

## COMMODIFICATION OF LOCAL WISDOM IN MULTICULTURAL VILLAGES

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### ABSTRACT

*Balun village is a village where the community adhere to three religions, namely Islam, Christianity and Hinduism. Even so, the people of this village still live in harmony, therefore this village is called the village of multiculturalism. In addition, this village is also dubbed as Pancasila Village and is often used as a pilot village for other village communities whose people are often involved in inter-religious conflicts. One of the reasons this village has always been harmonious and without conflict is because the community of this village since 1960 has had activities carried out together called local wisdom. According to the informant, there are six types of activities that are included in the local wisdom of the Balun village community, those activities are visiting Mbah Alun's grave, celebrating the ogoh-ogoh ceremony, ngaturi events, Christmas celebrations, death feast, takbir around. Of the many local wisdoms that exist in the village of Balun, in fact there are some local wisdoms that have undergone commodification. then in this study will examine the wisdom that becomes a valuable commodity. local wisdom that should be an event with the village community, but lately it has been used as a spectacle so that it becomes a commodity in multicultural village communities*

**KEYWORDS:** *Commodification, local wisdom, Multicultural village, Multiculturalism*

### INTRODUCTION

This study intends to explain how the portrait of commodification that occurs in the local wisdom of a multicultural community in a village called Balun Village. In contrast to other studies on multiculturalism which focus on the process of national integration, minimizing conflict, diversity of cultural values, multicultural education, practice of democratic values, and multiculturalism in films, this study emphasizes the content aspects of local wisdom in a multicultural society that placed and studied in the commodification process. Interest in conducting this study originated from the reality of the great interest of the people of Balun Village to introduce the local wisdom of their village which is considered unique because the community adheres to three religions, namely Islam, Christianity and Hinduism. If previous studies have focused more on conflict aspects that play an important role in building multiculturalism, then this village has something interesting that is different from other villages because this village is

dubbed the Pancasila Village which reflects the multicultural aspects that developed there.

The village profile book states that the majority of the people of Balun Village are Muslim (79%), then Christian (15%) and at least Hindu (6%). Balun Village is a village located in the Turi sub-district, Lamongan Regency. The village community is a heterogeneous society, as evidenced by the diversity of religions adopted. As a result, the village also has three places of worship, namely mosques, churches and temples which are located close to each other. Historically, the name Balun Village was taken from the name of a figure who had an important role in the creation of this village, namely "Mbah Alun". After mbah Alun died, he was buried in the village where he lived and then the village was given the name "Balun Village", with the aim of paying homage to someone who had become the forerunner of the founding of the village. (Bettaliyah, 2015)

It is estimated that Islam entered Balun Village since Mbah Alun spread it in this village around 1636-1639 M, at that time Mbah Alun taught the surrounding community to recite and practice the teachings of Islam and gradually the people in the village became interested and decided to convert to Islam (Ulum, 2019). Christianity and Hinduism entered Balun Village after the G30SPKI incident occurred around 1967. Since the beginning of the village community adhered to three religions, the relationship between the villagers was fairly harmonious, this is because there has never been a significant conflict in this village.

All village communities' live side by side in harmony. This is due to several things, one of which is because of activities that unite them behind their differences, these activities are carried out jointly by all village communities regardless of what religion they follow. The activity in question is local wisdom which is the object of this research. After it was known that the people in Balun Village had embraced three religions, since then the village government and the three religious' leaders in Balun Village began to think about how to unite the people who embraced three religions so that there would be no conflict. In the end, they made a unique activity for the village which was later called the "local wisdom" of the Balun Village community, with the aim of making the community more harmonious even though they lived in differences. Local wisdom is the maturity of the community at the local community level which is reflected through the attitudes, behavior, and perspectives of the community that are conducive to developing local potential and resources (material and non-material) that can be used as a source of strength in realizing change for the better or for the better positive. In other words, local wisdom can be understood as local ideas, values, views that are wise, full of wisdom, good values that are embedded and followed by members of the community. From the various definitions related to local wisdom, it can be concluded that many people will carry out an activity to prove that the individual is part of a community. Likewise with the people of Balun Village, whose people embrace three religions, local wisdom is important for certain purposes.

In this study, in more detail some of the key questions and problems studied are as follows:

- How can the value of multiculturalism be built and integrated into socio-cultural activities that contain local wisdom?
- How are socio-cultural activities containing local wisdom commodified so as to form the values of multiculturalism in the Balun Village community?

## MATERIAL AND METHODS

The method used in this research is ethnography, namely understanding a view of life from the point of view of the natives. Therefore, ethnographic research involves learning about the world of people who have learned to see, hear, speak, think and act in different ways. So ethnography is not only studying society, but more than that, ethnography is learning from society. (Spradley, 2004) While the theory used in this study is commodification, which is the process of making goods that are not actually commodities into as if they were commodities and traded in the market for profit. The local wisdom of the Balun Village community in this case becomes a commodity, namely the result of human work which can be in the form of goods or services that are deliberately exchanged through market mechanisms because they have exchange values and use values. If a good or service does not have a use value and exchange value, then the goods will not be sold and bought by the public. The next theory used is multiculturalism where Lawrence Blum defines multiculturalism as an understanding, appreciation and assessment of one's culture as well as a respect and desire to agree with all aspects of that culture but to see how an indigenous culture can appreciate values for its members. (Lubis, 2004)

According to the results of interviews with Christian religious leaders in Balun Village, the local wisdom of Balun Village is as follows;

Table 1: Local wisdom of Balun Village (SW, 2021)

No	Types of local wisdom	Execution time	Executor
1.	Visiting Mbah Alun's Grave	Every Friday Kliwon	Hindu, Muslim, Some Christian communities and people outside the village
2.	Ogoh-ogoh celebration	Before Nyepi Day	Whole village community
3.	Ngaturi event	3 days before the celebration (wedding, circumcision, etc.)	Whole village community
4.	Christmas celebration	Between 15 December - 15 January	Christian community + other religious community can watch

5.	Feast of death	Every time someone dies	Whole community	village
6.	Takbir around	Every night of Eid al-Fitr and Eid al-Adha	Whole community	village

The local wisdom of the Balun village above is further explained as follows:

- Visiting Mbah Alun's grave

It is an activity carried out by Hindu, Muslim, some Christian communities and outsiders (pilgrims). This activity has been carried out since before Christianity and Hinduism entered Balun Village, because according to the beliefs of the Islamic community, Mbah Alun is a carrier of Islam to Balun Village, but the Hindu community also believes in the same thing if Mbah Alun is a Hindu religion carrier to Balun Village. . Some of the Christian religious community also participated in visiting the graves, but they were limited to the elderly or "old people", because they followed what their ancestors had done. However, due to the growing understanding of religious teachings, the young Christian community has not visited Mbah Alun's grave because in Christianity it is believed that if a human has died, then the relationship with the living is cut off. This visit to the tomb of Mbah Alun is also carried out by people outside the village, every Friday Kliwon night there are hundreds of pilgrims from outside the village of Balun who visit the tomb and it has become a customary ritual since before 1967 when Christians and Hindus entered this village. The following is a picture of Mbah Alun's tomb which is located in Balun Village, Turi District, Lamongan Regency:

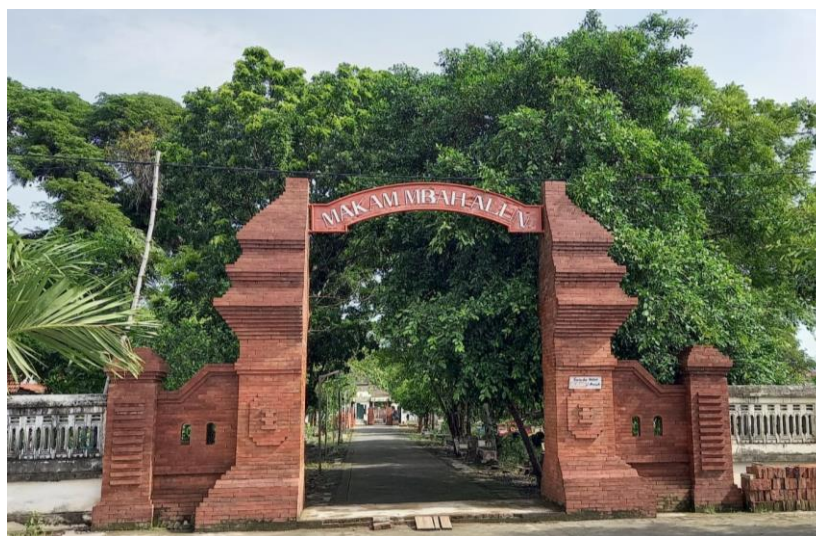


Figure 1. Mbah Alun's Grave

The unique habit of pilgrims at Mbah Alun's tomb is the tradition to sow money on the grave, pilgrims both from Balun Village and from outside Balun Village are accustomed



to this kind of custom. I don't know what kind of intention, the money with any nominal is sprinkled on the grave and then after the pilgrim returns, the tomb officer will take the money and then collect it as a grave income and according to village regulations, there is a target that must be given to the village as a form of donation for village development. Usually every year, the village targets 50 million rupiah, but during the pandemic the tomb administrator can only give 38 million rupiah because of the small number of pilgrims who come. The money is taken from the entrance ticket and the money is sprinkled on the grave.

#### - Ogoh-ogoh Celebration

It is a celebration carried out before Nyepi. Ogoh-ogoh in Balun village started in 2011. The main actors in this activity are Hindu villagers, but Muslim and Christian communities also take part in this activity. Muslim youth served as visitor parking guards and some Christian youths also served as parking guards, and some others participated in making ogoh-ogoh and carrying (carrying) the ogoh-ogoh around the village to be paraded and then burned in the village field. The following is a picture of the ogoh-ogoh in Balun Village that was carried out in 2018:



Figure 2. Ogoh-ogoh in Balun Village in 2018

When the ogoh-ogoh ceremony takes place, the wheels of the economy of the people of Balun Village (and even people outside Balun) also spin, where many people peddle their wares due to the crowds of visitors. In addition, many journalists will cover this activity and make it a news headline in the mass media.

#### - Ngaturi Events

Ngaturi is a word used by the people of Balun Village to give a name to the activities carried out on 3 days before the celebration begins. The celebration in question is in the form of marriage, circumcision, entering a new house, etc. The Ngaturi activity began with an opening, greetings from the family represented by the village government and

continued with a spiritual shower. If the owner of the intention is a Muslim, then the spiritual cleansing is carried out by the Kyai or Ustadz, if the owner of the intention is a Christian, the spiritual cleansing is carried out by the Pastor and if the owner of the intention is a Hindu citizen, the spiritual cleansing is carried out by Bedande. Ngaturi has been a mandatory activity in Balun Village since 1967, when Christianity and Hinduism entered. In this activity, the entire community of Balun village received invitations, whether they were Muslim, Christian or Hindu. If the owner of the intention is a citizen who is considered materially capable, then the invitation can reach 400 families (head of family), but if the owner of the intention is a resident with a lower middle class financial condition, then only 200 families are invited or even less.

#### - Christmas Celebration

The celebration of Christmas is different from the implementation of Christmas. If Christmas is held on December 25, then Christmas can be celebrated before or after Christmas, which is between December 15 – January 15 each year. In the village of Balun, Christmas celebrations are held with one of the agenda items being the performance of some of the creations of Christian youths. Therefore, the Christmas celebration in Balun Village involved the entire village community, Christian residents as performers and other religious communities as spectators. Below is a picture of the implementation of the Christmas celebration held this year, namely December 22, 2021:



Figure 3. Dance creations during Christmas celebrations in Balun Village in 2021

#### - Death feast

The death feast is the language used by the people of Balun Village to name the activities at events that are held to commemorate the death day of each citizen. In Balun Village, the death feast is divided into two, namely the death feast which is specifically carried out by members of the same religion and the death feast which is carried out by all

villagers regardless of their religion. The death feast which is held only by neighbors who share the same religion as the deceased is held on the 1st-6th day (except on the 3rd day), and the death feast which is carried out by all Balun villagers (regardless of religion) is held on the 3rd, 7th, and 7th days. 40, 100, 1000 deaths. This is the same as the "tahlilan" event held by Muslims who adhere to the teachings of Nahdlatul Ulama (NU). The purpose of carrying out the death feast of each religion in Balun Village is actually different, but the activity is still carried out for the purpose of preventing the village community from conflict and still being able to live side by side in harmony forever. The purpose of the death feast for Muslims is to send prayers to family members who have died or commonly called "tahlilan". For Hindus, the death feast is usually called "selametan", also aims to send prayers for family members who have died. But for Christians, the purpose of the death feast is to provide consolation for the bereaved family. Because in Christianity, the relationship between the dead and the living has been severed, so the death feast is held as a form of gratitude to God and to provide consolation to the bereaved family. Below is a picture of the death feast in Balun Village:



Figure 4. The execution of the death feast by Hindus in Balun Village

- Takbir around



Figure 5. Touring Takbir in Balun Village

Takbir around is done on the night of Eid al-Fitr and the night of Eid al-Adha. But the unique thing is that the celebration is not only carried out by the Muslim community, but also by the Christian and Hindu communities of Balun Village.

## RESULT AND CONCLUSION

The results of this study are commodification occurs in local wisdom numbers 1 and 2, namely visiting Mbah Alun's grave and during the ogoh-ogoh celebration. This is because the two types of local wisdom create usefulness values and exchange values, as introduced by Karl Marx. In commodification, there are two terms, namely objectification (applicable if the cultural value of a society affects the exchange value of the material object and subjectivization. Usually the value is relatively more than the actual use value of the goods/services.

According to SW, all the activities which are local wisdom above can be enjoyed and seen by the general public other than the residents of Balun village. In fact, each of the activities above, in recent years has been widely covered by journalists and become newspaper news headlines related to the diversity that exists in Balun Village. The people of Balun Village also don't mind at all if there are other residents or journalists who witness every activity that is included in the local wisdom of their village. Even a few



years ago, there was a calendar of activities prepared so that the general public other than Balun Village residents could also witness and visit on those days. Below is a picture of the 2018 Balun Village resident activity calendar which was installed at several locations in Lamongan Regency as evidence that several activities which are Balun Village's local wisdom can be seen for the general public and are intended to attract the interest of the wider community to visit Balun Village.



**Jadwal Kegiatan Desa Balun**  
2018

**JADWAL KEGIATAN KEAGAMAAN AGAMA ISLAM**

HARI / TANGGAL	KEGIATAN	WAKTU
SABTU	MAJELIS TALIM UNTUK UMUM	+ SETELAH SHOLAT MAGHRIB S/D ISYA
JUM'AT	JAMAAH TAKHIL, KHUSUS BAPAK - BAPAK	+ SETELAH SHOLAT ISYA
ISTIGHOSAH	MALAM JUM'AT KLIWON UNTUK UMUM	+ MALAM JUM'AT KLIWON
29 NOVEMBER	MAULID NABI DALAM SKALA BESAR	+ DI LAPANGAN HALAMAN MASJID
JUM'AT KLIWON	ZIARAH KE MAKAM MBAH ALUN SETIAP JUM'AT KLIWON	+ KAMIS SORE - JUM'AT PAGI S/D JAM 10.00

**JADWAL KEGIATAN KEAGAMAAN AGAMA KRISTEN**

HARI / TANGGAL	KEGIATAN	WAKTU
MINGGU	IBADAH KEBAKTIAN	+ PAGI (07.00-08.00)+MALAM (18.00-20.00)
JUM'AT	IBADAH KELUARGA (5 KELOMPOK)	+ MALAM (19.00-20.30)
SABTU	KEGIATAN PEMUDA (DILAKSANAKAN SETIAP HARI MINGGU, 3X DILAKSANAKAN DIRUMAH WARGA DENGAN SISTEM LOTI BERGANTIAN DAN 1X DILAKSANAKAN DI GEREJA)	+ MALAM (19.00-22.00)
MINGGU	IBADAH ANAK	+ SORE (16.00-SELESAI)
25 DESEMBER	HARI RAYA NATAL IBADAH NATAL DILAKUKAN PERAYAAN NATAL YANG DBAGI DALAM 2 ACARA PADA MALAM HARI YAITU RITUAL DAN ACARA RESEPSI	+ PAGI (07.00-08.00) + MALAM (18.00-23.00)
RABU	KEGIATAN PEMBINAAN ANAK DAN REMAJA DARI USIA S/D - SMA KELAS 2	+ MALAM (18.00-20.00)

**JADWAL KEGIATAN KEAGAMAAN AGAMA HINDU**

HARI / TANGGAL	KEGIATAN	WAKTU
27 OKTOBER 2018	ODALAN KE 43	+ 15.00 - 01.00

Figure 6. Balun Village activity schedule (Source; KKN UNISLA 2018)

A social ritual, such as several activities in the local wisdom of the village of Balun, may experience a process of cultural entropy, namely the cultural meaning contained in various activities will fade and the festive knick-knacks of the celebration of its activities seem to only become stage decorations that have no meaning except only for the sake of the fun itself. For example, when the celebration of Christmas takes place, it is no longer a celebration of the birthday of Jesus who is the atonement for human sins and is commemorated exclusively by Christians, but its activities shift to performing arts that are made different from those in other areas that highlight activities that are not exclusive but inclusive, namely the openness of community groups to tolerate and respect other cultures/religions.

Entropy in this case is not a negative thing, does not indicate that the real meaning has been lost. The real meaning is not lost but has blended with multiculturalism, where there is a process to respect other religions in the Balun Village community. Like the traveling takbir, it still has a meaning as a picture of joy in welcoming Eid al-Fitr and Eid

al-Adha, but it is a form of multiculturalism where all village people regardless of their religion participate in the celebration. In addition, when Ngaturi takes place, there is an added meaning when it becomes an event that can be watched by other than Balun Village residents, and so does the Ogoh-Ogoh ceremony. The meanings that are maintained but are added as a form of multiculturalism and no meaning of authenticity are lost are what distinguish the cultural entropy that usually occurs from the cultural entropy that occurs in Balun Village.

The local wisdom in Balun Village has been implemented since the time of Christianity and Hinduism, this is an effort so that the Balun village community of different religions can live side by side in harmony without any inter-religious conflict. Balun Village, which got the nickname Dari Pancasila from the local district government, is increasingly being recognized by the wider community and this has led to commodification carried out by the Balun village community. Local wisdom, which is actually a general activity that is used to be carried out, is currently a commodity that seems to be sold to the public domain.

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