



LOCAL WISDOM AS SOCIAL COHESION IN ESTABLISHING INTER-RELIGIOUS LIFE IN DONGGO, DISTRICT OF BIMA

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Abstract

Cultural values recently have been degraded, and have begun to be forgotten by society due to the times. Yet, apart from that, certain cultures are very suitable to be developed and preserved. One of the benefits is to realize life together in the frame of religion plurality, realizing social harmonization is a necessity that must be lived by every individual or society. There are several villages in Bima, especially in Donggo that live in multicultural religion frame, one of which is in Mbawa, Tolo Nggeru and Palama Village. The religions that are believed by the community are Islam, Catholics and Protestant. In sulking inter-religion life, there must be a standard of togetherness values so as not bring up polemics in life. Therefore, we can see the social cohesion built by the inter-religious community in the region makes local wisdom a medium in sulking the values of religious moderation. In analysing this research, we used qualitative research with a phenomenological approach, and the process of collecting data through observation, documentation and interviews. Indeed, local wisdom made by community can be used by the community as a value of togetherness in the life inter-religious people. So the local wisdom used is the tradition of “tekara ne’e” and ”Mbolo weki” and open communication. Really helps the community in sulking the life of inter-religious society.

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A. INTRODUCTION

Inter-religious life, in fact, describes a multicultural which often reaps polemics in the midst of social life. This difference is often used as a reason for hostility. A diverse life is always been faced with many problems, whether in the form of social disharmony or social disintegration. Establishing a harmonious and peaceful society in the midst of the flow of diversity is the main mission for every individual and society. The mission or ideals of forming an integrated, democratic, advanced and characterized society and being able to avoid the name of this conflict are challenging points for a society that lives in the midst of a social plurality of religions. This is not something that is impossible to realize, because many strategies or approaches are used, whether through politics, social, religion, economy or culture and tradition (Purwanto, 2015).

In factual conditions, Indonesia as a pluralistic nation, thus Indonesia is always faced with many social problems, be it something in the form of potential social disintegration, conflict and other problems in society. The conditions are motivated by diversity, so often problems are sometimes unavoidable in this country. In fact, when we read recent phenomena and social facts, they are in complete contradiction with our country's motto, different but with one goal. However, the reality in the field is that there are a lot of conflicts that occur, both horizontal conflicts in the form of conflicts between religions, cultures, politics and ethnicities. Conflicts that are very sensitive are conflicts with religious nuances. Between Islam and Christianity, Hinduism, Protestantism and Catholicism, even internal conflicts often occur within each of these religions. The conflict will not occur without things that trigger it, be it the attitude of feeling mutually dominant, powerful, inclusive and fanatical and anti-tolerance, as well as the crisis of good communication power that is built between religious communities, with this often becoming a problem. The lighter is called a conflict. Conflicts between religious communities can be seen as examples of cases that occurred in the Islamic-Christian conflict that had occurred in Kalimantan, Poso, Maluku, Jayapura and even Mataram. Conflicts among Muslims also occurred in Parung, Bogor and NTB, between the Islamic Defenders Front (FPI) organization group and the Islam of Ahmadiya group and the dispute between Shia Muslims and Sunnis in Sampang, East Java (Dewi, 2019). Likewise, the conflict always found between Catholics and Protestants in Christianity and the conflict between Mahayana and Hinayana in Buddhism.

One of pillars of democracy is the ability to read the features of diversity, but lately we cannot deny that so many conflicts have occurred, ranging from social disintegration of religion, culture, injustice in equal rights, and many other things that become social contradictions. In this country, especially concerning to religion, ethnicity, and race are often the scourge of problems in this country. Avoiding conflict may indeed be very difficult for a country in which there is a point of plurality and multiculturalism, more specifically related to religious

plurality. In Indonesia, religion-based social disintegration is increasing every year, this is triggered by the fact that every religion adheres to a system of truth claims and views that other teachings (the other) are wrong, and view their beliefs as manifestations of salvation (salvation) actually (Wahid, 2016).

As a country that adheres to a democratic system, one of the steps that every society and individual must always strive for is how to be able to read the features of diversity and manage it well. It seems that lately diversity has often become the root of conflict, whether based on religion or culture. The biggest possibility that problems that will occur in inter-religious life is conflict between religious adherents themselves, usually triggered by ethnic inequalities and perspectives in interpreting the reality of life differently (Purna, 2007). People who have ethnic and cultural similarities even though they have different beliefs, are definitely prone to conflict because they have similarities in the social aspects of life.

This is the case in Palama Village, precisely in the hamlets of Nggeru Kopa and Tolo Nggeru Village. Communities in the two areas in Donggo District have different beliefs held by the community; this is indicated by the existence of several religions that become public beliefs such as Catholic Christianity, Protestantism, and Islam. Nevertheless, the social relations between religious communities in the region are quite harmonious and peaceful, because they are far from conflict and feuds between layers of religious communities. The people are able to read and see the realities that exist in the midst of social life and do not sharpen religious differences to become the basis of conflict and conflict. We can see this from their ability to maintain the value of togetherness through the traditions that have been inherited by their ancestors in the village. Likewise, they are always united in the tradition which is called *Mbolo weki*, *tekara ne'e* and so on.

The local wisdom of a society's culture is not something that is impossible and is seen as old-fashioned and taboo. Precisely through the traditions contained in the local wisdom, a society will be much easier when we apply something. Especially in people who have different beliefs, in transforming the value of peace building in the community, it can be through the local wisdom they have. Local wisdom is a local culture that is owned by a community, if we are aware we will be able to perpetuate and utilize cultural values based on a vehicle for social harmonization of a pluralistic society in matters of religion. As in the hamlet community of Nggeru Kopa and Tolo Nggeru Village, one thing that can perpetuate community relations in diversity is through their local wisdom, such as their ability to use traditional and cultural media to foster the value of togetherness in the *Mbolo weki* and *Tekara ne'e* traditions.

(Muhammad Aladi, 2020) based on a Policy paper, a research institute of the Indonesian Ministry of Religion, shows the figure of 38% intolerance if a religion wants to build a house of worship, 36% equality, 36% cooperation. This

figure is quite high, and still quite low on the one hand, due to the attitude of intolerance and social disintegration based on religion in this country should not occur, and cooperation and even then must be realized between religious communities, because this contradicts several mandates in our constitution, both UU 1945 as well as our ideological mandate, namely Pancasila.

To support the strength of a country that is quite multicultural, one of them can be strengthened through social cohesion with openness in communication and the ability to manage culture and traditions which are the institutional values of a society. Social cohesion in the form of openness, equality, is needed in supporting the social life of a multicultural society. By building openness such as good communication, of course it can give birth to a civilization and good relations in the community. Because in the essence of local wisdom, it is a tool for every individual in carrying out his life. As communication expert Stanly Deetz said, communication is vehicle meaning (Morrison, 2017) which means that culture is a vehicle for meaning, values, norms because in culture it is used to define and explain our world (humans). Because in essence it is used to show the meaning of the experience received or felt.

If we analyze some of the problems that occur more specifically in the life of inter-religious people, one of the triggers is the loss of trust values such as preferring an exclusive life, not being able to manage differences well. These actions can also trigger other misunderstandings that can lead to conflict. People who live inter-religiously should be able to avoid conflict. One of them is by utilizing cultural values as social cohesion and applying openness, especially in communicating. Achieving the point of harmonious life among religious people is one of them applying cultural and traditional values as social construction and good communication openness. Good communication and utilizing local wisdom will be able to create good relations and harmonization in the community. This is what the people in the hamlets of Nggeru Kopa and Tolo Nggeru Villages do, which are far from conflict even though they live against the background of very prominent religious differences.

People in Nggeru Kopa and Tolo Nggeru hamlets face the phenomenon of inter-religious life, but when problems occur in the community, they are able to resolve them well, one of which is through deliberation in the form of *mbolo weki* and the application of inclusive communication. Whether it's interpersonal communication, between groups and interpersonal, verbal communication and non-verbal communication. We can see non-verbal communication through their culture such as *Mbolo weki*, *Tekara ne'e* and other traditions they have. This tradition is a social construction that is built collectively in forming a collective understanding in the community so that a harmonious, peaceful and harmonious social order is formed.

Where in the tradition contains meanings that can support their lives much more harmoniously, such as prioritizing deliberation and consensus when they want to carry out events in the community. Local wisdom for a community in the diverse Nggeru Kopa hamlet is needed to support a life of tolerance and harmonization. The phenomenon of community life in the village of Nggeru Kopa is very open in communication, and is influenced again by their social maturity in acting and their ability to apply the value of local wisdom as the value of togetherness. Thus all the different elements of society can understand each other.

B. METHOD

The method used in this study is qualitative with a phenomenological approach; the research focuses more on in-depth studies related to culture and traditions owned by the community as the value of community social cohesion in sulking inter-religious life. The data collection process starts from participant observation, documentation and interviews (Raco, 2013). In order to obtain credible data, researchers use data analysis through data collection, data analysis and verification or drawing conclusions. In Emil Durkheim's view, social solidarity can be influenced by two factors, namely organic solidarity and mechanical solidarity (Bango Suyanto, 2006). We can see mechanical solidarity with the presence of strong actors, and organic solidarity with indications.

C. RESULTS AND DISCUSSION

Diversity is a capital (Winarno, 2016) but at the same time it will be a potential conflict, cultural diversity and local wisdom possessed by a community will indeed enrich the treasures of multicultural social life. Associated with religious diversity sometimes becomes fertile ground for conflict and social jealousy to occur. So that it will lead to negative effects such as frictions, conflicts that lead to conflicts between religious groups in society. There are actually two phases of conflict or opposition, which are marked by a phase of disharmony and disintegration. Disharmony shows that there are different views regarding values, norms and goals and actions between different groups. Meanwhile, the disintegration phase is where the conflicting groups can no longer be reunited related to perspectives, values, and norms. The two phases of conflict must be avoided by every society living in a multicultural religious frame.

The explanation above is closely related to the background of life in the hamlet of Nggeru Kopa and the village of Tolo Nggeru where the people live in multi-religious cultures. But so far, the people in the two regions have been able to create a social cohesion in the midst of different beliefs, while the religion of the people consists of Christianity, Catholicism, Protestantism and Islam. Even

though religious differences are very prominent, people are able to understand the meaning of differences by creating harmonious and ruku social regulations. We can see the ability of the people in the Nggeru Kopa hamlet, for example, to use local wisdom values in creating relationships or social cohesion, such as in the events of *Mbolo weki* and *Tekara ne'e*. Etymologically social cohesion is the ability of a group to unite, including a sense of belonging (sense of belonging), social trust (social trust) and generalized reciprocity and cooperation (social harmony) (Ginting, 2009). From the point of view of this assumption, there are multi-religious communities in the hamlet of Nggeru Kopa and Village of Tolo Nggeru which they have cared for and lived in a multicultural religious life.

1. *Mbolo Weki* as a forum for deliberation and consensus

Communities in the hamlet of Nggeru Kopa and those in Tolo Nggeru have the same traditional characteristics or local wisdom and what is unique is that they live and develop in inter-religious life. Namely the mbolo weki tradition, the mbolo weki tradition is very famous, especially in the Bima community in general. However, the people in Tolo Nggeru Village and Nggeru Kopa hamlet use local wisdom in the form of the mbolo weki tradition as their forum in holding deliberation and consensus when there are problems or in scheduling activities in the form of rawi mori such as weddings, so this mbolo weki event is often held.

In accordance with the concept of social cohesion where there is a sense of attachment to an individual or community in a group that is able to marginalize the differences so that there is harmony in the matter. In this mbolo weki event, there are values that should be preserved by inter-religious communities such as equality and understanding in deciding an activity. And in this mbolo weki tradition, it has a high content of social cohesion, namely there was a point of deliberation and consensus before an event or activity was held. With this mbolo weki event, if it is associated with Parson's view in his theory of structural functionalism, it will have something to do with adapting. This adaptation is a process of adjustment between the majority and minority communities in the region. One of the signs is how to prioritize deliberation and consensus, in the Mbolo weki event it is considered very democratic, because with the aim and essence of the mbolo weki event, both Muslims and Christians have the right to submit proposals and suggestions for planning activities to be carried out.

With values such as prioritizing deliberation and consensus in the mbolo weki tradition, holding an activity strongly reflects social harmony in inter-religious life in the hamlets of Nggeru Kopa and Tolo Nggeru, because prioritizing consensus and deliberation is a reflection of egoism and stereotyped attitudes. while avoiding polemic points that result in conflicts and feuds. Describing a society that has a point of social cohesion marked by the ability of groups to get rid of differences towards a point of unity, reaching a point of

agreement collectively rather than unilaterally, instilling balanced social values (equilibrium). So that this value has long been applied by the people in the hamlet of Nggeru Kopa and Village of Tolo Nggeru. This is in line with what was conveyed by Father Wayang in Tolo Nggeru Village, that one of the things that binds the community in Donggo District in general is because they are fused in the same culture.

The similarity of culture and tradition is indeed one of the strong reasons to perpetuate the sense of brotherhood of a society. Especially in people who have a variety of life styles in terms of belief or religion. Very large religious differences have the opportunity for conflict and feud of a society if these differences are not able to be managed properly. Generating the spirit of religious pluralism how people are able to live in harmony and peace under any differences with their maturity in responding to the meaning of difference itself.

2. *Tekara Ne'e* as a philanthropist

From the intersubjective dialectic of the community regarding the multicultural objective reality of the Nggeru Kopa and Tolo Nggeru hamlets, in the form of constructing this *Tekara ne'e* tradition as social philanthropy capital, it is very effective in creating peace and tolerance in sulking the life of inter-religious believers. Helping each other and lightening the burden of each other in life is at the same time representing that we have a social nature in the form of empathy and sympathy for each other. Because in the life of inter-religious people the space for conflict is very large because of the point of difference. In accordance with what Van de Berghe (Bungi, 2015) explained, diversity is indeed a reality, but diversity does not always represent uniqueness, pride and beauty alone, because diversity can one day be a negative energy so that there are some basic characteristics of a pluralistic society such as a sense of belonging. It dominate a certain culture, as well as relative conflict because of the feeling of wanting to hegemony.

Regardless of the view above, that the people in the hamlet of Nggeru Kopa, Tolo Nggeru village are essentially aware of the meaning of these differences, so that as much as possible they foster and organize this diverse life for peace. So in realizing these values they use the cultural heritage that is their ancestral heritage, one of which is this *Tekara ne'e* culture. In this *ne'e* culture or tradition, there are good philanthropic values, the researcher simply explains that they help each other in lightening the burdens between people, without religious differences or anything like that.

Tekara ne'e is a tradition or custom that is carried out by the people in Nggeru Kopa Hamlet when there are certain events such as weddings, pilgrimages, circumcisions, death. (Nurhayati and H. M. Yunan, 2018) stated that, "Teka Ra Ne'e is a tradition to help each other when there are residents who hold a celebration". From morning to night for three days they will come, especially

women and local residents flocking to places where they want to be. Of course they didn't come empty-handed. Generally, residents will carry rice, clothes and crops such as bananas and so on.

In this tradition, it has the content of togetherness, namely helping each other socially while reducing the burden on families who wish. When we mechanical system is a relationship or relationship and the interconnectedness of the parts is based on the exchange of energy rather than information. In this case, the researcher can explain related to the social relations of Muslim minorities among the Christian majority in Nggeru Kopa Hamlet, with a mechanical system that in this case how a community or a group can reconcile social relations based on collective awareness, togetherness, and applicable law. It is pressing towards an action that requires energy, such as, cooperation can be found in the culture of the people in Nggeru Kopa which is known as *karawi ulu cempe, ina riba, tekara ne'e*.

In the hamlet of Nggeru Kopa, it is clear that according to the explanation above, we can see this in the reality of people's lives, such as in the *tekara ne'e* culture. It is a community tradition in Nggeru Kopa Hamlet, which is a tradition that has social value, namely easing the burden when a family has a need, such as bringing food or snacks, fruit, carrying rice, carrying money, or other garden products. This *ne'e* guess if we look at it socially that it lightens the burden for families who have a desire, even so, the people in Nggeru Kopa hamlet do not discriminate in carrying out this tradition, whether those who have the intention are Christian or Muslim families, they still apply the values traditional values in order to realize the value of togetherness. If we relate it to Parsons' view, that society is "voluntaristic" that is, it acts according to impulses and desires by implementing agreed ideas and norms or traditions.

D. CONCLUSION

There are many ways that we must refer to inter-religious life, one of which is by utilizing local wisdom possessed by a community. The people in Nggeru Kopa hamlet and Tolo Nggeru Village use local wisdom as a medium of social cohesion in sulking life between religious believers. The value of social cohesion is found in the *Mbolo weki* and *Tera ne'e* traditions, how multi-religious communities use these two local wisdoms as good social capital, there is a value of social cohesion in the local wisdom that prioritizes the value of openness and deliberation, and the value of togetherness.

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