



The capacity of community organizations in maintaining cultural entities as character values of Pasuruan society

Ascosenda Ika Rizqi^{1*}, Rika Kartika², Siti Maizul Habibah³

¹ Universitas Merdeka Pasuruan, Indonesia

² Universitas MH Thamrin, Indonesia

³ Universitas Negeri Surabaya, Indonesia

* Corresponding author

E-mail address: senda.air@gmail.com

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ARTICLE INFO	ABSTRACT
<p><i>Keywords:</i> Praonan Haul Kyai cultural entities community organizations Pasuruan</p>	<p>Local wisdom that has become a character building since several decades ago seems to be lost, in order to maintain this character, a community organizing capacity is needed that can be a bridge between the community and the government and a bridge between the community and the community, The method used in this paper uses ethnographic studies. The celebration of Praonan and Haul Kyai is a special attraction in maintaining the traditions of regional entities that are a source of pride.</p>

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Introduction

Indonesian society today seems to have no respect for its own customs and habits, Wibowo (2013: 3) adds that local wisdom, which has been the character of Indonesian society for a long time, will be lost, especially in the current pandemic era, with several examples, such as: loss of respect for the nation's culture, rampant hate speech, the existence of KKN cases covered by other news. Lonto and Pangalila (2019: 146) revealed in relation to the weak character that can affect the life of the nation and state, namely:

In the National Character Development Master Design, it was emphasized that there was uncertainty about identity and national character, which led to: (1) the disorientation and inadequacy of Pancasila values as the nation's philosophy and ideology, (2) the limitations of integrated policy instruments in realizing the essential values of Pancasila, (3) the shifting of ethical values in the life of the nation and state, (4) the waning awareness of national cultural values, (5) the threat of national disintegration, and (6) the weakening of national independence.

The above opinion explains that there are 6 components that result in the uncertainty of the identity and character of Indonesian society, including: the diminishing value of national character, the threat of ethnic disharmony, and the weakening of national independence. In order to overcome this, one of them requires the capacity of a community organization that can become a bridge between the community and the government and a bridge among communities.

The community organizations in question are FKUB (Interfaith Communication Forum) and Suropati Kutho both community organizations are known as large organizations in the Pasuruan region that care about the problems of its citizens. some mapping of problems that can be conveyed

are as follows: (1) The paradigm of FKUB and Suropati Kutho, which has been known by the community and local government, has not had any impact on the Pasuruan region, which is known as the city of Santri; (2) There is a big gap between the members of FKUB and Suropati Kutho in every meeting and activity that takes place; (3) The value of kesiantrian inherent in the Pasuruan society in general is only limited to living within a certain scope; (4) The current of belief that has long inhabited the Pasuruan region, which at any time can cause disintegration between the three pillars, namely: (5) The identity of the Pasuruan region in the past that has now disappeared contributes to the confidence of the community to be reduced from generation to generation so as to affect the value of the community itself; (6) The Local Government Work Unit (SKPD), in this case Bakesbangpol (Unity, Nationality and Politics Agency), which is entrusted with the mandate to take care of the mass organizations in the Pasuruan region, has also tried in such a way as to create order in the organization, but the results are still far from the fire; (7) The academic community in the Pasuruan region has never conducted a study or in-depth research related to community organizations; (8) The academic community has not been able to organize studies that discuss issues of regional problems including community organizations, so it must be part of the proposal for the formation of the study; (9) The members of FKUB and Suropati Kutho mass organizations have an average age that is no longer young, which means that this organization still does not have its own appeal among young citizens.

Through this paper entitled The Capacity of Community Organizations in Maintaining Cultural Entities as Characteristic Values of Pasuruan Society, the author wants to show how the role of community organizations in maintaining the traditions of the Pasuruan

region, so that the pride of the Pasuruan community remains alive and continues to be a tradition that must be maintained by its citizens, as a manifestation of a sense of belonging to a region, community organizations should also participate in this part.

Method

The method used in writing the capacity of community organizations in maintaining cultural entities as character values of Pasuruan society uses ethnographic studies. Speaking about ethnography, Creswell (2012: 462) also asserts that "ethnographic designs are qualitative research procedures for describing, analyzing, and interpreting a culture in which groups share common patterns of behavior, beliefs, and language that develop over time". This clearly shows that ethnographic research analyzes a social group, its behavior and language.

Results and Discussion

Community organizations

Community organizations exist as an implementation of human rights in terms of association and assembly, as well as the right to freedom of association, assembly and expression, where these three rights are the basic concepts contained in human rights. The freedom of association in Indonesia is also included in the provisions of Article 28 E paragraph (3) of the 1945 Constitution and Law No. 39 of 1999 on Human Rights. The freedom of rights is a reference for citizens to establish a forum to channel their aspirations and play an active role in national activities by establishing community organizations.

Community organizations in Indonesia are expected to be able to inspire citizens in the region, to be able to become a bridge between the community and the government,

and the community gets real benefits from the existence of community organizations. It cannot be avoided that community organizations have a contribution that is not small in helping the region, although on the other hand their existence sometimes raises many concerns, so they arise and dislike. Community organizations, hereinafter referred to as mass organizations, are also regulated in Law No. 17 of 2013, Article 5 concerning community organizations and Law No. 17 of 2013, Article 6 concerning the functions of community organizations. In the end, community organizations have functions aimed at implementing or creating their own programs for the welfare of the community and not far from the values and norms that apply in society. The main characteristics of civil society are that it lies between the family and the state, enjoys autonomy from the state, and is driven by the volunteerism of community members (White 1994).

The number of community organizations, such as those in Pasuruan City, East Java, that provide various social services should be supported and welcomed. This shows the high level of community concern in seeking social services for community members who are experiencing problems and need assistance. Skills in managing community organizations have implications for the effectiveness of social services provided to "clients". As Jones and May (1992:20) explain:

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Skills in managing community organizations have implications for the effectiveness of social services provided to 'clients'. As Jones and May (1992:20) explain:

"The final set of reasons for social and human service workers to develop skills in organizational analysis and practice concerns their personal needs as workers. If workers are to be effective in organizations, they need to understand and be able to deal with the personal stresses that are often experienced in organizational life."

Members of community organizations in this case social workers need to hone analytical skills and practice in social services, and the effectiveness of their work must be understood and able to deal with pressure from the community, it is difficult for a community organization manager to develop a career in a social service organization if they themselves do not develop skills, this is in line with the concept of 21st century learning skills and Society 5.0.

Through a paper entitled *The Capacity of Community Organizations in Maintaining Entities in the Pasuruan Region*, how large community organizations such as FKUB and Suropati Kutho are able to maintain the traditions of the Pasuruan community, which are the pride and customs that live in the midst of the hustle and bustle of Pasuruan society.

Character values

Value according to Hofstede (1980: 19) as "a broad tendency to prefer certain states of affairs over others", which means that value is very broad than something else, besides that Hofstede also explained in Ndraha (2005: 29):

"A value is a conception, implicit or explicit, characteristic of an individual or characteristic of a group, of what is desirable, which influences the choice of modes, means and ends of action."

Value is a concept, as for some character values, according to Snook in Aspin (2007: 81)

explains that character values are translated as follows: "(1) Care and compassion; (2) Doing one's best; (3) Fairness; (4) Liberty; (5) Honesty and trustworthiness; (6) Integrity; (7) Respect; (8) Responsibility; (9) Understanding, tolerance, and inclusion". Talking about character values, Haidt (2012) also explains character values as follows: "(1) Caring; (2) Fairness; (3) Freedom; (4) Loyalty; (5) Authority; (6) Holiness". Aspin reinforces the view on values (2007:84) which states that "values education in schools is unlikely to be successful (indeed, it can be positively educational) unless care is taken to place it in context". From this statement, Aspin emphasizes that values education implemented through formal education is unlikely to be successful unless it is organized in such a way that educators can also contribute to the teaching and learning process.

The introduction, formation, and embedding of character values is an urgent matter that needs to be realized immediately in order to become a better Indonesian society, that is, a society that can face the challenges of today's world. Dewi (2017: 57) explains that some of the world challenges in question are how people through the younger generation do not only have academic skills that focus only on IQ, but the EQ and SQ aspects are also touched.

Education must be successful through three educational institutions, namely: family, school and community, so it is necessary to integrate family educational institutions, formal education such as schools and non-formal educational institutions, in this case the role of the community in organizing strengthening character values. The strengthening of these three educational institutions shows that values education is necessary to anticipate the many problems of an increasingly complex era.

Tradition of Praonan and Haul Kyai

The Pasuruan region has a unique tradition that has become the local wisdom of the Pasuruan region. The name of this tradition is "Praonan". Historically, the Praonan tradition is just an ordinary activity around the port to entertain guests or relatives. However, with the development of the era, Praonan activities have become a routine tradition that is carried out every year, and Praonan activities are ingrained in Pasuruan.

Pasuruan is a coastal area of the north coast which is a very strategic area, the people of Pasuruan use the advantages of the region to become their livelihood because most of them become fishermen, besides that Pasuruan has a port as a place for fishing boats, on the other hand Pasuruan has an industrial area as well as industrial areas in other cities/districts. In this port, fishing boats gather to fish. Since the safety of this tradition is minimal, there are no safety buoys provided on each boat. However, this does not stop people from participating in this annual event. People enjoy it so much that sometimes they don't pay attention to their safety.

In addition to the Praonan activities held every year, there are still routine activities that have become a tradition in the Pasuruan region, namely the commemoration of the Haul of Kyai Hamid. Pasuruan, known as one of the Santri cities, still maintains the values and culture to commemorate the haul of Kyai Hamid, the figure of Kyai Hamid is a magnet every time he comes to Pasuruan region in East Java. The form of haul activities are joint prayers and traces of KH. Abdul Hamid's journey. Although the modern era has marked the existence in the Pasuruan region, the fact is that Pasuruan continue to preserve the haul tradition, a custom that has become a folklore. In fact,

there are implications of the tradition where it is maintained and relevant to the religious values taught and can increase religious values in society, but there are also negative implications such as the issue of heresy that is always discussed.

A habit that becomes a magnet for the Pasuruan community massively in following the haul tradition, namely: (1) the history of generations, so that its implementation tries to bring back religious figures or scholars who have preceded with various forms of struggle, religious teachings and behavior that inspire the community. (2) a form of sincerity owned by the local community, so that the community is willing to leave all their activities to attend the Haul event, which is a form of respect for the Kiai, which has a reputation in the Pasuruan area.

This is a cultural entity in the Pasuruan region that has been hereditarily preserved. So, it requires the capacity of community organizations such as FKUB and Suropati Kutho that must continue to maintain unity, especially in the Pasuruan region, as well as organizations that are not only always seen as organizations that depend on the local government, especially in certain activities, but this deep-rooted tradition is not lost and continues to be introduced to young people in the Pasuruan region in East Java.

Conclusion

Praonan and Haul Kyai activities have become a habit that eventually became a tradition in the Pasuruan region both cities and districts, so this tradition should be maintained by the Pasuruan community in particular, but the role of community organizations must also participate in securing and participating in maintaining the tradition, so that community organizations are not only seen as organizations that always depend on the government, meaning that

the capacity of community organizations is very great in maintaining regional entities in Pasuruan.

Declaration of Ownership

This article is our original work.

Conflict of Interest

There is no conflict of interest to declare in this article.

Ethical Clearance

This study was approved by the institution.

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