Diversity Relationship Based on Local Wisdom in Madura

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Abstract

This study is focused on exploring harmony and religious harmony in a multicultural society portrait, a description of the religious and social life of the factors reinforcing the creation of inter-religious harmony. Religious harmony and local knowledge are entered into the theoretical foundation of this research. This study used a historical-sociological approach. There are three factors supporting the creation of religious harmony in Sumenep, namely; Images sense of nationalism and Religious Harmony in diversity reception, the existence of an elite valve that acts as a key figure of religious harmony, as well as the role of pesantren leaders as pillars of harmony.

Keywords: Harmony, Local knowledge, Pluralism, Sumenep,

1. Introduction

Religious harmony is one of the important pillars for the success of the overall national development, given the significance of the creation of conditions for harmonious religious life and in harmony.

Then everything that could be a latent potential that can lead to friction and even conflict based on religion, must be addressed. Social conditions of the Indonesian nation heterogeneous both in terms of ethnicity, language, culture, and religion on the one hand is a huge wealth of Indonesia which if used properly can support the realization of development goals namely civilized Indonesian nation. However, the heterogeneity of Indonesia on the other hand can be a great potential for the emergence of social friction that leads to bitter disputes between elements of society.

Any reading on inter-religious harmony portraits in each area is important because it becomes an integral part of efforts to reduce potential conflict society. The phenomenon of the rise of pluralism can be caused by several things;

1) The Lord reveals (manifest) himself, done in the context, the historical conditions, and culture, as well as specific language.
2) Human community receives and expresses the revelation in a particular culture and language.
3) It requires interpretation of Revelation in a sustainable manner according to a particular historical situation.
4) Source of the deepest of the difference is the will of God himself in communicating in a variety of ways.

Keep in mind that the community of Catholicism, Protestantism, Buddhism and Confucianism and Islam live in peace even they could set up a special school for their children without having to deal with stubbornness of Madurese impressed as uneducated in the eyes of
outsiders. In addition, Kiai or cleric also has a dominant role in determining the number of actions of Madurese community. Attitudes and role Kiai has become institutionalized in the form of boarding. So Kiai’s thoughts also determine societal attitudes Madura, to relate to people of other religions. This study focuses on exploring harmony and religious harmony in Sumenep, a description of the religious and social life of the factors reinforcing the creation of inter-religious harmony.

Harmony derived from the basic pillars, gets the prefix and suffix to the late, thus turning it from an adjective into a noun. Based on the etymology, the word is derived from the Arabic pillars which means pole, base, or precepts. Development in Indonesian, said pillar means "to overcome differences, cooperation, mutual acceptance, be calm and harmonious life. For example, the value of harmony manifested in the behavior of the supervisor should be respectful, polite, obedient and within. With fellow members of the community, one should be able to deal with family members: nostalgic and fun. While the applicable law as cited Frans Magnes Suseno and Hildret Geertz means eliminating the signs of tension in society or between individuals, so that social relationships remain visible in invisible harmony.

Tolerance can be divided into two, namely passive and active. This passive tolerance is accepting as real difference in people's lives. Therefore, there is no other way but to accept it as a fact of differences. Such tolerance is close to the inclusive sense. Other tolerance is active tolerance, tolerance of this kind does not just stop at the attitude acceptance reality of the diversity that exists, but tolerance is manifested in attitudes build active co-existence with those actively involved in diversity.

Such tolerance allows for different faiths to actively engage in dialogue and working together in various fields. Furthermore, paradigm that is also related to the harmony between religions is pluralism. Pluralism is a kind of development of inclusiveness. If inclusiveness believes that there are substantial similarities in the other, then the pluralism it believes the differences. But do not stop there, pluralism also establishes the possibility of cooperation in the difference after opening a constructive understanding of the difference. Pluralism is not the attitude of the view that all religions are the same, but an attitude of all regarding differences manifested in attitude to life for the mutual benefit that builds a social synergy together.

2. Material and Methods

2.1. Research Methodology

This study used a historical-sociological approach. This study sought to answer the question that emphasizes how the mind and social experience is created and given meaning. In contrast to the emphasis on quantitative methods of measurement and analysis of causal relationships between variables, it is not stressing to see the process.

Fundamentally, it can be said that a description is an objective representation of the phenomenon being studied. This makes a scientific work have difficulty to avoid the element of subjectivity, so it cannot be said to be a study of a truly objective, but a study can be accepted as scientific papers along dimensions’ objectivity unbeaten by subjectivity element.

Therefore, researchers have to control myself not to act too subjective, in the sense that it does not confuse opinions with facts and material phenomena in the pattern description.
2.2. Conceptual Framework

On the other hand, Ellen, Parker & Bicker (2005) named it local knowledge (indigenous knowledge). Local wisdom or local knowledge is as follows:
1) A knowledge is associated with a place, and a set of experiences, and developed by the local people.
2) A knowledge is acquired through mimicry, imitation and experimenting.
3) Day-to-day practical knowledge is gained from trial and error.
4) An empirical knowledge is not theoretical.
5) A comprehensive and integrated knowledge is in the realm of tradition and culture.

Soedigyo et al (2014) mentions two elements of local wisdom; the human, along with the pattern of his mind; and nature and climate. Human thought patterns produce wisdom in compiling the knowledge that is considered good for their lives, such as custom laws, governance, and the procedures for their daily activities. Based on these elements, Soedigyo et al (2014) distinguish local wisdom in two forms, first is tangible; local wisdom embodied in the form of writings and buildings. Second is intangible local knowledge that can be found in the advices that is delivered verbally and hereditary through songs, ballads containing traditional teaching.

The normatively, all religions teach the values of kindness, love, peace and brotherhood. Religion also teaches religious tolerance, which means that there is no compulsion in religion, so that every believer must respect the beliefs of other faiths and beliefs. Thus there is the dominant religion in the life of faith which must be restricted and guarded as well as mutual respect and there is also a social relationship domain, and political economy should be enlisted. In the second domain, it gives a birth to forms of cooperation between different religions in its history and this will bear harmony together in the form of cultural or more applicable form of local wisdom.

3. Result and Discussion

3.1. Result And Data Analysis

Madurese population is known as the population that holds a strong community tradition. Until now, there is a wide range of traditions in the field of religious, social, political, and economic life and it is dynamically developing in the island of Madura. Various traditions are inherited by the Madurese community of their ancestors from generation to generation throughout history. Historically, the tradition of the Madurese community is actually not much different from the Javanese tradition, which still has affinity with the values that once embraced the community during the Hindu and Muslim kingdoms. History records that the island of Madura has been under the influence of Kediri, Singasari, Majapahit, Demak, and Mataram kingdoms.

Another problem arises when the diversity intersects with such momentary political interests of power and strength with premanistically (violently) nuanced. And a growing phenomenon is the destruction of religion as a means of pragmatic power politics, and the media to strengthen conflict and violence in the community. At the same time, the noble values are actually the core of religious doctrine that does not undergo any transformation into the lives of their concrete.

It is the longest bridge construction which was inaugurated on June 10, 2009 and it took so much wider public attention. Not only because the bridge was recorded as the longest bridge in
Southeast Asia, but also because the bridge was reaching Madura Island of which the people predominantly still live a traditional life with a very strong religious culture.

With the construction of the Surabaya-Madura access course now many people started to guess, what kind of future changes that will occur in Madura? Can this region maintain the motto as Madurawi region, Islamic, and-Indonesian, as echoed by scholars of Basra.

The longest bridge construction is considered as beginning of sutau socio-cultural changes that are moving fast on the island of Madura. Images Madurese who originally are traditional agrarians can soon be transformed into a modern industrial society. The community Madura builds a social harmony through tradition and high social solidarity social.

Some of the factors include a relatively homogeneous society Madura and simple, fairly close relationship between people and warm people, and yet many kinds of work that requires professionalism, so that solidarity in the midst of society are easily created mechanically. Different things would happen in the future. One thing that is certain to follow the acceleration of development in Madura is a change in cultural attitudes of society. Many factors can influence the behavior change. One is espoused in values of modernity that emphasizes rational actions. This is already a logical consequence of professionalization in the field of employment. In addition, another factor also giving a big influence is the cultural penetration. Along with the opening of access to and communication fast-paced, Madurese community will be flooded with offers of culture from various directions. The problem is that not all cultures coming into Madura it in the same breath with the cultural values espoused by the Madurese community. Culture change is a normal and natural phenomenon. The course of history shows that a culture has been able to adopt and adapt foreign cultures / outside that then becomes the part without loss of identity. In the interaction of ethnic cultures, it undergo a process of change and sustainability (change and continuity).

Cultural elements that are considered incompatible with the needs of the times seem to be abandoned, and replaced with new elements. The similarity of values in religion and spirituality of multiculturalism contained in the various ethnic / community in Indonesia seems to be used as a tool to establish social integrity between ethnic groups in the authentic identity is spiritual and pure, while the artificial current identity is materialism as a result of the influence of global culture and hedonism. Belief in the existence of God Almighty will strengthen the identity and confidence.

Table 1. The number of Population in Sumenep District

<table>
<thead>
<tr>
<th>No.</th>
<th>Village</th>
<th>Man</th>
<th>Woman</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kolor</td>
<td>5.473</td>
<td>5.499</td>
<td>10.972</td>
</tr>
<tr>
<td>2.</td>
<td>Pabian</td>
<td>2.679</td>
<td>2.878</td>
<td>5.557</td>
</tr>
<tr>
<td>3.</td>
<td>MarenganDaya</td>
<td>913</td>
<td>956</td>
<td>1.869</td>
</tr>
<tr>
<td>4.</td>
<td>Kacongan</td>
<td>754</td>
<td>843</td>
<td>1.597</td>
</tr>
<tr>
<td>5.</td>
<td>Paberasan</td>
<td>1.888</td>
<td>2.033</td>
<td>3.921</td>
</tr>
<tr>
<td>6.</td>
<td>Parsanga</td>
<td>2.272</td>
<td>2.429</td>
<td>4.701</td>
</tr>
<tr>
<td>7.</td>
<td>Bangkal</td>
<td>1.013</td>
<td>1.116</td>
<td>2.129</td>
</tr>
<tr>
<td>8.</td>
<td>Pangarangan</td>
<td>2.381</td>
<td>2.623</td>
<td>5.004</td>
</tr>
<tr>
<td>10.</td>
<td>Pajagalan</td>
<td>1.777</td>
<td>2.158</td>
<td>3.935</td>
</tr>
<tr>
<td>11.</td>
<td>Bangselok</td>
<td>2.690</td>
<td>2.810</td>
<td>5.500</td>
</tr>
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</table>
The value of local knowledge will have meaning when it is kept as a reference in dealing with any dynamics of social life, even more so in addressing differences prone to conflict. The existence of the value of local knowledge will be tested in the midst of a dynamic social life. That’s where a value will be felt. Empirically the value of local wisdom that grows and develops in people of Bali has proven its value, at least when the ongoing reform process, multi-party elections and conflicts between youth nuanced social, economic and political problems can be mitigated.

Within that framework, diversity, traditions, and cultures should be reformulated and re-interpreted. Absolute diversity developed makes transformative religious diversity as a source of inspiration and reference for the development of the sublime morality of humanitarian work valuable in for Muslims, Madurese communities, and the nation. Thus, they will avoid the politicization of religion, as well as not being caught up to the groundbreaking of self-identity religion merely empty of meaning.

Values have been derived on the basis of religion and philosophy of our country which is Pancasila. Local knowledge related to the values of cultural pluralism or multiculturalism in

<table>
<thead>
<tr>
<th>No.</th>
<th>Village</th>
<th>Islam</th>
<th>Christian</th>
<th>Catolic</th>
<th>Hindhuis</th>
<th>Budism</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>Karangduak</td>
<td>1.795</td>
<td>2.065</td>
<td>3.860</td>
<td></td>
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</tr>
<tr>
<td>13</td>
<td>Pandian</td>
<td>2.554</td>
<td>2.801</td>
<td>5.355</td>
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</tr>
<tr>
<td>14</td>
<td>Pamolokan</td>
<td>3.647</td>
<td>3.827</td>
<td>7.474</td>
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<td></td>
</tr>
<tr>
<td>15</td>
<td>Kebunan</td>
<td>1.465</td>
<td>1.520</td>
<td>2.985</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Kebonagung</td>
<td>1.078</td>
<td>1.124</td>
<td>2.202</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>33.922</td>
<td>36.662</td>
<td>70.584</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Sumenep District in Figures, 2012

Table 2. Number of Population by Religion
society needs to be revitalized to fend off the symptoms of national disintegration. Local wisdom mentioned above promotes a harmonious and balanced relationship between man and God, fellow human beings and the natural environment that needs to be socialized and embodied in real life.

3.2. Discussion And Conclusion

The Post-operation longest bridge expected to be a crutch to preserve the religious culture of Madura, where the presence of longest helps facilitate access to see more of Madura in the eyes of the world, so Madura would not be underestimated in the arena of world culture. But on the other side, the community should be more proactive to preserve and uphold the local culture, so that the concern is anticipated by strengthening culture and values - values that are still believed in daily life - today, so at least it is able to increase welfare that has been in the spotlight after the longest.

Efforts to create dialogues and pluralism (relations among religious adherents conducive in Madura), are not enough to simply rely solely on religious leaders or intellectuals, but also to require a proactive attitude and cooperation of all elements of society.

It takes a healthy cooperation, especially in the economic field, so there is no economic inequality in society. This can be accomplished by the formation of an economic organization in which there are all the elements of religions. Besides opening attitudes among religious adherents, so there is no prejudice and suspicion, especially in the case of missions or missionary work and also in the construction of places of worship.

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References


