

THE PRINCIPLE OF WISDOM AMONG TOBACCO FARMERS

Study on the Local Wisdom of Farmers Tobacco in Daleman Ganding Sumenep East Java

Mahmudi

Universitas Annuqayah

mahmudiganding@gmail.com

Abstract: *The term of local wisdom is the wisdom of local communities which is important to study considering that this is a moral message for us to overcome religious radicalism in the name of truth. In fact, if the truth of religion is actualized by the form of violence, it becomes anarchism. This research seeks to reveal the meaning of wisdom for the tobacco farming community in Daleman Ganding, Sumenep. The research subjects consisted of three people in the category who had been farmers for a long time and had the wisdom to live with the recognition of the community who lived together. The theory used in this research is the theory of wisdom which originates from philosophy as a way of life including: values, norms, ethics and beliefs of local communities. This research resulted in the conclusion that the Daleman Ganding Community has local wisdom principles that need to be disseminated in order to overcome religious radicalism.*

Keywords: Tobacco Farmer, Value, Norm, Believe.

INTRODUCTION

The issue of local policy or what is known as local wisdom is an interesting issue to study because religious radicalism is currently widespread. How to strengthen Islamic values is a separate locus worthy of study. The existence of religious radicalism actually stems from a wrong understanding of religious texts in which they interpret it using a black-and-white and right-wrong paradigm. If their principles are considered right, then the principles of other religions are wrong. This is a pattern of thinking in the term of binary opposition. However, there are other forms of thinking that are moderate and can respect other religions.

For some people, Ahmadiyah is considered heretical because it does not have the same interpretation of worship, for example. This way of thinking sometimes gives rise to religious radicalism so that Ahmadiyah cannot live peacefully side by side. Some thinker of Nahdlatul Ulama (NU) are certainly not same perspective about that interpretation. There are those who think moderately and think that Ahmadiyah is a sect of Islam that has a different interpretation from most mass organizations in Indonesia.

The farming community is the majority in Indonesia besides the fishing community because this country is a maritime country where the people are farmers and fishermen.



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Many researchers have conducted studies on farmers and fishermen. The people of Daleman Ganding village are a community whose majority are farmers. This place is close to the Ganding market, which every Monday is busy with visitors from various regions to sell or buy goods.

Farming communities have distinctive characteristics that reflect their way of life and traditions. Farming communities rely heavily on natural conditions, such as weather and seasons, to determine planting and harvest times. Daily activities usually focus on farming, from preparing land, planting, caring for plants, to harvesting. Many farmers still use traditional farming methods, such as using manual tools and farming techniques passed down from generation to generation. Farming communities often live in close-knit communities, helping each other with agricultural activities and celebrating harvests together. They have in-depth knowledge of farming techniques, suitable types of crops, and how to deal with pests. Farming communities usually have traditions and rituals related to agriculture, such as thanksgiving ceremonies after harvest.

The life of the farming community in Daleman Village is not only related to agriculture, but also includes interconnected social, economic and cultural aspects. Some research on local wisdom was carried out by Heti Marini and Didik Gunawan Suharto who researched Wewowo wisdom in Papua. One of the local wisdom that is very interesting to study is local wisdom in the Fakfak area. A district in eastern Indonesia, specifically West Papua. This is one of the oldest cities in Papua.¹

Apart from Heti Marini, Lisa Dwi Wulandari and Elsa Intan Pratiwi conducted research on local wisdom through spiritual communication at the Grebeg Maulid in Madiun's Town Square. This research conclude that It is expected that this study will bring a further image for the government's planning in developing culture into tourism sites (religious tourism sites) without losing its meaning.²

During the dry season, the people of Daleman Ganding flock to grow tobacco because the majority of them are farmers, although not all of them are farmers. The characteristics of tobacco farmers in Daleman Ganding are the same as other tobacco farmers such as in Prancak, Sumenep. According to some information, the tobacco from the Daleman Ganding area has quite superior quality. Not all tobacco in Madura has good quality. For example, there are some people in Karduluk who grow tobacco, but the quality is not like the northern areas of Prancak and Ganding.

Demographically, Ganding is located in the middle. This means that it is the center and to the south there is Guluk-Guluk, and to the south there is Prenduan which is a coastal area. Ganding is a mountainous area. In anthropological studies, the habits of rural communities are to live as they are and always obey religious teachings. Meanwhile, coastal communities are a bit more "abangan".

¹ Heti Marini and Didik Gunawan Suharto, "Wewowo Local Wisdom in Realizing the Process Sustainable Development", Jurnal Local Wisdom, LOCAL WISDOM, 14 (2): 190-204, 2022
Local Wisdom Scientific Online Journal, 191

² Lisa Dwi Wulandari and Elsa Intan Pratiwi, "Spiritual Communication of Grebeg Maulid Ceremonial Cultural Space in Madiun's Town Square Special Issue on Local Wisdom for Better City Planing" LOCAL WISDOM, 15 (2): 95-102, 2023 Local Wisdom Scientific Online Journal.



What is unique about the farmers in Ganding Daleman is that they always work together to do something. For example, when the harvest arrives, people flock to help anyone who is harvesting either tobacco or rice and corn. The importance of conducting this research is firstly to reveal aspects of life that contain local wisdom carried out by farmers. The second is to complete the limited literature studies related to farmers, especially when related to moderate attitudes. Most of the existing research on moderate attitudes is about polarization, such as what happened in Sampang, namely the Shiite group.

METHOD

The method in this article is qualitative fieldwork using purposive sampling, namely samples intended for research purposes. There were three informants or sources in this research who pointed to the character of wisdom. Why not make everything a data source? This is because knowing these three sources can illustrate the local wisdom that the Daleman Ganding community has through tobacco farmers. These three sources are all farmers. The first resource person was a senior farmer who started out as a farm laborer, then was able to buy rice fields and finally became a farmer who cultivated his rice fields. The second resource person is a farmer who also has cattle. The third is a farmer who is quite young but has a strong personality in his principles of life, including always helping people in need. The interview method was carried out in a semi-structured manner. This means that researchers create interview drafts to ask sources or informants.

THE THEORITICAL FRAMEWORK OF LOCAL WISDOM

Local wisdom is a conceptual idea that lives in society, grows and develops continuously in people's consciousness, functions in regulating people's lives which are related to life from the sacred to the profane. Local wisdom refers to the knowledge, values and practices that develop in a particular community or culture, often passed down from generation to generation. Local wisdom includes aspects such as traditions, customs, farming techniques, natural resource management, and ways to resolve conflicts.

Local wisdom is very important because it reflects the identity and way of life of local people, and can provide sustainable solutions in facing environmental and social challenges. Apart from that, local wisdom often contains ethical values that can help build harmony between humans and nature. The form of local wisdom in a society is such as value, norm, and believe or tradition.³

³ Sartini, "Menggalai Kearifan Lokal Nusantara Sebuah kajian Filsafati", Jurnal Filsafat, Agustus 2004, Jilid 37, No. 2, 112



NORM AND VALUES OF LOCAL WISDOM OF TOBACCO FARMERS IN DALEMAN GANDING SUMENEP

In accordance with interview data conducted by researchers, Ahmad said that when he does something, his priority is an attitude of helping each other and he really likes peace. When asked whether he would be willing to be invited to fight in the name of religion. He answered this if it was for the sake of religion then he would want to fight. This answer seems to indicate that he is a person who is pro against war and radicalism. However, when asked again he said that he liked peace and have to make respect each other from tobacco farmers in a society.⁴

The values that Ahmad needs to develop include developing traditions passed down from his ancestors, namely helping neighbors, especially when the harvest arrives. Ahmad really prioritizes neighborly ethics in Daleman Ganding.

According to Khodijah, wise is fair. He is one of those who likes peace. He likes to get along in living together. Other religions must respect each other. The value that must be prioritized in life is to help each other and help each other. Jobs in the village include growing tobacco and rice. Meanwhile, the norm that guides life as a farmer is to uphold existing principles of life in accordance with ancestral traditions. Meanwhile, the way of life as a farmer is mutual cooperation in living together. If there is a harvest at a neighbor's, then we have to help him without asking for wages. Because it was a system of work in finishing work of farming.⁵

During an interview with Mardiyah, who besides being a farmer is also a teacher at a Madrasah in Ganding, he said that being wise is putting things in their place. If there is a call to war on other religions. He sees it depends on whether it leads to goodness. He really likes peace between neighbors. It is not permissible to quarrel with other religions. We live together with harmony, love, and compassion.⁶ The value of life as a farmer is helping each other, working together and helping each other. Especially honesty must be put forward.

THE ANALYSIS OF LOCAL WISDOM OF TOBACCO FARMERS IN DALEMAN GANDING SUMENEP

Meanwhile, the belief of the farming community in Dalemang Ganding village is that with mutual cooperation they can meet a true standard of living. As stated by Budi Hardiman, for example, currently there is a famous phrase, namely, I click and I am there. This indicates that human life is no longer corporeal but exists in the virtual shadows.⁷

What the Daleman Ganding community did with the third resource person as a sample was that the principle of mutual cooperation and helping each other is the way to arrive at community wisdom. As written by Toshihiko, the "way" in metaphysical form is

⁴ Interview with Ahmad, Daleman Ganding Sumenep, 5 Oktober 2024

⁵ Interview with Khadijah, Daleman Ganding Sumenep, 6 Oktober 2024

⁶ Interview with Mardiyah, di Desa Daleman Ganding, Sumenep, 6 Oktober 2024

⁷ F. Budi Hardiman, *Aku Klik Maka Aku Ada: Manusia dalam Revolusi Digital*, (Yogyakarta: Kanisius, 2021)



actually the highest law that includes Being.⁸ And in essence, humans are aware of being shared with other people and with humanity. The reality of manjisa is plural, with many autonomous centers. Humans must understand others. To live together and understand each other.

Three informants can tell us about something to be learned. Firstly we could say that wisdom become tradition generation to generation that we must live together in a society with helping each other. Secondly, wisdom is about life without any suspicious of other. We could live together even with other religions. Universal message from tobacco farmers tell us about wisdom of life.

CONCLUSION

Based on explanation about local wisdom of Tobacco Farmers in Daleman Ganding, we could learn that wisdom is about norm and value of a society. The norm of life in Daleman Ganding is about tradition of respecting each other and help together with compassion and love.

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⁸ Toshihiko Izutsu, *Taoisme Konsep-Konsep Filosofis Lao-Tzu dan Chuang-Tzu serta Perbandingannya dengan Sufisme Ibn 'Arabi*, (Bandung: Mizan, 2015), 125.

