*nemui nyimah*," which is the attitude of courtesy shared with guests, generous with guests, and friendly to guests. Lampung community has self-esteem (*piil pesenggiri*) for them if the arrival of guests is not well served. This can be seen at the arrival of immigrants from Java Island, for landlords giving land or selling land in a way that does not burden Javanese migrants is a symbol of success, prosperity, and prosperity, even The People of Lampung have a culture of shame if there are poor people near them.[19]

Many in several references, that tribes in Indonesia still have local wisdom, such as *gotong-royong* to harvest rice fields, devotional work to clean the flow of the river, traditions of helping neighbors who have marriage or circumcision (*rewang*), and others. This reflects that Indonesian people already have local wisdom to prevent social and economic inequality; it's just that this local wisdom may be eroded by the times.

3.1.4. The Role of Local Wisdom to Prevent Political Interests or Fanaticism by Spreading Blasphemy and Hatred.

Sasak tribe on the island of Lombok has local wisdom with the term "*krama*," which is a container that becomes the parent in the life of their community that regulates the guidelines of life, and a place to seek reference to set sanctions for violations in the social order of their community. Conceptually, *krama* is an indigenous institution consisting of *krama* as a customary institution and *krama* as a rule of social association.[20]

Krama is an indigenous institution, among others, namely "*krama banjar urip pati*," is an indigenous group or association of indigenous peoples whose members consist of residents in a village/hamlet (*dasan*) or several *dasan*, whose membership is based on a common purpose; and *krama gubuk*, is a traditional *krama* that consists of the entire community in a hut (*dasan*, hamlet, village) without exception

Krama is a customary institution, among others, namely *Titi Krama*, is a customary group or association of indigenous people whose members consist of residents in a village/hamlet (*dasan*) or several watersheds and members are based on the same purpose; and *krama gubuk*, is a customary manners consisting of the entire community in a hut (hamlet, village) without exception.[20]

Krama as a rule of association, among others, namely *Titi Krama*, is a custom arrangement of *awig-awig*, a customary agreement of all indigenous peoples that, if violated, is subject to social sanctions or moral sanctions; *Krama bahasa* is ethics, manners, or customary order stipulated in customary *awig-awig* that must be done with spoken language and through polite and orderly body language.[20]

This local wisdom is considered able to prevent intolerance in the form of blasphemy and hate speech because this local wisdom not only contains noble values or norms, as in the language of *krama*, but also there are traditional institutions *krama* and regulate the imposition of moral or social sanctions. If the Sasak Tribal Community still believes in this system of local wisdom, then it can politely stay away from blasphemy and spreading hatred.

3.2. Local Government Efforts in Revitalizing Local Wisdom by Adopting The Concept of Organizational Restructuring

In the National Coordination Meeting conducted by the National Agency for Counter-Terrorism of the Republic of Indonesia (NACTRI) with the Communication Forum on Prevention of Terrorism, the Head of NACTRI explained, local wisdom as the nation's wealth is very powerful to ward off radicalism, so it needs to be utilized optimally. To increase this local wisdom, there needs to be an optimal synergy of various parties, including coordinating with the Ministry of Home Affairs so that local governments can re-inventory local culture in their region.[8]

Furthermore, local government is an organization that has authority in its territory; in this case, it is a policymaker at the local level. It should be, the organization makes continuous improvements, as well as local governments, need to make policies related to organizational restructuring in order to revitalize local wisdom.

To restructure local government organizations, offered through the transformation of social change within their organizations. According to Kreitner and Kinicki, social factors influence organizational change, namely organizational culture, group processes, interpersonal interaction, communication, leadership.[21] In discussing

the concept of Kreitner and Kinicki, it filtered into three factors, namely leadership, organization culture, and communication. This filtering is done to be more concise and denser in discussion and also facilitate the use of the concept of organizational restructuring by policymakers.

The organization's restructuring policy on leadership, culture organization, and communication is in order to prevent or control the factors that trigger intolerance, namely, among others, the negative impacts of modernization such as information technology facilitate the spread of false news; understanding of wrong beliefs in religion; high social and economic inequalities; and political interests or fanaticism by blaspheming and spreading hatred.

Therefore, it is necessary to support the success of revitalization conducted by the local government, namely:

- a. Leadership factors; a number of references indicate the success of a policy determined mindset of a leader who is able to influence convincing his ranks even institutionalization is determined dominantly by the function of leadership. Policies are taken by leaders, among others:
 - 1) create policies from top to bottom to implement local wisdom in regional device organizations,
 - 2) Network with various actors, especially the media, to ward off fake news,
 - 3) establish a network of religious organizations and beliefs yang synergize culturally with local wisdom,
 - 4) cooperation with time organizations and political organizations by promoting local wisdom of political activities.
- b. Organizational cultural factors; internalization of local wisdom is needed in organizational policies, and the policies made must be mutual understanding and constantly put in practice so that habituation will shape the culture, especially in providing public services in order to narrow socio-economic gaps.
- c. Communication factors; in this case, collaboration, coordination, and communication with various parties, need to be carried out in an ongoing manner integrated with the tasks and functions of regional devices to civil society so that the spirit of local wisdom touches on the grassroots level.

4. CONCLUSION

The system of local wisdom is degraded; this is characterized by intolerance which is the beginning of radicalism. Factors triggering intolerance, among others,

the negative impact of modernization such as information technology facilitate the spread of fake news; understanding of false beliefs in religion; high social and economic inequalities; and political interests or fanaticism by blaspheming each other and spreading hatred.

The results of research and internalization surveys of local wisdom and the potential for radicalism in 32 provinces conducted by the National Counterterrorism Agency showed that local wisdom was considered able to ward off radicalism. So, it is necessary to revitalize local wisdom to prevent intolerance even to radicalism.

To prevent or control the triggering factors of intolerance, local governments need to revamp the organizational structure of regional devices and build networks with various interested parties, in practice efforts to revitalize local wisdom to prevent intolerance and radicalism through organizational restructuring consisting of factors supporting the success of the revitalization of local wisdom, namely leadership, cultural, and communication factors, advanced through division of work and functions, and the implementation of such work and functions.

AUTHORS' CONTRIBUTIONS

The author of this paper as the main contributor is Oksimana Darmawan, while the other author as a member contributor.

ACKNOWLEDGMENTS

The author expressed his gratitude to all parties, both fellow researchers and to the leaders at the Legal and Human Rights Research and Development Agency, who have helped and supported the preparation of this paper.

REFERENCES

- [1] Akhsan Na'im dan Hendry Syaputra, *Hasil Sensus Penduduk 2010 (Kewarganegaraan, Suku Bangsa, Agama, dan Bahasa Sehari-hari Penduduk Indonesia)*. Jakarta: Badan Pusat Statistik, 2010.
- [2] et al Wibowo, *Pendidikan Karakter Berbasis Kearifan Lokal di Sekolah*. Jakarta, 2005.
- [3] L. W. S. O. J. (in native: L. W. J. I. K. K. Lokal), “-,” *Jurnal Local Wisdom*, 2021. [Online]. Available: <https://jurnal.unmer.ac.id/index.php/lw/index>.
- [4] Cecep Eka Permana, *Kearifan Lokal Masyarakat Baduy Dalam Mitigasi Bencana*. Jakarta: Wedatama Widya Sastra, 2010.
- [5] V. A. Moh. Yamin, *Meretas Pendidikan Toleransi Pluralisme dan Multikulturalisme Keniscayaan*

- Peradaban*. Malang: Madani Media, 2011.
- [6] Tim Penyusun, *Kamus Bahasa Indonesia*. Jakarta, 2008.
- [7] Republika, "BNPT: Kearifan Lokal Mampu Tangkal Radikalisme," 2019. [Online]. Available: <https://www.republika.co.id/berita/q2ark8366/bnpt-kearifan-lokal-mampu-tangkal-radikalisme>.
- [8] Badan Nasional Penanggulangan Terorisme, "Teropong Potensi Radikalisme," *Badan Nasional Penanggulangan Terorisme*, pp. 71–72, 2020.
- [9] M. S. Dr. Cahyo Pamungkas S.E., "LIPI Ungkap Fenomena Sosial Intoleransi dan Radikalisme," *LIPI*, 2018. [Online]. Available: <http://lipi.go.id/siaranpress/LIPI-Ungkap-Fenomena-Sosial-Intoleransi-dan-Radikalisme/21357>.
- [10] "Zul Qodir, "Kaum Muda, Intoleransi, dan Radikalisme Agama,"" *J. Stud. Pemuda*, vol. 5 Nomor 1, p. 435, 2016.
- [11] K. Keuangan, "Transformasi Informasi Kebijakan Fiskal," p. 15, 2017.
- [12] F. Wardah, "LIPI: Intoleransi Politik di Indonesia Meningkatkan," *VOA*, 2018. [Online]. Available: <https://www.voaindonesia.com/a/lipi-intoleransi-politik-di-indonesia-meningkat/4687374.html>.
- [13] I. Abdullah, *Konstruksi dan Reproduksi Kebudayaan*. Yogyakarta: Pustaka Pelajar, 2010.
- [14] Ayatrohaedi, *Keprobadian Budaya Bangsa*. Jakarta: Dunia Pustaka Jaya, 1986.
- [15] R. Tiani, "Penggunaan Pribahasa (Sanepa) Jawa dalam Kebudayaan Masyarakat di Surakarta," *J. Ilm. Kaji. Antropol.*, vol. 3 No 2., p. 169, 2020.
- [16] S. Hermawan, "Tradisi Menjaga Lisan oleh Masyarakat Banjar" kolom dalam Banjarmasin Post, 18 Desember 2016; dalam Rahma Aulia, "Local Wisdom Masyarakat Banjar dalam Menangkal Hoaks dan Ujaran Kebencian (Solusi Integratif Berasaskan Alquran dan Tradisi Sasindiran Masyar," *Banjarmasin Post*, p. 10, 2016.
- [17] S. and S. Screwdriver Djumri, "*Local Wisdom Banjar community in countering hoax and hate speech (Integrative Solution Based on Qur'an And Sasindiran Tradition Banjar community)*". Jakarta, 1995.
- [18] dan F. W. L. Mazdalifah , Yovita Sabarina Sitepu, "Literasi Media Berbasis Kearifan Lokal di Tanjung Pura Kabupaten Langkat Sumatera Utara," *J. Simbolika Res. Learn. Comun. Study*, vol. 5, p. 90, 2019.
- [19] B. V. Nurdin, "Kearifan Lokal Untuk Pembangunan Toleransi Yang Berkualitas," Bunga Rampai Pemikiran Anggota Dewan Riset Daerah (DRD) Provinsi Lampung," Bandar Lampung.
- [20] M. H. Zuhdi, "Kearifan Lokal Suku Sasak sebagai Model Pengelolaan Konflik di Masyarakat Lombok," *Mabasan*, -, vol. Vol. 12, N, pp. 67–68, 2018.
- [21] K. and Kinicki, *Organizational Behavior*. p. 666, 2001.