

The cultural values of the Situbondo Community in an Islamic Psychology Perspective

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Abstrak

pembahasan ini bertujuan untuk mengidentifikasi nilai-nilai lokal masyarakat situbondo. Menggunakan Metode fenomenologi untuk mengidentifikasi bagaimana peserta memahami nilai-nilai lokal. Wawancara mendalam digunakan untuk mengumpulkan data dari tiga partisipan yang direkrut dengan menggunakan sampling terfokus dan snowball. Pembahasan ini menunjukkan bahwa nilai-nilai masyarakat situbondo dapat dibagi menjadi empat tingkatan, yaitu nilai-nilai pada manusia dan Tuhan, manusia dan alam, hubungan interpersonal dan intrapersonal. Dalam konteks hubungan manusia dengan Tuhan, konsep utama nilai tertentu masyarakat situbondo mengikut prinsip kerelawanan, yang berarti keikhlasan dan rasa syukur. Sedangkan hubungan antara manusia dan alam, kemampuan beradaptasi membangun ekosistem yang baik terhadap lingkungan .

Keywords : *nilai, budaya, masyarakat situbondo, islam*

Abstract

This discussion aims to identify the local values of the Situbondo people. Using the phenomenological method to identify how participants perceive local values. In-depth interviews were used to collect data from three participants who were recruited using the sampling and snowball facilities. This discussion shows that the values of the Situbondo people can be divided into four levels, namely the values of man and God, man and nature, interpersonal and intrapersonal relationships. In the context of human relations with God, the concept of certain basic values of the Situbondo people recognizes the principle of volunteerism which means sincerity and gratitude. Meanwhile, the relationship between humans and nature, the ability to adapt creates ecosystems that are good for the environment.

Keywords: *values, culture, Situbondo people, Islamic*

Introduction

Indonesia is known for its diversity. Its inhabitants show a diversity of cultures, customs, ethnicities, religions and languages. This diversity is a wealth that is very meaningful and provides a wealth of educational material, beneficial to people's lives, nation building and the development of the world of science (Hosaini, 2009).

One of the provinces in Indonesia which has its own characteristics is East Java. East Java is a province located on the island of Java, geographically located at the easternmost tip of the border between the islands of Bali.

Every society has a certain culture. This culture is part of the life of a supportive community (Hosaini, 2008). Cultural values are the most abstract level of custom. The cultural value system consists of the ideas that live in the minds of most citizens about the things they should consider most valuable in life, so that the cultural value system usually serves as the main guideline of human behavior. Other systems of human behavior at a more specific level, such as certain rules, laws and regulations, are guided by this cultural value system (Hosaini 2019).

Local values are values that grow in a certain cultural context, limited to a certain group of people. Values do not stand alone in a vacuum, but are always associated with the context of the lives of a group of people who are also influenced by the environment, climate, social economy, etc. e) An understanding of human behavior

related to an understanding of the value system that influences behavior will greatly assist in developing positive behavior (hs: 2020).

Local values are one of the main elements of success (Gladwell, 2008), which illustrates the importance of understanding local values that exist in a society. Based on the above, the question arises how local values are formed among the people of East Java. Thus, it is important for us to understand and know the local values that exist in the people of East Java.

The purpose of this research is to identify the concept of local values in East Java society. The study area for this study is Situbondo Regency, the capital city of East Java Province. This study is expected to provide information about existing and current cultural assets in the IMR Situbondo Java community.

The importance of knowing the local values of the Situbondo people which the community has known since childhood has been infused with the cultural values that live in the community, so that these ideas have long been ingrained in their souls. That is why it is difficult to replace local values with other cultural values. This study shows and knows the specific or distinctive local values of Situbondo, which are of course different from the local values of other cultures. The specificity of local values as a differentiator adopted by the people of Situbondo can be used as capital to understand and respond to local communities which are the strengths of this study.

Researchers want to study psychology related to the culture of the Situbondo people or what is called indigenous psychology. Indigenous psychology itself is the study of human behavior and mental processes in the cultural context that govern indigenous values, concepts, belief systems, methodologies, and resources (Ho, 1998).

Indigenous psychology is an approach in which contextual (family, social, cultural and environmental) content (ie meanings, values and beliefs) is explicitly included in the research design. The role of the researcher who can translate epistemological knowledge into an analytical form so that it can be tested and known (Kim, 2021). It is hoped that through this research psychological knowledge related to social and cultural reality itself will be obtained. without relying on psychological knowledge from the West.

This finding is very important as a basis for further research to further explore the importance of local community values, especially stubondo in the wider application of life. For policy makers, the results of this research can be used as research material and input for consideration in advancing, developing and maintaining the local cultural wealth of Situbondo as regional development capital in particular and national development in general.

Contextual Study

Syamsul Arifin (2020) argues that indigenous psychology proposes the study of people's knowledge, skills and beliefs about themselves and how they function in their family, social, cultural and environmental contexts. This study focuses on efforts to gain a descriptive understanding of human functioning in a cultural context. Mother of faith (2020) Local deterrence as a scientific study of non-native human behavior or thoughts

transported from elsewhere and designed for its occupants. Indigenous psychology presents a transactional scientific paradigm in which people are seen as agents of their actions and agents of the collective through their culture (Kim, 2000).

People are both subjects and objects of research. We need to gain a comprehensive understanding of first, second, and third person perspectives to get a complete picture of human functioning. In everyday life, people have phenomenological, episodic, and procedural knowledge about how to manage their environment, but they may not have the analytical skills to explain how it is done. Indigenous psychology suggests the study of people's knowledge, skills and beliefs about themselves and the study of these aspects in natural contexts (Kim, 2010).

Culture is the emergent trait of people interacting with, managing, and changing the environment. Through culture, we think, feel, behave, and organize our reality (Schweder, 1991).

Method

This study uses a phenomenological qualitative research method to develop an understanding of local values. Moleong (2009) argues

that phenomenology seeks to enter the contextual world of subjects in such a way that they understand what and how they develop an understanding of the events of everyday life

Phenomenological qualitative research here uses the snowball method, namely collecting data through interviews from one informant to another. Data collection was carried out by interviewing 3 (three) research subjects, namely research scientists (X), humanists (Y), and community leaders (Z). Research subjects are the main source of research data, namely those who own the variables studied. The research subjects are mainly those who will apply the research conclusions (Azwar, 2007).

Research subjects become informants who provide information, including key informants, namely subjects who know and have basic information needed in research. In this study, as a key informant, researchers started from academics, namely "X", a culture and literature teacher at a state university in Situbondo.

The researchers began to interview people who were known and relevant to the explanation of theoretical problems, namely scientists. The informant then continued to expand on the interview information that had been previously obtained. The data analysis method used is descriptive method, namely a description or description of the data collected as it is, without drawing general conclusions

Discussion

The results of the study show the following conclusions: there are four cultural values of the Situbondo community, namely the cultural values

of the Situbondo community; in human relations with God, in human relations with humans, in human relations with oneself or in relation to human activity as a form of self-development, and the cultural values of the Situbondo people in the relationship between humans and nature.

This was stated by X: "My research shows that in East Java, the Situbondo district, the culture of the Situbondo people can be divided into 4 (four), namely (1) the cultural values of the Situbondo people in the relationship between humans and God, (2) the cultural values of the Situbondo people in their relationship humans and other people, (3) the cultural values of the Situbondo community in the relationship between humans and themselves and (4) the values of the Situbondo cultural community in the relationship between humans and nature" (S1/7).

The researcher then proceeded to collect data from additional informants, namely humanists (Y) and community leaders (Z). Yu says that:

"situbondo culture in a work environment such as in a sugar factory is like the value of human relations with God, we must be sincere in work"

"Second, the cultural values of the Situbondo people in relation to others, as we can see, in society there are concepts of affixation and differentiation. So we both have to help each other."

"Third, relationship with yourself, you have to be serious... lucky at work "As for the fourth, relationship with nature, namely with the environment, we must be able to adapt, namely to be able to become social beings

Public number (Z) because the third informant confirmed the previous statement. Z says:

"Yes ma'am, we must be sincere and grateful in begawi (work) because work is worship to Allah SWT." In our bodies we also have to work together and make sacrifices, it's okay if we don't care, because we are brothers"

"Like rarely in the chest, so we also have to be serious in work" (S3/11). "We have to be able to adapt to the environment we are in so that we are not too Situbondo people and we can form a team in a way that makes them comfortable to work with." (S3?13).

The conclusions of the three informants at the What event: First, Forming ready fertilization is the value of sincerity and gratitude and solely for the worship and enjoyment of Allah SWT.

Second, in the kinship system, both hereditary and social and professional status, there is the concept of affixes. The concept of Bubuhan has the values of brotherhood, benarulungan (to help) and the desire to be bamanang only (to lose or win), which means the desire to give and receive.

Thirdly, the value of self-development fertilization gavi lucky, in the chestand this means that you must be ready to fight seriously Fourth, the meaning of the concept may require the crew to adapt to the environment.

The Situbondo people with their culture have dominant elements, namely in terms of language, namely Maduranese and in terms of their religion, Islam

(hosaini et al: 2010). Because it is natural that the culture of the

Situbondo people is also associated with the human relationship with God. Sincerity and gratitude, the atmosphere of the concept of volunteerism and solely for the worship and enjoyment of Allah SWT.

The cultural values of the Situbondo people in human relations with one another are also related to the kinship system and religious attitudes of the Banjar people. In the kinship system, both because of inheritance and social or professional status, there are so-called affixes (wedi & Hosaini, 2021).

The concept of affix contains the meaning of brotherhood (brotherhood), benar-ulungan (helping) and the desire to just be bamanang (no matter whether you want to lose or win), meaning the willingness to give and take. This is in accordance with one of the basic human desires, namely the desire to become one with the people or society around it (Soekanto, 2004).

Every society must experience change, be it slow or fast, broad or limited (yuana, 2020). Because of that, the Situbondo people and their culture have a dominant element, namely in terms of language, namely Madura and in terms of their religion, Islam.

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open to new rational thoughts, including how to carry out activities more practically (Syarifuddin and Amka, 2005). This is in accordance with the conclusion about the value of conception in Balangsar Dada, which means the concept of the meaning of function. that even if it is necessary to injure the chest, which means you have to fight in earnest.

The Banjar people know the term lucky gawi which means whatever. When doing something, you have to be able to finish it well (hosaini, 1994).

Concept values may require you to adapt to the environment. You can die or you can adapt. This advice is usually given to conform to customs (Hosaini, 1996).

conclusion

cultural values of the Situbondo community; in human relations with God includes sincerity and gratitude with the concept of voluntary values. Human relations with others include the values of deliberation, brotherhood, mutual cooperation, self-adjustment, sincerity, will be bamanang. People with themselves, including hard work, discipline, self-correction, keeping up with the times, confident and responsible for the concept of gawi manuntung values in Balangsar Dada. Human and nature, the value of the concept can make you adapt to the environment

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