

Harmonization of Indigenous Laws With Religion: Study of Mojok (Ngalor Ngulon) Wedding Indigenous Legal Phenomenons in Multicultural Communities in Sukoreno Village

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Abstract—Customary law is a law that has authenticity in Indonesia, where customary law itself applies in Indonesian society for generations. So that the community trusts customary law in force in an area, one of which is in the village of Sukoreno. Customary law in the village of Sukoreno with this multicultural society, with the diversity of religions (Islam, Hinduism, Christianity) itself. This has similarities in the determination of customary law, one of which is a Mojok marriage (ngalor ngulon) with a multicultural community in the village of Sukoreno. Mojok marriage is a tradition or tradition that has existed in the community for generations and until now there are still people who believe in these customs. Therefore this article has a focus of research, First: How about a Mojok (ngalor ngulon) marriage in the community in Sukoreno village? Second: What is the customary law of mojok marriage (ngalor ngulon) in Sukoreno village. This article uses descriptive qualitative-based research methods not using numbers but by obtaining data through interviews, documentation and observations, regarding the customary law of marriage in a multicultural community in the village of Sukoreno.

Keywords: Customary Law, Marriage of Mojok, Sukoreno

1. INTRODUCTION

Religion or belief is a must for all human beings on earth. Indonesia has a plural society consisting of various religions. The plurality of communities in Indonesia with their diversity tends to have a major source of conflict between people. Differences in religion or beliefs are one of the factors that cause conflicts among human beings but on the other hand there are many factors that cause such conflicts such as ethnicity, race and class. The religions recognized by the Indonesian government today are the religions of Islam, Christianity, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism. This religion is the result of an era of government reform led by Abdurrahman Wahid (Nazmudin. 23-39).

A distinctive difference that belongs to the people of Indonesia, with the many religions that are held will lead to seeds of discrimination and differences in belief. With these differences if not properly maintained can lead to conflicts between religious communities that are contrary to the basic values of religion itself which in essence teaches, peace, compassion, tolerance and mutual help.

Many problems have arisen regarding the theology which are fundamental to the life of a plural society. Religion in the modern era is now a matter of interfaith relations or religious pluralism (Religion Pluralism). Interfaith relations that cause problems are not new, but there are many factors behind the emergence of problems. One of them is what Gilles Kepel calls the crisis of modernity. The existence of religious pluralism aims to carry the agenda to create harmonious interfaith relations, especially in the Sukoreno community and Pancasila Village which are always colored by the ups and downs that are not always harmonious. The basic doctrines of each religion teach and prioritize peace, harmony, harmony, and mutual tolerance. But all of that in the empirical historical reality of religious doctrine, the decision of the ulama council and the agreement of the world church councils could not be implemented as expected. That there are many factors which become obstacles to harmony, peace and religious harmony that are so difficult to realize. As for the inhibiting factors such as politics, economics, and social culture that makes the dynamics and fluctuations of relations between religions Pluralism Religio (Puspo Nugroho: 2016).

When we look back, we will find a glorious history of Islam with science and religious tolerance. If we look back that in the golden age Islam had advanced with the development of science and in the culture of civilization and government, at that time education was highly prioritized, ranging from mosques to mosques to the form of madrasas and scientific institutions as well as developing religious scholarship. rapid at that time, and at the same time produce scientific aspects that are very capable in their fields ranging from the field of Medicine Ibn Sina.¹Kemuidan expert in Philosophy

¹Another name for Ibn Sina is Abu Ali Al Husain Ibn Abdullah Ibn Sina. In Europe he is better known by the name Avicenna. Born in an Afsyaha village in the Bukhara area in 340 H (980 AD). Ibn Sina grew up in his birthplace. He studied the Qur'an by memorizing it and studied religious sciences and general sciences such as astronomy, mathematics, physics, logic, medicine and metaphysics. When he was not yet 16 years old he had mastered medical science. When Noah bin Mansur, the ruler of Bukhara, became ill, many doctors were unable to treat him, so after being examined and treated by Ibn Sina he recovered. At the age of 22 his father died, then he went to Jurjan and to Chawarazm. His life moved from one place to another until in Hamadan. In this place he became a minister. He died in 428 H / 1037 AD at the age of 57 years. Ibn Sina grew up in a family of Shi'a Isma'iliyah family during the chaos and setbacks of the Abbasid dynasty; as he watched Banu Buwaih occupy Baghdad after deposing the Abbasid dynasty, Ibn Sina had extraordinary memory and intelligence so that at the age of 10 years he was able to memorize the Qur'an, Arabic literature, and he also

of Ibn Rusyd (W 1126 M.) in the field of Islamic Law, Four Imams of the School of Law, Shafi'i, Hambali, Hanafi, Maliki, and commentary expert Ibn Kathir, and so on. The scholars are very proficient in their fields and masters all knowledge in depth, one of the interesting things is that most of them are Islamic study alumni who are concerned in their respective fields, this shows that the development of educational institutions at that time was very advanced and made the civilization of the Ummah Islam is respected throughout the world.

The above figures build tolerance with science, this we also offer and we instill in the context of Indonesianism. Today there is still an exclusive attitude in some groups / communities, which in viewing differences or plurality does not only harm others. But it actually also harms yourself. Because of the attitude of exclusivity, it is not uncommon to create deep emotional distress or heartache so that there are inner problems that make life uncomfortable because it is not possible to appreciate and accept differences in understanding different religions. Therefore, there needs to be an effort to build an inclusive attitude towards diversity, so that each person or child has an awareness of tolerance that respects diversity so that it can bring benefit to all humans and the natural surroundings.

This paper wants to appoint Sukoreno and the village of Pancasila to become a pilot project related to the study of religious tolerance in the context of Indonesian. Sukoreno became an inclusive design of society and gave a clean perspective on how to become a pluralist society and an open society, a society that was tolerant of the flow and religious differences, in this context it was important to propose as a design framework for civil society.

2. THEORY

2.1 Indigenous Law Concept In Multicultural Communities

Etymologically, adat is derived from Arabic, which means the custom of society that has been passed down from generation to generation. So etymologically custom can be defined as an act carried out by the community over and over again, so that it becomes a fixed habit and respected by people, then the habit becomes customary. This should not be violated, because it has become a habit for the people who embrace it. If someone violates the general punishment for that person.

There are two opinions that make a difference regarding the origin of the word adat. On one hand there are those who say that adat is taken from Arabic which means habit. While according to Amura in Hilman explained the term indigenous comes from Sanskrit because according to him this term was used by Minangkabau people more or less 2000 years ago. According to him custom comes from two words, a and dato. a means no and dato means something material².

Customs show the forms, attitudes, actions of human change in customary law communities to maintain the customs that apply in the environment of their territory. Customs are sometimes maintained because of community awareness, but not infrequently customs are maintained with sanctions or legal consequences so that they become customary law.

Customary law in a variety of opinions of legal scholars, namely:

memorized the metaphysical books written by Aristotle which he had read forty times. At the age of 16 years he had a lot to know about science, Arabic literature, jurisprudence, arithmetic, philosophy and even medical science he learned himself. His profession in medicine starts at the age of 17 years. His popularity as a doctor began when he succeeded He died in 428 H / 1037 AD at the age of 57 years. Ibn Sina grew up in a family of Shi'a Isma'iliyah family during the chaos and setbacks of the Abbasid dynasty; as he watched Banu Buwaih occupy Baghdad after deposing the Abbasid dynasty, Ibn Sina had extraordinary memory and intelligence so that at the age of 10 years he was able to memorize the Qur'an, Arabic literature, and he also memorized the metaphysical books written by Aristotle which he had read forty times. At the age of 16 years he had a lot to know about science, Arabic literature, jurisprudence, arithmetic, philosophy and even medical science he learned himself. His profession in medicine starts at the age of 17 years. His popularity as a doctor began when he succeeded He died in 428 H / 1037 AD at the age of 57 years. Ibn Sina grew up in a family of Shi'a Isma'iliyah family during the chaos and setbacks of the Abbasid dynasty; as he watched Banu Buwaih occupy Baghdad after deposing the Abbasid dynasty, Ibn Sina had extraordinary memory and intelligence so that at the age of 10 he had been able to memorize the Qur'an, Arabic literature, and he also memorized the metaphysical books written by Aristotle which he had read forty times. At the age of 16 years he had a lot to know about science, Arabic literature, jurisprudence, arithmetic, philosophy and even medical science he learned himself. His profession in medicine starts at the age of 17 years. His popularity as a doctor began when he succeeded Ibn Sina grew up in a family of Shi'a Isma'iliyah family during the chaos and setbacks of the Abbasid dynasty; as he watched Banu Buwaih occupy Baghdad after deposing the Abbasid dynasty, Ibn Sina had extraordinary memory and intelligence so that at the age of 10 he had been able to memorize the Qur'an, Arabic literature, and he also memorized the metaphysical books written by Aristotle which he had read forty times. At the age of 16 years he had a lot to know about science, Arabic literature, jurisprudence, arithmetic, philosophy and even medical science he learned himself. His profession in medicine starts at the age of 17 years. His popularity as a doctor began when he succeeded Ibn Sina possessed extraordinary memory and intelligence so that at the age of 10 years he was able to memorize the Qur'an, Arabic literature, and he also memorized the metaphysical books written by Aristotle which he had read forty times. At the age of 16 years he had a lot to know about science, Arabic literature, jurisprudence, arithmetic, philosophy and even medical science he learned himself. His profession in medicine starts at the age of 17 years. His popularity as a doctor began when he succeeded Ibn Sina possessed extraordinary memory and intelligence so that at the age of 10 years he was able to memorize the Qur'an, Arabic literature, and he also memorized the metaphysical books written by Aristotle which he had read forty times. At the age of 16 years he had a lot to know about science, Arabic literature, jurisprudence, arithmetic, philosophy and even medical science he learned himself. His profession in medicine starts at the age of 17 years. His popularity as a doctor began when he succeeded His profession in medicine starts at the age of 17 years. His popularity as a doctor began when he succeeded His profession in medicine starts at the age of 17 years. His popularity as a doctor began when he succeeded

² Hilman Hadikusuma, Introduction to Indonesian Traditional Law, (Bandung: Mandar Maju 2002), 14

- a. Soekanto said that customary law is a customary complex, most of which are not recorded / not codified and are coercive that have sanctions or legal consequences.
- b. Van Vollenhoven, stated that customary law was all original law, that is, law which did not originate from the laws and regulations made by the government (former Dutch India or other instruments of power which became its own and which were held by the Indian Government itself.
- c. Supomo said that customary law is an unwritten law in unwritten regulations, including living regulations which, although not stipulated by the authorities but are obeyed and supported by the people based on the belief that these regulations have legal force.
- d. Ter Haar said that customary law arises after the establishment of legal officials so that the criteria used are stipulations.
- e. MM Djojodigono said that customary law is law that does not originate from regulations.
- f. Hazairin said that customary law is a precipice of decency in society that is the rules of decency which the truth has received general recognition in the community.
- g. Soeroyo Wignyodipuro said that customary law is a complex of norms that originate from people's feelings of justice which are always developing and include rules of human behavior in daily life in society, mostly unwritten, always obeyed and respected by the people because they have consequences sanction law.³

So it can be concluded that customary law is an attitude, an act that is a habit in the community that must be maintained, so that it aims to maintain and respect customary laws that were made in ancient times. This has become a habit in its actions, and the rules and conditions in implementing customary law that already applies.

For the multicultural community of Sukoreno village, customary law is a habit that has been and becomes a guideline in taking an action, so that in the future it will make the decisions taken. So that the action is not in a hurry in decision making. So in the sukoreno village custom is highly valued and most people use adat in their lives, because it has become an attitude that must be carried out. The majority of the community believes that customary law is in effect in general in the Sukoreno village community. That young people in Sukoreno village must understand the customs that apply in carrying out their daily activities. Regarding customary law, it has no written character and is not recorded, but this has become an attitude and action that must be obeyed in Javanese adat in Sukoreno village community.⁴

So it can be concluded that customary law in the village of Sukoreno has become an action, an attitude that has been passed down through generations to regeneration, which has become a habit that has been applied in life in the community. so that in determining an action has a rush so that it can harm itself. In multicultural societies all agree and defend what is already in Javanese adat, because they respect what is already in traditional law that has been made for generations.

2.2 Indigenous Law Concept: From Law In Book To The Law In Action Of Mojok Wedding Demography (Ngalor Ngulon) Multicultural Communities In Sukoreno Village

The village of Sukoreno is said to have originally been called Gumuk Lengar taken from a Padas Hill which was often visited by people to dig Padas when an statue was found under a Suko tree or Kembang Suko with flowers of 4 colors, so after finding the statue the village name was changed to the village name Sukoreno which means various kinds of fun combined with the character of the community and religious diversity adopted by the community. At that time the village head was named Suwadi. When in 1941 Sukoreno Village was led by the Village Head named Kasbiran, then for 9 years precisely in 1949 there was a replacement of the Village Head by means of choice and finally the Village Head was led by a person named Supardi. So for 8 years precisely 1857 there was a change of village head who when he was chosen was won by a man named Jumali for 12 years precisely in 1969 the village head of Jumali had finished his term of office. When the village was not conducive, the Regent of Jember adopted a policy of placing or appointing an ABRI member named Ibnu Sunardi to be assigned to Sukoreno Village to become the Head of Sukoreno Village or better known as the Karteker Village Head. When the leadership of Ibu Sunardi, the village administration began to be organized or divided into 5 hamlets, namely Krajan Kidul, Krajan Lor, Kandangrejo, Temurejo and Blokmundu. When it was known 1980 there was a village head election which was won by a candidate named Ali Mustaqim, BA and in 1990 there was a village head election which was won by a person named Supingin. And in 1998 the village head election was again won by a man named Sudariyanto, SH. When in 2005 a village split occurred, finally Sukoreno Village was split into 2 (two) villages namely Sukoreno Village and Mundurejo Village. Then starting in 2005 Sukoreno Village was divided into 3 hamlets namely krajan kidul, Krajan Lor and Kandangrejo. Krajan Kidul Hamlet is led by Kasun Saeroji, Krajan Lor Hamlet is led by Kasun Supriyono and Kandangrejo Hamlet is led by Kasun Waris. After that, the term of office of the Village Head of Sudariyanto, SH was finished in 2006, then in early 2007, in February there was an election for the Village Head, and was won by Br Ach. Choiri and until now he still serves as the Head of Sukoreno Village. When in 2005 a village split occurred, finally Sukoreno Village was split into 2 (two) villages namely Sukoreno Village and Mundurejo Village. Then starting in 2005 Sukoreno Village was divided into 3 hamlets namely krajan kidul, Krajan Lor and Kandangrejo. Krajan Kidul Hamlet is led by Kasun Saeroji, Krajan Lor Hamlet is led by Kasun Supriyono and Kandangrejo Hamlet is led by Kasun Waris. After that, the term of office of the Village Head of Sudariyanto, SH was

³ Yulia, Traditional Law Textbook, (Bukit Indah Lhokseumawe Campus: Unimal Press, 2016), 2-3

⁴ Yulia, Traditional Law Teaching Book, (Bukit Indah Lhokseumawe Campus: Unimal Press, 2016), 5

finished in 2006, then in early 2007, in February there was an election for the Village Head, and was won by Br Ach. Choiri and until now he still serves as the Head of Sukoreno Village. When in 2005 a village split occurred, finally Sukoreno Village was split into 2 (two) villages namely Sukoreno Village and Mundurejo Village. Then starting in 2005 Sukoreno Village was divided into 3 hamlets namely krajan kidul, Krajan Lor and Kandangrejo. Krajan Kidul Hamlet is led by Kasun Saeroji, Krajan Lor Hamlet is led by Kasun Supriyono and Kandangrejo Hamlet is led by Kasun Waris. After that, the term of office of the Village Head of Sudariyanto, SH was finished in 2006, then in early 2007, in February there was an election for the Village Head, and was won by Br Ach. Choiri and until now he still serves as the Head of Sukoreno Village. Krajan Lor, and Kandangrejo. Krajan Kidul Hamlet is led by Kasun Saeroji, Krajan Lor Hamlet is led by Kasun Supriyono and Kandangrejo Hamlet is led by Kasun Waris. After that, the term of office of the Village Head of Sudariyanto, SH was finished in 2006, then in early 2007, in February there was an election for the Village Head, and was won by Br Ach. Choiri and until now he still serves as the Head of Sukoreno Village. Krajan Lor, and Kandangrejo. Krajan Kidul Hamlet is led by Kasun Saeroji, Krajan Lor Hamlet is led by Kasun Supriyono and Kandangrejo Hamlet is led by Kasun Waris. After that, the term of office of the Village Head of Sudariyanto, SH was finished in 2006, then in early 2007, in February there was an election for the Village Head, and was won by Br Ach. Choiri and until now he still serves as the Head of Sukoreno Village.

Broadly speaking, sukoreno village, a small village located in the umbulsari sub-district of Jember. Because in this village Sukoreno is fairly simple village, the simplicity of the people who are friendly and social towards the community as a whole from Muslims and non-Muslims. This Sukoreno village has its own colorful diversity which is related to the feeling of being in Indonesia. Because this village has a sense of Indonesia that reflects harmony among religions, in accordance with what is desired in the Indonesian state. Therefore Sukoreno village has the name Pancasila village, which is diverse in culture owned by the surrounding community.

Sukoreno means to love or like differences or diversity Suko is a Javanese language which in Indonesian means like and reno means various. History is what makes Sukoreno villagers become accustomed to living in diversity. Many diverse residents in the village Sukoreno, believe in Islam, Catholicism, Protestantism, Hinduism. This village gave rise to a very thick aura of tolerance and so knocked the deepest hearts. So that emerged from the views of people who are very surprised by the tolerance of very high diversity. Sukoreno has evidence or form in a multicultural society which can be seen directly with one's own glasses. One of them can be seen from the building of houses of worship or mosques that stand side by side with houses. And also with the church, non-Muslim temples are only a few meters away from Muslim places of worship.

According to the village head of Sukoreno, H. Achmad Choiri, there had never been disputes between citizens with religious backgrounds. "For us, there are no terms of minority and majority. Because essentially all the same and deserves attention in the sense of not favoritism in giving more attention to the surrounding community. The villagers also have a habit of cleaning one another's place of worship. With together who has human nature between different religions. So that there is no discrimination between people, all of them act fairly without taking sides with one another in cleansing the place of worship. Residents do not see whose place of worship or what religion. By cleaning up places of worship citizens feel they know and own the place. Even though it seems simple,⁵"I have always felt peace while living in this village," because this village has its own comfort and is always peaceful in communities of different religions. So that always maintain tolerance and customs. Sukoreno Village is one of the villages that has a very tolerant religious community harmony, within the community itself there is no conflict or dispute about religious differences. Because it basically makes its own harmony in religious differences. Muslims also help when humanitarian activities are held in the village of Sukoreno. So they participate without considering religion or belief, because in the village community is concerned with the nature of humanity above other interests. this was conveyed by Ibu Winarti, a villager who works as a teacher in Sukoreno village.⁶

Not only in the adult generation, tolerance in Sukoreno is also always instilled by parents to their children. Their way may be simple, but is believed to be able to give a good influence for their children later. Most parents always invite their children to visit residents' homes during religious holidays. In addition, when one of the residents held a wedding, parents did not hesitate to invite children to become accustomed to diversity and mutual cooperation.

In forming harmony between religions in Sukoreno village, each religion has its own place of worship in carrying out their respective beliefs. Various places of worship of the community (Islam, Hinduism, Protestantism) in the village of Sukoreno, namely there is empirical evidence that can strengthen research, that the village of Sukoreno has a place of worship. Even though no one felt disturbed in each other's beliefs, this community remained solid and carried out their respective beliefs. One of the places of worship is:

Dharma Private Temple is a sacred place of worship of Hindus. This temple is made of buildings that are considered sacred and sacred. Dharma private temple was established in 1982, with the mutual cooperation of the Hindu community together to build this temple without any conflict from the surrounding environment. Actually there is already the first foundation in the construction of this temple. This is why not directly to build directly after the foundation is made? Therefore next to this temple there are houses next to each other, and those who have houses next to each other have sick people. So it is feared to interfere with the construction of this temple, it is feared to disturb and add to the burden on his family. So this Sukoreno temple stopped for a few months, to respect the surrounding environment. It is

⁵ Achmad Choiri, Interview, As Head of Sukoreno Village, 5 January 2020

⁶ Winarti, Sorang who works as a teacher in Sukoreno village.

really a very high tolerance in such a small matter and can make a lesson for the people around, that respect for the sick is necessary, so that there is no conflict in the environment around Sukoreno village. After a few months, when the owner of a house and next to the temple died, the construction of the temple was continued and considering the Hindu community around the community's approval of the construction of the temple was continued with joint costs in the surrounding environment. And the village head also contributed to the development costs and materials needed in the dharma private temple. when the owner of a house and next to the temple died, the construction of the temple was continued and considering the Hindu community around the community with the agreement of the construction of the temple was continued with joint costs in the surrounding environment. And the village head also contributed to the development costs and materials needed in the dharma private temple. when the owner of a house and next to the temple died, the construction of the temple was continued and considering the Hindu community around the community with the agreement of the construction of the temple was continued with joint costs in the surrounding environment. And the village head also contributed to the development costs and materials needed in the dharma private temple.⁷

So it can be concluded that the Hindu community is highly upholding tolerance and also respecting cultures in the village environment of Sukoreno. Because the surrounding community reflects human nature regardless of religion or belief. Because the most important thing is harmony in the environment around each other hand in hand in upholding the village Sukoreno.

The church has been around since the days of the apostles getting orders from God to spread the message of joy and make all nations His disciples. The church in Sukoreno was at that time a group of believers who allied to worship God. With the development of a church that is expanding in every era, then the church is divided into fixed areas and places for worship, from that then develops an understanding of a church, the various meanings and meanings actually lead to the same essence non-physically about the meaning of the church. In its development, physically people know the church as a building where Christians gather to worship. The church building is a place of worship for Protestants who are located in Sukoreno, even so Muslim society is not a problem about that place of worship which is next to it is also adjacent to the Muslim community. So that the people are not disturbed when Protestants worship on Saturday and they accept each other's differences. the church is the result of the representation of meaning as a church which is sheltered. But then in subsequent developments the church is only considered as a building, and only a few people know the meaning and meaning of the true church. Judging from the origin of the Church in Indonesian is an absorption word from the Portuguese language "igreja". In Portuguese it is an absorption from Latin which is also absorbed from the Greek "ekklēsia" which means to be called out (ek = out; klesia from the word kaleo = to call). So ekklesia means a group of people who are called out (from this world) to be able to glorify.⁸

So it can be concluded that the church where the protests of people protested in Sukoreno existed in the time before Islam entered the village of Sukoreno. In the sense that it had existed before the arrival of Islam, so the church was first in the village of Sukoreno, because the religion that was first or first in the village of Sukoreno was Protestant and then followed by Hinduism. So this is empirical evidence that in the village of Sukoreno has a religious diversity which is very thick with tolerance in upholding human nature.

The mosque is a place of worship for Muslims in the village of Sukoreno. So that the mosque becomes a sacred place for Muslim communities. This becomes important because the mosque is the house of Allah, where a Muslim performs the 5 prayer times that have been ordered by Allah swt. Therefore the law is obliged to perform prayers for Muslims. On the other hand, the mosque as a place of worship to Allah, to ask for protection and safety for Muslims. Not only that the mosque in the village of Sukoreno itself, is a distance from the temple and the church is approximately 1 KM, at least it indicates tolerance of religious people is highly respected by the people in the village of Sukoreno. The community will all accept this, without the incongruity of each religion in the village of Sukoreno. So that it becomes interesting diversity in this village,

So it can be concluded that the mosque is interpreted as a place of worship for a Muslim, and carry out the obligations ordered by Allah. So it becomes a statute that cannot be contested.

Sukoreno Village has its own culture, where there are many different customary laws of the village. So it becomes an interesting study with the various Javanese traditional laws implemented by the multicultural community in the village of Sukoreno. One of the writer's focus is on the customary law of Mojok marriage (ngalor ngulon), and this is a special study in this paper, so the author focuses on Mojok marriage. Because what is implemented from the muliticultural society in the village of Sukoreno is Javanese customary law, where people who are Hindu and Protestant and Muslim have an agreement or similarity in determining the customary law of Mojok marriage. in this paper aims to understand how the customary law of marriage Mojok (ngalor ngulon) as follows:

Marriage according to customary law is usually a very important thing and involves in terms of completing a portion of religion, in Javanese society it involves customary relations, such as "kinship, kinship and neighborliness",⁹so that this marriage becomes a sacred event in the eyes of religion and country. In the village of Sukoreno making marriage a very sacred event in a multicultural society. Because all religions definitely want a legal marriage in the eyes of the religions or beliefs of various religions and countries, and concerning religious and Javanese traditional

⁷ Mr. Hariono, Interview (As a Hindu in Sukoreno village), on January 5, 2020

⁸ Church of Saint Paul, Sukoreno Village, 5 January 2020.

⁹ Soerjono Soekanto, Reviewing Indonesian Customary Law (Jakarta: CV. Rajawali, 1981). 112

ceremonies,¹⁰originally they were family members of their respective parents, because there was based on the love of each child from both parties, so that it became harmony and harmony on both sides, after carrying out the ceremonies concerned they were both their own families. Remove from the parent group and form a base for a new household.¹¹

Mojok marriage (ngalor ngulon) is a tradition or tradition in the community, one of which is in the village of Sukoreno which is multicultural in various religions. They believe all of that in the Mojok marriage of various religions (Islam, Hinduism, Protestant) in the village of Sukoreno, where smart people¹²in Javanese myths that do not allow their children to marry someone who has the same direction of the house that is facing each other or can be said to be in a position of rhombus in the direction of the house, it's just obstructed by the road, in the Javanese language corner (ngalor ngulon). Because other religions also believe in and Sukoreno village generally uses Javanese traditional law from various religions. It has become a hereditary in that society, inevitably it must be the regulation that must be obeyed from each religion itself.¹³

The emergence of mojok marriages (ngalor ngulon) in Javanese society that is obtained from an event. The emergence of a mojok wedding in Sukoreno Village kec.Umbulsari. Regency. Jember, due to an incident in the past where a pair of brides who wanted to get married but whose direction did not match or mojok, the parents did not approve of it for that reason. Because the people of Sukoreno Village are very strong in Javanese customs regarding this matter, however a pair of brides continue the marriage, whatever the power of the name is also love will definitely be pursued until it can get its lover without regard without thinking about any consequences going forward. As a result, one of his family died after several years of marriage. Where people of various religions assume, because new friends break the rules that have been set in the land of Java. Because the house is in the direction of the corner and the Sukoreno villagers forbid it.¹⁴

This, Mojok wedding in Sukoreno village is highly considered the direction of the home of the bridal couple, because it is feared that such a thing will happen. knowing this, if the direction is not in accordance with Javanese customs it is likely that the wedding couple will cancel by means of a family. The most important thing is that the bride and groom accept each other, but there are also some who violate it and who don't believe in Javanese customs. if violated about it most likely will happen with it.

On the other hand, the tradition of mojok marriage (ngalor ngulon), also applies in non-Muslim (Hindu) communities in Sukoreno village. Because the Hindu people in Sukoreno use Javanese customs instead of Balinese customs, which are always thick with customary law there. So that the non-Muslim community also believes in mojok marriage for their children when they want to get married. Hindu religion implies that the bride and groom do not violate a marriage ban which is secured "Mojok" which is a tradition or belief where the parents or elders do not allow their children to have the same house by facing Mojok Wetan. If this marriage continues, there are conditions or laws, for example, parents do not consider children and parents do not interfere in the marriage of their children. At the wedding of the two brides, one of the parents did not want to know and was not attended by the guardian of the parents. And no parents do not congratulate one of the people to get married. Because in general, when conducting marriages both parties make a celebration for their two children, because it aims as a form of gratitude to God the soul mate has been met. So that future families can navigate the household with fluency, health and there are no obstacles whatsoever. Regarding this as a customary law requirement, the bridegroom must live in the house for the bride forever, because it is as a starting point for the bride and groom, if the Mojok wedding continues. because the Hindus also believe that, Javanese tradition has been passed down in Sukoreno already used in Mojok marriages. Hindus in Sukoreno generally use Javanese traditional law, so that harmony occurs, most of them are not evasive about Mojok marriage, because it has been implemented until now.¹⁵

Protestants also believe in marriage with Mojok (ngalor ngulon). Because it has long been applied in the Javanese village of Sukoreno. but the essence of the marriage is the same. If there are a pair of prospective brides who want to get married, but their houses face each other then the marriage is prohibited by Javanese customs. Mr. Perno said (the marriage of zinc was unearthed in a beautiful ki ora, it would be dade ake omah-omahe ora tentrem). So the reason for the prohibition of marriage is that it is feared that the bride and groom or the family of each party will get the disaster that will befall him. So this is very important to be warned for the Sukoreno villagers, not only thick with religious tolerance but also thick with Javanese customs that have been passed down to the next generation. Mr. Perno also said, if there is an activity at home, it also invites Muslims to their activities, although religious differences do not affect these differences, but it is concerned with the most important nature of humanity. But in terms of praying according to the beliefs of each

¹⁰ This ceremony is marked by the implementation of Islamic Shari'a, namely the qobul consent, then the slametan ceremony can be done several times, such as when downloading mantan, by opening the ndue gawe, then the slametan using a klosa, and when the end is done by turning the klosa. See Drs. HM Darori Amin, MA. Islam and Javanese Culture (Yogyakarta: Gama Media, 2000). 133

¹¹ Hildred Geertz. Javanese family. (Jakarta: PT Grafiti Pers 1983). 57

¹² Smart people or in Javanese language (Wong Pinter) in the Javanese community are called Pengujup, namely adherents of the teachings of kejawen. People who are trusted and respected are considered have expertise (intelligence / ngelmu) that can communicate with the inhabitants of the supernatural. See Mudjahirin Thohir. Understanding Cultural Theory, Methodology, and Applications (Semarang: Fasindo Press, 2007). 75

¹³ Mr. Perno, Interview (People Who Follow Kejawen, Sukoreno). At the date of January 5, 2020.

¹⁴ Mr. Perno, Interview (People Who Follow Kejawen, Sukoreno). At the date of January 5, 2020.

¹⁵ Mr. Hariono, interview (As Hindu followers of the Kejawendi Sukoreno village), 5 January 2020

religion. Because basically as a human being even though they have different religions they are not obstructing not communicating with other religions, but upholding the nature of harmony among religious communities.¹⁶

In Muslims (Islam) in the village of Sukoreno, if one of their sons and daughters is married, also consider the direction of the house (mojok). So that, it has become a separate belief in Javanese customs that have existed since ancient times. Mr. Saeri also said, that Mojok marriage (ngalor ngulon) is not good if it is carried out, because in customary law there will be continuing calamities if it continues. So he believes and does not allow his children to marry in the direction of the corner house. Customary law for him, the child must be discarded in the sense that parents do not interfere or do not care in the marriage of their children. This is as a punishment for violating when implementing a marriage Mojok. And it has become a culture for those who believe in it, a child must accept this. so that there is no disaster for the bride and groom or the family of the bride and groom. One of them, if one family continues to die, after a few years of marriage and in general there has been a lot going on about it. because to anticipate marriages of marriage, parents who have not allowed to marry in the direction of the house mojok (ngalor ngulon).¹⁷

This conviction continues to survive because it becomes the beliefs and provisions of parents in determining the prospective son-in-law that should not be violated. Even so, there are some people who do not believe in and violate these boundaries. Violations of myths are often done also by people who still believe in myths by carrying out some antidotes to prevent domestic problems and destruction at their wedding.

3. RESULTS AND DISCUSSION

Study On Developing Cultural Law Education Pluralism in East Java

In solving problems in the education arena, it is necessary to know the meaning taken from one's own education. Education according to the Greek understanding is "pedagogic", that is, the science of guiding children, the Romans saw education as "educare", that is, issuing and guiding, the act of realizing the potential of children brought and born in the world. The Germans see education as "Erzichug" which is equivalent to educare, that is to awaken hidden powers or activate the strength or potential of children who are given education. In Javanese language education means "Panggulawentah", namely processing, processing, changing the psyche, maturing feelings, thoughts and character, and also changing the personality of the child. While, according to Herbart education is the formation of students to the desired educators who are termed Educare (Rohimin et al, 2004: 2). So, education is the process of channeling knowledge from an educator to students through an educational program. In the process of changing children who have not been educated with children who have been educated, it is very visible differences in terms of thought patterns, body actions and speaking styles. Did not rule out the possibility if the actions could be the same, but very different thought patterns.

The views of pluralism rooted in Christian theologians above have become a global issue, so that Islamic thought has lately begun to realize the importance of developing pluralist thinking, including in Indonesia. Especially if we compare Christian theology and Islamic theology, pluralism is not really a new phenomenon for Islam. This is because, theologically and historically the religion taught by the Prophet Muhammad SAW cannot be separated from his position and existence from other religions. However, the shape of the pattern and relationship take place in the context of the relationship between Islam and other religions in a specific historical trajectory. Sometimes it takes place polemically, but more happens in a dialogue. Pluralism becomes necessary because every religious tradition will not be able to epistemologically formulate an absolute reality called God or God or the Mystery that cannot be named. If a religion claims to be able to formulate all things about God, then it has made itself God, and no longer a way of salvation to God. (Sumbulah and Nurjanah, 2013: 4-5).

First, the introduction of the village of Sukoreno which was dubbed the village of Pancasila. The diversity that is owned in Sukoreno village is actually the basis of the name that should be given to this village as the village of Pancasila. Pancasila itself is the basis of the state, the nation's ideology and philosophy as well as the nation's way of life, which contains basic values, instrumental values and praxis values (Irhandayaningsih: 3). From the explanation of the meaning of Pancasila, it was indicated that the village of Sukoreno was able to make the people who lived there peacefully, even though various religions and ethnic cultures mixed evenly within the scope of Sukoreno village. Aside from being a symbol of the Indonesian state, Pancasila is a formulation and guideline for the life of the nation and state for all the people of Indonesia. The existence of Pancasila is also very influential in livelihoods.

Pancasila is the foundation of all national decisions and becomes the nation's permanent ideology and reflects the nation's personality. Judging from its origin, the word "Pancasila" comes from the Sanskrit language which contains two syllables, namely penta and sila. Panca means five da sila with short letters that mean one joint, base, tool or principle. Whereas the precepts with the long "i" pronunciation (syi: la) means good, main or important rules of conduct. Thus the Pancasila can be interpreted to apply joints of five or five main behaviors or the exercise of five decency (Panca Syila Krama). Pancasila is indeed very appropriate as a state foundation for the Republic of Indonesia because in Pancasila it means that Pancasila is extracted from the tools and culture of the Indonesian people, Pancasila has the potential to accommodate the conditions and pluralistic nature of the nation. Pancasila guarantees the freedom of citizens to worship

¹⁶ Mr. Perno, Interview (People Who Follow Kejawen, Sukoreno). At the date of January 5, 2020.

¹⁷ Mr. Saeri, Interview (The Muslim Community Adheres to Kejawen, Sukoreno), on January 5, 2020.

according to their religion and beliefs, which is applied in the village of Sukoreno very much in accordance with the meaning of this Pancasila because in the village of Sukoreno there are various religions that are embraced by citizens including Islam, Hinduism, Buddhism and also Catholic Christianity. All residents live side by side and have never found the slightest debate about the religious differences that are believed by each villager. Another interesting thing is the existence of Sapta Dharma belief which means seven obligations. From several sources, the revelation of Sapta Dharma was received by Mr. Hardjosapoero in Pare, Kediri, East Java at 01.00 WIB, on December 27, 1952, precisely on Friday night wage. Hardjosapoero, his real name Arjo Sopuro was born in 1910 in the Semanding village,

Sapta Dharma followers also have God. God according to the adherents of this religion is an absolute substance in the basic sense of God Almighty Almighty is a substance that is free from all cause and effect relationships. The ritual they performed during prayer by sitting cross-legged with the arms as far as the eastward position and being in an empty room alone. After making this position, the follower of this stream will slowly drop his fist from the cross-legged sitting position to prostrate, and this process usually takes hours. Adherents of this sect also have a place of worship as well as followers of other religions. The place of worship is eaten by Sanggar, there are two kinds of the first studio, Sapto Renggo Temple Studio and Busono Studio Studio. The first temple was only one in Yogyakarta (merdeka.com, mystical: col. 2-8).

The meaning that exists in Pancasila includes having the potential to guarantee the integrity of the Unitary Republic of Indonesia, Pancasila provides a foundation for the Indonesian nation in anticipating threats, challenges, obstacles and disturbances in living in a society, nation and state. The existence of Pancasila also guarantees the implementation of democracy and human rights in accordance with the customs and culture of the nation, and also the Pancasila guarantees the realization of a just and prosperous society (Pradina: 6-7).

Cultural diversity, customs, ethnicity, taste and religion as well as peace of life make Sukoreno village dubbed the village of Pancasila. What should be appreciated from Sukoreno village is that the community does not make religious differences a big problem. However, religious differences are used as a place of mutual respect and mutual love for fellow creatures of God.

Second, the development of community life in building educational pluralism in the village of Sukoreno is very good. Achievement of education there does not restrain students / students to make them know knowledge. This happened in an SDK which was once a prison built by the Dutch colonialists. Now, transfer the function to SDK. Interestingly from here is the students who are educated in this SDK are Muslim people. From this phenomenon, it can be seen that there is no difference in seeking knowledge, even from a different angle of belief. Muslim students who attend SDK in Sukoreno are not ostracized because of different beliefs held. However, it is still the same as other students who attend this SDK.

Building a multicultural democratic society certainly asks for a national education system that can build such a society. This means that the national education system must refer to and implement processes to realize these goals. National pluralism is a view that recognizes diversity within a nation, such as in Indonesia, in the village of Sukoreno. The term pluralism implies various types, but pluralism does not mean merely recognition of it. However, it has political, social, economic implications. Therefore, pluralism is related to democratic principles. Many countries also declare themselves democracies as democracies but do not recognize pluralism in their lives, resulting in various types of segregation.

James banks is known as a pioneer of multicultural education. So the emphasis and attention of Banks focused on his education. Banks believes that part of education is more about teaching how to think than what is thought. He explained that a student must be taught to understand all types of knowledge, actively discussing knowledge construction (knowledge construction) and different interpretations. Good students are students who always learn all knowledge. Students also need to be aware that in the knowledge received there are a variety of interpretations that are very much determined by their respective interests, it may be that interpretations appear to conflict with their perspectives. Students must be accustomed to accept differences (Hanum: 2-4).

The importance of pluralism-based education, in order to increase tolerance values amid diversity of diversity to make education as the vanguard of the creation of a sense of tolerance. We cannot deny that plurality education values will be an alternative to the chaotic education system in Indonesia. The difference and diversity of community life does not necessarily become a sharp hostility and conflict, but the difference will feel more beautiful with the conception of mutual care and respect, in accordance with each other's beliefs, so that uniformity of identity needs to be an ongoing study in order to find common ground between differences - differences that often surface. Meanwhile, if the understanding is seen according to Law No. SISDIKNAS 20 of 2003 is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves and the community. Meanwhile, according to Ki Hajar Dewantara Education is guidance in the life of growing children (Faisol, 2015).

The lines that can be used as guidelines for making pluralism education curricula can include First, the preparation of the curriculum must be based on faith in God Almighty, absolute norms or values taken from the world's major religions and an integral relationship between God, man, and nature. Because science comes from God, humans cannot be called the creators of knowledge. However, because humans can easily find aspects contained in this world, human values can be used as inspiration to select, investigate, accept, and enjoy the existence of a truth. Second, students are required to know the hierarchy between science and sources of value. Knowledge is gained through experience that must be subject to rational knowledge, and rational knowledge must be subject to religious norms that come from God. Third, faith and values must be recognized as the basis of human culture. Therefore, the two must not be separated in the teaching and

learning process. Fourth, science must not be shown as something that is contrary to religious views. Thus, in education must be used to encourage values or good values. Fifth, humans cannot know absolute truth, but a truth can be realized at different levels through feelings, thoughts, institutions, and intellectuals. These four forms must work in harmony and be integrated into a comprehensive education system. Sixth, students should be encouraged to know the principles of unity and diversity and be aware of the basics of security that penetrate the biological and psychological world. This is a reflection of a unity of the principles of world creation (Abdurrahman, 2010).

Third, Manifestation of a sense of humanity in building educational pluralism in the eastern tip of Java. The manifestation of the development of pluralism education in Sukoreno village is evidenced by the enthusiasm of residents who live in harmony. Residents in Sukoreno village are dominant in their livelihood as farmers. The house they live in is on average a small house and filled with a sense of simplicity. Apparently, this is indeed ordered in Islam *yajni zuhud*, whereas in Christian teaching it is called ascetic.

The embodiment of humanity in the village of Sukoreno which can also be seen during the celebration of each religious holiday. The residents of this village, all joined in celebrating. Exemplified when Christmas Day arrived, the church building was filled with Christian congregations and in the courtyard of the building was filled with other religious residents who helped and looked after Christian residents in the church. Islamic organizations also help to protect the church from evil behavior. Likewise, when the Eid al-Fitr arrived, non-Muslim citizens also took care to help and help Muslims to celebrate the festival.

Tolerances between religious communities and inter-ethnic groups make Sukoreno village the village of Pancasila. In a family, there are also many among family members with different beliefs and things like this are common in Sukoreno village. Residents here assume that their subordinates choose to believe in God as the right of every individual, so it is up to the individual himself to choose what he has to believe.

4. CONCLUSION

The existence of religious pluralism is very positive contribution to plural society, bearing in mind that one of them has a variety of religions (Pluralism Religio) especially in Sukoreno which is nicknamed the Pancasila village. Got the nickname Pancasila village because in it there are various religions such as Islam, Hinduism, Buddhism and Catholic Christianity and all of that was built with a high sense of tolerance and harmony, so that the actual implementation of pluralism can be applied well regardless of religious differences. From here the application of Pancasila ideology as the basis of the Indonesian state is really realized. It cannot be denied that Pancasila is the foundation of all national decisions and becomes the nation's permanent ideology and reflects the nation's personality. Judging from its origin, the word "Pancasila" comes from the Sanskrit language which contains two syllables, namely penta and sila. Panca means five da sila with short letters that mean one joint, base, tool or principle. Whereas the precepts with the long "i" pronunciation (syi: la) means good behavior rules.

On the other hand education in the village of Sukoreno does not look at the differences in religion they have. One institution has teachers and students who have different beliefs and do not create problems and conflicts occur. Given education does not look at anyone and even different backgrounds of beliefs or religions. Then the existence of pluralism education is applied in order to increase tolerance values amid diversity of diversity to make education as the vanguard of the creation of a sense of tolerance. Values in plurality education will be an alternative to the chaotic education system in Indonesia.

The very high tolerance in the Sukoreno community of Pancasila village fostered a sense of peace, harmony, mutual respect among each other as the original manifestation of the true Pancasila ideology.

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