



Law in the Cosmology of Local Communities (Osing Community)

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Abstract. Cosmology is a philosophy about the universe, and cosmology is a construction of thinking about the local people's minds about the universe associated with themselves. This study aims to understand the law in the cosmology of the Osing community and the harmony that is always sought to be achieved when the Osing community faces change. This research uses quantitative research methods, which is an objective research approach, including the collection and analysis of quantitative data and statistical testing methods. Local law in the otological cosmology of the Osing community is always formulated in a harmonious condition/situation. Because reality resides in the ideas of individuals or individuals, to avoid clashes, objectivity and internalization of things (values, symbols, and norms) need to be carried out carefully and through means that are acceptable and open to individual interpretation. Objectivity and internalization are carried out through symbols packaged in rituals, myths, and chronicles. Therefore, epistemologically, understanding such reality is done through understanding vertelen Methodologically.

Keywords: Law · Cosmology · Local Society

1 Introduction

The cosmology of the Osing tribal community is a worldview in which individual humans or individuals of society live in totality. With this totality, the individual or individual is oriented, and with that direction, he constructs the person and his environment and the relationship between the two [1]. Therefore, the role of cosmology is to help/guide the community in making efforts regarding the changing atmosphere/situation they face and then ensuring that they achieve harmony about the dialectic between the new things that change brings with the old things, what they have known so far.

The paradigm of constructivism and the theory of cosmology seeks to understand and understand this reality. Based on the constructivism paradigm and the theory of cosmology, it is found that this reality is not singular but plural. Some argue that reality is at the structure, individuality, and behaviour level. Law as reality is also not singular but plural. The old view says that the law is in a normative order, so it is singular. However, in

its development in paradigmatic sociology, the law as a socio-cultural reality is not only at the normative, structural, behavioural and symbolic levels but also at the construction level [2].

Such a paradigm is ontologically based on law and rooted in the value of harmony. Harmony is formed if there is harmony, harmony, and balance in the scheme of individuals. This harmony arises because there is a collision between elements in this plural reality. Cosmologically, this universe is paired/monodualistic/binary opposition/dwitunggal. The harmony formed in the schemes/constructions/ideas/ideas of individuals or individuals always moves dynamically, meaning that harmony is personal and applies according to time and place.

2 Method

This study uses objective quantitative research methods, including the collection and analysis of quantitative data and statistical testing methods.

3 Result and Discussion

3.1 Legal Harmony in Local Community Construction

The cosmology of local communities is ontologically rooted in harmony, and law as a cultural aspect is also rooted in the cosmology of local communities. Law in local community cosmology is local law. Local law is a conceptual construction of individual thinking schemes or community members. Local law is integrated.

The conceptual construction of integrated local law is because local law results from the construction or harmony between customary law and religious law, community law and state law, national law and international law. The resultant construction or harmony is a consistent, orderly or pleasing arrangement of parts and congruity.

In harmony, there is an adjustment of the thinking scheme of individuals or individual members of society based on the philosophy of monodualism. Suppose the resultant construction or harmony applies in an area. In that case, it is an adjustment or acceptance of one's thinking scheme by the members of the community concerned as a community. Harmony from a clash of laws only exists in the scheme of thinking of individuals or individuals formed from their daily experiences.

In a more comprehensive and complex reality, many laws apply in society as a place for the law to work (legal fields) [3]. In the construction of individuals or individuals as implementing subjects, as well as subjects subject to law, when local law works, it continuously varies. This is because many aspects regulate social relations in traffic or social interaction, such as religious law, community law, state law, and the law of relations between countries.

3.2 Legal Harmony Between Customary Law and Islamic Law

In local communities, local law is not homogeneous but heterogeneous. There is customary law, religious law, community law, state law, and national law, international law

as the resultant construction of the clash of customary law and religious law is the law that lives in local communities. as a legal system formed from the crystallization of the daily life experiences of its supporters. The law formed as a result of the resultant in the local community is considered appropriate so that it gets confirmation from the users of the law so that it is binding and obeyed.

The idea of foreign society is always oriented towards harmony. Conflict exists only in their ideas. The harmony that is sought always gets confirmation. Confirmation is not only through the decisions of legal functionaries, as said by Ter Haar. Alternatively, actual everyday actions, as said by Van Vollenhoven, also through ritual actions, a ceremony as an effort to restore the balance of the cosmos.

The process of obedience to the law initially arose because of the awareness that every human being has been covered by the rules that govern every action since birth. The rule works in and for every legal relationship carried out by individuals or individuals in harmonious interaction [4].

The Karen community maintains local law and does not wait for the decision of the legal functionaries to enforce the law precisely. Local law in this community is currently being enforced and maintained by the parents of each family, so efforts to maintain and enforce the law depend on the construction of each family head.. If the head of the family/household is oriented to religious law, then the religious law becomes the guideline for living in the family or household. On the other hand, if the head of the family/household is oriented to the book of Teles (the mistakes and the nominal), then local law is the guideline for living in the family/household.

Thus, local law is not a law that is within the norms, both in the dry books and/or laws, but is in mind, in the ideas of individuals or individuals. Local law becomes a living law because it is obeyed, not because of fear of sanctions or threats that are real legal needs. He ignored it, and the legal consequences were real and honest and did not await the decision of the legal officer or judge.

3.3 Legal Harmony Between Community Law and State Law

The local community is very concerned about the preservation of their environment. The preservation of the environment is strengthened by its position in the cosmology of the local community. This strengthening is carried out through myths or stories that cause fear, horror, respect or submission. The construction of fear, horror, respect or submission is not without cause. To preserve the environment, some local communities construct myths in their cosmology. For example, in Balinese, it is known as Tenget or wings in Javanese society. Target is a term in Balinese close in meaning sacred, haunted or wing in Javanese.

In some areas in Indonesia, there are actions by community members to avoid, guard, protect, respect, maintain, and or maintain something that is considered sacred or sacred, such as a banyan tree, water source, large stone, or something sacred or sacred. The target for local people in Indonesia implies a prohibition, pamali or taboo to pollute or damage something considered sacred. In these words, fear is constructed. The fear stems from the belief that tenget is rooted in the beliefs of the followers of the Earth God, namely Shiva. Shiva is also Rudra, the god of typhoons [5]. It is not the rain that fertilizes the soil but the destructive power that reigns on the earth [6]. This Typhoon God is often

associated with the underworld: does not the wind that brings disaster seems to come out of the earth's bowels.

Rudra is sometimes likened to the spirit of the earth (Vastospati). After all, he is the leader of the bhuta, the evil giant's cluster in limbs and melts. Because of all these qualities, in Campa and India, Shiva was appointed and worshipped by the local people as a god in the belief that he worships the power of the earth. There is a sacred belief and a power called "Yoni". Yoni is a magical power believed by local people, contained in an object or emanating from it.

According to the old belief, power is the source of the strength of the earth's fertility or nature. For example, from a tree, a spring comes out because the giant roots of the tree have functioned as a water retaining embankment and the fibrous roots function as a sponge to absorb water. The collected and absorbed water then comes out in the form of springs or springs.

In tropical areas that have tropical rain forests, such as Indonesia, they have a distinctive plant form with pointed plant leaves. Tropical rainforest nature provides ecosystem processes in a unique ecology. The local people cannot explain this process scientifically, but they understand how nature works. Therefore, some local communities are prohibited from destroying the forest. Because destroying forests means cutting the chain of natural processes, destroying ecosystems and hindering natural ecological processes. So that people do not destroy forests and protect ecological processes and ecosystems, the community members construct myths, namely sacred tales about forests, rivers, and water sources that are guarded by particular creatures called "Danyang" Danyang can take the form of a tiger [7]. Snakes, dragons, white crocodiles, or animals that are half cat and half snake, or something that can bring fear, respect, and submission. With that feeling, people no longer carelessly destroy forests, water sources, rivers or lakes. From this value of life, several local legal principles in the field of environmental law are born, for example, the principle of balanced, responsible, and sustainable use.

The principle of balanced utilization means that the natural products taken or harvested are natural products that are ready to be harvested and utilized while maintaining the balance of nature itself. Natural products that have not been taken or are not ready to be harvested because they cannot be used are left until they are ready to be harvested and utilized. By taking the ripe results, the quantity has been reduced. To replace the results that have been taken or harvested, the taker must replace them with new ones. And so on so that in nature, there is always a supply while maintaining the chain of life.

In this context, the principle of responsible management should have been attached and automatically showed the degree of cultural epistemology in developing local law in the environmental field.

This cultural responsibility has become a vital principle foundation in developing epistemology, not only as a normative necessity but because epistemology requires it.

This epistemology is not just a cognitive act but a cultural process that includes many aspects, such as values, ethics, morals, and aesthetics, that characterize human existence based on assumptions.

Changes in the concept of human ideas, the alien community, to place simple things into essential things are called revalorizing and replacement. It is called revalorizing if they are associated with laws where nature, as an object of local law, is upgraded from a

low level to something significant. This concept in the Baduy community is called great-grandfather (buyut = land = ancestors). The Baduy proverb "Teu Meunang Mountains are melted down, Leubak Teu Meunang is destroyed, Sasaki Teu Meunang is torn down (do not destroy mountains, do not destroy the plains, and do not mess with your ancestral lands). Suppose it is converted into a legal concept. In that case, legal revalorize is the law of changing the status of a material object (e.g. land, forest, water source, stone) that is less meaningful to something significant for human life.

The field of environmental law that has consistently performed its function to protect nature through increasing human awareness of the meaning of nature for humans is called legal revalorize. Legal replacement of local law in the natural environment field through the concept of target or kramat that shape and change human construction. The material nature is elevated in the same position as the spiritual man. The change in position from the material to the spiritual is called replacement. If transferred to a legal concept, then legal replacement is a law that has carried out its function consistently through concepts that are deliberately constructed systematically. Local law in the environmental aspect has carried out its function so that nature is maintained its existence as humans exist in themselves.

4 Conclusion

Local law in the cosmology of the Osing community is ontologically always formulated in conditions/situations of harmony. However, because reality resides in the ideas of individuals or individuals, to avoid clashes, objectivity and internalization of things (values, symbols, and norms) need to be carried out carefully and through means that are acceptable and open to individual interpretation. Objectivity and internalization are carried out through symbols packaged in rituals, myths, and chronicles. Therefore, epistemologically to understand such reality is done through understanding, vertelen. Methodologically, this understanding of reality is done through interpretation, namely the translation of the symbols behind rituals, myths, and chronicles.

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