

# Tolerance Of Local Wisdom “*Nemui Nyimah*” Multi Ethnic Community in Community Education Environment

Catur Ayu Kurniasih<sup>1\*</sup>, Moh Muchtarom<sup>1</sup>, Winarno<sup>1</sup>

<sup>1</sup>Graduate Program Of Pancasila And Civic Education, FKIP, Sebelas Maret University. Jl. Ir. Sutami No.36, Ketingan, Kec. Jebres, Surakarta City, Central Java 57126

\*) Corresponding author: catur.ayu20@student.uns.ac.id

## Abstract

*The purpose of this study was to determine the function of the behavior of local wisdom in the life of the community. This research use descriptive qualitative approach. This method is quite relevant to be applied in obtaining an overview of the reality of the behavior of the local wisdom of Nemui Nyimah applied in people's lives, knowing what factors hinder the application of the principle of value of mestii-nyimah in people's lives. The research results show that: a). The functions of the Nemui Nyimah in people's lives are: maintaining openness of service to the community, maintaining a sense of responsibility, maintaining disciplined behavior, fostering a sense of tolerance, facilitating service to the community, increasing a sense of social solidarity; b). The factors that hinder the application of the Nemui Nyimah are: the influence of foreign cultures, changes in people's mindsets, miscommunication of the values of finding-nyimah; and c). Strategies for implementing the principle of the value of the find-nyimah include: forming a cultural studio, establishing a traditional balancing institution, community empowerment*

Keywords: multi-tolerance education; *Nemui Nyimah* ; local culture ; Theory Analysis

## Introduction

Indonesia is known as a pluralistic society, this can be seen from the existing social reality, evidence of its plurality can be seen through the motto "Bhineka Tungga Ika" (Sulalah, 2011:1). The pluralistic Indonesian society is based on various horizontal and vertical differences. Horizontal differences regarding social unity based on ethnicity, language, customs and religion. Whereas vertically it concerns the differences between the upper and lower layers which can be seen from the political, socio-economic, and cultural fields (Sulalah, 2011:1). Salam (2018) states that ethnic differences in Indonesian society are essentially caused by historical differences. In everyday life, people are used to differences, interact with differences, and there is no conflict. Advances in technology make it easy to share information between people and nations. Various cultural events that occur in one hemisphere will be easily and quickly accessed in other parts of the world so that they are integrated globally. Globalization events that are supported by

electronic technology are able to create a new culture.

The new culture will bring progress but can be a threat to the existence of various forms of local cultural heritage that have been the identity of the Indonesian nation. In this case, it is better if the local wisdom in certain areas is maximized in its role. Local wisdom possessed by the Indonesian people can shape the character of the nation as well as the identity of the Indonesian nation (Anggraini and Kurniawan, 2015). In addition, local wisdom is a culture that relies on the philosophy of values, ethics, and ways of behaving that are traditionally institutionalized in society. Local wisdom in Indonesian society is culture, including (values, norms, ethics, beliefs, customs, and customary law) as well as other special rules.

In Indonesia, local wisdom essentially does not apply in local or ethnic contexts, but is cross-cultural or ethnic in nature with the hope of building national cultural values. No one can guarantee that the legacy of local wisdom from one generation to another can run well or be successful from time to time. Local wisdom has

become obsolete over time due to technological developments, globalization, and modernization. The most obvious impact has been the obsolescence of local wisdom in each region, one of which is the younger generation who behaves individually because of modern facilities and thus no longer needs to have direct contact with their peers.

In line with the results of Nurdin's research (2017) entitled "Maintaining a Harmonious Life in Diversity: Understanding the Concept of Tolerance based on Local Wisdom from an Early Age". In his research, he stated that the importance of understanding tolerance in the younger generation, with the existence of social media whose consumption is the younger generation. Indonesian anthropologists have made various movements about the anxiety of the nation's life today. As reported by the media, Sinar Kartika (2017) stated that Indonesian anthropologists who are in charge of culture, see that many crises of diversity have occurred in the country with various forms of intolerant behavior.

In line with that, Dove's (2006) research entitled "Indigenous people and environmental politics" states that local wisdom is very important for development solutions, including building harmony and anti-hate. Therefore, it can be said that the urgency of sociological and anthropological science is able to overcome national strategic problems, namely the problem of integration for a more harmonious life. *Nemui Nyimah* is the concept of harmony of differences in the life of the indigenous people of Lampung. The meaning of *Nemui Nyimah* is described in two words, namely "Nemui" which means guest or "visiting". While Nyimah comes from the word "Simah" which means generous or like to give.

One thing that is being faced by local cultural heritage against technological progress is the local wisdom of *Nemui Nyimah*. *Nemui Nyimah* has several factors that hinder its implementation including the influence of foreign cultures, changes in people's mindsets, lack of communication of *Nemui Nyimah* values. In these factors, there are solutions, one of which is using the strategy of applying the principles of values to *Nemui Nyimah*, including forming a cultural studio, traditional balancing institutions, and community empowerment. The Lampung student association community in Solo City is a

traditional balancing institution that stands under the auspices of the Lampung regional government. This community is a group or semi-formal organization which is formed on the basis of similarity in background, fate or taste.

Differences in ethnic backgrounds become a problem in the community, because the different ways of thinking in determining the activities to be carried out do not synergize with each other and experience difficulties. Just as when there will be an important reorganization activity to change the management structure, each member has different opinions and desires, causing debate. From the problems above, it can be concluded that each member has a different character, so it is necessary to develop an attitude of tolerance by instilling the values of local wisdom, one of which is *Nemui Nyimah* so that every activity that is carried out can run well without any debate, causing conflicts between individuals. .

One of the values contained in *Nemui Nyimah's* local wisdom is the attitude of tolerance, where as an area that has various ethnicities coexist, if there is no tolerance, conflict will occur. Therefore, researchers are interested in studying more deeply about how to inculcate the values of *Nemui Nyimah's* local wisdom whose subject is the Lampung student bond community in Solo City to build multiethnic tolerance. Based on the results of the researcher's observations that there are some members who do not understand the values contained in the local wisdom of *Nemui Nyimah*. So it can be concluded that the expectations of the Lampung provincial government have not gone well,

## Method

The research method used in this research is descriptive research which emphasizes more on activities and information about ongoing conditions and emphasizes meaning and process. The nature of this qualitative research is able to show directly the transactional relationship between the researcher and those to be studied, which facilitates the search for depth of meaning. These properties are more sensitive and can be adapted to the form of influence and patterns of values that will be faced by researchers (Lincoln and Sutopo, 2006:40). In addition, descriptive research aims to describe

the conditions that existed in the situation when the research was conducted and did not test the hypothesis (Donals Ary, 1982: 415).

The strategy used in this research is a single case study. Case study research is research conducted on a unified system which is then directed to collect data, take meaning, and gain understanding from cases (Sukmadinata, 2016:64). The purpose of this research is to obtain a complete and in-depth description of an entity (Arifin, 2014:152). The data is obtained through interviews, observations, and documentation related to the research which will then be analyzed and concluded to become a study. The data obtained in the research of the researcher is about the inculcation of the values of local wisdom "*Nemui Nyimah*" in the Lampung student association community in Solo City in building multiethnic tolerance.

## Result and Discussion

### *Value of Local Wisdom "Nemui Nyimah"*

Nemui-nyimah can be interpreted as an attitude of liking to meet and visit, interested in socializing, caring and generous towards others. Literally can be interpreted as a polite attitude, like to give and receive, and generous. The general function of finding-nyimah in people's lives includes increasing a sense of caring and human values for others, in addition to encouraging the spirit of hard work, honesty and trying to provide benefits to others. As social beings, we should have an open nature and accept differences, so as to encourage the formation of togetherness in people's lives. The cultural values that are internalized in the principle of "meeting nyimah" contain cultural values that can function to maintain harmony, *Nemui Nyimah's* local wisdom implies a person who smiles easily, likes to receive guests, uses polite and polite language, shows a friendly face. This wisdom shows that basically the people of Lampung are easy to accept and very tolerant/open to anyone. That the people of Lampung are open to anyone who comes as long as their rights are respected. More clearly information about the various functions of the values of the find's can be seen through field data obtained from interviews with informants. As for some of the main functions of the local wisdom values, these are as follows:

- 1) Maintaining the stability of public relations, especially in the Lampung community by building harmony, for example through mutual cooperation and mutual help among others.
- 2) Complying with hippun (musyawarah) activities, especially emphasizing a word of consensus. In *Nemui Nyimah* can function in deliberation activities that apply openness, respect and acceptance.
- 3) Cultivate and maintain awareness among the community. In this function, it manifests the cooperation carried out between residents in building tiyuh/pekon/villages such as building bridges, roads and so on.
- 4) Expand social network. In social life, expanding social network relationships is very necessary, in order to fill each other's shortcomings. This association is formed on the basis of mutual trust so that mutual respect and acceptance of shortcomings arises.
- 5) Social media in community service. As a social media, *Nemui Nyimah's* value has the role of expanding public services, as stated in Kepmenpan number 63 of 2003 concerning guidelines for the implementation of public services. Especially in the principles of public service, government officials must be based on a polite and courteous attitude, friendly and sincere (Damayantie et al, 2019).

Clearly regarding the main functions of local wisdom, the values of *Nemui Nyimah* are as follows:

- 1) Maintaining openness of service to the community
- 2) Maintain a sense of responsibility
- 3) Maintain disciplined behavior
- 4) Cultivate a sense of tolerance
- 5) Facilitate service to the community
- 6) Increased sense of social solidarity (Damayantie et al, 2019)

### *Factors that hinder the application of the value of "Nemui Nyimah"*

The values of *Nemui Nyimah's* local wisdom are a principle or way of life in behaving and behaving so that someone's presence can provide comfort and be accepted in the community. Therefore, the values

contained in the *Nemui Nyimah* concept are substantially embodied in the form of values and norms that apply to society, which are believed to be true and become a reference in acting and behaving (Damayantie et al, 2019). According to Geetz (2007), local wisdom can determine human dignity in the community. Behavior that has prevailed in society widely, has been passed down, and will develop into values that can be firmly held, which are then internalized as culture.

In line with the opinion of Ridwan (2007) local wisdom can be understood as a human effort by using his mind (cognition) to act, behave, and behave towards an object and event that occurs in a certain space and time. However, with the advancement of technology and cultural transformation towards a more modern life as well as the influence of globalization, the heritage on the traditional culture and values of these indigenous peoples faces challenges to their existence. The following are some of the inhibiting factors in preserving the values of *Nemui Nyimah's* local wisdom, including the following:

1) Foreign cultural influence

Based on data from empirical research in the field, it is known that the obstacle in realizing social care as contained in the values of *mici-nyimah* is an excessive sense of ego which teaches that all one's actions and behavior lead to the will to prioritize personal interests. In addition, it is usually cumulatively supported by strong human attitudes and behaviors that prioritize material as a means of fulfilling life's needs. Failure to gain sympathy and leave an unpleasant impression on others, is because it begins with an inability to pay attention and understand the feelings of others. Most people don't pay attention to the speaker's simple desire, which is to just need a friendly and sympathetic listener. The difficulty of most people is reluctant to give appreciation to others, when in fact someone who gets attention for his words and ideas, means he has earned honor. Other people will one by one avoid, if one constantly treats oneself more special, likes to cut off the main conversation and talk non-stop regardless of other people's ideas. People who are very boring in public life are those who are always drunk with their own interests and pride. Like a toothache, he will only think about his own fate and will not care about the

suffering of thousands of tsunami victims. if a person constantly treats themselves more special, likes to cut off the core conversation and talk endlessly regardless of other people's ideas. People who are very boring in public life are those who are always drunk with their own interests and pride. Like a toothache, he will only think about his own fate and will not care about the suffering of thousands of tsunami victims. if a person constantly treats themselves more special, likes to cut off the core conversation and talk endlessly regardless of other people's ideas. People who are very boring in public life are those who are always drunk with their own interests and pride. Like a toothache, he will only think about his own fate and will not care about the suffering of thousands of tsunami victims.

2) Changes in people's mindset

*Nemui-Nyimah* is an expression of the principle of kinship to create an attitude of intimacy and harmony and friendship. *Nemui-nyimah* can also be interpreted as an attitude of courtesy. The meaning of politeness in each region or region is certainly different, this is due to differences in customs, culture or local customs as well. As described at the outset, the behavior of "*Nemui Nyimah*" in the context of people's lives is more accurately interpreted as an attitude of caring and social solidarity. *Nemui Nyimah* has the meaning of cultural values that can serve to foster a sense of concern for human values such as motivation to work hard, be honest and not harm others.

3) Miscommunication of values *Nemui Nyimah*

Ideally, the function of applying the behavior of *finding-nyimah* is to maintain relationships in society. Relationships and harmony can be realized in the form of mutual assistance, mutual assistance, community service, village clean up, helping each other when affected by disaster, such as sick or grieving. This activity can be carried out comfortably and peacefully if the perpetrators are able to adapt themselves by applying the principle of the meeting. Every activity in the community is always preceded by a planning and mapping of the stages of work through deliberation with the principle of mutual respect as suggested in the concept of the *Nemui Nyimah*.

Agreement as the goal of deliberation must be carried out so that there are no more differences of opinion, ideas or ideas that arise from individuals. *Nemui-nyimah* in this context serves to encourage each party to respect and accept each other. *Nemui-nyimah* in deliberation activities gives open freedom to every opinion, idea with mutual respect for each member of the deliberation, and accepts every decision that has been agreed upon in consensus.

In fact, it should be *met-nyimah* which is loaded with priority attention to the honor of others, encouraging self-effort to be able to create concern among people or as a form of social solidarity with the boundaries of balance reciprocally and not one-way or one-sided. This is in accordance with the main principle of the value of the meeting, which is pronounced with the word “mutual”, meaning together, alternately, two-way, fair and aware that the other party should not sacrifice more than the capacity of personal/group interests. The form can be in the form of mutual assistance between residents in building *tiyuh/pekon/villages* with the provision that certain parties do not allow excessive sacrifices. For example, do not let the hospitality of the Lampung people be seen as inferior or mentally subordinate,

Social solidarity is formed by participating in community activities so that harmony, harmony and social balance are realized. In accordance with the development of the network of social relationships in people's lives, the application of the behavior of the *find-nyimah* needs to be expanded so that each individual can freely fill the shortcomings of one another. However, of course, in the process of increasingly complex social interactions, it should be based on trust with one another, from that trust will arise mutual respect and acceptance of one another's shortcomings. The principle of *finding-nyimah* in its work is the main support in community service in accordance with the demands of the progress of the globalization era as it is today. For that all, stakeholders or government officials in providing services are also required to be oriented to the needs and satisfaction of the community. especially for traditional leaders in the local customary government who have a role in providing services to the community, they should be able to implement the functions of the *warga-nyimah*, namely facilitating

community affairs with greetings, smiles, and a friendly attitude that should be carried out by a public servant.

### *Strategy for Implementing the Nemui-nyimah Value Principle in society*

The principle of *Nemui Nyimah*, as described above, is that in practice it is based on a sense of sincerity to create harmony in social life. *Meet-nyimah* behavior in community life can be interpreted as an expression of the principle of kinship, intimacy and harmony between members of the community. *Meet-nyimah* behavior is an obligation to maintain friendship.

#### 1. Forming a cultural studio

As a manifestation of preserving the values of *Nemui Nyimah's* local wisdom in maintaining, ensuring harmony, and community unity, both in economic, social cooperation, or in structuring community relations which are now increasingly widespread (Damayantie et al, 2019).

#### 2. Establishing a traditional balancing institution

Customary balancers have a very important role in gathering aspirations and fostering indigenous peoples in maintaining and creating harmony. In general, the balancers in indigenous peoples agree to preserve cultural values, especially the *Nemui Nyimah* principle. This is important because there has been a fading of the application of *Nemui Nyimah's* behavior in people's lives (Damayantie et al, 2019).

#### 3. community empowerment

According to (Widjaja in Damayantie et al., 2019) community empowerment is an effort to increase the capabilities that have been owned by the community, which in the end can realize their identity, dignity, and dignity to the fullest to develop themselves independently in the economic, social, religious, and social fields. culture. In principle, the community empowerment model is an effort to protect and defend the interests of the weak. Therefore, during the empowerment process, it must be avoided so that no group is excluded from working together. Community participation that can be done as an effort to develop

community resources in a sustainable manner through a persuasive and non-imposing model, to increase knowledge, attitudes, behavior, and optimize the community's ability to find.

## Conclusion

Based on the results of the research as described above, in general there are 3 (three) subjects that can be concluded and presented in conclusions, namely: the function of the value of the *nemui-nyimah*, the inhibiting factors for the application of the value of the point of view, and the strategy for the application of the principle of the value of the point of view. in community life. The 3 conclusions are as follows:

### 1. Value Function *Nemui Nyimah*

According to the results of this study, the functions of the *mestizo* in people's lives are: 1) Maintaining openness of service to the community, 2). Maintain a sense of responsibility, 3). Maintaining disciplined behavior, 4). Foster a sense of tolerance 5). Facilitate service to the community 6). Increase the sense of social solidarity

### 2. Factors that hinder the application of the *Nemui Nyimah*

The factors that hinder the application of the values of *mestii-nyimah* according to the results of this study are: 1). The influence of foreign culture, 2). Changes in people's mindsets, 3). Miscommunication of the values of *Nemui Nyimah*

### 3. Strategies for applying the principle of value-finding

According to the results of this study, there are several strategies for the application of the principle of value-seeking, namely: 1). Forming a cultural studio, 2). Establishing customary balancing institutions, 3). community empowerment.

## References

- Abdulsyani. (2007). Schematic, Theory, and Applied Sociology. Jakarta: Earth Literacy.
- . (2019). Sociology Practice Approach Public Relations Strategy. Unila Press.
- Durkheim, Emile. (1997). The Division of Labor in Society, With an introduction by Lewis A. Coser, Translate by WD Halls. First Paperback Edition 1997. ISBN 0-684-83638-6. The Free Press and colophon are trademarks of Simon & Schuster Inc.

- Ridwan, NA (2007). Scientific Foundation of Local Wisdom. IBDA, Vol. 5, No. 1, Jan-June 2007, pp. 27-38, P3M STAIN, Purwokerto.
- Soetomo. (2006). Community Development Strategies. Yogyakarta: Student Library
- Law Number 6 of 2014 concerning Villages
- Denzin, Lincoln. 2012. Handbook of Qualitative. Jogjakarta: Student Library
- Heath, Robert. 2005. Encyclopedia of Public Relations. London: A Sage Publications.
- Hidayat, Dasrun. 2014. Media Public Relations. Yogyakarta: Graha Ilmu.
- Hofstede. 2005. Cultures and Organizations. Intercultural Cooperations and Its Importance for Survival. USA; McGraw Hill
- Kent, Michel. 2008. Public Relations in Global Contexts. USA: Sage
- Parekh, Bhikkhu. 2000. Rethinking Multiculturalism: Cultural Diversity and Political Theory. London: MacMillan Press Ltd.
- Samovar, Porter, McDaniel. 2010. Cross-Cultural Communication; Communication Between Cultures. Jakarta: Salemba Humanika.
- Turner, Weset. 2008. Communication Theory Analysis and Application. Jakarta: Salemba Humanika.