

SAYAN : COOPERATION MECHANISM IN RURAL MULTI-RELIGIOUS COMMUNITIES

Katon Galih Setyawan¹, Kusnul Khotimah²

Department of Social Science Education

Universitas Negeri Surabaya

Email: katonsetyawan@unesa.ac.id, kusnulkhotimah@unesa.ac.id

Abstract

Rural communities in Indonesia are still close and strong in implementing cooperation. This research was conducted in Resapombo Village, Blitar Regency with the term cooperation which is popular in the community is *Sayan* or movement. This research uses a qualitative approach to phenomenological perspective. The research findings show that the multi-religious community still carries out activities in the type of house, in public facilities, and places of worship. These three forms are carried out by interfaith communities. The interfaith community thinks that this is a mechanism that is widely implemented to support harmony among religious believers. *Sayan* did not see the religious boundaries between one and the other. Nevertheless, some religious leaders do not want the existence of a place of worship. This is considered as an individual view of ordinary people. It's just that other figures disagree with this, there are still figures who argue that the place of worship can still be carried out interfaith.

Keywords: multi-religious and rural communities, *sayan*.

Introduction

Humans are social creatures who need each other between humans. Therefore, in people's lives, there needs to be an attitude of cooperation and cooperation in solving problems. When cooperation can be implemented by the community, each problem will be solved together. A form and attitude of cooperation will either retreat or disappear altogether as a result

of shifting cultural values. But the system and spirit of cooperation will not be extinct as a whole. This is due to the existence of cultural values contained in the cultural system, Islamic religious culture, national culture is a norm that must be obeyed by all citizens and government. For example, cooperation based on Islam will not go extinct but will experience ups and downs and rise in line with changes in the economic community. On the other hand, the form and attitude of contacting cooperation

will change even extinct, but the extinction with changes in cooperation gave birth to a cooperative relationship or cooperation in other forms and attitudes.

Meanwhile, mutual assistance or help is very helpful for community members who generally do not have sufficient capital to carry out all of their life activities if each transaction is paid for with money and other capital assets. Thus cooperation to help the lives of individual families is very meaningful. On the other hand, it is hoped that many mutual assistance activities for development will also require a sufficient amount of funds. So strictly the combination of cooperation activities in all its forms with certain provisions and facilities must be combined in such a way that the development can be carried out effectively and efficiently.

An agrarian village has a characteristic of its community activities carried out collectively. In contrast to urban communities where many community activities are carried out individually. The agrarian village community like

the one in Resapombo Village also has a high cooperation culture. The term cooperation in the Resapombo Village community is known as the *Sayan* or movement. *Sayan* according to Setyawan (2014) is one form of local wisdom to manage inter-religious harmony in rural communities.

Literature Review

Cooperation is an activity carried out together and is voluntary with the aim that the activities carried out can run smoothly, easily and lightly. According to Koentjoroningrat (Pranowo, 2009), mutual assistance or help in a small community is not only driven by a spontaneous desire to be of service to others, but the basis for helping is the feeling of mutual need in people's souls.

Community behavior in cooperation activities shows a form of solidarity within the community group. Cooperation is a cultural characteristic of the Indonesian nation which has been passed down from generation to generation to form real social behavior in the values of social life. This value makes cooperation activities are always fostered in community life as a cultural heritage that deserves to be preserved. In this regard, Bintarto (Pasya, 2000), states that:

That value in the Indonesian culture system contains four concepts, namely: (1) Man is not alone in this world but is surrounded by his community, society, and the surrounding universe. In the macrocosm system, he felt only as a small element, which was carried away by the process of circulation of the vast universe. (2) Thus human beings are essentially dependent on all aspects of their lives to their fellow human beings. (3) Therefore, he must always try to maintain good relations as much as possible with each other driven by the soul equally and taste, and (4) always trying to be conformable as far as possible, do the same with each other in the community, driven by the same high soul same low".

In the quote, Bintarto explained the relation of cooperation as a cultural value. With this value, cooperation is always maintained and needed in various aspects of life in a form adapted to the cultural conditions of the community in question. Cooperation is carried out by community members both living in rural and urban areas. Nevertheless, each has a different

value. Cooperation in urban areas has been largely influenced by the material and the wage system. Whereas in rural areas, cooperation as solidarity among people in one area or kinship.

Methods

This study uses qualitative research methods with a phenomenological perspective, namely research that intends to understand the phenomena about what is experienced by research subjects such as behavior, perception, motivation, meaning, and action. The presentation of data from this study uses a descriptive format intending to describe, summarize the sharing of conditions, various situations, or various phenomena that arise in the community.

Results and Discussion

Resapombo villagers usually do *sayan* which has three forms, namely in the house, in public facilities, and the place of worship. All three are often done as a form of local wisdom that is still maintained today. In addition to the three forms above, cooperation in the implementation of village cleanliness can also be classified as part of my activities, but because cleaning the village is carried out routinely every year as a pearl of local wisdom. *Sayan* is not only done by one religion. This cultural heritage belongs together which is considered as a means to minimize

religious differences. When carrying out my religion, no religious identity was brought. All carryout voluntarily because all come from their participation.

According to Raharjo (2004: 173) that the existence of cooperation can not be separated from the needs of the community. Initially, the community was not accustomed to dealing with money, so the implementation of cooperation was in response to the needs of people who were not accustomed to dealing with money. When there is a shift in the pattern of the rural economy in the community with the existence of a village market and

the custom of the community to do transactions with money, the community activities are more or less abandoned by the community. However, the people of Resapombo Village still preserve cooperation as part of their social structure. Indeed, at first, I was done to answer the great power needs during the community, like I was working on the fields, namely the power barter system. *Sayan* is working on the fields now that they are being abandoned because they are considered ineffective.

Sayan House

The first and often done by the community is home. What is meant by houses is cooperation activities that involve many residents to build or demolish houses. This service is often done because there are still many residents who build or demolish houses. Usually, in my home, it involves between 40 to 70 people. Residents involved in my house are mostly assisted by neighbors in one RT.

Sayan's house is only done when it requires a lot of energy, such as when casting for the second floor, installing roof tiles on top, lowering roof tiles, breaking down walls, and so on. The activity was carried out in just one day. And usually at the beginning of building or dismantling only, after that other detailed activities carried out by professional builders. The activity is usually carried out in the morning until noon or even until the afternoon if there is a lot to be done.

The presence of residents to follow me is very important because it is a small action that has a big effect. Form of tolerance and mutual respect can be implemented in this case because it involves all citizens, not just one particular religion. A person who needs help from others and is helped by me is a form of cooperation and will be very helpful. Feelings of being cared

for by neighbors will also arise, and if so the feeling of repaying the good neighbor will also be in the minds of every resident

For neighbors who are asked to please follow me there is also a sense of responsibility to follow it. At least you can show the presence of goods briefly to the neighbors who hold dear. For the interests and needs of every citizen who follows these different values, it's understandable. So that when they can only participate in the morning and later in the afternoon ask for permission to go home because there are activities all residents will understand. This is better than being absent at all. This is as stated by a Protestant Christian figure named Eko Santoso / Bambang (39):

"That is only a village movement, a staircase movement (in the neighbor), it is a small thing but a big effect on harmony between religious communities and is a mirror of harmony among religious believers. You know, our then keep on talking, then keep us, you don't talk about stairs, you know, if you don't talk about it, you know. you were told you never came). Yes, it will be like

that, like social punishment. Will be discussed by neighbors, even while joking in talking about stairs, you know you don't want to (neighbors who never followed me). "

Sayan as a collective community activity for multi-religious villages can be said to be an effective activity to foster harmony among religious communities. Many religions cannot be insulated from collective community activities. Every citizen must be present in every activity. When a citizen is not present to attend, this will receive social sanctions from the community. These sanctions can be in the form of being discussed during the community. Resapombo Village community as a very tolerant community has never taken action to give excessive sanctions such as eviction or exclusion and others. Sanctions discussed by neighbors are severe sanctions for villagers who have the characteristics of collective life.

According to Eko Santoso / Bambang (39) as a minority in the Resapombo Village, Protestant Christians will always come and be present at every activity. In fact, according to this young Protestant Christian figure, if he heard that in a close neighbor there would be a pity even though he was not told he would still go and help follow me. This is important because by following me

means that it can be said to be greasy and can melt with a multi-religious society.

The existence of my house at this time there is also a question of its effectiveness. According to Henrikus Juadi (50) community leaders who work as teachers and Catholics said that in the Purworejo hamlet when there was an opening for the second-floor casting in a resident's house there had been an incident of collapse of the buffer for the second-floor foundry. The incident was caused by a large number of residents present at the activity. Because all those present did not get the assignment, almost all residents present went up to the second-floor buffer. At that time the buffer for the second floor was less strong so the buffer collapsed along with the residents above it. This, according to Henrikus Juadi, was a form of ineffectiveness in the implementation of my work. But Henrikus Juadi still considered it effective to foster harmony among religious communities. Harmony between religions can be reflected in my activities there is no religious interest whatsoever, there are the interests of harmony and shared

interests.

When holding a house, the host as an invitee does not provide wages but will feed twice during the morning before I start as breakfast and lunch during recess. In addition to feeding, the host must also provide cigarettes and drinks in the form of coffee or tea and water. According to residents who had held a ceremony, it did not harm the host because the price of neighboring laborers who attended the meeting was far higher than the costs incurred for consumption. As an assumption, if the current labor price ranges from Rp 50,000.00 to Rp 70,000.00 per person, then if there are 50 people attending, then the cost to be Rp 3,500,000.00. This cost is far more expensive when compared to the cost of my consumption. Because if 50 people are participating in the money, they will spend on consumption and cigarettes no more than Rp. 1,500,000.00 or only half of it.

Sayan Public Facilities

Sayan beginning was in the form of public facilities. At present many public facilities have been abandoned and rarely implemented. *Sayan* public facilities are usually in the form of road construction, rice field irrigation development, and building of a camping post. The three examples mentioned

above are practically never carried out again except for road construction. Road construction is still often done when village roads are not yet paved so that it needs improvement by the community because there is no development assistance from the government. Many hamlet roads in Resapombo Village are macadam and cast roads. Some of these roads were built by non-governmental organizations.

The home environment of Sukardi (50) a Muslim essential oil refinery businessman stated that the road in front of his house in the form of macadam was a result of community self-help in 2007. Before that, the village road was still in the form of land and was muddy during the rainy season. Together the village apparatus and community leaders were discussed to hold a road construction in the form of macadam. At that time it was decided for every citizen to take stones from the river for half a day on Sunday. The stones will be used as raw material for the production of road macadam because buying stones will burden the residents with their contributions. At that time, every citizen was obliged to go down to

the river to get stones, but if anyone was unable or unable to go down to the river, they were required to pay compensation equivalent to half the day's wage of Rp. 20,000.00 at that time.

All residents at that time worked shoulder to shoulder in a general capacity. This activity is considered as part of fostering harmony among religious communities. With the holding of public facilities, all citizens who are interfaith can gather together and interact directly so they can get to know more. A harmony that is always fostered by joint activities is a way to minimize conflict.

A similar story was also told by Anthonius Bintoro (41) who told us that the casting of the road in front of his house was all done by residents, without assistance from the government. In addition to assistance in the form of residents who have more fortune, they also provide material to use. With a road length of around four kilometers, the residents themselves carried it lightly because it was carried out together. All are carried out collectively from the residents because the residents of Purworejo Hamlet have high awareness to develop their regions. In addition to getting help from residents when building the hamlet road casting also received assistance

from residents who have businesses or businesses in Purworejo Hamlet. Those who assist are usually clove traders and timber traders who often pass through the area. Community awareness is needed when development is carried out by non-governmental organizations. If there is no awareness, community leaders have to provide understanding.

Sayan's assistance is not only given by those who frequently access public facilities. Even those who have never accessed it, who also assisted these activities. As according to Thomas Ponijo (50) also often assist residents who hold pray on the farm road. Thomas admitted that he rarely or never passed the road, but when he found out there was a construction of the road he gave help by lending or casting stirring tools that he had. Apart from that, sometimes they also give cigarettes to them. It does not involve physically involved in my activities, but providing such assistance also eases the burden on residents who follow me. This is an act of tolerance that is accommodating to the common good.

Carrying out public facilities at this time is never done for activities such as community service or cleaning the environment. It is rarely done to clean the environment. For environmental hygiene awareness, it has not been very good, because, for environmental hygiene, it is done because of the mobility of village officials, not because of participation.

***Sayan* Places of Worship**

Place of worship as a symbol of religious objects is a place to praise the greatness of God. Every religion in Resapombo Village has its place of worship. Islam has mosques and mosques, Catholics and Protestant Christians have churches, Hindus have temples and Buddhas have temples. All exist as the basic needs of every religious community. The construction of places of worship is carried out by residents together. The construction of places of worship is funded by the people's funds.

Sayan also applies to the construction of places of worship. *Sayan* places of worship are carried out the same as with the others. *Sayan* places of worship also apply interfaith for those who carry them out. Catholics used to help build mosques and pray room, as well as Muslims also help build churches. *Sayan*, a place of worship for Takrim al Azis (43), the Muslim leader

who founded the praying room in his neighborhood, stated that the construction of the pray room in his neighborhood which was carried out in 2009 was also assisted by other religious communities namely Catholics and Hindus. In his opinion that the place of worship is seen in terms of its usefulness. In terms of the many benefits of holding a prayer for the construction of places of worship is better and more profitable. Takrim al Azis (43) explains the following:

"And this does not have to be of such a religion, like my musholla I woke up the first time the head of the village of Mulyono took office. So Pak Mulyono, as the village head, I don't have a mosque. When building the foundation of the musholla, Pak Mul joined the building block. Even though Pak Mul is a Catholic. That here Hindhu many Catholics joined in building a small mosque together. If we take the benefits that are many, God willing, 'going well, it does not matter if there are benefits, if there is no benefit we can come along can be a problem."

Just as said by Takrim al Azis, one of the Catholics, Anthonius Bintoro (41), also explained that the construction of

a Catholic church in Purworejo Hamlet also received assistance in the form of prayers by the Muslims of Purworejo Hamlet. For residents to build a place of worship can be done together because this work can ease the burden on other people. The view of residents that *sayan* places of worship are joint work that must be completed with all residents of interfaith. There is no thought that places of worship distinguish people from one another. Residents do not limit places of worship one and the other. Places of worship are jointly owned and built together and guarded together while still in the Resapombo Village area.

Just like the thoughts of the two figures above, Danavaro Siswanto (50) a Buddhist figure who also serves as the chairman of the Dharma Sasana Resapombo Vihara felt helped by the presence of a place of worship. As the smallest congregation in Resapombo Village, because there are only 52 families, Buddhists were helped when they built a temple in 2004. As stated by Danavaro Siswanto (50):

"Yes, that was the case, that one example was already true when I made the monastery, from Muslims, Catholics and Christians also followed. Build together. Apart from that the mosque built from Buddhists, Catholics also followed. But until now it is still going well, do not know the years to come, hopefully, there is no change

like that."

Unlike the thoughts of the three figures above, one of the Islamic leaders was named H.M. Muslikh (52) states that building a place of worship cannot be made the same as building other public facilities such as roads, community security posts, irrigation or demolishing residents' houses. If public facilities can be used by all members of an interfaith community, this is not the case with places of worship. Places of worship can only be used by one particular religious community so that it cannot be performed in other religious communities. Other religions may only build places of worship if they work professionally as builders who get paid for their work. As if there is a church that builds it does not ask for help from Muslims, so also when the mosque will build it will not ask for help from other people. These are all restricted to building residents' houses or public facilities. religious objects so that other religious communities do not need to participate in helping the development of religious symbols.

J.H. Boeke (in Rahardjo, 2004: 47) explains that in rural communities social activities are

considered far more important than economic activities. So those social activities are considered as activities that must be prioritized by every villager. In the village community, everyone feels part of the whole, accepting the traditions and group morals as a guide. This formula illustrates the depth of collectivism in rural communities. Collectivity among the village community because they are economically agrarian or agricultural culture. In regulating irrigation even though they always arrange together so that none of the fields are excess water and other fields are not short of water. This collectivity action can also be done during activities in places of worship. Religious leaders or community leaders from farmers' backgrounds will approve and allow interfaith worship places, while religious leaders or community leaders who are not farmers will not allow cross-religion worship places. This is because the farming community considers being part of the whole community, while non-farmers are relatively individual group groups because of their orientation to economic activities rather than social activities.

Conclusion

Resapombo villagers usually do *sayan* which has three forms, namely in the house, in public facilities, and the

place of worship. All three are often done as a form of local wisdom that is still maintained today. *Sayan* is not only done by one religion. This cultural heritage belongs together which is considered as a means to minimize religious differences. When carrying out my religion, no religious identity was brought. All carryout voluntarily because all come from their participation. However, the place of worship is currently in conflict because one of the religious leaders does not want a place of worship, considering that the place of worship is a private matter of each religion so that it cannot be confused with social activities. It's just that other figures disagree with this, there are still figures who argue that the place of worship can still be carried out interfaith.

References

- Geertz, Clifford. 2013. *Agama Jawa: Abangan, Santri, Priyayi dalam Kebudayaan Jawa*. (Penerjemah: Aswab Mahasin dan Bur Rasuanto). Depok: Komunitas Bambu
- Pasya, Gurniwan Kamil. 2000. *Gotong Royong dalam Kehidupan Masyarakat*. PDF. Universitas Pendidikan Indonesia
- Pranowo, M. Bambang. 2009. *Memahami Islam Jawa*. Tangerang: Pustaka Alvabet dan Indonesian Institute for Society Empowermrnt (INSEP)
- Rahardjo. 2004. *Pengantar Sosiologi Pedesaan dan Pertanian*. Yogyakarta: Gadjah Mada University Press
- Setyawan, Katon Galih. 2014. *Kerukunan Antarumat Beragama: Studi tentang Peran Kearifan Lokal dalam Mengelola Kerukunan Antarumat Beragama di Desa Resapombo, Kecamatan Doko, Kabupaten Blitar*. Surabaya: FISIP Universitas Airlangga. Tesis Tidak Diterbitkan