The Role of Political Social Institutions in Rural Managements in Managing Collabrications in the Religion

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Abstract. *Political and economic interests are heightened as a matter of religion many occur in Indonesia. Even the conflict with the background of religion in East Java is very high and the people of East Java are ranked second as intolerant communities in Indonesia. But not so in the multi-religious Resapombo Village they live in harmony and side by side without any open conflict in the midst of the community. Therefore in this study the focus of the study was based on how the role of the BPD and LPMD was interpreted by the Resapombo Village community in managing harmony between religions. This study uses the perspective of Blumer's symbolic interaction, namely social interaction can be understood through the meaning interpreted by the actor. This study uses qualitative research methods with a phenomenological approach. In fostering harmony among religious communities a long social process occurs and becomes entrenched today and is interpreted or interpreted by the perpetrators and it can be said as local wisdom in their own politics. The social process can be in the form of several activities that are mutual cooperation and consensus agreement. With the existence of official village institutions in the form of BPD and LPMD which become accommodative places to accommodate all political interests at the village level.*

Keywords: *Harmony, Political Accommodations, Multi-Religious Communities*

I. INTRODUCTION

Social conflicts are motivated by the struggle for economic and political resources, but are exacerbated by religious (or even ethnic) differences today in Indonesia. Starting with the Ambon conflict, Poso conflict, Sampit conflict until the latest conflict is the Lampung conflict and the Sumbawa conflict. All conflicts that occur begin in economic and political inequalities which are exacerbated on issues of religious differences [1][2]. The issue of religious differences is still a "beautiful" issue to be thrown into public conflict and the issue of religious differences will be very large in excess of the public such as the prohibition of worship in the Church of HKBP Filadelfia in Bekasi and GKI Yasmin in Bogor, or conflicts in one religion, namely conflict Ahmadiyya in Bogor and Mataram as well as the Shia conflict in Sampang. All of the examples that make religion seem as a justification for adherents to commit acts of violence or hostility towards other groups who do not agree on behalf of religion[3][4][5].

According to the 2015 Wahid Institute report that violations of freedom of religion and belief are increasing every year by both government officials and other civilians. East Java ranks fourth in violations of freedom of religion and belief committed by government officials, even East Java ranks second as a society intolerant of freedom of religion and belief. The high violation of freedom of religion and belief in East Java is caused by the government still limiting religious life rather than guaranteeing and protecting religious life in society.

The life of a multi-religious community is very vulnerable to horizontal conflicts, bearing in mind that they were born as people with different religious understandings. Conflict between religious believers is easily ignited in the community. In addition to conflicts between religions, today there are also many conflicts in one religion in society. Conflict between religious communities is very vulnerable to occur and is a sensitive issue in the structure of society [3][6].

This picture of conflict between religious believers is not always found in regions with religious heterogeneity. Differences that occur in conflict-prone multi-religious communities do not occur in communities in Resapombo Village, Kec. Doko, Kab. Blitar. From the initial observation the village community lives in very many religious differences where there are five religions embraced by the members of the community namely Islam, Christianity, Catholicism, Hinduism and Buddhism. Each religion has its own place of worship and the location of their places of worship is not far apart and numerous. Their lives are very harmonious with the setting of their lives in the mountains and the majority as farmers on the edge of the forest. The social reality that occurs is a harmonious life with a variety

of cooperation between villagers with Javanese cultural settings Mataraman [7].

In managing inter-religious harmony initially the New Order government in terms of minimizing conflict between religious communities was the formation of official religious platforms such as MUI, PGI, KWI, Walubi and PHDI. This means that it equates all religions in the form of the organization. The New Order government at that time carried out uniform organization that was in effect from the center to the regions. In contrast to the concept of local wisdom that occurs in Resapombo Village, which is more on using religious diversity and through cultural elements as a binding of differences. Religious organizations as a place where the same identity and institutionalization meet is a mass force that can be utilized for the above interests. When these different religions spawn in social devices, both formal and non-formal, then the obligation to sit together in differences in identity must continue to be fought for in maintaining inter-religious harmony in the midst of plurality [8].

In analyzing social organization, followers of symbolic interaction must focus on the mesostructure level. The figure who developed this was Maines (read: Ritzer, 2003) who highlighted the interactionist interest in structures, institutions, and organizations, by emphasizing that followers of interactionism do have concepts such as negotiated orders, constraints, constraints, collective action collective action) and commitment to organizations that enable them to analyze large-scale social units [9].

In studying large social organizations, symbolic interactions can still explain the structuring of organizational fields and socio-cultural systems through symbolic negotiations, so that they are similar to smaller-scale negotiations. Even large-scale systems are ultimately attached to the symbols people use and the interactions they perform when dealing with local realities (local wisdom) [9].

In seeing the Maines negotiations (read: Ritzer, 2011) to analyze the meaning, the meaning is negotiated. Negotiations are possible because humans are able to name things, not just physical objects, actions or events but also abstract ideas. However, names or symbols used to mark objects, actions, events or ideas are arbitrary (Rusydi, 2018; Hadi, 2016). Through this symbol, humans can get various experiences and knowledge about the world (Rijal, 2011; Lestari, 2015).

II.   RESEARCH METHODS

This study uses qualitative research methods, namely research that intends to understand the phenomena about what is experienced by research subjects such as behavior, perception, motivation, meaning and action. Holistically, and by way of description in the form of words and language, in a special natural context and by utilizing various natural methods [10]. Presentation of data from this study uses a descriptive format with the aim of describing, summarizing the sharing of conditions, various situations or various phenomena that arise in the community, which are the object of the study, then draws the surface as a feature or description of a particular condition, situation or phenomenon [11].

Determination of research subjects is done by purposive sampling, namely determining in advance the research subjects with the assistance of the Resapombo Village Head. So the research subject was determined with the Village Head since the beginning of the study. In addition, after being determined together with the Village Head, the researcher also conducted snowball during the study if it was considered that the research subjects that had been previously determined were difficult to find. Furthermore, the research subjects interviewed were those who were considered to know and manage interfaith harmony who had the status of a village elite, originating from village officials and BPD figures, religious leaders, community leaders, cultural leaders and youth leaders.

The analysis technique used in this study is the domain analysis technique. According to [11] the technique is used "to analyze images of research objects in general or at the surface level". In the context of this study domain analysis is used to categorize based on themes that have been determined in this study. The categorization in question is grouping the forms of self-awareness that appear in the process of inter-religious harmony management.

Domain analysis techniques provide broad and general analysis results, but are not detailed and are still comprehensive. Therefore to get a more detailed picture taxonomic analysis techniques are used. According to [11] this technique "focuses on certain domains, then chooses these domains to become sub-domains and more specific and detailed subdivisions, which are generally groups that have something in common". In this research context, categories based on the awareness domain will be broken down into sub-domains by taking into account the social attributes of the research subjects, namely religious leaders, community leaders and village officials.

III.   RESULT AND DISCUSSION

Characteristics of Village Communities. Resapombo Village community as part of Javanese society still adheres to and preserves the traditions of Javanese people. The tradition can be in the form of traditional Javanese art which is still preserved, such as the musical group Gagak Lodra, the macapat *Ngesthi Raras* group and some dhalang artists who live in this village. *Gagak Lodra* musical group is a large arts group which includes gamelan, pedhalangan and jaranan art.

In addition, other Javanese traditions that are still being carried out are petungan traditions, which are traditions to count good days if they are going to hold activities such as weddings or build houses. *Petungan's* tradition is Javanese numerology which has been implemented for a long time by the Javanese people. Many cultural teachings still hold fast,

because Javanese people can distinguish between religious teachings and cultural teachings [12].

This Javanese tradition is still largely preserved by the people of Resapombo Village. Far different from religious rules that do not recognize certain moments to be prohibited from holding a celebration. Religion does not prohibit celebrating during the Sela month. Such rules are part of Javanese culture which is institutionalized in the life of Javanese people. The cultural institution is adopted as a reference for Javanese interfaith life. When talking about Javanese culture, the people of Resapombo Village showed their identity as Javanese people, they left their respective religious identities.

The *Njawani's* Resapombo Village community is interesting to be discussed in the academic realm. Javanese culture as part of the multi-religious community life of Resapombo Village can be used as an element to manage harmony among religions. This means that every society that is religiously different they still have the same identity, namely as a Javanese society. This can be explained that there is social difference in religion and there is a common cultural element in local wisdom. Local wisdom which is part of the social structure of society is considered to be able to manage harmony among religious communities in the fact that there are religious differences in the community [13][14].

BPD and LPMD: Official Dialogue Institutions, Places for Accommodation in the Political Interest of Every Religion. The interests of each religion certainly differ from one another, especially political interests, although only politics at the village level. The village administration of Resapombo is mostly occupied by Catholics and Muslims. As a counterweight to the strength of the Village Government a BPD was formed, and as a policy implementing partner an LPMD was formed. Both village institutions are filled with various religious compositions. So that all of them are well adapted. Although for BPD elements it is not determined regarding the representation of existing religions, because BPD represents regionally or hamlet.

The task of the BPD together with the village head is to discuss the draft village regulations governing sustainable development in the village, including the village's strategic policies. BPD totaling 11 people led by a chairman, a deputy chairman and a secretary while others become members. BPD was initially chosen through open elections such as general elections. Each hamlet has a proportional seat allocation in the BPD proportional to the population. The more population, the more BPD members are elected. Most elected BPD members are community leaders who have influence in the community [15].

BPD's position is very strategic, in addition to discussing the draft village regulations, BPD with its authority can also dismiss village heads and also oversee the duties of village heads. This task is very strategic and plays an important role in the political process in the village. With an equal position

with the village head, the BPD can influence village policies. BPD members who represent regional or hamlet also consist of various religions. According to [16] even in some other places BPD members were filled with many losing village head candidates so that the BPD played a role which tended to play an excessive role. However, BPDs that play an excessive role do not occur in Resapombo Village, considering that all BPD members work for the benefit of the community, not for the benefit of the group or themselves.

Since the beginning of the formation of the BPD it was not deliberate on the representation of religion, but because each hamlet has a different religious base, the membership of the BPD can now include at least three religions namely Islam, Catholicism and Protestant Christianity. The other two religions do not have representatives in the BPD because they do not have a large number of people to take their representatives to sit in the BPD seats. Like Hindhu which is concentrated in Resapombo Hamlet is far behind Muslims and Catholics. While Buddhists in Salamrejo Hamlet are also few in number, outnumbered by Islam and Catholicism.

Thus the BPD can be used as an official dialogue forum for leaders to manage harmony among religious communities. BPD in addition to functioning as a political institution also functions as a social institution. Existing figures in BPD can fight for aspirations to manage harmony between religions. As a BPD member from the Resapombo Hamlet who is a Protestant Christian Eko Santoso / Bambung (39) said he would continue to hold good discussions with Islamic religious leaders regarding the arrangement of mosque loudspeakers so as not to disturb the comfort of other religious communities. Indeed, the mosque has now set the time and direction of the mosque's loudspeakers so as not to interfere with other religious communities or places of worship of other religions, it's just that sometimes the mosque forgets that it often holds activities on Sundays along with church services. In the future, there needs to be a shared awareness to manage in order to avoid conflicts because there are too many mosque activities that use loudspeakers in conjunction with church services.

Official dialogues with religious leaders are considered to have no risk of conflict because they are held in official forums such as the BPD and with leaders who have high knowledge and awareness of the need for harmony among religious communities. It is different if religious dialogue is carried out with ordinary citizens who tend to have narrow fanatic thoughts on their religious understanding. Of course this can lead to open conflict remembering they will fulfill their will. This understanding has been well understood by several figures, including Sukardi (50), a prominent Muslim entrepreneur, who stated that speaking of harmony and religious discussion should be carried out by people who have good human resources.

The next institution is the LPMD or the Village Community Empowerment Institute. This institution is a partner institution for village heads in implementing village

policies that have been discussed between the village head and BPD. LPMD members are elected by consensus agreement between village officials and approved by the BPD. In this institution all religions are included, according to their respective expertise. Religious representation in LPMD is basically not the main objective in the selection of LPMD members, but because of the expertise and ability of the selected members.

According to the Chairperson of Resapombo LPMD, Saiful Karyadi (49) all religions have been accommodated in all areas of Resapombo Village Government, starting with village officials, BPD, LPMD, RT, RW, PKK and Youth Organization. This is an accommodation of the political interests of each religion at the village level. In each institution there is often held ongoing discussion to discuss issues and issues that are developing. This is a form of harmony that is structured because it is institutionalized. Village officials as an arm of the government at the village level, act as good servants of the community. BPD as a parliament at the village level has the duty to work together with village officials to formulate village policies. LPMD is a partner of village apparatus to run work programs. RT and RW are the smallest territorial units in the community. The involvement of citizens in RT and RW units is indeed more visible and active given their smaller form.

Not all religious leaders are directly involved in every development process in the village, because they are not included in village institutions. Only a few are included in village institutions. Many religious leaders are involved when there are problems relating to disputes between religions or peers in one religion. Large-scale interfaith problems to date have never occurred in Resapombo Village. Cooperation between religions and harmony is very good. A high level of tolerance results in every religious community understanding differences and not making differences an obstacle to cooperation. Cooperation in the social field also occurs across religions, many Muslims employ people of other faiths, and vice versa. Sukardi (50) a Muslim essential oil refining business employs Catholics and Hindus. Another branch of business is a radio station called Wahyu Wijaya FM which also employs Catholic broadcasters.

The results of this study indicate that the distribution of power to religious elites in Resapombo Village results in good harmony among religious believers. Social competition and conflicts between religious believers can be minimized by the distribution of power. This distribution of power is done by placing all religious leaders in the institutions of the village government. These institutions include the village government, BPD and LPMD.

IV. CONCLUSION

Managing harmony among religious communities is not an easy matter, because everything requires a long process with high awareness as a plural society. In fostering harmony among religious communities, a long social process takes

place and becomes entrenched today. with the official village institutions in the form of BPD and LPMD which become accommodative places to accommodate all political interests at the village level.

The interests of each religion certainly differ from one another, especially political interests, although only politics at the village level. The village administration of Resapombo is mostly occupied by Catholics and Muslims. As a counterweight to the strength of the Village Government a BPD was formed, and as a policy implementing partner an LPMD was formed. Both village institutions are filled with various religious compositions. So that all of them are well adapted. Although the BPD element is not determined regarding the representation of the existing religion, because the BPD represents regionally or hamlet.

Democracy can be carried out as well as possible in a state society which will produce a satisfied society (Galtung, 2003). When viewed from the accommodation of the political interests of each religion in the village government of Resapombo, only two religions were accommodated in the village apparatus, namely Islam and Catholicism. Whereas the three other religions were not well accommodated. However, to accommodate the three religions that have not been included in the village apparatus, there are two other village institutions that accommodate them, namely the BPD and LPMD in which in all the two religions are accommodated.

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