

Religious Practices in the Daily Performance of Kalipare Community

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ABSTRACT

For every person, religion is the main principle, because it becomes the basis in thought and all its attitudes. This article is the result of research that discusses the religious understanding of Kalipare community and its practice in the behavior of their daily lives. This research was conducted in the southern region of Malang Regency based on Social Construction Theory initiated by Peter L. Berger and Thomas Luckman. The theory states that social reality is a double reality, subjective and objective, which proceeds through three dialectical moments namely; externalization, objectification and internalization. Thus, it can be understood that social reality is the result of the social construction created by man himself. In the context of this study, the social reality studied is the local wisdom of Selametan Desa (village thanksgiving) with its various processes, either sacred or not. The results show that; Kalipare's citizens believe that religion is the basis of all their attitudes and actions. Religion relates to faith which influences aspects of thought and action. The practice of religious community is shown in the daily behavior as a reflection of their religious understanding. The Kalipare community structure is made up of diverse cultures with a harmonious atmosphere of life. It is a local wisdom and it looks even clearer when they are conducting a ceremony called Selametan Desa (village thanksgiving) as a ceremony for the village "birthday". Community leaders become references in their everyday attitudes, especially those related to religion. This is supported by the authority of religious institutions represented in the apostasy of mosques and other religious institutions.

Keywords: Religion, Local wisdom, village thanksgiving, social values, culture.

1. INTRODUCTION

Religion, which at the beginning of its birth was believed to be God's sacred decree for the peace of life of mankind, has recently been suggested to no longer spread the spirit of benefit. This happens because of the factor of human intervention with all personal interest in religious texts. From the symptoms that arise at the level of social life, the truth of religion seems to belong only to certain groups. Religion then dragged here and there, so that claims the truth of interpretation like a sharp sword that is always ready to cut anyone who is different.

The mission of religion is actually a guide as well as a binding person for the realization of calm, peace and prosperity. Every religion carries this holy mission, but in its implementation, it is often reduced by the actions of its adherents. But this is not the case in our country,

Indonesia. Religiosity of the community is inclusive and not insulated in the frame of interpretation of rigid religious texts. In Javanese culture it is called "ngagemaji", means holding the principle of maintaining self-esteem by not doing things that are not permitted by custom and ethics.

To find out the religious understanding as well as how it is practiced by the community in everyday life, the author conducted a study on religious practices based on local wisdom in Kalipare village, Malang Regency. There are three villages in this sub-district that are unique in their religious practices compared to other villages, namely Tumpakrejo, Putukrejo and Arjosari. In these three villages a harmonious life is manifested in everyday life from various religions and ethnic heterogeneity of its citizens. This harmony is due to

social ethics as a local wisdom and the basis and guidance in acting, especially those related to religion.

2. RESEARCH METHODOLOGY

2.1. Research Perspective

The perspective of this research is qualitative with the paradigm of social phenomenology. These perspectives and paradigms are directed to provide an understanding of a symptom based on the meaning expressed by humans, namely the residents of Kalipare Subdistrict. Because the purpose of this study is to describe the characteristics or unique religious system in the social life of the rural community of Kalipare Subdistrict, the interpretive perspective is very relevant to be used to describe the phenomenon of religious social life in this community.

2.2. Description of Location

Kalipare District is inhabited by residents who are culturally, ethnically and religiously diverse. From the data population in Kalipare District in 2011, the Kalipare sub-district has an area of 105.39 km², is the southern suburb of Malang Regency. The population of this area is around 66,412 (population data 2010), with the composition of Islam 66,412, Catholic 317, Protestant 101 and Hindu 71. While Buddhists and adherents of faith are not mentioned in the population data.

This sub-district is one of 33 sub-districts in the Malang Regency. Its position is west of Pagak sub-district, north of Donomulyo sub-district, south of Sumber Pucung sub-district, and east of Blitar Regency. The geographical condition of this sub-district is fertile, with land which is mostly plantations. Rice plants are only a small part because there are more farmers who grow crops. This sub-district consists of nine villages. Taking into account the diversity of citizens and the heterogeneity of the community, the sample of this study were three villages; Kalipare, Tumpakrejo and Arjowilangun.

2.3. Data Collection Techniques

The research method is a case study with qualitative analysis techniques. Data collection is done by in-depth interviews (in-depth interviews) and participatory observation (participatory observation). Interviews are conducted with community members and religious leaders and government leaders. The interview uses an

unstructured interview. With this technique, researcher did not specify a standard question format, but allowed the conversation to run freely and openly by always establishing familiarity with the informant (Moeleong, 2007: 186). While observations are made for religious actualization or certain things that are not able or difficult to be verbalized by citizens.

Another technique used in this research is participatory observation. This technique is carried out to obtain data about the social religious life of the community, namely the link between religious understanding and cultural rituals which at a certain level has become a tourist commodity. Researcher will have no difficulty in getting a picture for this, because researcher has quite typical entry points with experiences of agrarian life and cultural interaction with some local figures.

2.4. Data Collection Techniques

Data analysis in this study was conducted simultaneously with data collection. The steps taken are the stage of entering the field with grandtour and minitour question. Data analysis phase with domain analysis. The next stage is to focus on the question Minitour and the data analysis is done by taxonomic analysis. Furthermore, in the selection stage the questions used are structural questions and data analysis with a conventional analysis. After a conventional analysis, the theme analysis was carried out (Achmad Gunawan 2010: 11).

The last stage of data analysis is integrating testing and refining the theme (testing and refining themes). At this stage, researchers are checking with colleagues and consulting with more senior researchers. The themes that researchers have made are presented to other researchers and mentors to check their relevance to the methodology and theory used.

3. DISCUSSION

Sociological religion is a tradition inherent in the attitudes and actions of citizens. Religion is a great tradition, because its members are not limited to a particular geographical area (Beck, 1994: 61). As a tradition, religion is the guide of humanity to goodness, peace and safety (Sumartana, 1995: 54). Nevertheless religion has featured many faces. Religion can be an activity that leads to social harmony and harmony, can also be an activity that creates fear and anxiety of others, which in turn threatens social harmony and destruction.

Actually the essence of religious belief is the belief in the existence of God, the Transcendent, the Sacred, the Holy One, the Above all, or anything that is connected with a "Essence of the Supreme One". As for functional, religion is an effort to regulate life's problems with a noble (commendable) value that is everyone's dream. The occurrence of diversity between religious values and practices because of a mistaken interpretation of a doctrine. or it could be because there are certain interests such as those that often occur so far in the social, cultural and political spheres.

In Kalipare countryside, with a perspective of social construction that moves in three dialectical imaginal categories, namely: externalization, objectivation and internalization, the ideal social order which is the mission of each religion can be realized. This is because of appreciation of local values and culture. The social order stems from externalization, namely; continuous outpouring of human self into his personal world, both in physical and mental activities. Individual citizens feel that they are part of other communities dissolved in various social activities around them. Various social phenomena there then understood as objective reality which implies institutionalization in the domain of cognition of each citizen.

The institutionalization process (institutionalization) begins with an externalization that is repeated so that the pattern is seen and understood together which then results in habitualization. Habitualization that has taken place has led to deposition and tradition in society. This deposition and tradition is then passed on to subsequent generations through daily language and behavior. In a process like this, there is an individual role in the institutional order, including in relation to the experience of inheritance and the inheritance of the experience to others.

Society as subjective reality also implies formal involvement of legitimacy, where it is the objectivation of the second level meaning, and is cognitive knowledge. While legitimacy functions is to make the institutionalized objectivation become subjectively. It is the objective reality that is subjectively subjected to by individuals, which internalizes the process of understanding. For Kalipare community, internalization takes a role in the lives of others around them, so that what people do and feel is also part of them. Evidently each of them will take a role, or rather will be actively involved in various village activities, especially in colossal events such as Selamatan Desa (village thanksgiving).

Meanwhile, it needs a symbolic universe that provides the main legitimacy of institutionalization. The symbolic universe occupies a high hierarchy, discusses that all reality is meaningful for individuals and individuals must apply according to that meaning. With the hope that all individuals obey that meaning, social organizations are needed to maintain symbolic universes in society. On the other hand, humans do not take for granted legitimacy, even in certain situations, the old symbolic universe is no longer trusted and then abandoned. From there, humans through social organizations build new symbolic universes, such as salvation activities that draw mass attention.

Humans are living beings who always have a dialectic with their social environment. Externalization is a moment in which a person adapts himself to his social environment, which is the result of interactional activities between individuals in his community. Although the individual gets himself as something that is external, but then feels as part of it. This is seen in respect for things considered sacred by others, so that the Muslims in Kalipare (in this case in the village of Lodalem), when selamatan village does not slaughter cows but buffaloes, as a tribute to others who are Hindus.

Verbalization of the externalization moment was identified by doing the process of textual adaptation, socio-cultural adaptation and self-adaptation. This process of adaptation can be understood as acceptance, rejection and adjustment to the existing reality. The descriptions of religious adherents from various individuals in the community who claim to have a limited understanding of religion are nothing but construction of their role which is a form of externalization. That is what is and is experienced by the people in Kalipare.

4. CONCLUSION & RECOMMENDATION

From the discussion that has been described above, in accordance with the approach and theory used, it can be concluded that:

1. Religion in the understanding of the people of Kalipare is the basis for everything that influences their attitudes and actions.
2. The practice of religious diversity is seen in daily behavior in a society that does not deviate from the religious mission.
3. The structure of the Kalipare community is formed from various cultures. Even so, the harmony and

harmonious atmosphere always accompany all activities of its citizens.

4. Community leaders become references in daily attitudes, especially those related to religion.

Recommendations:

1. Cultural preservation is the responsibility of all citizens. Technological advances and changes in communication patterns among citizens should not change the social values that become the spirit of the establishment of social buildings.

2. Social values which are local wisdom such as tolerance and harmony in the form of mutual cooperation should not be disturbed by individual interests and momentary interests.

3. Community leaders, both formal and non-formal, need to collaborate through various institutions to maintain and foster the community to remain intact with positive values.

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