

The Existence of Religious Traditions of the Wonosari Village Community in Starting the Civilization of Social Life: Analysis of Emile Durkheim's Mechanical Solidarity Theory

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Abstract. *Puwon Hamlet is one of the seven hamlets in Wonosari Village, Patebon Subdistrict, Kendal Regency. Various cultural activities from each hamlet in Wonosari Village still exist today. This research uses a field research method by going directly to the graves of Kyai and Nyai Cablik located in Puwon Hamlet, precisely RT 5 / RW 6 and stands on land not far from the public cemetery with land conditions higher than residents' houses. The results of this study when analyzed with Emile Durkheim's mechanical solidarity theory are the discovery of several types of traditional social life that still exist in Wonosari Village.*

Keywords: *Existence, Emile Durkheim, Religious .*

Abstrak. Dusun Puwon merupakan salah satu dari tujuh dusun yang ada di Desa Wonosari, Kecamatan Patebon, Kabupaten Kendal. Berbagai kegiatan budaya dari masing-masing dusun di Desa Wonosari masih ada hingga saat ini. Penelitian ini menggunakan metode penelitian lapangan dengan langsung terjun ke makam Kyai dan Nyai Cablik terletak di Dusun Puwon, tepatnya RT 5/RW 6 dan berdiri di atas tanah yang tidak jauh dari pemakaman umum dengan kondisi tanah yang lebih tinggi dari rumah-rumah warga. Hasil penelitian ini ketika dianalisis dengan teori solidaritas mekanik Emile Durkheim adalah ditemukannya beberapa jenis kehidupan sosial tradisional yang masih ada di Desa Wonosari

Kata kunci: Eksistensi, Emile Durkheim, Agama.

1. BACKGROUND

Religion is a system of teachings adhered to by followers who have different customs and are related to humans and their environment between one religion and another in their daily practice. Because religion is horizontal and vertical in the behavior of community life. This is done in accordance with local cultural traditions which are used as guidelines for followers to achieve happiness (Mulyani, 2021).

Tradition is a legacy of customs passed down from previous ancestors to successors or generations after them and must be maintained so that it is preserved. These things are closely related to the elements contained in culture, religion, and language, so that they are interrelated, both in terms of knowledge and in the form of human thoughts related to these things in daily human life activities and influence each other between science and others with the aim of progress and civilization (Abdullah, 2020).

Civilization is the most comprehensive set of characteristics of a large number of human development results that cover all parts of human existence, both physical and non-physical, and include the civilization of a nation or progress based on knowledge of nationality: Civilization is closely related to religion and culture, because one aspect of human life cannot be separated from the rules (religion) itself (Ghafur, etc 2021). Civilization is the result of the creation of cultured humans themselves.

The life of rural communities is identical to life side by side in a dynamic society, where people are required to pass on this important principle from generation to generation. In addition, this also poses a threat because the rapid flow of globalization today has had a negative impact on the development of Indonesian culture and the value of local wisdom and local cultural traditions. With the rapid progress of globalization, individualism, materialism, and consumer-oriented lifestyles are increasingly emphasized, and pragmatic lifestyles are becoming the mainstream. This certainly has an impact on the attitude of caring for others and solidarity in a community or group, because the higher the impact of globalization, the higher the impact of globalization which makes the attitude of one individual towards another individual less close (individualism), therefore globalization which currently has a major influence, especially in the field of science, technology and information, which has entered various corners of social life and layers of society, especially in rural areas.

Solidarity in the view of Emile Durkheim cited by Robert M.Z. Lawang (1985: 63) states that social solidarity is a state of mutual trust among members of a group or society. When people trust each other, they become one or become friends, develop mutual respect, and take responsibility for helping each other meet each other's needs. Basically, solidarity is a humanitarian action based on a sense of unity and togetherness in society (Ambrosius, 2021).

This action forms a process of mutual support, mutual trust, mutual understanding and mutual respect. One of the practices of social solidarity is religious traditions in Wonosari Village, such as the nyadran tradition, baritan, and others. The culture is basically a joint action carried out by the Wonosari village community, in Wonosari Village it is often carried out in activities that support the community, especially agriculture or the agricultural sector. The tradition has been practiced continuously since the time of the ancestors, and until now it is still preserved and deeply rooted in the community.

2. METHOD

This research uses field research methods by going directly to the graves of Kyai and Nyai Cablik located in Puwon Hamlet, precisely RT 5 / RW 6 and stands on land not far from the public cemetery with land conditions higher than the residents' houses. The research conducted is a service research with KKN UIN Walisongo Semarang students as the subject of service.

3. RESULT AND DISCUSSION

Efforts to Preserve the Baritan Tradition at the Kyai Cablik Cemetery

Puwon Hamlet is one of the seven hamlets in Wonosari Village, Patebon Subdistrict, Kendal Regency. Various cultural activities of each hamlet in Wonosari Village still exist today. The tomb of Kyai and Nyai Cablik is located in the hamlet of Puwon, precisely RT 5 / RW 6 and stands on land not far from the public cemetery with land conditions higher than the houses of residents. The condition of the tomb building or in Javanese is called a *cungkup*. Baritan is held at the tomb of Kyai Cablik in the front yard of the tomb near the entrance, because this tomb has two pages, namely in the front near the entrance.

Baritan participants are residents of Puwon hamlet and also residents from other hamlets who have requests to be prayed for together in the event. All participants who have arrived at the location where the Baritan is held gather and prepare in the front yard of the Kyai or Simbah Cablik tomb. In the courtyard, participants sit in a circle around the offerings and various kinds of *kenduri* dishes that have been brought by each resident, such as snacks, *urap* rice, eggs, and other side dishes.

The program continued with the reading of *surah Yasin* so that the village community was given an abundance of blessings and blessings from the Creator. After the *Yasin* *surah* was read, it was continued by praying for the ancestor Simbah Cablik who was believed that the blessings enjoyed by Puwon residents so far were none other than the fruit of the struggle of Simbah Cablik Not to forget to pray for the hopes and requests

of all participants who attended the Baritan ceremony. The hopes brought by the Baritan participants before the event began were conveyed first to the chief organizer.



Figure 1. Documentation of the Baritan Tradition at the tomb of Simbah Cablik

The Tradition of Selamatan and Istighosah

In the field of agriculture, people have various types of traditions related to agriculture. In general, farmer traditions are those that focus on the appreciation of the harvest and the welfare of the crops grown. For example, the tradition of harvest salvation and Istighosah is still maintained. The village that still maintains the tradition of Istighosah and selamatan is Wonosari Village, precisely in Sumur Binangun Hamlet.

Sumur Binangun Hamlet is one of the 7 hamlets in Wonosari Village. Sumur Binangun is still known as a village that often holds traditional ceremonies. Through the presence of tradition in a community, social activities such as social interaction in the Wonosari village community group emerge.

Without social interaction, tradition cannot be practiced. Perhaps tradition becomes weak when social interaction disappears. But social life requires the process of social interaction. In tradition, one type of social interaction occurs when the community gathers to perform traditional rituals. In this case, there is interaction between individuals and other individuals which creates an attitude of caring for each other in the solidarity network of the people of Sumur Binangun Hamlet.

The majority of Wonosari villagers are farmers. Likewise, the people who live in Sumur Binangun Hamlet, the people in this village still often perform traditional rituals related to agricultural matters, including istigosah activities and rice harvest celebrations carried out in the morning at 7 o'clock, which begins with the reading of Istighosah prayers and is followed by a celebration or kenduri by eating various food dishes made by

residents. The purpose of this Istighosah, among others, is to ask for prayers so that the rice harvest in Sumur Binangun Hamlet is successful and produces abundant results and is protected from pests.



Figure 2. Documentation of the Slametan and Istighosah Tradition

The realization of a community activity cannot be separated from the form of community solidarity, because it can be imagined that if the community does not respond to the process of social interaction in the community there will be no preservation of a tradition, there will be no kinship in social life, seen from the community's response to the slametan tradition carried out, showing that the community responds to the interaction bait that exists in social life. Before the tradition is carried out, there is already a process of social interaction in the community, during its implementation there must be a process of social interaction, there will definitely be social contact and communication between individuals or groups in society when gathering in a place to carry out activities (Kumaidi & Mudzir, 2022).

Tirakatan Malam Suro (Muharram)



Figure 3. Documentation of the Suro night vigil tradition

The month of Suro or the month of Ashura is an Islamic month. One Suro is the first day of the Javanese calendar, many people carry out traditions in this month, one of which is in the Java region. The turn of the Javanese year always falls on 1 muluram (Lestari & Sabardillah, 2022). Javanese people generally perform tirakatan or tahlilan in the month of Suro. They gather in their homes or mosques to pray together, recite the Qur'an, and remember their ancestors and those who have passed away. Selamatan and Eating Together: Selamatan is a tradition of eating together during the month of Suro. Javanese people cook typical food and invite relatives, neighbors, and friends to enjoy the dishes together and pray together for safety, health, and blessings (Prayoga, 2023).

The people of Sumur Binangun Hamlet carry out baritan activities on the 10th of Muharram or on the 10th night of the month of Suro in the Javanese calendar, a series of traditional baritan events on the 10th night of the month of Muharram starts with reading tahlil and praying together then continues with eating together, enthusiasm and mutual cooperation in community solidarity are reflected in this tradition, where people eat together along the road in Sumur Binangun hamlet. This event is still preserved from year to year.

Nyadran Sedekah Laut Tradition

Sea alms ritual is one of the rituals performed by coastal communities, and most of these rituals are performed by fishing communities, especially on the island of Java. In each region, this sea alms ritual has its own characteristics, starting from the mention or naming of different rituals, to the sea alms ritual process which has different procedures.

The function of various sea alms ceremonies in general usually leads to the function of religious belief values, namely asking God Almighty with the aim that fishermen are awarded abundant sea products in the coming year and also prevented from disasters while at sea. In addition, the majority of fishermen also have a belief in the existence of forces outside the real world of humans, such as belief in spirits, spirits and gods who are believed to be inhabitants of the sea (animism belief) (Maelan, 2023).



Figure 4. Documentation of sea alms giving tradition

Society and culture in a society will not stop processing unless the society or culture is extinct, for example the nyadran tradition which is followed by Wonosari villagers from parents to young children. Therefore, society and culture in it continue to change in accordance with changes in the civilization of the social life of the Wonosari Village community, the solidarity of the Wonosari village community is reflected in the nyadran tradition where the enthusiasm of the community, especially fishermen who take part in the nyadran event. Nyadran activities begin with the opening, then sailing to the middle of the sea and continued with eating together in the middle of the sea with various dishes brought by residents such as rice side dishes, market snacks, fruits and so on then continued with the release of offerings, after the nyadran event there is a barongan art performance from Biru Village.

Religious Traditions in wonosari Village in the Analysis of Emile Durkheim's Mechanical Solidarity Perspective

Durkheim (Diany Rizki, 2020). However, Durkheim divides this social solidarity into two groups, namely mechanical and organic, this division aims to make it easier to conclude this difference. Mechanical solidarity can be characterized by the emergence of community groups where there is a job or an activity or who have the same burden of obligation. Meanwhile, organic social solidarity can be characterized by a group of people who insist on togetherness because they have a diversity in both responsibility and work.

Mechanical solidarity is a society that has the same understanding. Usually this is also seen from the totality of their beliefs and the similarity of their emotions. Community group interests create community cohesion. Generally, mechanical solidarity occurs in rural communities. This is because people who live in rural areas have a much higher sense of kinship and solidarity than urban communities. They are accustomed to working

together and helping each other so as to bring the community closer together (Thoriq et al., 2023).

4. CONCLUSION

From here it is seen that in Wonosari village the solidarity between people is very high. As Emile Durkheim said that society is divided into two groups, namely mechanical and organic (Rosyid, 2020: 131), the solidarity that occurs in Wonosari village is included in the mechanical community group. Because we can see that the Wonosari village community is a rural community, not an urban community. This community has a high social spirit and also they already trust people with each other. As Emile Durkheim said that mechanical solidarity is a group of people who have the same understanding. Therefore, Wonosari village has a close relationship even though it is not blood and this condition is not formed intentionally but can indeed be formed by itself Emile Durkheim's theory of solidarity one of which describes how the life of the rural community of Wonosari Village.

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