

LOCAL WISDOM IN JAVANESE TERM: *TENTREM LAN NGAJENI* AS A TOLERANCE IN RURAL COMMUNITIES

Yovita Dyah Permatasari

State Islamic Institute of Al - Falah Assunniyyah of Jember

Email: yovita89@inaifas.ac.id

Correspondence:

Email : yovita89@inaifas.ac.id

Phone : +62 822-8966-3666

Abstract

Indonesia has a variety of religions, ethnicities, cultures, customs, and traditions. One of the attitudes that must be instilled as a good citizen is an attitude of tolerance between religious communities. This study aims to determine: what, why, and how the attitude of tolerance among religious communities is carried out in the village of Sukoreno, Jember Regency. There are 3 different religions in this area. Namely: Islam, Christianity, and Hinduism. The method used in this research is the descriptive qualitative method. It is a research method that focuses on the data obtained directly based on phenomena that exist in society. The research is carried out in-depth investigations in order to obtain the necessary information. The results of this study state that the people in the village of Sukoreno, Jember Regency are unique, which makes them able to live side by side without any conflicts that cause a break in the harmony of social life. The results of this study indicate that a key to the tolerant attitude is found, namely using the Javanese term "Tentrem Lan Ngajeni." It means peace and respect. This term was expressed by several religious experts in this area. So, that the harmony among religious communities in this Sukoreno village, Jember Regency, is well maintained.

Keywords : Policy; Attitude; People; Javanese Term

INTRODUCTION

Indonesia is a unitary state that has the motto, "Bhineka Tunggal Ika" which means different but still the same as the unity of the Unitary Republic of Indonesia (Unitary Republic of Indonesia). Even though Indonesian citizens come from different ethnicities, customs, religions,

cultures/traditions, they are one unit of the Republic of Indonesia. Indonesia is a country with various religions and cultures.¹ There is law No. 1/PNPS /1965 which concerning the Prevention of Religious Abuse or Blasphemy has been enacted. Likewise, at the level of the Indonesian, Muslim, community, MUI also had an issue which was regarding inter-religious harmony.² However, Indonesia is considered as a country that upholds tolerance between religions. Indonesia has become an ideal model for pluralism and has been an example of a reference for harmony and tolerance for the world community.³ The diversity of ethnicities, races, cultures, and religions makes Indonesia known by various names. Those are: a)The maritime country, b)The thousand island country, c)The biggest Muslims population, d)The equatorial country, e) A thousand temples, f)The agricultural country, g)The lungs of the world, h)The paradise's world, i)The Ballinesia, j)The mega biodiversity, and, k)The country of east.⁴

The attitude of tolerance is very necessary for everyday life. It gives a significant impact on the harmony of life between religious communities, cultures, and ethnicities. In the Sukoreno village, Umbulsari district of Jember regency, there are three religions practiced.⁵ Those are namely: Islam, Christianity, and Hinduism. The beliefs of religious people who have different religions, traditions, custom and tribes can be used as a strengthening of the integrity of the nation through the application of tolerance between religious communities. Tolerance comes from the word "tolerant," it means to be respectful and peaceful towards their stand, opinion, viewpoint, belief, habit, or something that is contrary to their stance.⁶ However, ongoing religious conflicts being allowed to continue to destroy the cultural tolerance that characterizes Indonesia. It is necessary to have a deep cultural approach to resolve the conflicts.⁷ Therefore, the Islamic value of tolerance is the concept of religious tolerance in Islam.⁸ The socially religious people cannot deny that they must associate not only with their groups but also with groups of different religions. The Javanese term "Tentrem lan ngajeni" is a form of tolerance between religious communities in the village of Sukoreno.⁹ It produces the tolerance attitude that is a symbol of harmony which is reflected in the ogoh-ogoh parade. This is a tradition of the Hindu people. It is done every year on Saka new year namely is Nyepi celebration, by Hindu people. The local wisdom is very important to build in today's modern era in order not to increasingly erode the rapid progress of technology and the flow of globalization.¹⁰ Social harmony can be realized in a plural society that maintained the local wisdom as a symbol of togetherness.¹¹ Because, the freedom of religion appears in three aspects: individual, community and equality of religious rights in terms of law

and the government.¹² Furthermore, local wisdom means of maintaining harmony between religious communities.¹³

The Javanese term of "Tentrem Lan Ngajeni" is embodied in the ogoh-ogoh tradition, which has become a symbol of togetherness regardless of race and religion. The Sukoreno's people really take care of their cultural wisdom well. It also become as a reference for their social life.¹⁴ The word of tolerance comes from the Latin language Tolerant, which means looseness, gentleness, lightness, and patience.¹⁵ They are three kinds of tolerance attitudes: accepting differences, separating religious and social activities, and mixing up understanding.¹⁶ Local wisdom is used as a cultural strategy to avoid conflicts between believers. It is used as a reference in living harmony between religious communities.¹⁷ There are two things, namely, tolerance is an obligation and tolerance for religious issues.¹⁸ The Religious communities must strive to create a tolerance to maintain social stability, so that ideological and physical clashes between people of different religions do not occur and the interaction of a multicultural society is an assimilation of culture.¹⁹ The large of social capital for the creation of harmony between religious communities based on local cultural treasures, king ship, the spirit of commonality, traditional house culture, and togetherness in performing rituals religiously.²⁰ The notion of tolerance as a form of mutual respect, acceptance, appreciation, freedom of expression and human character in an ethnic, religious, and cultural diversity.²¹

The majority of the Sukoreno people are Javanese. Whereas Javanese has a unique characteristic that is with a meaningful expression. Speaking is an expression that remains meaningful or has a parable meaning which is likened to the person or object.²² The expressions in the proverbs can be applied to the life of Javanese people.²³ The term of "Tentrem Lan Ngajeni" is one of the expressions in Javanese. The meaning of Javanese proverb is a language expression that continues to use, the meaning of the words is different from the real meaning known as entar or mentar (to go), the words wantah (do not change cliché) do not mean parable.²⁴ This study conducted in rural area. Most of them are farmers. Society is a unity of human life that interacts according to the customs of system - an ongoing tradition and bound by a sense of common identity.²⁵ The rural society is a society that upholds togetherness and harmony between religious communities in one area. They usually form of groups. In addition, they really maintain the integrity of the local culture based on the principles of togetherness and kinship.²⁶ The term of "Tentrem lan ngajeni" in the Sukoreno society comes from the Javanese language which means peace and respect. This Javanese

term is a bridge between religious societies in the village of Sukoreno. The involvement of non-Hindu communities, especially Muslims who are the majority in the local village, is an interesting fact to be investigated further. The interesting thing that is meant is about how the form of Muslim community participation in the implementation of the Ogoh-ogoh ceremony and what are the reasons for the Muslim community to want to participate in the ceremony.²⁷

The research questions of this study are: a) what does the meaning of local wisdom “Tentrem Lan Ngajeni” as a tolerance attitude among religious communities in the village of Sukoreno, Jember Regency, b) why does the Javanese term “Tentrem Lan Ngajeni” become the symbol of Sujoreno village, and c) ^{how} does the benefits of tolerance attitude felt by the community. The attitude of tolerance among religious communities in the village of Sukoreno, Jember Regency, must be studied more deeply to find out what, why and how it applies in a controlled society in the village Sukoreno, Umbulsari district of Jember regency.

METHOD

This research used a qualitative research. It is known as a field research which focused on the real life’s phenomenon. The study used a focus group to collected the data should include several groups, not just one, because any individual group is subject to internal or external factors of which the investigator may be unaware.²⁸ The qualitative research is an interpretative approach, which attempts to gain some insight into the specific meanings and behaviors experienced in a certain social phenomena. A study that studies humans, culture, and diversity called Anthropology. In Anthropology, there is an ethnographic or holistic approach. According to Imam, Anthropology in Greek comes from the word *Anthropos* which means human and *Logos* means study.²⁹ This study used to identify and explained the local culture of the term “Tentrem Lan Ngajeni.” Other scientists explained that Anthropology is the study of humanity.³⁰

This research conducted in the Sukoreno village, Umbulsari district of Jember regency. This research conducted for three months. It began on July 2020 until September 2020. The researcher built abstracts, concepts, and hypotheses, or theories by asking such questions as “what”, “why”, and “how”?.³¹ This research conducted for three months. In qualitative research there are three stages: a) observations, b) deep observations (involved to the Society), and c) interview. Based on this theory the researcher conducted the

research as follows:

First, in whole observation the researcher observed the harmony treated based on local culture. From the field observations made, the researcher found a phenomenon that was unique enough to be researched. The researcher found the Javanese term “Tentrem Lan Ngajeni” as a tolerance attitude. Because of this area belongs to pluralistic community. It was something that quite interesting to be research. So, the researcher decided to be examined more deeply of the Javanese term “Tentrem Lan Ngajeni” with qualitative research. Second, in deep observation (involved the society) the researcher collected the data in a deep investigation. In this stage researcher tried to closer to the community in order to know the real phenomena in this area. Third, in the interview stage the researcher interviewed some of the leaders in Sukoreno village in Umbulsari district of Jember regency. The researcher interacted directly with the informants needed. The informants were the community leaders, the heads villages, society, and religious figures (Hindu, Muslim and Christian). Besides that, the researcher also took a social approaching to the religious of Islamic, Hindu and Christian societies to find out how the things really were, and to be proved that the Javanese term "Tentrem Lan Ngajeni" can be proven empirically. The researcher built abstracts, concepts, and hypotheses, or theories by asking such questions as “what”, “why”, and “how”?.”³²

RESULT AND DISCUSSION

The Local Wisdom and Tolerance Attitude in Indonesia

Indonesia is famous for its cultural wisdom. Because Indonesia has many different ethnic groups, cultures, customs and races. Therefore, we must protect this local cultural wisdom so that it is not eroded by the progress of times and negative issues in the world. The Local cultural wisdom itself makes a positive contribution to the local community, government and state. As for the forms of local cultural wisdom in Indonesia are places of worship, funerals, traditions, religious rituals, dances and handicraft products of rural communities has made Indonesia increasingly famous for its diverse cultures. These all need to be preserved and protected from becoming extinct. In Anthropological perspective the development of Indonesia is directed to build society and human civilization.³³ The diversity of local cultural wisdom in Indonesia, are including: language (expressions), arts, dances, buildings (places of worship), tradition and ethnicity (tribes). All of them can attract the local and foreign tourists. All of them can attract the local and foreign tourists. So, it directly can increase the contribution of

state foreign exchange or regional treasury. The local culture is very useful for community, government and young generation.

According to (Hutagol and Prayitno: 2020) explained about religious sociology on the traditional Mangongkal Holi rituals in Pahae Julu, North Tapanuli Regency, North Sumatra. This paper aims to explore and explain the social and cultural values contained in this traditional ritual. This ritual survives and adheres to the Toba Batak tribe even though its implementation has been adapted to the teachings of Christianity prevailing in the Batak Land. Some of the social and cultural values contained in the ritual still survive and are important for the Toba Batak people. It concluded that this traditional ritual contains mechanical solidarity and the role of the charismatic ritual leader for the Batak people. Moreover, (Riana, et al: 2020) talked about the important value of Fua Tulu Ceremonial for the Society. This value produced an efficient ritual accompaniment, starting from congregation of guiding in Sesawi Oekamusa church as a part of Mnelaete citizens. This exploration can be an effective accompaniment model to improving the communities self-confidence, not only of their own personality strength, but also of their environment potency, utilize the togetherness trait of congregation. It is valuable for such positive behavioral, from pessimistic and hopeless sensitivity to optimistic and hopeful personal.

Furthermore, (Enny: 2020) in her research intended to explored the relationship between the role of institutions and students in building tolerance for cultural diversity. This research is intended to explore the relationship between the role of students and institutions in building tolerance for cultural diversity. This study uses quantitative descriptive methods, namely multiple regression analysis test, validity test, and reliability test. The results showed that students at STT Biblika Jakarta had a low level of awareness in respecting and understanding cultural diversity. The role of the STT Biblika Jakarta institution has a 97.3% influence on the level of awareness of students in respecting and understanding cultural diversity.

Last study stated by (Anjar, et al: 2020), the communities in the mining area have a unique set of language expressions including the local wisdom in them. This study aims to identify and describe the cognition system (cognition system) and local wisdom (local wisdom) in oil mining which is traditionally managed by the people of Wonocolo Village, Bojonegoro Regency. This study used a descriptive qualitative which is studied ethno linguistically with ethno science model. Besides that, (Ayatullah: 2017) examined in the ethnic diversity of Banten. It also explained the social

structure of Bantenese society in the sultanate period, the pre-colonial period, and post-colonial period. Banten looked like becoming a magnet for people from many ethnics to earn a living, even to live permanently in Banten. Furthermore, they assimilated, integrated and conducted social interaction with local community of Banten.

The Javanese term "Tentrem Lan Ngajeni" which is applied in the village of Sukoreno, Umbulsari District of Jember Regency is an implication of the application of the tolerance attitude of the Indonesian. It can foster an attitude of togetherness, mutual cooperation and mutual ownership as well as maintaining harmony between religious communities.

The Javanese Term: "Tentrem Lan Ngajeni" as a tolerant attitude

Tentrem lan ngajeni is a Javanese language. In English, it meant to respect and peace. This term has long been implemented by the people of Sukoreno village. Otherwise, they always live side by side with differences in ethnicity, customs, religion and culture. The Sukoreno village is located in Umbulsari district - Jember regency of Indonesia. The village is fairly simple but has its own color related to the feeling of being Indonesian. Before changing its name to Sukoreno, the village was once called Gumuk Lengar. It is said that the name change originated from the discovery of the flower of suko which various colors or in Javanese "Reno-Reno" on a padas hill around the village. This village can be interpreted as liking difference or diversity. The flower of Suko is the Javanese language which in Indonesian means like and reno means various. This history has made the people of Sukoreno village accustomed to living in diversity.

Inhabited by Muslims, Protestants, Catholics, and Hindus, an aura of tolerance has exploded in this village located in the southern part of the Jember Regency. One form can be seen from the building of houses of worship that stand side by side. The places of worship close together, approximately only two hundred meters between the mosque, church, and temple. The villagers also have a habit of cleaning each other's place of worship. People do not see whose place of worship belongs to or what religion. By cleaning the place of worship, residents feel that they know and own the place. Even though it seems simple, this method has been able to cement the majority of residents who are farmers until now.

Not only in the adult generation, but a sense of tolerance in Sukoreno also happened by parents to their children. Their ways may be simple, but they are believed to be able to have a good influence on their future children.

Most parents always invite their children to visit residents' homes during religious holidays. In addition, when one of the residents holds a wedding party, parents do not hesitate to invite the children to get used to diversity and mutual cooperation. According to the story of Irene, who is the guardian of the Santo Yusuf Catholic Elementary School in Sukoreno, there are parents who hold the title of hajj but send their children to school with a Catholic education background. This is a form of the residents of Sukoreno Village who are not allergic to differences. What has been implanted since childhood, it is hoped that they will continue to carry over until they are adults.

The Javanese Term “Tentrem Lan Ngajeni” is manifested in the Ogoh – Ogoh parade

A manifestation of religious tolerance in Sukoreno Village, Jember Regency in the Javanese term "Tentrem Lan Ngajeni" which proved in a Hindu tradition, known as the ogoh-ogoh parade. This memorial celebration by Hindus with the ogoh-ogoh parade in Sukoreno village, Umbulsari district - Jember regency, Indonesia held once a year. Every year, the ogoh-ogoh parade began with “Istighosah” or pray together with Islamic culture. The society’ prayed together in front of the temple. It conducted by the religious leader of Islam. On March 16th, 2018 there were eight ogoh-ogoh paraded through the streets five kilometers away. Inevitably, thousands of residents lined the roadside late into the night. The symbol of peace and respect implemented when other religions hold a customary tradition/ religious ritual. It was shown during the “Nyepi day” held in the village of Sukoreno. Not only Hindus who celebrate “Nyepi.” However, the participation of Muslims is also visible. Muslims also participate in the village "ogoh-ogoh" parade. They are part of an ogoh-ogoh parade which is regularly held every year. Before celebrating Nyepi Purgation of the Caka New Year 1941, Hindu people in Sukoreno Village, Umbulsari District, Jember Regency Wednesday March 6th, 2019 at night, paraded ogoh-ogoh around the local village. The were nine ogoh-ogoh were paraded from 3 villages, namely Sukoreno Village, Gunungsari Village, Umbulsari District, and Wringin Agung Village, Jombang District.

The atmosphere of Sukoreno Village in Umbulsari District, Jember, was suddenly crowded. This is because every year before Nyepi there is always a Tawur Agung Kesange ceremony. This ceremony, every Hindu will make an ogoh-ogoh statue which will later symbolize evil and wrath in this world. The ogoh-ogoh will be paraded around the village before the

praline or destruction by burning is held. The goal is so that evil and anger will disappear from the face of this earth, and Hindu people can mutually be peaceful and serene between each other. According to Dedi Winarno as acting Department of Jember Tourism, explained that in the future, if this is maintained, the Tourism Office will include the Tawur Agung Kesange ceremony as an annual tourism agenda. Furthermore, the Nyepi celebration in the 2020 year is different from the previous year. On Tuesday, March 17th, 2020 The Sukoreno Village Government, Umbulsari District, Jember Regency, East Java officially canceled the Ogoh-Ogoh Parade which is planned to be held on March 24th, 2020 year. According to (Guntur: 2020) the cancellation refers to instructions from PARISADA Hindu Dharma Indonesia (PHDI) number 16 / PHDI-JATIM / III / 2020 year. In the letter of instruction, the implementation of the ritual of "Tawur Agung" (mecaru) and dancing ogoh-ogoh is only allowed inside the temple and prohibits outsiders from participating in (limited) events. It is canceled because of COVID-19, Pandemic. Even though, the ogoh-ogoh parade is an annual event in Sukoreno. The communities known well about this condition and the Coronavirus must be watched out.

The Benefits of Implementing the Javanese Term "Tentrem Lan Ngajeni"

Some of the benefits of implementing the Javanese "Tentrem Lan Ngajeni" in the Sukoreno village, Jember regency can be seen in some aspects. Those were:

a) Improved the brotherhood or solidarity

The tolerant attitude was having a sense of brotherhood or solidarity. It reflected in the daily life of the community in Sukoreno village, Umbulsari district of Jember regency. They never differentiate between race, culture, and religion in carrying out social or religious activities. They can live in harmony and peace. The people of Sukoreno applied the Javanese term "Tentrem Lan Ngajeni" as a guide in carrying out their daily activities. This term became as a bridge in getting mutual cooperation. So, it made their life happily because of togetherness and diversity communities.

b) Sukoreno village Mentioned as Pancasila Village

The Pancasila village as the identity of Sukoreno village has a positive impact for the village of Sukoreno itself. It has established by

the Regent of Jember Mrs. Faida, on March year 2017. It showed that Sukoreno village can be a unifying village in Indonesia, which has a variety of cultures, customs, and religions. Pancasila is the foundation of the Indonesian which stated serves as a guideline for life in Indonesian citizens. The five pillars of Pancasila provided a great contribution to the nation and the stated to avoid conflicts in Indonesian citizens. The following are the five pillars of Pancasila: 1) The God almighty, 2) The fair humanity and civilized, 3) The Indonesian unity, 4) The population led by Indonesian wisdom and deliberation, and 5) The social justice for all Indonesian people. The application of Javanese term “Tentrem Lan Ngajeni” proved in the Sukoreno society were below:

- The Sukoreno society only has one religion and they carried out the worship of that religion.
- In maintaining tolerance or mutual respect among religious communities in order to achieve mutual peace and comfort.
- Cooperating with other religious believers in matters that promote the public interest, for example community service or mutual cooperation in villages.
- It does not force someone to adhere to a particular religion because according to the 1945 Constitution, everyone has the right to choose and embrace a religion according to what they want.
- Respect for differences in a society which consists of many ethnicities, religions, races and customs.
- They did not discriminate against anyone. Even though they has different religions and culture.
- Love for the Motherland in order to maintain the unity and integrity of the nation.
- Prioritizing decision-making by deliberating consensus to solve every problem in our lives, if it relates to the interests of two or more people.
- Don't disturb others, no matter what we are doing. Reprimand anyone who disturbs public order and security in society.

c) Improved The Living Standard of Society

The society can improve their standard of living by selling along the parade road. Some handicraft products are sold at this event. In addition, the various regional specialties and arts also displayed at this event. The Sukoreno people sold their agricultural products which processed into various types of foods. For examples: banana chips and

shredded in various colors. Which are named reno-reno banana chips, and reno - reno shredded. The name of this food is taken from the name of the Sukoreno village which identity of the area.

CONCLUSION

The application of an attitude of tolerance in Sukoreno village reflects that the people in this village applied of Javanese term, namely "Tentrem Lan Ngajeni". It attracted a tourist destination for local and foreign tourists. The Sukoreno Village is a village whose people have a diversity of religions, ethnicities and customs. However, this diversity does not become a trigger for problems. It can even become a symbol of harmony between religious communities. So, the integrity of the local wisdom of the local culture can be preserved and preserved. The uniqueness of this village is the implementation of tolerant attitude which materialized in the ogoh- ogoh parade in every year in Saka new year of Hindus people. The implementation of Javanese term "Tentrem Lan Ngajeni" contributed some benefits for the village government, society, and religion. For the society could increase their living in the economic perspective. In the social sector, the people in the Sukoreno village worked together in all matters of religious activities. Moreover, this village became the Pancasila village as the symbol of Bhineka Tunggal Ika of little Indonesia. It reflected in the ogoh-ogoh parade which always began with Istighosah activities. In conclusion, the Sukoreno village became a famous village with its unique of implementing a tolerant attitude and an awarded as a small Pancasila village.

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