



The Role of Family in the Habituation of Pluralism Values on Teenager Social Behavior in Banyutowo, Pati.

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Abstract

Based on the concern of the increasing conflict of identity differences at this time. The condition of the Banyutowo coastal community which is open access with difference ideologies does not rule out the effect of conflict, so that the family as the first agent of socialization has an important role in habituating value of pluralism to Banyutowo teenagers. The purpose of this study is to analyze the role of the family in the habituation of pluralism values on teenagers and to identify the implementation of teenagers social behavior. The data analysis technique used is qualitative data analysis with Bourdieu's habitus theory. Data were collected by interview, observation and documentation study. The results showed that Muslim families, GITJ Christians and Bethany Christians played two roles, those are providing knowledge and evaluation. The habituation of family pluralism values in the social behavior of Banyutowo adolescents, includes promoting the value of tolerance, the value of mutual respect, the value of living pride in plurality, high social values and the value of togetherness. With the process of habituating the value of pluralism in the family, it is hoped that Banyutowo adolescents will have positive social behavior as a provision in understanding plurality.

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INTRODUCTION

Indonesia is a country with diversity of tribes, ethnicities, races, religions and languages. The diversity of society has the potential to lead to divided structural group segmentation, weak consensus, frequent conflicts, forced integration, and group domination (Ridwan, 2015). Diversity is a gift from God, but *Bhineka Tunggal Ika* is a gift from our ancestors that must be guarded and preserved (Lestari, 2015). This fact makes Indonesian people consciously understand plurality.

According to Furnivall in Bukhori (2019) plural society is a group of people who interact but are not together, each group holds their own religion, culture, language, ideas and way of life. Meanwhile, inter-religious pluralism is related to the relationship between religions and intra-religious pluralism in Indonesia usually refers to a specific school or denomination within a common main belief and tradition (Hosen, 2012). The diversity of religions and beliefs is prone to conflict where religious adherents use their respective group truth claims, perceive those outside their group as another and are trapped in their respective dogma colonies. This results in an anti-diversity mindset and actions (Riyadi & Hendris, 2016). According to Hardiman in Munawar (2011) Another threat of plurality in Indonesia may one day that public trust will be taken over by the radical-extreme segment. It can be seen from the condition of the community that is easily provoked, usually occurs in remote communities.

The portrait of plurality in Indonesia can be exemplified from the northern coast of Java, namely in Banyutowo, Dukuhseti-Pati. The Banyutowo community is a coastal community. In a sociological perspective, coastal communities are open access and have a character that is tough, firm, and open (Satria, 2015) Therefore, in the structure of a coastal community, the components of fishermen, culture, and their character color the behavior of coastal communities in general.

The indigenous people who have lived in Banyutowo for a long time are dominated by Christian communities, but gradually Islam has developed from the large number of immigrants. The people of Banyutowo do not have horizontal frontal conflicts because of their differences in beliefs, community harmony is also strengthened by religious activities that are carried out alternately and collaboratively (Prasetyo, 2019) Interestingly, the religious differences of the Banyutowo people are common among its citizens. For example, the mapping of residence in each neighborhood has a different religion, but this does not rule out the potential for degradation and even conflicts can arise at any time.

The plurality condition in Banyutowo will automatically form the behavior of its citizens, including the behavior of teenagers. Family is the primary socialization arena which has a significant role in forming the characteristics and personality of teenagers (Syarif, 2017). The habits of a family are not only formed from a small family but also formed by determinant factors, those are the arena or environment (Atmaja, 2014). So that the family arena that lives in Banyutowo with the characteristics of religious plurality has an important role in the formation of teenager social behavior.

The formation of social behavior needs to be honed since the child is in the family. Through the family, children are guided to develop their abilities and creativity and listen to prevailing social values. Families also introduce children to a wider environment. it is the family's responsibility to prepare for the future of their children (Sari et al., 2010).

Blakemore et al (2010) explains that teenager is a period of transition from children to adulthood which can be characterized by adaptive, rational behavior and can even lead to prosocial and antisocial behavior in the community. The role of the family is the main supporting basis for the wider social structure of society. Based on Horton dan Hunt in Wirutomo (2012) The role of the family includes the family as a place to learn behavioral

patterns, the family acts as an attitude formation, the family as the formation of beliefs, the family as the formation of ideals, the family as the formation of values adopted by the community.

The purpose of this study was to analyze the role of the family in the habituation of pluralism values in teenager and to analyze the implementation of teenager social behavior referring to the social life of the Banyutowo community. To analyze this problem, the researcher uses Bourdieu theory, namely the concept of habituation as a scheme of awareness of an agent's actions (Karnanta, 2013).

METHOD

This research used a qualitative method with a case study approach. This method was chosen to describe in depth the characteristics of the research object under study based on real conditions and from the reality in the pluralistic Banyutowo community. The research focus in this study discusses the implementation of teenager social behavior in understanding the value of pluralism as a result of habituation in the family arena that has been taught. The technique of determining informants in research uses purposive sampling technique, the method of determining informants with specific objectives that are owned by each informant. The selection of informants was specific by selecting 3 categories of teenagers and their families. With the following details: 1 from the family of Christian ideology of Christianity, 1 from the family of ideology of Christianity GITJ, and 1 family of the ideology of Islam NU. Qualitative data were obtained through in-depth interviews, involved observation and documentation study.

The data that has been found are then analyzed using the analytical descriptive analysis method of Miles and Huberman by grouping teenager families based on religious ideology categories. The researcher reduced the data from the in-depth interviews and then transcribed and organized the data in such a way and removed what was not needed. Sort chronologically and

compile research narrative. The last stage is to re-verify, after the findings have been answered from each problem formulation then draw conclusions. Data validity testing was performed by triangulating data based on sources (checking data obtained through several informants) and theoretical triangulation (analyzing data obtained with the habitus theory of Pierre Bourdieu).

RESULT AND DISCUSSION

Family Arena as Habituation of Pluralism Values on Teenagers

Banyutowo Community are a plural society with followers of three different religious ideologies including GITJ Christian ideology, NU Islamic ideology, and Bethany Christian ideology. The area of Banyutowo which is located on the coast, facilitates the spread of religions. This is inseparable from the open character of society. According to Bapak Mukhtari as the headman of Banyuwoto, there are about 52% of Christians who are distinguished by two places of worship, namely the GITJ (Tanah Jawa Bible Church) and the Bethany church, while Muslims are 48% with the NU organization. The reality of religious differences does not hinder the socio-economic activities of the Banyutowo community, including the Banyutowo teenager who live there. The role of the family as an early foothold for teenagers in socializing forms religious knowledge and understanding in responding to religious differences, from the three categories of families having different habituations in responding to differences. Habituated socialization is then implemented in teenager social behavior in dealing with plurality in their environment.

The family has a strategic and important role in the habituation process related to the parenting patterns that parents provide to their children. Parents' occupation, economic conditions, and cultural background influence the inculcation of values in teenager (Kusumaningtyas et al., 2019). With the rise of the phenomenon of intolerant behavior in

society, families are expected to play an important role in the lives of teenagers in instilling the values of pluralism. Bourdieu's habitus theory becomes the basis for analysis to explore the role of the family in teaching religious ideological knowledge and instilling the values of pluralism. The indigenous people who have long lived in Banyutowo are dominated by followers of a homogeneous religious ideology, namely GITJ Christianity. But gradually the ideology of Islam and Bethany Christianity has also begun to develop, brought by the immigrant population. The habitus culture of the Banyutowo Village family can be divided into three categories according to the capital of religious beliefs they embrace.

The choice of religious ideology in Muslim teenager is derived from the religion of the parents' descent. In the Islamic family, religious knowledge is taught to begin to build understanding of religion from childhood. With the support of deepening religious knowledge at trusted institutions such as studying the Qur'an and attending madrasah-based schools. Islamic families entrust the teaching of religious ideology to institutions that have been accused because the parents of Muslim teenagers work as fishermen so that the intensity of time at home is rare.

Meanwhile, for GITJ Christian teenager families teaches religious knowledge since they were young by actively worshiping in the church. So, they are accustomed to participating in church activities such as Sunday school and attending PPA (Child Development Program). Parents of GITJ Christian teenagers work as intensity fishermen at home rarely. GITJ Christian teenager go to public high schools, so that they get their intense religious knowledge from Sunday school activities at church.

In Bethany's teenage family, the principles of early religious education are very important. That instilling deity is the main thing in living life. The parents of Bethany Christian teenagers are Bethany Christian religious leaders, so they encourage teenagers to take part in religious activities at church and take part in religious activities at school. Meanwhile, in determining

the school the parents also take part in, because when junior high school children are advised to go to school with a Christian school background in the hope of deepening their religious knowledge at school.

Then the fundamental function that parents apply to their children is to nurture and educate. By exemplifying parents in instilling social values in behaving in accordance with the values that exist in community life (Astuti et al., 2018). Another educational role taught by Banyutowo's parents is through modeling families to adolescents. Parents as family representatives for teenagers exemplify the practices of socializing in the community in their daily lives. From the ideology family of Bethany Christianity explained that religious cultivation has started to be applied from an early age by giving understanding and giving examples of behavior directly. Parents provide advice to adolescents to get along by instilling the value of courtesy and good speech. The hope is that when they hang out, they don't offend each other. Apart from that, the Bethany family's parents advised their children to get along with good moral friends.

Exemplary associations are also instilled from an early age by Muslim families. Parents from Muslim families consider religious differences to be a matter of course, so that teenagers can mingle with their friends regardless of different religious backgrounds.

The Inheritance Role of Pluralism Values in the Family

The value of pluralism inherited by families empirically based on the findings in the field is the value of tolerance, a form of mutual respect for one another. This kind of behavior is taught from parents not only by respecting people of different religions, but accompanied by an attitude of acceptance and giving to create a sense of comfort to express religious beliefs. The value of tolerance is taught by the entire Banyutowo family to their children without realizing it, because the diversity of religions in Banyutowo has formed a Furthermore, for the creation of a good social process, the value of

mutual respect is instilled in the Banyutowo family. Based on Rochayanti et al (2012) the principle of respect in the Javanese family through three attitudes in order to respect others, those are fear, shame, and reluctance. This attitude is taught by all teenage by all tee-

Tabel 1. Pluralism Value in Family Arena

No	Pluralism Values	Habitus
1.	Value of tolerance	Respect religious differences with an attitude of acceptance and openness.
2.	The value of mutual respect	Reluctant behavior through polite actions and speech, not criticizing or insulting.
3.	Social / fraternity values	Reciprocal relationships are based on togetherness, belonging to each other, giving and receiving.
4.	Economic value / dependency	Behaviors need each other in economic activities that are useful to complement family needs.

nage families to be practiced starting from simple behavior, namely the formation of polite and polite characters through actions and speech to anyone the teenagers meet. So that adolescents will get used to being not careless, for example (Javanese: ngoko / njangkar) to other people.

The value of community fraternity is reflected in the mutual cooperation that grows and develops in society as part of a value system that needs to be preserved to strengthen social integration. For example, when there is a calamity or disaster, the community will get along and help each other. In its development, the Banyutowo community from indigenous and immigrant communities are increasingly integrated. Although marriage with different religions is not found, the value of fraternity between communities is well preserved.

The value of interdependence between people that is striking in the Banyutowo community is dependence in the economy, which refers to the extent to which someone depends on others to support financially. Interdependence activities can be seen in the patron activities of fishermen clients at work. Apart from client patron activities, this also happens to families who work as fishermen. Parents of adolescents teach to participate in helping relatives and neighbors to help each other when there is a disaster or there is an event

carried out by the whole family of Banyutowo teenagers.

The Role of Social Control in the Family

Deviant behavior among teenagers occurs due to the malfunctioning of the social system in the family, even though the family is the first place for children to do something (Rochaniningsih, 2014) So that the control of parents in the association of teenagers is very important. Teenager social control in socializing in the form of preventive and repressive controls. In Islamic religious families, teenager parental control is carried out in a preventive manner, namely giving advice not to associate with teenagers who have bad behavior, such as drunkenness and smoking. Repressive control is exercised by parents when adolescents violate religious norms, such as entering places of worship for other religions, parents scold teenagers by giving the understanding not to interfere in other people's religious affairs.

In GITJ Christian families, teenager social control is emphasized on repressive control, including give advice to behave politely and making friends with well-behaved friends. The Bethany Christian family teaches their children to fear God wherever they are, so that controlling with divine knowledge is expected to keep their children from sinning and behaving badly in their social environment.

Implementation of Pluralism Values in Teenager Social Behavior

The difference ideology in Banyutowo teenager does not hinder the socialization process of teenagers in the environment. This is implemented from the social behavior of Banyutowo teenager who prioritize the values of pluralism, those are: the value of tolerance, the value of mutual respect, the value of living pride in plurality, social values, the value of togetherness in socializing. *First*, the value of tolerance in Banyutowo teenagers habituated and taught by the family arena, can affect the development of teenager behavioral practices. The emergence of awareness between religious communities which is manifested in tolerance can suppress or minimize clashes in plural societies (Casram, 2016).

The reflection of tolerance can be in the form of an aspect of awareness by respecting the goodness of others, namely by remembering the kindness that has been given to us by others. Then openness between fellow humans can avoid feelings of prejudice (Nugraha & Firmansyah, 2019) In their social environment, teenagers limit discussing religious matters. Muslim teenager thinks that the discussion of religious issues that is currently hot will lead to excessive fanaticism in a pluralistic environment. GITJ Christian teenagers are also guided by daily activities that are often carried out jointly to limit discussing religious issues in order to avoid debate. The practice of tolerant behavior is also shown by giving time to friends of different religions when they enter the time of worship. Furthermore, the value of tolerance is manifested in the activities of visiting each other on Eid al-Fitr and New Year's holidays.

Second, teenagers promote the value of mutual respect in behaving in society. This was done to support the development of responsibility in teenager social behavior. A person's ethics in their environment must reflect good relationships and positive values such as respect (Hughes & Batten, 2016). The mutual respect that has been instilled from parents in the form of shame, fear and reluctance to make teenagers maintain their interaction in society.

Primarily they apply to older people and community leaders, both Christian and Muslim religious leaders. Banyutowo teenager prioritize Javanese manners like talking to *Krama Inggil* to older people regardless of their religious background. Banyutowo teenagers also promote the behavior of respecting religious rituals carried out by friends or family of different religions. For example, when Christian youth families are invited for a celebration or "*haul*", Christian teenagers are happy to represent them to come to the event.

Third, the value of pride lives in a plurality. The pride of living in a plurality is reflected in the daily activities of teenager. This can be seen in the village celebrations which are done with joy for one another. The pride of other religious plurality can be seen from the uphoria of religious holidays, which is to help in the orderly implementation of Christmas celebrations or traveling takbir celebrations on the eve of Eid. Uforia celebrating religious holidays are felt by teenagers of different religions, by giving words to one another orally or through social media.

Fourth, high social value, that is a sense of mutual need. Mutual need is based on mutually beneficial interaction patterns. In the family arena, a sense of mutual need is manifested in the client's patron activity at work, from that work parents have a solid association. So that this can be implemented by teenagers, high cooperation in village organization activities in the form of *Karangtaruna* and *Tunggul Wulung Mangrove Group*. Both of organizations play an active role in collaborative activities between teenager and even all components of Banyutowo society. The teenager organization plays a role in village activities such *sedekah laut*, *sedekah bumi*, *bersih desa*, helping when there is a disaster and helping the community when there is a celebration. Meanwhile, the *Tunggul Wulung Mangrove Group* was founded with the intention of protecting the mangrove ecosystem on the border of Banyutowo village with the sea. This activity was followed by Banyutowo teenagers who volunteered and were happy to prioritize the interests of the village to avoid

abrasion and become Banyutowo village as a mangrove tourism village.

Fifth, the value of togetherness in association. The value of togetherness is the key to the success of the work pattern of religious harmony. Because based on ideology as universal truth, Pancasila, Bhinneka Tunggal Ika, and also religion, are the basis that all religions teach peace and tolerance between people (Erawati, 2018). The example of family life in socializing is upholding the value of togetherness, this is habituated to teenagers in socializing. For teenagers, religious backgrounds are not a barrier for teenagers to make friends. Their togetherness in their daily lives, such as playing together, going to school together, doing sports together well. However, due to limited free time in the village, togetherness in socializing is only visible to GITJ Muslim and Christian teenagers. Meanwhile, the intensity of Bethany Christian teenagers hanging out with friends from the same village is very rarely done, this is due to the free time used for tutoring and church activities.

Discussion Results Analysis of Theoretical Research Based on Pierre Bourdieu's View

Pierre Bourdieu described that habitus can be divided into two aspects, those are habitus that can be owned by individuals in a unique way that is obtained through experience and obtained from socialization. Bourdieu's other ideas are $(Habitus \times Capital) + Domain = Practice$. Experience and socialization in the Banyutowo teenager pluralism environment are instilled by the family arena which then results in social behavior practices. The analysis of findings in the field of family institutions uses various kinds of habitus, including: religious education in the family, the family provides examples of exemplary relationships, teaches the values of pluralism, and social control by the family. All the habitus of the family arena have been cultivated by teenagers gradually and over a long period of time, as a regulator of teenager social behavior practices in their environment. The family arena takes part in an effort to increase understanding of the importance of

implementing the values of pluralism. The role of the family arena is very important for teenagers to create a good habitus and produce positive social behavior.

However, teenagers and the family arena are unable to succeed in realizing positive social behavior practices, without social capital. According to Bourdieu social capital includes economic capital, cultural capital, and social capital which are used to maintain differences and domination. The form of social capital in Banyutowo society is economic capital based on the type of work. Cultural capital is in the form of relationship patterns and social networks between relatives. Meanwhile, the symbolic capital is in the form of religious ideology, including Islam, GITJ Christianity and Bethany Christianity. The capital owned by youth in Banyutowo village supports the production of positive social behavior practices. Social capital is used as a way of coordinating social behavior practices amid conditions of pluralism.

CONCLUSION

The habituation of pluralism values in the family arena are the value of religious education, family role models, inheritance of pluralism values applied by families to teenagers and social control. The implementation of pluralism values in teenager social behavior is in the form of tolerance, mutual respect, pride in living in plurality, mutual need, and togetherness in social relationships. From the values habituated to the family domain, positive social behavior practices are created.

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