
URBANIZATION: INTER-RELIGIOUS HARMONIZATION IN TUMPUKAN VILLAGE, KLATEN, CENTRAL JAVA

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Abstract

Urbanization is seen as having a big role in changing people's attitudes. This happens because during the urbanization period, rural communities experience a transition in behaviour, culture, and even religion in the environment where they live. The real problem that occurs in people who have done a lot of urbanization is the loss of their local identity. The tradition that has been followed by the community before urbanization has undergone changes after urbanization. The purpose of writing this article is to examine the urbanization that the people of Tumpukan Village mainly carry out in terms of using Cook and Rice's social exchange theory. This research belongs to the descriptive qualitative type using a direct-action approach using interviews, recording, and data analysis from local village officials. The results of this study found that the people of Tumpukan Village, despite their different religions, still uphold tribal and kinship loyalty. Their mutual cooperation was evident during the pandemic when many people died from various religions. Those who help with the funeral process view the victims of covid-19 as human beings regardless of their religion. In other words, although there is a lot of urbanization in Tumpukan Village, their sense of gotong royong and locality are not lost. In addition, the village community still adheres to the beliefs inherited from their ancestors as local wisdom that must be maintained regardless of their religion.

Keywords: *Urbanization, Harmonization among religious believers, Community locality*

Abstrak

Urbanisasi dipandang memiliki andil besar terhadap perubahan sikap masyarakat. Hal ini terjadi dikarenakan selama masa urbanisasi, masyarakat desa mengalami transisi perilaku, budaya, bahkan agama di lingkungan tempat mereka tinggal. Permasalahan nyata yang terjadi di masyarakat yang sudah banyak melakukan urbanisasi yaitu hilangnya identitas lokal mereka. Tradisi yang selama ini diikuti oleh masyarakat sebelum urbanisasi, mengalami perubahan pasca urbanisasi. Tujuan penulisan artikel ini untuk mengkaji urbanisasi yang banyak dilakukan masyarakat Desa Tumpukan ditinjau menggunakan *social exchange theory* Cook and Rice. Penelitian ini termasuk ke dalam jenis kualitatif deskriptif dengan menggunakan pendekatan tindakan langsung menggunakan metode wawancara, pencatatan, dan analisis data dari petugas desa setempat. Hasil penelitian ini menemukan bahwa masyarakat Desa Tumpukan meskipun berbeda agama masih menjunjung tinggi loyalitas suku dan kekerabatan. Gotong-royong mereka terlihat nyata selama masa pandemi di mana banyak masyarakat yang meninggal dari pelbagai macam agama. Mereka yang membantu proses pemakaman memandang korban covid-19 sebagai manusia tanpa melihat agamanya. Dengan kata lain, meskipun urbanisasi banyak terjadi di Desa Tumpukan, tetapi rasa gotong-royong dan lokalitas mereka tidak hilang. Selain itu, masyarakat desa masih memegang teguh kepercayaan warisan nenek moyang mereka sebagai kearifan lokal yang harus dipertahankan tanpa memandang agamanya.

Kata kunci: *Urbanisasi, Harmonisasi antarumat beragama, Lokalitas masyarakat*

INTRODUCTION

Klaten, Central Java, has charm in various aspects, such as culture, religion, local wisdom, and other varieties. In addition to having these various aspects, Klaten consists of various religions as a form of harmonization. However, the religious problems in each region are always interesting to be studied comprehensively. Because in Indonesia, religion is a human right that everyone can choose. In other words, the choice of religion cannot be intervened by any party, even the individual's parents.

Previously, the majority of Klaten people were Hindus. Along with the times, some people also migrated. The migration of the Klaten people made some people migrate. The search for spiritual identity is carried out utilizing urbanization, either work, school, or looking for other activities outside the hometown—every parent who has a family outside of their hometown worries. Worries about changes in attitudes and behaviors have been shaped into problems for every parent. (Sulistiani, 2021). In fact, in some cases, people who migrate always cause unrest for themselves, their parents, and the environment of origin (Devinta, 2016).

In Klaten, several religions predominate to this day. BPS data from the Klaten Regency Government recorded 1,234,511 Muslims, 39,025 Protestants, 36,838 Catholics, 8,082 Hindus, 522 Buddhists, and 328 adherents of other religions (BPS, 2022a). There is a large diversity of religions in the city of Klaten, with various houses of worship, such as 3,071 mosques, 1,796 prayer rooms, 71 churches (Catholic), 179 churches (Christian), and 47 temples (BPS, 2022a). With many people, Klaten has become a district with a high tolerance for religious beliefs. In addition, local wisdom in Klaten Regency is still a cultural value preserved today.

One of the villages that attracted the attention of researchers was Klaten Village. Klaten

Village is geographically included in the Karangdowo District. Most people are living in the Karangdowo sub-district work as farmers, with 70% agricultural land use and 30% non-agricultural use (BPS, 2022b). Tumpukan Village is the fourth most populous village in Karangdowo District (BPS, 2022b). In addition, Klaten have the highest religious diversity compared to other villages.

Karangdowo, as times progressed, many villagers chose to migrate. Overseas was recorded in various locations, including Jakarta, Yogyakarta, Semarang, and even some villagers living in Kalimantan. The majority of Klaten people want a better life. One of them transmigrated to the capital city of Jakarta in hopes of getting a better life. In addition, even though they have migrated outside Tumpukan, some villagers still invest their income in agriculture (Hudaa, 2022).

This uniqueness as a farmer cannot be lost by some of the people of Tumpukan Village. Usually, villagers who migrate will focus on their work in overseas lands. However, this does not apply to the Tumpukan community, who are accustomed to the farming profession. The land they own is managed by someone else, and the proceeds are sold to pay the manager. Then, the rest is received by the owner of the field. In Javanese culture, the tradition of “*Wiwitan*” cannot be separated from their daily lives (Ashari, 2022). Although the majority are Muslims, the “*Wiwitanis*” local wisdom left by the ancestors in welcoming the harvest.

Another problem related to urbanization that often occurs is the loss of a sense of cooperation and local wisdom implemented from an early age (Lestawi, 2016). Character building in overseas places is more active than in the homeland. Why can this happen? This happens due to the mental formation process known as a *mental block* (Koentjaraningrat, 1985). Those

travelling outside their homeland for the first time have a high curiosity, so it is easy to instil something new. The problem is that implementing these values does not always have a positive image, but there is a negative one. However, the positives and negatives of the mental formation process carried out by the community should not be seen as differences. Because those who have migrated, if viewed positively, can be role models for other communities.

Several studies related to urbanization have been conducted, one of them (Devinta, 2016) with the title "Fenomena Culture Shock (Gegar Budaya) pada Mahasiswa Perantauan di Yogyakarta". In her research, Devinta found that overseas significantly affects the perpetrators. First, he must adjust to the new environment in which he lives. Second, the culture acquired in his new environment can impact him when he returns to his hometown. Third, failure to adapt can cause mental disorders in individuals who migrate. If this happens, parents of children who migrate will also think about the psychological condition of their children.

Another research was conducted (Yudha, 2019) with the title "Hambatan Komunikasi pada Mahasiswa Perantauan Asal Bali di Kota Yogyakarta". From the research conducted by Yudha, it was found that students from Bali who study in Yogyakarta, students from Bali experience obstacles in communication. Barriers to communication between Balinese students create conflict within them individually. Then, this problem arises in every individual student from Bali who feels restless, uneasy, and feels foreign.

Then, research related to urbanization was carried out (Hadawiah, 2019) with the title "Fenomena Gegar Budaya pada Mahasiswa Perantauan di Universitas Muslim Indonesia". Based on research conducted by Hadawiah, it was found that students who migrated generally wanted significant changes in the economic

and educational aspects. However, when they arrived in their overseas lands, they initially failed to adjust to the environment in which they lived. Researchers here try to suggest that students who experience this have other activities related to their institution. In addition, joining an organization or forming an association from their area of origin is the initial solution to the problem of culture shock that overseas students often experience.

Another study (Djakfar, 2011) stated that the Madurese took the initiative to urbanize. Some people are motivated to urbanize because of economic factors, education, and want a better life. However, the fact is that urbanization is not as easy as imagined. However, the urbanization actors from Madura who migrated tried to approach religiosity by mingling in worship in the communities where they migrated. They believe that spiritual intimacy improves their lives and makes blending in overseas lands easier. By doing this, urbanization actors from Madura will find it easier to socialize and adapt to local culture.

In several previous studies, there are differences in research conducted by researchers with previous studies. In this study, the researcher attempted to study the people of Tumpukan Village, who were predominantly Muslim and urbanized. Researchers are trying to see if there is a change in the attitude and nature of urbanization actors towards the value of local wisdom of the community that has been firmly held since an early age. In addition, during the 2020-2022 pandemic, researchers are trying to find data from the Tumpukan Village Head and interviews with residents regarding the handling of Covid-19 in Tumpukan Village. The goal is to review how the diversity of the people of Tumpukan Village is in dealing with this outbreak.

Theoretical Study: Social Exchange

Referring to the theory of *Social Exchange Theory*, the village community upholds the value of harmonization and togetherness. If you do not have a high sense of humanism and gotong royong, many people will die and then be buried by the government. However, Klaten is different from the village, which was busy on social media and rejected the burial of Covid-19 victims. Education regarding Covid-19 victims in Klaten is in a suitable category and pays attention to humanism and societal relationships. This is similar to what is discussed by (Karen S. Cook, 2015) in his book *International Encyclopedia of the Social & Behavioral Sciences*.



Figure 1. Social Exchange Theory (Karen S. Cook, 2015)

The above theory is very relevant to urbanites in Klaten. In urbanization, this theory defines that the process of cooperation is generally based on kinship in terms of economic form. Usually, they calculate the profits obtained, so only then is a form of cooperation carried out between one party and another. However, the application of social theory in Tumpukan Village is not the same as that proposed by Cook. If it refers to this theory, implementing the cooperative attitude of the people of Tumpukan Village is impossible to carry out properly.

In essence, Cook's theory of cooperation is relevant in big cities. However, the people of Klaten who are equipped with the culture of their place of birth actually ignore this

theory. In the city where they live, if there are neighbors who hold celebrations, house renovations, and others who need help, the urbanites from Klaten immediately help without expecting anything in return. Thus, the concept of this theory only applies based on a certain classification of society with an economic orientation, not social orientation.

Urban people in Klaten during the pandemic carried out village activities designed by Lurah Yamto. Some of these activities include: night patrols, recording data on residents receiving food donations, recording data on residents infected with covid, and taking care of residents' funerals. For this activity, of course, it requires a fairly large contribution from the people of Tumpukan Village who have already urbanized. Usually, they have jobs brought by them in their hometowns and are indicated to have different lifestyles. However, in Tumpukan Village, the people still adhere to locality and the value of local wisdom.

The urbanites in Klaten continued to assist the pandemic. In addition to financial assistance, they assisted in the process of digging graves for the victims who died. The people of Tumpukan, who have urbanized, still want to be asked to help dig their graves. However, digging graves is not their job. Because if we expect help digging the grave from the local district government, it seems impossible. Because they are busy taking care of other places. Then, those who helped dig the graves never asked what religion the dead victim was and where he lived. Urban people actually think that their involvement in their homeland is a form of appreciation

from Lurah Yamto who still considers them to be villagers, even though they do not live in the village.

If analyzing the character of the urbanites in Tumpukan Village, what was stated by Koentjaraningrat in his book entitled *Cultural Mentality and Development* states that an individual who has been impregnated by cultural values since childhood, will form conceptions within himself which are the basis for community (Koentjaraningrat, 2015). The concept of the cultural system applied by the people of Tumpukan Village is relevant to the *cultural value system* that forms the human mentality to react to the environment. In other words, those who feel their environment needs help without having to be asked for help will automatically provide assistance.

METHODS

This research belongs to the type of descriptive qualitative using a direct-action research approach. Qualitative research seeks to maximize research through data findings using text as the medium (Moleong, 2017). The data in this study were taken through interviews with the local lurah, head of the RT of Tumpukan Village, and villagers.

This research was conducted in Desa Tumpukan, Klaten, Karangdowo, Jawa Tengah. This research was conducted for one week, from January 16, 2022-January 22, 2022. The duration of the tentative interviews ranged from 10-20 minutes with casual chat interspersed to make this research more natural. The interview method conducted by the researcher is closed so that respondents do not realize they are being interviewed. The goal is that researchers get objective data and no data is manipulated. The research questions posed to the public were ten numbers with recordings using a research device. Fifty people were selected as respondents based on

their age (productive age), religious background (diverse), and minimum elementary school education.

Data analysis in this study is descriptive and qualitative by investigating existing problems (Sugiyono, 2016). Then, the problem is analyzed and presented using the text in as much detail as possible. To ensure the validity of the data in this study, the researcher achieved the credibility of the data, including participation in data collection, the persistence of observation, and triangulation (with sources, theories, and methods) used. Therefore, Miles and Huberman mention that qualitative research examines the data held until the data is saturated and complete (Miles & Huberman, 2012). The activities carried out in this data analysis are data reduction, data display, and conclusions.

The stages of research carried out by researchers carried out several stages, including socialization of activities, collecting data using questionnaires, and interviews, reviewing data and describing findings qualitatively. The data obtained was discussed simply using diagrams and explained in detail.

RESEARCH RESULTS AND DISCUSSION

Urban Village: Examining New Phenomena in Old Ties

Urbanization has occurred in Tumpukan Village, Karangdowo, Klaten, and Central Java since the 90s. From the information obtained, people are urbanizing because they hear the term "krismon", known as the monetary crisis. However, Tumpukan Village at that time was not affected by the Krismon and remained stable in the economy. At that time, Klaten Village had not been affected economically due to strategic location factors. The natural wealth of the agricultural sector is abundant, making the people

economically capable. The harvest is stored for daily needs, and some are sold to meet needs. In fact, in a year, the people of Tumpukan can harvest their fields four times a year.

The desire of the people of Tumpukan Village to urbanize is not basically to meet economic needs, but the need for education and experience (Ismail, 2021). Those who migrate to the city are included in the group with a minimum education of high school—S1 with various backgrounds. In fact, since the 90s, many of the people of Tumpukan Village have become soldiers outside the city and rarely return to their hometowns, except in certain celebrations usually held by associations (going home). The community's existence in the association's activities is considered positive because they are willing to leave their jobs to gather in their hometown temporarily. The research results related to the Klaten community's urbanization are as follows.

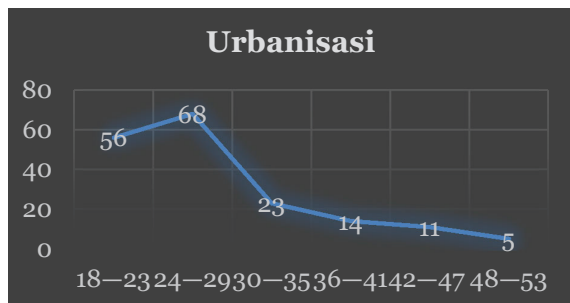


Figure 2. Community Urbanization Diagram

Based on interviews conducted by Pak Lurah Tumpukan Village, it was found that most Tumpukan Village residents migrated from the age range of 24-29 years. Most people who migrate work as factory workers in the city, go to college or work in shops. Then, those who migrated aged 18-23 were the majority of schools and colleges in the city. Usually, children of this age range follow their relatives in the city or live with their parents.

Then, the rural people who migrated between the ages of 30-35 years were used to living in the city. Usually, they already have a permanent

job in the city and even have private residences. On the other hand, village people aged 36-53 years have fewer numbers compared to other productive ages. People aged 36-41 years are 14, 42-47 are 11, and 48-53 are five people. Some people over the age of 45 years, on average, live with their children in the city and work/own a business.

Based on these data, it is concluded that the people of Klaten Village are said to like modernization by daring to take the risk of urbanization. In terms of age, urbanization actors are classified as varied, ranging from young-non-productive people outside their homeland. In addition, urbanization actors who came from Klaten Village did not just leave the village. They still have a house in their hometown and land used as a livelihood in the village. In other words, financially, the people of Klaten Village can be categorized as coming from a medium economy.

Urbanization Correlation with Understanding and Practice of Religious Harmony

As stated in the previous discussion, many people in Klaten Village are urbanizing. Regarding religiosity, the people of Tumpukan Village live and have never questioned the religion around their place of residence. Currently, the remaining religions in Klaten Village are Islam and Hinduism. However, if you compare the number of adherents of Islam, far more than adherents of Hinduism. The dominance of Hindus in Tumpukan Village are parents who are over 45 years old. They do not want to learn a new religion because the religion already in them is the legacy of their ancestors.

One form of harmonization between religious believers in Tumpukan Village is that no

one from the community has a problem with the construction of houses of worship close together (Habibah & Saepudin, 2021). Although initially the temple was built earlier, this mosque is not a problem for Hindus to be built next to it. Hindus who have converted to belief still often visit the temple to clean the yard. The following is a picture of a mosque and a nearby temple in Tumpukan Village, Karangdowo, Klaten, Central Java.

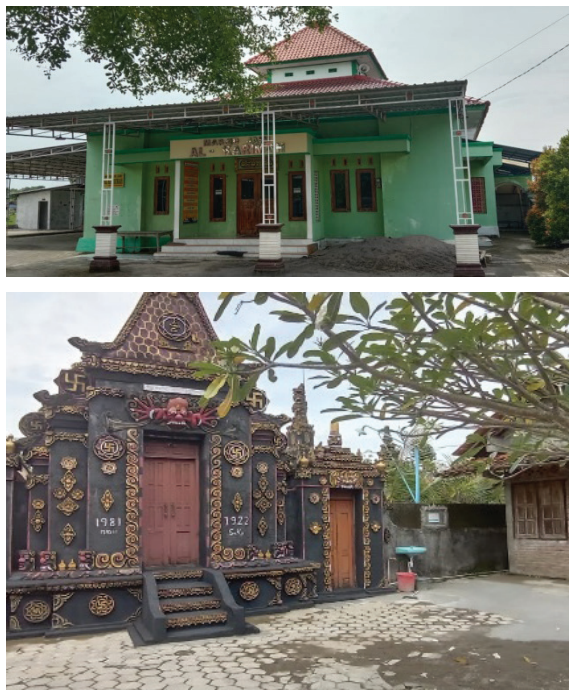


Figure 3. Masjid dan Pura yang bersebelahan

Above are mosques and temples located in Klaten Village. Both are located on the edge of the village entrance which makes this temple and mosque crowded. The most apparent tolerance for urbanization actors who return to their hometowns is that they worship in their respective places. After worship, people usually gather in the Kung (the meeting place is usually called the building in Indonesian). Although the kedung in Klaten is not large, it can accommodate village people who want to gather.

The urbanization carried out by the people of Tumpukan Village before the pandemic was

usually carried out in several major events, including a celebration of holy days (Eid al-Fitr, Eid al-Adha, Nyepi, Kuningan), Lebaran homecoming traditions (culture), Nyadranan (culture). However, in addition to urbanization occurring in extensive activities, the people of Tumpukan Village have a high sense of sociality. The interviews found that people who migrated would return to their hometowns if a relative, a close neighbor held a celebration or a sick family.

Table 1.
Number of People in the Village of Tumpukan

No.	Kelompok Umur (th)	Laki-Laki (Jiwa)	Perempuan (Jiwa)	Jumlah (Jiwa)
1	0-4	1.306	1.283	2.589
2	5-9	1.452	1.388	2.840
3	10-14	1.510	1.494	3.004
4	15-19	1.604	1.472	3.076
5	20-24	1.645	1.503	3.148
6	25-29	1.663	1.570	3.233
7	30-34	1.631	1.483	3.114
8	35-39	1.752	1.749	3.501
9	40-44	1.717	1.721	3.438
10	45-49	1.643	1.755	3.398
11	50-54	1.541	1.683	3.224
12	55-59	1.368	1.515	2.883
13	60-64	1.120	1.199	2.319
14	65-69	839	948	1.787
15	70-74	574	776	1.350
16	>75	1033	1239	2.272
Jumlah		22.398	22.778	45.176

(BPS, 2022b)

From the data above, the productive ages of 15–40 years are spread across several regions, such as Solo, Yogyakarta, Surabaya, Jakarta, and other areas with high economic turnover. The category of students still includes immigrants with a low category. However, for workers aged 20–40, the average is spread across the capital city and other big cities. Some work as employees, civil servants, and entrepreneurs (food, products, and services). Even though they have been working, the Tumpukan people have never had their traditions, one of which is “Nyadran/Nyadren.”

The event that they have been waiting for is the tradition of “Nyadren” or “Nyadran”. All religious circles follow the “Nyadran” tradition without knowing a particular religion. Although, in essence, this tradition was made to welcome

the holy month of Ramadan. In this event, some forms of harmonization between religious communities also look very real. In packing the food, none of those present asked what religion they came from and where they lived. All who visit the activity can enjoy what they bring without having to pay. In 2016, researchers participated in this “Nyadran” activity carried out near a well on the edge of a rice field and were invited to ask for food from those who brought food. Uniquely, the researchers did not bring any food at that time, but they were still welcome to ask for food from those who brought it.

The “Nyadran” activity in Klaten Village was attended by all people, from children to old people who were in their old age. All of them are present regardless of their religious status. Before starting the event, the activity leader asked them to pray according to their respective religions and beliefs. Muslims are welcome to read Al-Fatihah and pray for those who have passed away. On the other hand, those of other religions are asked to pray according to the prayers understood in their religion. The goal is to pray for their relatives who have preceded them before the creator.



Figure 4. Nyadran Celebration

“Nyadran” that exists today is certainly different from the “Nyadran” philosophy adopted by the Javanese people. Before Walisongo spread Islam, “Nyadran” became a ritual that led to polytheism (Riyadi, 2013). They worship their deceased ancestors and ask their ancestors to be given safety, blessings, and protection (Her-

awati, 2019). Usually, every time a villager wants to leave after Eid al-Fitr from the village, their family asks for protection by giving offerings to relatives who are no longer there. However, after Islam entered and changed the paradigm of society, this tradition also became a form of sharing, essentially known as “almsgiving”.

In Islam, we recognize alms made by Muslims or other people. Sharing with others regardless of ethnicity, nation, or religion, is a representation of alms taught in Islam. The “Nyadran” activity, besides having food, there is a tomb-cleaning ritual commonly known in Islam as “ruwahan”. However, in the “Nyadran” activity after this event, those who had brought food felt happy if the food they brought ran out. In addition, well water is usually used for bathing or washing the face.

Harmonization among other religious communities is seen in non-religious events, namely when their neighbors near their homes hold a celebration. Communities outside the village will generally return to their hometowns to assist with the celebration activities until they are completed. Why is that? Celebrations held in Klaten Village or may take place in other villages have been held for quite a long time. In big cities, celebrations usually last for one day, with the preparation process starting with cooking and others for about three days. However, the implementation in Tumpukan Village for his celebration lasted for three days.

If it is calculated, the celebration in the village requires a very long duration of about one week (preparation—meal). For a long time, those who return to their hometowns require considerable sacrifices. In addition to a permit with a place to work and others, they need a fee to go to the village, which is taken from their own money. In addition to personal financial expenses, they help at the celebration without asking for payment or other rewards. In the Ja-

vanese tradition, gotong royong is local wisdom provided by ancestors and passed on to the next generation (Bowen, 2011).

Referring to the theory of social change put forward by Cook and Rice that recent work on the role of emotion in social exchange represents a distinct move away from the traditional focus on structural determinants of exchange outcomes, although it returns to some of the topics included in the work of the early exchange theorists, including the emotions associated with fairness in exchange relations. Much of the actual empirical work on exchange over the past 20 years investigates specifically how the social structure affects the outcomes of exchange, such as power use and commitment.

The bulk of this research has shown that actors who are simply pursuing their interests can unknowingly generate inequities in the distribution of resources and pattern exchange relations such that certain relations within an opportunity, structure are favoured over others, with little or no self-conscious the intention of creating either outcome. This newer stream of research begins to explore the emotional consequences of social exchange processes and the role that certain emotions play in the structuring of the network of exchange relations.

Willingness of the urbanites to help during the pandemic in Tumpukan Village is not only from an energy aspect, but also financially. The Head of Tumpukan Village, Mr. Karno said that "The pressures obtained from urban actors are relatively larger than those who live in Tumpukan Village (*Wawancara dengan Kepala Desa Bapak Karno, 2022*)." According to the head of the Tumpukan village, the high desire to help the urbanites is because those who migrate now feel how difficult life in the village is. This comparison makes them willing to sacrifice to help each other in their hometown. In addition, the

income they get while in the city is worth more when brought to their hometown.

The urbanites in the village also help the village head to introduce the practice of using digital money such as OVO, LinkAja, and other applications that facilitate fundraising. The people of Tumpukan who are already working can assist the local village head. The provision of assistance did not pay attention to religion, so this is evidence of religious harmonization occurring in the village of Tumpukan.

The village uses the funds collected during the pandemic in Klaten Village to help people who are isoman, need treatment, and even for funerals. The most apparent practice given by urbanites is the ease of making donations with digital money. Then, the donation system is accessible by using a Google Form and attaching proof of donation, and we can easily record donations.

Urbanites Amid Diversity: Before Covid and During Covid

Researchers tried to find objective data using a questionnaire given to the people of Tumpukan Village. The sampling plan is one hundred people with the selection of people in the categories of adults (minimum education in elementary school), youth (SMP-SMA), and the category of Islam-Hindu religion. However, from the difficulty of finding willing residents due to the pandemic, researchers were only able to collect fifty randomly selected respondents with predetermined target categories. The following questions are asked in the questionnaire.

Table 2.
Questionnaire of Urban People and Their Attitudes in the Village

No	Question	SS	S	KS	STS
1.	People who have urbanized tend to be apathetic to the life and culture of their hometown.			5	45
2.	Urbanites are not willing to support village programs.	2	7		41
3.	Urbanites are difficult if asked for help in terms of energy or finances.			4	46
4.	People who have urbanized only want to associate with fellow urbanizers.			5	45
5.	According to you, they are no longer like javanese society in general.			3	47
6.	In dealing with the pandemic, urbanites in your village are very apathetic.			4	46
7.	The urbanites are only willing to help their fellow believers as themselves.			7	43
8.	In providing assistance, urbanites choose to help based on their religion.			3	47
9.	Urbanites of certain religions are not willing to participate in cultural activities that are usually followed by all rural communities. In fact, before urbanization they always follow all activities.	1	1	1	47
10.	After urbanization, people who return to their hometowns view a religion that is different from themselves as inferior (haughty).		2	1	47

SS = Sangat Setuju
S = Setuju

KS = Kurang Setuju
STS = Sangat Tidak Setuju

Above is a research question posed by the researcher to fifty respondents who are willing. The research questions were selected based on the keywords in the research conducted by the researcher. By giving the questionnaire to the respondents, the researcher hopes to get objec-

tive results by getting answers from the people of Tumpukan Village. The following are the results obtained by researchers based on the distribution of the questionnaire given.

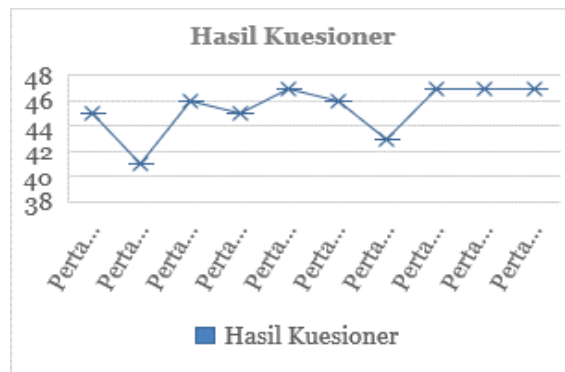


Figure 7. Conclusion of the Questionnaire

Diagram above was obtained based on the results of the questionnaire given by the researcher to the people of Tumpukan Village. The people of Tumpukan Village strongly disagree that the urbanites in their village are called apathetic and do not care about the culture in their village. A total of 45 people answered that they strongly disagreed and as many as 5 people answered that they did not agree. In other words, even though they have urbanized, they still care about the culture in their hometown.

Then, according to the urban community, the village community is very concerned with the activities held in the village (supportive). In fact, they are very willing to help during the pandemic in the village where they live. Even though they have been abroad for a long time and have different religious backgrounds, from the questionnaire, information was obtained as many as 47 people stated that urbanites do not choose to help others. This figure shows the validity that urbanites do help based on a sense of humanity and mutual help as implemented in them from an early age.

Two final questions asked the willingness of urbanites to participate in certain cultural activities, because before urbanization they par-

ticipated in these activities. The results are quite surprising, 1 respondent answered strongly agree, 1 person answered agree, 1 person did not agree, and 47 people answered strongly disagree. From the ninth point question, it is concluded that in the respondent's view there are urban communities who are considered unwilling to participate in cultural activities that are usually followed by all village communities. In fact, before doing urbanization they always participated in all activities.

The last point question also got quite good results, where respondents answered that there were 2 people agreeing, 1 person disagreeing, and 47 people strongly disagreeing. This question refers to the character of urban communities who are considered arrogant towards followers of other religions. However, the results of this questionnaire are far from the answers of other respondents. In other words, those who think that urban people have arrogance to followers of different religions are based on the lack of communication. This conclusion was drawn by the researcher based on the greater number of people who think that urban people are not arrogant towards followers of other religions.

CONCLUSION

Based on the research conducted by the researcher, it is concluded that the urban people of Tumpukan Village are very concerned about the harmonization of inter-religious communities. The urbanites in Klaten Village are also willing to participate in village activities, help eradicate covid-19 and have good characteristics. Even though the majority of the urbanites in Klaten

Village had left the village long ago, they did not lose their identity when they returned to their hometown. Urban people continue to follow the process of traditional activities regardless of the religion of other people around them. From random data collection, it was found that urban communities were generally considered to be well behaved. In fact, those who have already urbanized are not affected by the culture in which they migrate. Therefore, the urbanites of Tumpukan Village have a good implementation of Javanese cultural characteristics, so that they are able to make themselves as individuals who prioritize the nature of humanism.

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