

## LOCAL WISDOM AS A FOUNDATION OF HARMONY AND TOLERANCE BETWEEN ISLAMIC STREAMS IN TAMBAKBOYO HAMLET KLAKAH LUMAJANG

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**Abstract:** *Tambakboyo Hamlet, located in Klakah Village, Lumajang Regency, is a hamlet inhabited by a Muslim community with diverse Islamic backgrounds, such as the Nahdlatul Ulama (NU) and Muhammadiyah organizations. Due to these differences, religious understanding and practices tend to potentially cause conflict. This research aims to explore how local wisdom plays a role in maintaining tolerance and strengthening Islamic values among Muslims with different understanding backgrounds.*

*The object of this research is the Muslim community in Tambakboyo Hamlet which consists of several Islamic sects, as well as the social interactions between them. This research aims to identify and analyze how local wisdom in Tambakboyo Hamlet plays a role in maintaining harmony and tolerance between Islamic sects, as well as how Islamic values can be enriched and strengthened. This research uses a qualitative approach with a case study method. Data was collected through participant observation and in-depth interviews with religious leaders and the local community.*

*The research results show that local traditions, such as cooperation, village meetings, and respect for leaders of religious organizations, play a central role in building open communication and mutual respect between groups, thus becoming an important foundation in maintaining social and spiritual stability. It can be concluded that strengthening Islamic values through local wisdom can create harmonious and sustainable harmony.*

**Keywords:** *Local wisdom, Harmony, Islamic beliefs, Tolerance*

### INTRODUCTION

Religious and cultural diversity is an inseparable characteristic of society's social life. Amid this diversity, the two largest Islamic organizations in Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah play an important role in establishing harmony and tolerance among Muslims. The existence of both can be seen in Tambakboyo Hamlet, Klakah Village, Klakah District, and Lumajang Regency, which creates social dynamics that are very interesting to research, especially about how local wisdom can be the foundation for maintaining harmony and tolerance between sects.

The local wisdom possessed by the people of Tambakboyo Hamlet is the result of local traditions and culture which can then play an important role in building positive relations between NU and Muhammadiyah members. Cultural practices that have long



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been carried out by society can be an important basis for creating harmony between groups.<sup>1</sup> In the context of Tambakboyo Hamlet, there are several traditions and social practices that function to strengthen relations between residents, regardless of the differences in the Islamic sect they adhere to. History shows that NU and Muhammadiyah have different backgrounds, where NU prioritizes local traditions and culture, while Muhammadiyah emphasizes reform and modernization in religion.<sup>2</sup> These differences often create conflict, but in Tambakboyo Hamlet, local wisdom has played a role as a balancer that can reduce tensions. Through various traditions and social practices, these two organizations can interact with each other positively and create a space for constructive dialogue between NU and Muhammadiyah.

This local wisdom approach in a social context is very relevant, especially when considering the challenges faced by society in maintaining harmony amidst differences.<sup>3</sup> NU and Muhammadiyah, although they have different approaches and understandings of religious practices, often find common ground in the local values they adhere to. This shows that local wisdom is not only a tool for solving problems but also a bridge that connects various groups in society.

In this research, various forms of local wisdom will be identified in Tambakboyo Hamlet and how these contribute to harmony and tolerance between NU and Muhammadiyah. Focus will be given to social practices, religious rituals, and interactions between residents that reflect the spirit of mutual cooperation and mutual respect. By understanding the local context, it is hoped that patterns will be revealed that support harmony amidst differences.

Furthermore, this research aims to provide recommendations for strengthening harmony between Islamic sects at the local level by utilizing existing wisdom. In this way, it is hoped that better integration models will emerge, which not only apply to Tambakboyo Hamlet but can also be applied in other areas that have similar dynamics. In a broader context, it is hoped that this research can contribute to understanding the importance of local wisdom in building tolerance between religious communities in Indonesia.

## LOCAL WISDOM

Local wisdom is a concept that includes knowledge, values, norms, and practices that develop in a community as a result of human interaction with the social and cultural environment. Local wisdom is important in a pluralistic society because it can function as a tool to maintain social balance and create harmony.<sup>4</sup> In the context of social life in Tambakboyo Hamlet, local wisdom plays a role in shaping community identity and creating harmonious interaction patterns between community members. The values contained in local wisdom are often rooted in traditions and cultures that have existed

<sup>1</sup> Susanto, A. G. (2020). *Kearifan Lokal dalam Masyarakat Multikultural*. Jurnal Sosiologi, Vol. 5, No. 2. 56-57

<sup>2</sup> Syaifudin, M. H. (2021). *NU dan Muhammadiyah: Sejarah dan Perkembangannya*. Penerbit Alif. 112-113

<sup>3</sup> Rahman, N. A. (2022). *Kerukunan Antar Umat Beragama di Indonesia*. Jurnal Islamika, Vol. 12, No. 1. 44-45

<sup>4</sup> Rahardjo, A. (2017). "Peran Kearifan Lokal dalam Menghadapi Globalisasi." *Jurnal Studi Budaya*, 12(1), 23-37.



for centuries, such as cooperation, mutual respect, and collaboration in various aspects of life.

Local wisdom also has a strong social dimension. In many cultures, practices related to local wisdom serve to strengthen social bonds among community members. Traditions and rituals carried out in daily life, such as harvest celebrations or traditional ceremonies, not only strengthen cultural identity but also build a sense of solidarity and togetherness. This is important in maintaining social stability and creating an environment that supports collaboration and cooperation among community members.

In the context of globalization, local wisdom often faces serious challenges. The flow of modernization and the penetration of foreign cultures can threaten the continuity of traditional practices. Many communities have been forced to change their way of life to adapt to the demands of the global market, which often overrides local wisdom values. Therefore, efforts to preserve local wisdom are becoming increasingly important, both through education, documentation, and community empowerment programs that can integrate local wisdom into a modern context.

Overall, local wisdom is an invaluable resource for society, providing relevant solutions to various challenges faced in everyday life. Through understanding and respecting local wisdom, we not only preserve culture, but also strengthen the foundation for sustainable development which includes social, economic, and environmental aspects. Local wisdom serves as a bridge between the past and the future, allowing communities to develop without losing their identity.

Local wisdom also includes community ways of resolving conflicts and social challenges. In many regions, local traditions emphasize dialogue and deliberation as a means of reaching agreement, which is especially important in the context of diversity. This is by the views of Naisbitt and Aburdene (1990) who state that communities that have strong local wisdom tend to be better able to manage differences and create a harmonious environment.

## **CONFORMITY AND TOLERANCE**

Harmony and tolerance are very important concepts in social and cultural life. Both serve as the foundation for a harmonious and peaceful society. Harmony refers to a state of mutual respect and appreciation between individuals or groups, while tolerance reflects the ability to accept and respect differences. Harmony and tolerance are two aspects that complement each other in creating a peaceful and prosperous society.

### **1. Harmony**

Harmony can be defined as a state in which individuals or groups from different backgrounds can coexist peacefully. This includes mutual respect, cooperation, and understanding.<sup>5</sup>

The harmony aspect is divided into three, namely a). Social, where positive social interaction between individuals from various backgrounds will produce harmony. b).

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<sup>5</sup> Miller, A. (2020). Community Harmony: The Importance of Interfaith Dialogue. *International Journal of Community Studies*, 15(2), 150-165.



Culture is an attitude of mutual respect from one culture towards other cultures that are different. c). Religion, recognition, and respect for the diversity of other people's spiritual beliefs.

Supporting factors for harmony from the three aspects above include the creation of inclusive education, open communication, and government policies that support harmony.

## **2. Tolerance**

The definition of tolerance is an attitude or behavior that shows understanding and acceptance of differences, whether in terms of religion, culture, or outlook on life. The Tolerance aspect includes several things including a). Emotional: Feelings of empathy towards others, b). Cognitive: Understanding differences, c). Behavior: Actions to respect and accept differences. Supporting factors for tolerance, such as harmony, are education about pluralism, intercultural dialogue, and public policies that support diversity.<sup>6</sup>

Therefore, the relationship between harmony and tolerance is interrelated. High tolerance in a society will encourage the creation of harmony. On the other hand, the harmony that exists in a community will strengthen the attitude of tolerance between its members.

## **NAHDLATUL ULAMA (NU) AND MUHAMMADIYAH**

Nahdlatul Ulama (NU) and Muhammadiyah are the two largest Islamic organizations in Indonesia which have an important role in the development of society and religion in the country. Even though they both strive to advance the Muslim community, the approaches and philosophies they carry are different.<sup>7</sup>

### **1. Nahdlatul Ulama (NU)**

History Nahdlatul Ulama was founded on January 31, 1926, in Jombang, East Java, by KH. Hasyim Asy'ari and other scholars. NU was born in response to the need to preserve Islamic boarding school traditions and the Islamic teachings of Ahlus Sunnah wal Jamaah. NU's Philosophy and Approach adheres to moderate Islamic traditions and tries to maintain religious diversity. This organization highly respects local and cultural traditions and is committed to upholding Islamic principles in a social context. NU's Role in Society NU is active in various fields, including education, health, and social affairs. Through educational institutions such as Madrasas, NU seeks to educate the younger generation with moderate Islamic values.<sup>8</sup>

### **2. Muhammadiyah**

History of Muhammadiyah Muhammadiyah was founded on November 18 1912 by KH. Ahmad Dahlan in Yogyakarta. This organization emerged to renew the

<sup>6</sup> Smith, J. (2021). The Role of Multicultural Education in Promoting Tolerance. *Journal of Social Issues*, 77(4), 890-910.

<sup>7</sup> Murtadha, M. (2010). *Islam dan Modernitas: Muhammadiyah dan NU dalam Konteks Sosial*. Yogyakarta: Pustaka Pelajar. 12-13.

<sup>8</sup> Abdurrahman, A. (2019). "Peran Nahdlatul Ulama dalam Pembentukan Karakter Umat." *Jurnal Pendidikan Islam*, 6(1), 45-60.



understanding of Islam eradicate heretical practices and improve the morals of the people. Muhammadiyah's philosophy and approach carry the spirit of renewal and rationalism in religion. This organization emphasizes the importance of education and science to advance the people. They are also committed to implementing Islamic principles in everyday life. Muhammadiyah's Role in Society Muhammadiyah has many educational institutions, hospitals, and social organizations. They focus on community empowerment and human resource development.<sup>9</sup>

From the understanding above, it can be seen that there are differences between NU and Muhammadiyah, in terms of approach to tradition, for example, NU prioritizes tradition and culture, respecting existing religious practices. Meanwhile, Muhammadiyah is more focused on encouraging reform and criticizing traditions that are considered incompatible with Islamic teachings. Furthermore, NU focuses on preserving religious traditions and practices rooted in local culture, while Muhammadiyah places more emphasis on reform and modernization in Islamic practices.<sup>10</sup> Even though there are differences in approach, both have the same goal of advancing Muslims in Indonesia.

## RESEARCH METHODS

### 1. Research Approach

This research uses a qualitative approach that aims to explore and understand the phenomenon of local wisdom as the foundation of harmony and tolerance between Nahdlatul Ulama (NU) and Muhammadiyah in Tambakboyo Hamlet, Klakah, and Lumajang. A qualitative approach was chosen because it can provide an in-depth understanding of local community perspectives regarding local wisdom and its impact on inter-organizational relationships. Qualitative research allows researchers to explore the subjective meanings and experiences of individuals in social and cultural contexts.<sup>11</sup>

### 2. Location and Research Subjects

This research was carried out in Tambakboyo Hamlet, Klakah, Lumajang, which is an area with a diversity of Islamic organizations, especially NU and Muhammadiyah. The research subjects consisted of members of both organizations, community leaders, and residents who were involved in social and religious activities. By selecting diverse subjects, this research aims to obtain a comprehensive perspective on the role of local wisdom in creating harmony.

### 3. Data Collection Techniques

Data was collected through several techniques, namely in-depth interviews, participant observation, and documentation studies. In-depth interviews were conducted with community leaders, organizational leaders, and members of both groups to explore their experiences and views regarding local wisdom and harmony. Participatory

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<sup>9</sup> Nasution, M. (2020). "Muhammadiyah: Sejarah dan Kontribusinya terhadap Pendidikan di Indonesia." *Jurnal Studi Islam dan Sosial*, 8(2), 123-139.

<sup>10</sup> Widiastuti, R. (2021). "Transformasi Sosial dalam Organisasi Islam di Indonesia: Studi Perbandingan NU dan Muhammadiyah." *Jurnal Sosiologi Islam*, 5(3), 301-315.

<sup>11</sup> Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications. 34-35



observation is carried out during joint activities, such as celebrating Islamic holidays and cooperation, to observe social interactions and practices that reflect local wisdom. In addition, a documentation study was carried out by collecting information from archives, books, and relevant articles regarding the history and culture of Tambakboyo Hamlet.

#### **4. Data Analysis**

The collected data will be analyzed using a thematic analysis approach. The analysis process began with the transcription of interviews and observation notes, followed by coding to identify the main themes that emerged from the data. Thematic analysis allows researchers to identify significant patterns and themes in qualitative data, so they can understand more deeply the phenomenon under study.<sup>12</sup> The results of the analysis will be presented in narrative form which describes the relationship between local wisdom, harmony, and tolerance in Tambakboyo Hamlet.

#### **5. Validity and Reliability**

To ensure the validity and reliability of the research, several steps will be taken. First, data triangulation will be carried out by comparing information obtained from various sources, such as interviews, observations, and documentation. Apart from that, member checking is also carried out by asking for confirmation from informants regarding the initial findings obtained, to ensure the accuracy of the researcher's interpretation. Triangulation and member checking are important strategies in qualitative research to increase the credibility of research results.<sup>13</sup>

#### **6. Research Ethics**

The ethical aspects of this research are very important to uphold. Researchers will ensure that all informants give consent to participate in the research after being explained about the aims and benefits of the research. In addition, the identity of informants will be kept confidential to protect their privacy. Researchers are also committed not to misuse the data obtained and will use it solely for academic purposes. By maintaining research ethics, it is hoped that the research results can be useful and make a positive contribution to society.

### **DISCUSSION**

#### **1. Local Wisdom In Tambakboyo Hamlet**

Local wisdom plays a vital role in building harmony and tolerance between community organizations, especially in the context of diversity as is the case in Tambakboyo Hamlet, which is known for its traditions and social values that prioritize togetherness, mutual respect, and cooperation. These values are the glue that strengthens community solidarity, regardless of the differences in organizational affiliation of residents in the hamlet. In fact, through local wisdom and community awareness, it provides space for dialogue and collaboration, in various community activities, for example, these two organizations often participate together, showing that differences can be managed well. The researchers asked four informants who were community

<sup>12</sup> Braun, V., & Clarke, V. (2006). *Using thematic analysis in psychology*. *Qualitative Research in Psychology*, 3(2), 77-101.

<sup>13</sup> Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. SAGE Publications. 48-49



leaders and religious leaders in the hamlet. The following is a summary of the interview results:

Mr. Ahmad (NU figure): "We at NU always emphasize the importance of respecting differences. The local wisdom that we have, such as the tradition of Selamatan, is a moment where all of us, NU and Muhammadiyah, come together. This strengthens our relationship."

Mr. Sutarni (Muhammadiyah figure): "Local wisdom in Tambakboyo helps us to unite. Cooperation events, such as cleaning the environment, are important moments where members of both organizations can work together regardless of background."

In line with the questions above, the researcher also asked several residents regarding harmony between residents amidst the differences in Islamic organizations in the hamlet. Mr. Joko (resident): "In this hamlet, cooperation is part of everyday life. On many occasions, we saw NU and Muhammadiyah members helping each other, for example during celebration events. It makes us feel like one family." Mrs. Rina (resident): "We teach children the importance of tolerance from an early age. In school education, we often invite them to recognize and appreciate local wisdom, which helps them understand that even though we are different, we are still one community."

From several interview findings, cultural values and practices that develop in society can be found, which become the identity of the community and support a harmonious social life. The spirit of cooperation is a tradition of cooperation in society which is a symbol of solidarity and togetherness such as salvation, cooperation, and religious rituals. This tradition not only creates community identity but also becomes a means of interaction between NU and Muhammadiyah members. This joint activity strengthens the sense of unity and reduces the potential for conflict.

## **2. The Influence of Local Wisdom on Harmony**

Local wisdom functions as a mediator in the relationship between NU and Muhammadiyah. The people of Tambakboyo Hamlet often hold joint events, involving both organizations. This activity is a forum for building solidarity and fostering mutual respect. Local wisdom in Tambakboyo Hamlet has had several positive influences on harmony between NU and Muhammadiyah residents, as follows:

### **1. Build a sense of togetherness**

Joint activities, such as cooperation and safety events, help build a sense of togetherness. Members of both organizations feel connected to each other, which strengthens their social ties.

### **2. Cultivate an attitude of tolerance**

Through the interactions that take place in these activities, residents learn to appreciate differences. Local wisdom teaches the importance of tolerance and mutual respect, which is essential in maintaining harmony.

### **3. Facilitate Dialogue**

Joint activities create space for dialogue between NU and Muhammadiyah members. Discussions that arise in the context of local wisdom can enrich the understanding of each group, strengthen solidarity, and reduce conflict.



## CONCLUSION

Local wisdom in Tambakboyo Hamlet, Klakah, and Lumajang, plays an important role as a foundation for harmony and tolerance between Nahdlatul Ulama and Muhammadiyah. Through inherited traditions and values, society can create a harmonious environment despite differences in religious thought and practice.

It is hoped that maintaining local wisdom will continue to maintain harmony and tolerance, making Tambakboyo Hamlet a positive example in a diverse society.

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