

Internalization of Pluralism Value in Adolescents Social Behavior (Case Study in Kapencar Village, Kertek, Wonosobo)

Maya Chintia[✉], Masrukhi & Sunarjan

Universitas Negeri Semarang, Indonesia

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Abstract

Degeneration of pluralism value in some regions occurs due to the difference of religion. The plurality of religion in Kapencar, Kertek, Wonosobo, does not bring degradation of pluralism value. The aims of the research were to analyze (1) the social behavior practice of adolescents pluralism value (2) the role of family, school, and society in internalization of adolescent social behavior. The research used qualitative method with case study approach. The research was conducted periodically for 5 months. The subject was the adolescents, families, schools, and society. The data collection techniques were participatory observation, structure and in-depth interview, and documentation. The validity test of the data used triangulation of data source, technique, and time. The data analysis technique and interpretation were narrowing the focus, reviewing the data, connecting the finding, summarizing, testing the finding, assessing the literature, making analytical analogy. The results of the research were (1) the social behavior practice of adolescents pluralism value were prioritizing tolerance, respecting, trusting, and appreciating to the plurality. (2) the role of the family through *habitus* was giving guidance to the adolescents to choose religion, giving advice to associate democratically, inheriting pluralism value, gathering routinely in spare time. School also internalized *habitus* such as giving the student time to worship in school, forcing respect and appreciate the teachers, visiting friends, holding *open school* of feast religious day. Moreover, the role of society in internalization of adolescent pluralism value was done by forming the member of interfaith village government, holding *live in* event for the adolescents, holding village *merti*, art, sport tournament, and celebration of big day), interfaith meeting, and holding *open house* religious day. All the *habitus* were internalized for the adolescent gradually through life habit over a long time.

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[✉] Correspondence address:

Campus UNNES Kelud Utara III Semarang, 50237
E-mail: maya.chintia94@gmail.com

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INTRODUCTION

Recently there are a lot adolescents engaging in intolerance, violence, and radicalism. Those negative behaviors indicated degeneration of pluralism value, which of them caused by lack of self-control. Actually, the adolescents social behavior, both good or bad, depends on habits (*habitus*) that is socialized. The failure role of family, school, and society in internalization of pluralism value ensues negative behavior. If the negative behavior is continuously maintained without any change effort, it will be a cultural unconsciousness. Therefore, internalization of pluralism value from family, school, and society for the adolescents is positively needed. Kapencar, Kertek, Wonosobo has practiced pluralism value to the adolescents positively for long time. Data in 2017, on the website posdeskel.binapemdes.kemendagri.go.id, the general description of the population consisted of various religion as follows:

Table 1. The Composition of Religion

Distribution in Kapencar	
Religion	Information (%)
Islam	89
Catholic	10
Budha	1

Source: Research results, 2017

If the plurality in Kapencar is observed, it will be able to occur potential threats at any time, which according to Kymlicha (in Handoyo, et al) the treat can be a dispute. In fact, the result of observation and interview with the informants showed a dispute was not detected precisely. All components including the adolescents in Kapencar showed social behavior practice as requirement of pluralism value, as stating by Maemunah (2007), such as willingness to live in diversity, respecting each other, trusting each other, living independently, and appreciating the pluralism.

In practicing pluralism value in Kapencar, the adolescents can not be separated from the role of some parties. In family, they usually live with their parents who have different religion. However, the parents always give guidance about how the behavior should be done. They also

make *habitus* by giving them some rules to put forward democratic value, allow their children to define their life, be themselves by having friends regardless of differences. The rules given are accompanied by the cultivation of trust and cooperation values. Parents who have children with different religion, entrust certain religious people to teach religion knowledge according to children's religion.

Schools in Kapencar also internalize pluralism value for the adolescents through *habitus*, namely pluralism value approach explained by (Sugiana, 2016), such as freedom, justice, tolerance, mutual respect, affection, brotherhood, and social concern. In addition to pluralism value approach, schools also enforce the adolescents to behave respectfully and respect all teachers, officials, and friends regardless the difference of religion. They are given freedom to carry out worship activities in schools according to their belief and are required to follow other activities positively.

Not only schools, the community of Kapencar such as village government and religious figures participate in the internalization of adolescents pluralism values. It is started from establishing the village government which members are from each religious figures. The function is to give a chance for all elements without any exception to participate in building the village. They are as program planner, supervisor for the adolescents, the controller of dispute, and the booster for the adolescents to participate in every social activity in plurality, through interfaith meeting, *open house* of feast day, *live in* activities, village harvest, sport competition, and cultural art training. All of the *habitus* are internalized to the adolescents gradually through the habit over a long time.

The aims of the study were to (1) analyze the social behavior practice of adolescents pluralism value (2) analyze the role of family, school, and society in internalization of adolescent social behavior.

METHODS

The research used qualitative method with study case approach. The research was conducted periodically for 5 months from 13th November 2017 until 23rd March 2018. The location of the research was in Kapencar, Kertek, Wonosobo. The subject was 4 adolescents, 3 families (Islamic, Catholic, and Buddha), 2 teachers, and 5 communities consisting of 1 village elder, 1 village apparatus, and 3 religious figures.

The data collection techniques were participatory observation, structure and in-depth interview, and documentation. The validity test of the data used source data triangulation (comparison among informants), technique triangulation (comparison among observation source, interview, and documentation), and time triangulation (checking data collection technique in different times and situations). The data analysis technique and interpretation used eight steps model by Robert C. Bogdan & Sari Knopp Biklen.

RESULTS AND DISCUSSION

The History of Religion Pluralism in Kapencar, Kertek, Wonosobo

Kapencar is located in Kretok sub-district, Wonosobo. It has plural religion. Basuki & Isbandi (2008) stated that plural region is diverse reality within religion. Long time ago, there has grown animism-dinamism belief. By the time, Islamic culture appeared that made people gradually professed Islam. In 1950, Catholicism appeared. The present of Catholicism was motivated by a concern with no school in Kapencar. The village head asked to the diocese of Purwokerto to build a mission school in Kapencar and in 1952 a school was established. School construction agreement between the diocese of Purwokerto and the village head of Kapencar also added the construction of St. Catholic church Phipipus. The church was the forerunner of Catholic religion. Then, in 2000, Buddhism appeared, it was preceded by interfaith marriage by native Muslim with a Buddhist from

outside of Kapencar. Therefore, a monastery was built in 2002.



Figure 1. The Adjoining Worship Houses (Islam, Catholic, Buddha) in Kapencar

Source: Research result, 2018

The Social Behavior Practice of Adolescent Pluralism Value

The Development of Tolerance Value

The plurality in Kapencar is something that cannot be claimed. It made the adolescents accept the existing condition. Usually the adolescents and other individuals have different views about religion, the adolescents are intolerant. However, the adolescents in Kapencar were very

tolerant, they did not affect the other individual to follow their belief. The communication among them was intertwined through interactions in associating with friends, relatives, family, and society around them. Siti, K & Wawan, S (2015) explained that communication in tolerance is effective because it can create mutual understanding, sharing, and receiving.



Figure 2. The Adolescents Plurality of Religion

Source: Research result, 2017

Mutual Respect

Honor both in habit and ceremonial became the normative framework which determined interaction. Honor was upheld by the adolescents in Kapencar through respecting others according to the position. This finding was in line with Greetz's explanation that when someone is speaking and carrying themselves, they must respect to others according to their degree and position. The position as *sedulur* (relatives) and *wong luwih tuo* (someone older) than the adolescents, it required them to respect. Stratification was not a problem. It was as habitual guidance for the adolescents to respect different religion.

Mutual Believe

The adolescent believed that every religion did not teach controversy, so social relationship did not need to be undermined because of different religion. Mutual believe was done by them with no prejudice to others' religious activities. Bounding social relationship in association, friendship, and interaction could not be related to religion. It was in line with Faridah, I.F (2013) explained that religion is personal

matter and it needed mutual consent not to interfere others' belief.

Appreciating The Plurality

The adolescents appreciated to others who had different religion. The appreciation was done by engaging in religious activities, such as Eid Fitr, Christmas, and Waisyak. It was done by congratulating using print media (banner). Moreover, they also accustomed to congratulate feast day directly, and came to neighbours' house who were carrying *open house* of feast day to have fun together.

The Role of Family in Internalization of Habitus Culture of Adolescents Pluralism Value

The successful of educating adolescents' behavior depends on parents' role. Nurdiana, et al (2017) explained that although the children are educated only by single parent, the children will behave well in the society if the parent internalizes positive value. The finding showed that the practice of social behavior of adolescents pluralism value in Kapencar existed because of *habitus* given by family, including:

Guidance and Strengthening in Choosing Religion

Families in Kapencar mostly had different religion. However, the parents gave freedom for the adolescents to determine their ideology. The parents still gave guidance to faith their belief maximally. If they believed in Islam, they should pray, fast, zakat, recitation, etc. Likewise the reverse, if they believed in Catholic or Buddha, all the religious rules had to be held tightly. The parents who had different belief, gave full confidence to religious figures to teach religion. They realized their adolescent needed to get religious knowledge. Trust and dependence between the parents and the religious figures was a synchronization of reinforcement for the adolescents in setting out pluralism value.

Associating Advices Democratically

Family is the model for the adolescents, like "a saying is better than a thousand counsel".

The parents gave good examples for the adolescents through communication. The parents applied democratic parenting such as giving their children freedom in choosing friends without seeing differences. The adolescents were accustomed to greet other people who had different religion. This habit was needed considering the family had different religion. Giving advice without looking the background of religion identity was exemplified by parents, for example they were involved in ceremonial such as giving food to the neighbors, visiting the relatives, etc. Those were done to train habits in associating with others' religion ideology.

Inheritance of Pluralism Value

The parents exemplified good education for the adolescent since childhood, made their children's character based on the national principle of Pancasila. Beautiful diversity was implanted to them, so they understood that diversity in Kalipencar has existed. Mutual respect was applied continuously. When the adolescents were getting worship such as fasting for Muslims, the parents (Catholic and Buddha) respected them by not eating in front of them. On the other hand, Catholic and Buddha also had fasting tradition, so the adolescents respected them.

In addition, mutual respect could also be seen in celebration of the feast. The adolescents respected the parent by "*sungkem*" as a symbol of apologizing to their parents. *Sungkem* was a devotion symbol and apologizing for the mistake done. Although there was different religion, it did not change parents' position as figures that needed to be respected. From here, the respectful in the plurality of religion was closely intertwined.

Gathering in Sparetime Routinely

Gathering was done by family to make proximity with the adolescents. The parents accustomed to invite the adolescent eating together, even they walked around every weekend. The discussion was easy talk about association in school and in society. It was done

to make the children could be open with the parents, so the parents could know their problem.

The Role of School in Habitus Culture of Adolescent Pluralism Value

Giving an Opportunity to Worship

Schools in Kapencar had plural characteristic students. Slamet (2017) stated that school played a role in multicultural learning. The teachers as the school component in Kalipencar applied freedom value for their students. For example, during Saturday-Sunday camp activity, the teacher gave the students especially Catholic students to worship at the church in the morning. After finishing their worship, they continued their camping activity. Therefore, the freedom that teachers gave to the adolescents concluded that there was a fair value. The fair value was an understanding of the plural condition in Kapencar.

Forcefulness to Respect The Teachers

Teachers as the superior who had higher knowledge were older than the students, so they should be respected by the students. The adolescents were inferiors because they needed the teachers' knowledge, they were also younger than the teachers so they should respect the teacher. The respectfulness was forced by the teachers to the adolescents. They should respect to the teachers as the scientists and older than them, although they had different religion. Related to this, there was a stratification perpetuated by the teachers in the internalizing pluralism value for the adolescents. According to Bourdieu theory, the forcefulness was an attempt to internalize others' roles, so the adolescents were unaware that they were compelled to follow the rule and it became a habit that should not be broken.

Visiting Activity

For the sake of dynamic, harmonious, and meaningful life, it needed internalization that all adolescents were relatives. Social awareness was established in school, the adolescents should care, share, and visit their friends. Schools made a rule that the students had to visit their friend who was

sick by bringing a parcel. The funds for buying parcel was from class contribution. The habit was a social concern for the adolescents. Rachman, M (2013) explained that social value will be more useful if it is applied in daily life. It could be done simply by train the adolescent to share with others. The habit was part of making their *habitus* in internalizing pluralism value.

Open School of Feast Day

School followed the objective view of giving symbolic habit to all adolescents in applying pluralism value, *open school* of feast day was done routinely through congratulating the individuals who were celebrating the feast. This activity was done in the first day of school according to the date specified by the government. It aimed to appreciate the plurality condition in Kapencar.

The Role of Society Institution in Habitus Culture of Adolescent Pluralism Value

Government Institution

There was a habit held by the village government for the adolescents in Kalipencar through some habitus, including:

Balance of Village Apparatus Formation

All position in village government had a balanced portion for all elements. The village involved religious figures to be the apparatus of RT/RW. The involvement for Sunarjan (2014) was as the network building cooperation to reach the goal. The cooperation was built on trust, norms, positive and strong social value. The village government built trust and involved all elements to govern the village with a hope that all parties got the same opportunity. It was in line with Bourdieu's view that human decisions contain some expectations from a certain community. The establishment of village apparatus by involving religious figures was useful to avoid discrimination which caused dispute, it was very possible because every policy without consultation with all components could lead to misunderstanding. It was also useful for supervision, coaching, village management, especially related to the solving religious friction quickly. It was in accordance with Sirait (2014),

the involvement of religious figures in helping the government was to solve the conflict. the religious figures were the models for people, they were active and became communicator of tolerance. Thus, the close relationship between the village government and religious figures was a part of togetherness which seen, known, felt, and practiced by the adolescents in Kapencar.

Live in Activity Involved Adolescents Participation

Live in is 3-4 days life program in Kapencar. Kapencar was used as live in place because of religion pluralism. The participants of *live in* were the students from various school of Central Java. The purpose of *live in* for the participants was enjoying rural life, recognizing the culture of Kalipencar such as farming, raising, and teaching meaningful effort to make life. The village government asked the adolescents to participate in the implementation of *live in* without obstacles, distraction, and challenges. The government also involved other groups such as *linmas*, *ansor*, *mudika* (catholic adolescent) as supervisor, controller and executor.

Village Merti Activity, Sport, Celebration Feast Day, Means of Togetherness

Village merti activity was held in the harvest time as a thanksgiving for the abundance of natural resources. The activity involved the adolescents in organizing, executing, and evaluating. The activity was the time for gathering all elements of the apparatus, the religious figures, the community, and the adolescents. All religious figures were given time to lead the pray of the activity. Therefore, there was no discrimination through minority. Although islam was the majority, all people were part of the society in Kapencar who need to be involved. (Figure 3)

Furthermore, there were sport activity in Kapencar. It was hold to create a positive togetherness. The village also hold adolescents carnival. They are trained, socialized, and given a sense that togetherness was a priority. (Figure 4)



Figure 3. The Pray of Merti Village Was Read by The Religious Figures of Islam, Catholic, and Buddha.

Source: Research result, 2018



Figure 4. The Adolescents Togetherness in Kartini's Day

Source: Research result, 2018

Institution of Religious Figures

Kalipencar could not be separated from religious figures. Religious figures through their religious ideology had a neutral view of a region. Every religion had an equal good position, so the differences need not to be a problem. Institution of religious figures tried to reduce conflict through habitus activity internalized to the adolescents, as follows:

a. Inheritance of Value

The adolescents was inherited mutual understanding value by islam, catholic, and

budda figures, that in the development, the society in Kapencar originated from one breed. The religious figures asked to be nice to others. Establishing a unified relationship in difference was not easy. However, it could be establish if every individual put forward mutual need and keep.

b. Interfaith Meeting

The inter-religious conflict in Kapencar was undetectable. However, Zulfiah (2013) explained that disunity will threaten continuously, so strategic steps needed to carry out an intensive communication, which could be done by discussion involving religious figures. One of the best way of communication was through deliberation. It was done by gathering the religious figures to discuss about village agenda. Discussion was held to ensure that all components got information, supervised, controlled the activity, and looked for solution to possible conflict. Priyantoro (2017) stated that the roles of religious figures in suppressing conflict are guiding people, to be role model, mutual help, mutual cooperation, conveying wisdom. The adolescents of Kapencar involved in forum, tried to participate and contribute in creating pluralism.the involvement of the adolescents would establish a harmonious relationship among the adolescents, religious figures, village apparatus, and society. It was a positive thing. As young generation in Kapencar, the adolescents were given cooperation provision in facing plurality condition.



Figure 5. Interfaith Meeting

Source: Research result, 2018

The region figures gathered to participate in an event. The gathering from various religion became the realization of harmony which putting forward pluralism value. According to Sumbulah, U (2015) the realization of religious harmony is done easily as long as all parties create condition without oppression and domination, have awareness of diversity, respect human right, willing to share goodness and compassion for human.



Figure 6. Interfaith Figures Gathered in The Same Event

Source: Research result, 2018

Open House Activity

Open House activity consisted of praying, congratulating christmas, hospitality and lecturing. The meaning of *open house* was the harmony of religious people. Open house was a routine habit to establish relationship among individuals who were celebrating religion feast. All elements tried to create conducive condition. Cooperation among all components were sustainable, there was unity of difference to minimize disintegration, hospitality was always put forward in order to minimize friction of certain parties. (Figure 7)

Religious figures and the village apparatus were responsible for the safety and comfort of the celebration and created a peace for people. All people including the adolescents were given the opportunity to congratulate the feast, shake hand, and apologize. The habit became culture practice for the adolescents. The cultures for the adolescents consisted of creating true brotherhood and respecting. Respecting is a message from all

religions. People are created equal, if human love their God, they should respect. The concept of love is loving others without considering the difference. A good example for the adolescents is respecting, which aimed toward goodness, although they had to fo through different path. (Figure 8)



Figure 7. Open House Activity In The Chrch At Christmas Day

Source: Reseach result, 2017



Figure 8. Mutual Forgiveness and Congratulating Feast Day

Source: Reseach result, 2017

CONCLUSION

The social behavior practice of adolescents pluralism value in Kapencar, Kertek, Wonosobo puts forward tolerance, respecting, trusting, and appreciating pluralism. The pluralism values are arranged in adolescents social behavior which created by some roles through *habitus*. Family gives guidance and strengthening for the adolescents to choose their religion, gives advice

in associating democratically, inherits pluralism value, gathers with the adolescents in sparetime routinely. Schools also give an opportunity for the adolescents to worship, forces to respect the teachers, visiting activity, and *open school* of feast religion day. While, in internalization of adolescents pluralism value, society establish interfaith village apparatus, *live in* activity for the adolescents, some activities such as village mertti, art, sport tournament, celebration of feast day, interfaith meeting, and *open house* of feast day. All of *habitus* are internalized to the adolescents gradually over long period of time.

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