

## COMMUNITY SOCIAL ACTION ON PUNDHEN LO SARI CREATIVE PARK IN MAOSPATI VILLAGE MAGETAN REGENCY

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### Abstract

*The development of religious tourism does not have to be related to mystical or sacred things. But it can be developed into a creative park with open facilities for children to play. As happened in the Maospati Magetan Village, it has succeeded in developing a village pundhen which was originally a wingit (sacred) place which was converted into an open (profane) park, named Park Creation Lo Sari Maospati. However, this creative park is still used as an annual village clean location by the community. The theory used by the researcher as a research reference in this study is the theory of action from Max Weber, because the researcher sees the phenomenon of the development of the Lo Sari creation park in an effort to empower social and spiritual economy, which is very relevant to the theory of action from Max Weber. This research approach uses a qualitative approach with a Schutz phenomenological perspective. The results of the study indicate that there are at least three groups of people who can be analyzed for their social actions. First, community groups with instrumental rational action, such as village officials and Pokadrwis. They assume that the development of Lo Sari's Pundhen into a creative park will increase the income of local residents. The second group is value rational action, almost the same as instrumental rational action group, except that this group prioritizes religious values. While the third is a traditional action, where the actors who carry out activities at Pundhen Lo Sari are those who follow their previous parents.*

**Keywords:** *Creative Park, Pundhen Lo Sari, Social Action*

### INTRODUCTION

The tourism sector is a sector that has the potential to be developed in a country. Tourism can provide a multiplier effect whose impact can be felt by stakeholders from various groups such as the government, management of tourist objects, local communities, investors, and so on.

Tourist activities towards tourism are very broad. Tourism can not only increase local revenue (PAD) but can also increase a country's economic growth through state foreign exchange receipts paid directly to

tourists through the tourism industry such as travel agencies, restaurants, hotels, and other broader economic activities (Murdiyastomo, 2017). ). According to Spilane, the role of tourism in national development concerns three aspects, namely economic aspects such as sources of foreign exchange and taxes, social aspects such as job creation, cultural aspects such as introducing our culture to foreign tourists (Murdiyastomo, 2017).

Tourism in Indonesia is not only limited to nature tourism, the

development of the world of tourism today has undergone various changes, both changes in patterns, forms and nature of activities, as well as a person's urge to travel, Islamic civilization which has long been deeply rooted in society indirectly affects This is evidenced by several historical records, the existence of cultural and heritage sites of Islamic civilization until now, traces of This heritage of civilization later became the forerunner to the realization of the potential of Islamic religious tourism (Titisari, 2018).

Kreiner in Endraswara (2010) concludes "not all things that are religious are always related to physical sites or places of worship, religious sites develop in community cultural activities such as attractions, music or other entertainment activities that have religious meaning today. or the past."

The attraction of religious tourism lies in the human desire to recognize and explore what they believe (Pulungan, 2017). Religious tourism is based on desires and beliefs so that the beauty factor or other factors that usually attract tourists to attend tourist areas are only valuable or have less share than the desires and beliefs of every human being (Endraswara, 2010).

The development of religious tourism does not have to be related to mystical or sacred things. But it can be developed into a creative park with open facilities for children to play. As

happened in the Maospati Magetan Village, it has succeeded in developing a village pundhen which was originally a wingit (sacred) place which was converted into an open (profane) park, named Taman Creation Lo Sari Maospati. However, this creative park is still used as an annual village clean location by the community.

Lo Sari's garden will also be supported by developing Jalan Wilis as the center of the Flower Market. This target is expected to become a tourist icon for Maospati, and a lever for the local economy. The manager of the Lo Sari creation park has also developed an MSME bazaar which is held every Sunday and also presents a Mobile Library (Pusling) car to serve elementary school children to read books. In addition to weekly activities, they also develop activities for one year. There is an activity that is held once a year, namely the Pala Pendhem festival which is held before the month of Ramadan.

The phenomenon of tourism development in this sacred place is interesting to study. The community has their own views and opinions according to their interests and experiences (Endraswara, 2010). The people around Pundhen Lo Sari have many views by making this Pundhen as a creative garden. So that with this research it will be known what the interests and social actions of the community are with this creation park.

For this reason, a formulation of the problem for this research is how is the social action of the community towards Pundhen Lo Sari in Maospati Village, Magetan Regency? As well as to support the answers to the formulation of the problem, this research aims to find out the opinion of the people of Maospati Village on the construction of the Lo Sari creation park in Pundhen Lo Sari, to find out the elements that encourage the community to build the Lo Sari creation park in Pundhen Lo Sari and to find out how the Maospati Village community actualize themselves in Lo Sari's creation garden.

#### **LITERATURE REVIEW**

The theory used by the researcher as a research reference in this research is the theory of action from Max Weber, because the researcher sees the phenomenon of the development of the Lo Sari creation park in an effort to empower social and spiritual economy, which is very relevant to the theory of action from Max Weber and the concept of the Calvinist school.

Max Weber said that individual human beings in society are creative actors and social reality is not a static tool of the coercion of social facts. This means that human actions are not fully determined by the norms, habits, and so on which are included in the concept of social facts. Although in the end Weber acknowledged that in society there are social structures and social institutions.

It is said that social structure and social institutions are two interrelated concepts in social action (Ritzer, 2008).

Max Weber defined sociology as the science of social institutions. Weber's sociology is the science of social behavior. According to him, there is a shift in pressure toward the beliefs, motivations, and goals of members of society, all of which give content and form to their behavior. The word behavior is used by Weber for actions which for the perpetrator have a subjective meaning. The actor wants to achieve a goal or he is driven by motivation. Behavior becomes social according to Weber only if and to what extent the subjective meaning of the behavior makes individuals think and show a more or less constant uniformity (Jacky, 2015).

Social interaction is a behavior that can be categorized as a social action. Where social action is the process of actors involved in making subjective decisions about the means and ways to achieve certain goals that have been chosen, these actions involve all types of human behavior, which are aimed at the behavior of others, past, present and expected in the future. will come. social action (social action) is an action that has a subjective meaning (a subjective meaning) for and from the actors who do it. Social action is all human behavior that has a subjective meaning from those who do it. Both the open and the closed ones, which are expressed outwardly or secretly, which

are directed by the perpetrators towards their goals. So that social action is not accidental behavior but has a certain pattern and structure and a certain meaning (Jacky, 2015).

Weber specifically classifies social actions that have subjective meanings into four types. On the basis of the rationality of social action, Weber distinguishes human social action into four types, the more rational the social action the easier it is to understand:

#### 1. Instrumental Rationality Measures (Zwerk Rational)

This action is a social action that is carried out by a person based on conscious considerations and choices related to the purpose of the action and the availability of the tools used to achieve it. For example: A student who is often late because he does not have a means of transportation, finally he buys a motorbike so that he comes to school early and is not late. This action has been carefully considered in order for it to achieve certain goals. In other words, assess and determine the goal and the action may be used as a way to achieve other goals (Jacky, 2015).

#### 2. Action Rational Values (Werk Rational)

Meanwhile, value rational action has the property that the existing tools are only conscious considerations and calculations, while the goals already exist in relation to absolute individual values. Example: worship behavior or

someone who puts an older person in line when queuing for groceries. That is, this social action has been considered beforehand because it prioritizes social and religious values that he has.

#### 3. Affective Action (Affectual Action)

This type of social action is dominated by feelings or emotions without intellectual reflection or conscious planning. Affective action is spontaneous, irrational, and is an emotional expression of the individual. For example: an affectionate relationship between two teenagers who are in love or are intoxicated with romance. This action usually occurs due to external stimuli that are automatic so that it can be meaningful.

#### 4. Traditional Action

In this type of action, a person exhibits certain behaviors due to habits acquired from ancestors, without conscious reflection or planning.

Social action according to Max Weber is an individual action as long as the action has a subjective meaning or meaning for him and is directed to the actions of others. An individual action directed to inanimate objects does not fall into the category of social action, an action will be said to be a social action when the action is actually directed at other people (other individuals). Although not infrequently social action can be in the form of an inner or subjective action that may occur due to the positive influence of

certain situations. In fact, sometimes actions can be repeated intentionally as a result of the influence of a similar situation or in the form of passive consent in certain situations.

There are three elements in social action: agents/actors, movement (vehicles) and meaning (meaning). Agents are actors and objects of social action that behave, while others are objects of that behavior. Movement is a physical condition, movement or activity of agents that has meaning for them. While meaning is an element of social action (Jacky, 2015).

The agent in this case is the Pokdarwis group of Lo Sari's creation park and the movement in this research is the development of Lo Sari's creation garden which was initiated by Pokdarwis. While the meaning sought in this study is the meaning for agents (pokdarwis) in developing a creative garden. In addition to the meaning of the agent involved, this research will also explore the meaning of people who are not involved but live around the creative park and have their own influence.

In addition to using Max Weber's theory of social action, this research also uses Alfred Schutz's phenomenological theory as an analytical tool. There are two figures who influenced the discovery of the phenomenology of thinkers Alfred Schutz namely Edmun Husserl and Max Weber. Starting from Max Weber's thinking about social action

that human action becomes a social relationship when humans give a certain meaning or meaning to their actions and other humans also understand their actions as meaningful. Subjective understanding of an action will determine the continuity of the process of social interaction. Both for actors who give meaning to their own actions as well as for other parties who will interpret and understand them and who will react or act in accordance with what the actor intended (Ritzer, 2008).

To support this research, Schutz devoted his attention to a form of subjectivity called intersubjectivity. This concept refers to the dimensions of general awareness and special awareness of social groups that are integrating with each other. The intersubjectivity that allows social interaction to occur, depends on knowledge about each other's roles obtained through personal experience (Ritzer, 2008).

The concept of intersubjectivity refers to the fact that social groups interpret each other's actions and that individual experiences are also obtained in the same way as experienced in individual interactions. This concept of intersubjectivity refers to the fact that social groups interpret each other's actions and their experiences are also obtained through the same way as experienced in individual interactions (Supraja, 2012).

The core of Schutz's thinking is how to understand social action through interpretation. The process of interpretation can be used to clarify or examine the true meaning, so as to provide an implicit concept of sensitivity. Schutz puts human nature in subjective experience, especially when taking action and taking attitudes towards the world of everyday life (Supraja, 2012).

that occur and is carried out by involving various existing methods. So, it can be concluded that qualitative research is research that collects and analyzes data with a scientific background and does not attempt to calculate data or analyze numbers.

This research was conducted using a phenomenological approach, namely by seeing and hearing more closely and in detail the individual explanations and understandings of the experiences of the research subjects (Creswell, 2014). In this phenomenological approach, it aims to interpret and explain the experiences experienced by a person in this life, including experiences when interacting with other people and the surrounding environment. In the context of qualitative research, the presence of a phenomenon can be interpreted as something that exists and appears in the researcher's consciousness by using certain methods and explanations of how the process of something becomes clear and real (Martono, 2015).

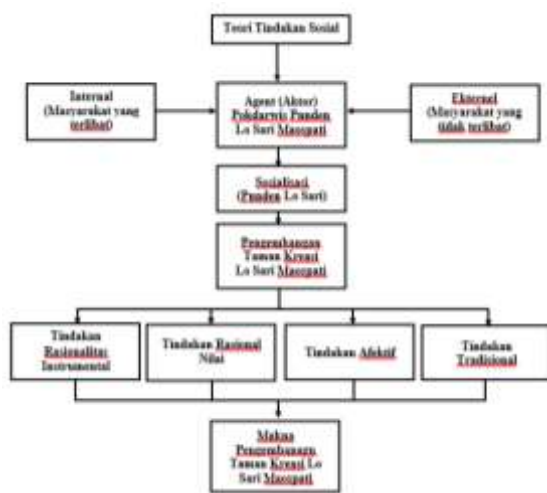


Figure 1. Research Thinking Framework

## METHOD

This study uses a qualitative approach. According to Afrizal (2016: 13) states that qualitative research is a social science research method that collects and analyzes data in the form of words (oral and written) and human actions and research does not attempt to calculate or quantify qualitative data that has been obtained and thus not analyzing the numbers. According to Denzin and Lincoln in Moleong (2013: 5), qualitative research is research that uses a scientific background, with the intention of interpreting phenomena

To support Weber's social action, the phenomenological approach used is Schutz's phenomenology which focuses on social action by involving the concepts of because motive and in order to motive (in Supraja, 2012). The task of phenomenology in this research is to connect scientific knowledge with everyday experience, and from activities where knowledge and experience originate. In other words, basing social action on experience,

meaning and awareness (Mulyana, 2013).

Data analysis was carried out continuously from the beginning to the end of the study. This study uses descriptive qualitative data analysis, where the researcher describes the situation or phenomenon obtained and then analyzes it in the form of words to obtain a conclusion. This process is carried out using an interactive analysis model as stated by Miles and Huberman, namely the analysis process is carried out simultaneously with the data collection process. The data analysis process in this study uses four stages, namely the data collection stage, data reduction stage, data presentation, and drawing conclusions (Sugiyono, 2012).

## **RESULTS AND DISCUSSION**

### **A. History and Background of the Development of Pundhen Lo Sari**

Masopati Village is one of the administrative areas in Maospati District, Magetan Regency. Located in the sub-district capital, this village is located at the intersection of three connecting Madiun, Ngawi and West Districts. From the intersection of the three regions, Maospati Village has a long history of development. The people of Maospati Village have two places that are considered as pundhen, namely Pundhen Lo Kidul and Pundhen Lo Lor. Pundhen is marked by the Lo tree. There is no information and narrative or historical evidence of who

planted the tree. It's just that people think that the two pundhens have been visited by Raden Ronggo Prawirodirdjo III, the Regent of Madiun and the Regent of Wedana Overseas of the Yogyakarta Palace as well as Advisor to Sri Sultan Hamengkubuwana II. Raden Ronggo in historical records had moved the center of government of Madiun in Maospati in 1802-1810. While moving to Maospati, Raden Ronggo lived in his residence known as the pager banon (red brick fence). Even the remains of Raden Ronggo's residence to this day are still in the form of a palace gate located in the Iswahjudi Madiun Air Base Area.

According to the Head of Maospati Village, Sarbini, the two pundhens have different characteristics. If pundhen Lo Lor, characterized by Islamic or santri culture. Every activity carried out at Pundhen Lo Lor must not conflict with Islamic activities, such as prayers, recitations and other Islamic arts. Unlike the Lo Lor pundhen, the Lo Kidul pundhen is more of abangan culture. At first the activities at Pundhen Lo Kidul were like gambyongan or tayuban by presenting waranggana with certain clothes. The event was held from noon until night even until the early morning. In addition, it is also followed by drunken events or drinking liquor. However, the event that has a negative impression is currently not being carried out by the community.

According to the Head of Maospati Village, Sarbini, it is estimated that activities in the Lo Kidul and Lor pundhens only started after independence in 1945. At first, the pundhen were only used for village clean-up ceremonies and for saving residents who had succeeded in achieving certain goals. It is true for ordinary villagers before reaching a certain goal to come to Pundhen Lo in order to ask for the blessing of God Almighty so that their ideals and goals can be granted, so that when the goal has been achieved they will come again to Pundhen to express gratitude for the gift that has been given to them. has been given by God.

Starting from the existence of community activities in Pundhen Lo Kidul, then in 2021 the Maospati Village Government formed a Tourism Awareness Group (Pokdarwis) to manage Pundhen Lo Kidul as a center for community creation activities. Furthermore, Masopati Lurah gave the name pundhen to Pundhen Lo Sari Maospati for Pundhen Lo Kidul. While the Lo Lor pundhen will not be managed by the kelurahan.

When the Pokdarwis Pundhen Lo Sari Maospati was formed, the Maospati Village Government wanted to empower the community around Pundhen Lo Sari. This will increase the income and welfare of the citizens. Even longer, it is hoped that Pundhen Lo Sari can become a tourist

destination in Magetan Regency besides Sarangan Lake.

## **B. Community Activities in Pundhen Lo Sari**

In accordance with the development plan around Pundhen Lo Sari, the Maospati Village Government has made the Jalan Wilis area a center for selling live flowers. Currently there are about twenty residents who are active as flower sellers to tourists who are present at Pundhen Lo Sari. At first, residents who sold flowers received a stimulus from the Maospati Village Government by providing live flowers for sale. Furthermore, residents who received live flower assistance also developed it by buying or planting their own.

Another economic activity carried out by residents is selling snacks by opening a grocery store. One of the residents, Sm (62) explained that he started selling grocery stores before the Lo Sari pundhen was developed. Currently, with the development of Pundhen Lo Sari, the income is increasing, especially on Sundays or whenever there is a schedule of community activities.

In addition to economic activities, there are also residents of Maospati Village who carry out sacred activities in Pundhen. As did S (60) a market trader who lives around Pundhen. According to his account, several times he visited Pundhen Lo Sari to hold thanksgiving because his



wish was granted by God Almighty. Like when his son was accepted as an employee of PT Semen Indonesia in Tuban.

The activities that S carried out were actually also carried out by other residents. However, the time for this activity cannot be determined. Because everyone who does nyadran activities depends on the intentions of each individual who does it. According to S's story, nyadran activities were mostly carried out by residents of Maospati Village. But with the passage of time only a few are willing to nyadran. Even because of the few people who want to come back, this Lokidul pundhen was unkempt and dirty.

### **C. Community Social Action towards Pundhen Lo Sari**

According to Max Weber, there are four social actions. From the four forms of social action presented by Max Weber, it can be categorized into four based on the data findings, namely:

#### **1. Instrumental Rational Action**

This group is those who are involved in the development of the Lo Sari pundhe, such as the Lurah and village officials, Pokdarwis and the community who can benefit from the development of this pundhen. Tri Susanto (40) Head of Pokdarwis hopes that the development of the Lo Sari Pundhen will become a magnet for visitors from outside the region to visit

Maospati, especially the Lo Sari Pundhen.

With the presence of tourists who come to Pundhen Lo Sari, Mas Tri hopes that it will increase income for local residents who sell or carry out economic activities around Pundhen Lo Sari. Pokdarwis has organized activities for one year from January to January. December 2022. Every Sunday activities such as car free day are held, with residents from Maospati Village and outside the Village visited. Sunday activities vary, ranging from art competitions for elementary – junior high school students, exhibitions of superior village products, music entertainment events and others. With these various events, every week there will be many sellers of food or snacks for local residents to innovate.

#### **2. Value Rational Action**

One resident named Mk (53) explained that the development of the Lo Sari pundhen is considered not to have a positive impact for most residents. Only a few residents can take advantage of this development. Therefore, according to him, the development of this pundhen will only reopen old lives that are not in accordance with religious norms and social norms grow again, such as drinking and gambling. The Constitutional Court proposed a change in activities such as the movement to prosper places of worship or at least guarantee that it would not carry out activities prohibited by religion. The

Court's action can be analyzed as a value rational action by prioritizing religious values over other activities.

### 3. Affective Action

None of the informants provided information that could be categorized as an act of affection.

### 4. Traditional Action

S (60) is a market trader who lives around pundhen. According to his account, several times he visited Pundhen Lo Sari to hold thanksgiving because his wish was granted by God Almighty. Like when his son was accepted as an employee of PT Semen Indonesia in Tuban. S did this because it was also done by his parents in the past when he got lucky. Old parents and residents who lived when they were little did this because their prayers were answered by God Almighty because it was a place visited by great people at that time. But S knows who the great man who visited this pundhen was.

## CONCLUSION

In the development of Pundhen Lo Kidul as a tourist attraction for the Lo Sari Creative Park in Maospati Village, Magetan Regency, there are at least three community groups that can be analyzed for their social actions. First, community groups with instrumental rational action, such as village officials and Pokadrwis. They assume that the development of Lo Sari's Pundhen into a creative park will increase the income of local residents.

Thus the level of community welfare will be better. The second group is value rational action, almost the same as instrumental rational action group, except that this group prioritizes religious values. While the third is traditional action, where the actors who carry out activities at Pundhen Lo Sari are those who follow their parents before.

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