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ISLAMIC VALUES AS A SOCIAL CAPITAL FOR THE HARMONY OF MANGIR BANTUL VILLAGE RESIDENTS

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Abstract

Islamic values as a social capital functions to build social integration. The research aims to find out why Islamic values is a social capital, and how social capital is useful to build harmony. The methodology used in this research was descriptive qualitative. The data were collected through interviews, observation, documentation and triangulation. Primary data were obtained from the government and community leaders as well as residents. The secondary data were obtained from documents and reference books. The qualitative data were analyzed interactively and continuously through data reduction, data presentation, and conclusions. The results of the research show that Islam religion has norms and values that are useful to form brotherly bonds, foster mutual trust and build social networks both vertically and horizontally, so that the goals of the individuals and groups can be achieved.

Keywords: *Islamic values, social capital, harmony, Mangir.*

Introduction

According to Babad Mangir 1 and 2¹, the founder of Mangir village was Raden Wonoboyo, who held the title of Ki Ageng Mangir Wonoboyo I. Ki Ageng Mangir Wonoboyo I had an ancestor named Brawijaya V, who came from Majapahit Kingdom. Consecutively, Brawijaya V had a son named Lembu Amisani, and Lembu Amisani had a son named Raden Wonoboyo. Raden

Wonoboyo was the one who built Mangir village and was known as Ki Ageng Mangir I. Ki Ageng Mangir I had a son named Ki Ageng Mangir II, and Ki Ageng Mangir II had a son named Ki Ageng Mangir III.

Ki Ageng Mangir I embraced Islam after meeting Sunan Ngadilangu. Sunan Ngadilangu already knew that Ki Ageng Mangir I wanted to study Islam. When Ki Ageng Mangir I performed austerities, he was ordered to convert to a holy religion. However, he had not found a teacher to teach the holy religion.

¹ Balai Penelitian Bahasa Yogyakarta, *Babad Mangir 1 dan 2*. (Jakarta: PROYEK PENERBITAN BUKU SASTRA INDONESIA DAN DAERAH. Departemen Pendidikan dan Kebudayaan, 1980)

Therefore, Sunan Ngadilangu visited Mangir by disguising himself.

At that time, Ki Ageng Mangir II's wedding party was held in Mangir lively. Sunan Ngadilangu (Sunan Kalijaga) came to Mangir in a *demang* outfit, accompanied by his followers. Sunan Kalijaga taught Ki Ageng Mangir I to leave worldly things. Ki Ageng Mangir I was interested to study it and asked Sunan Kalijaga to teach him his knowledge. Sunan Kalijaga was willing to teach his knowledge and ordered Ki Ageng Mangir I to come to Kembang Lampir after his son's wedding party was over.

After the wedding party was over, Ki Ageng Mangir I said goodbye to his family to go to Kembang Lampir. When Ki Ageng Mangir I arrived at Kembang Lampir, the area was empty and uninhabited. The place only had a mosque, a basin and a beautiful pool. Ki Ageng Mangir I waited for Sunan Kalijaga's arrival in the mosque for forty days. After forty days, Sunan Kalijaga met Ki Ageng Mangir I in Kembang Lampir. Sunan Kalijaga then taught the science of religion, namely about the *Shari'a*, *tariqat*, *hakikat*, and *ma'rifat*. After all religious knowledge was mastered by Ki Ageng Mangir I, Sunan Kalijaga then asked Ki Ageng Mangir I to meditate in Plawangan Cave and worship the God Almighty. After meditating in Plawangan Cave, Ki Ageng Mangir I then meditated in Mount Arbabwa. He left Mangir village permanently. Ki Ageng Mangir I continued to meditate and changed his name to Sang Begawan Guntur Geni until the end of his life, while the leadership of Mangir village was continued by his descendants.

Over time, Islam then developed in Mangir village. The majority of Mangir villagers (99%) are Muslims who began to develop since Demak Kingdom era. After the collapse of Majapahit Kingdom (1478 AD), Demak Kingdom was established (1481 AD), so that there was a transition from Kabudan Era (Hindu-Buddhist tradition) to Kewalen Era (Islam). This transition does not mean the removal and replacement of cultural heritage of Hindu-Javanese kingdom which is indeed noble, but rather an adaptation to the Islamic atmosphere, thus giving birth to forms of transition in the form of syncretism between the cultural heritage of animism and dynamism, Hinduism, and Islamic elements. This form of unity is often referred to as Kejawen Islam or Kejawen. With the shift of the kingdom's center to a remote area, namely with the establishment of Kingdom of Pajang (1581 AD), and then Islamic Kingdom of Mataram (1586 AD), the form of syncretism grew very well².

Apart from being adherents of Islam, as Javanese people, the Mangir villagers also place great emphasis on life harmony. Regarding the life harmony, according to Magnis-Suseno³, Javanese people teach it through Javanese ethics. Javanese ethics are life teachings that are generally applied in Javanese society. Javanese ethics is a life guide that is based on morals, conscience, and tolerance. Javanese people do not know good and evil, they believe that people act out of ignorance. Therefore, if people act to harm others, they are considered as people who do not understand what is good and what is bad yet. Javanese ethics emphasizes harmony in every life dimension. The ideal Javanese people are

² Simuh, *Sufisme Jawa, Transformasi Tasawuf Islam ke Mistik Jawa* (Jakarta: PT Gramedia, 2019).

³ Frans Magnis-Suseno, *Etika Jawa: Sebuah Analisis Falsafi tentang Kebijaksanaan Hidup Jawa*. (Jakarta: PT Gramedia, 1984).

those who carry out their obligations first rather than claiming their rights. Harmony in Javanese prioritizes social harmony over personal harmony, meaning that the larger the scope of the community, the smaller the interests of the groups in it.

The background of cultural heritage in the pre-Islamic era until Islam developed raises curiosity about the benefits of religion in shaping life together in society. This research investigated why Islamic values can be said as a social capital, and how Islamic values as a social capital is useful for individuals and the community of Mangir village. Descriptive qualitative research was conducted to find the answers to the two questions. After that, from the data obtained through interviews, observation, documentation and triangulation, data analysis was carried out interactively and continuously through data reduction, data presentation, and conclusions⁴.

Religion as a Social Capital

According to Putnam⁵, social capital is a means of horizontal inter-human association that includes networks and shared norms, which affect the productivity of a society. Social capital includes social relations, social norms and trust. Social capital refers to a person's resources that come from one's social network. Individuals benefit from participating in social groups.

According to Norenzayan et al.⁶, the difference between religious and non-religious individuals does not lie in their beliefs. Individuals whose views are religious are influenced by supernatural or divine powers, while individuals who are not religious are strongly influenced by secular views. As a result, they respond differently in facing life's threats and challenges. Religious and non-religious individuals differ in their level of self-esteem or in the accessibility of the thought of death. The religious beliefs among the followers play a defensive role against the awareness of death.

According to Hopkins⁷, a person's religious identity (especially minorities) affects the social cohesion and social networks among the group members and between groups which further contribute to inter-group harmony. For example, reciprocal relationships characterized by trust and reciprocity can form social capital that facilitates social integration.

Religion can be seen as a social capital. According to Canland⁸, religious communities require varied face-to-face interactions to

⁴ Matthew B. Miles, Michael A. Huberman, *Qualitative Data Analysis. Second Edition* (London. New Delhi: Sage Publications Thousand Oaks, 1994).

⁵ Robert D. Putnam, *Making Democracy Work: Civic Tradition in Modern Italy* (New Jersey: Princeton University Press, 1993).

⁶ Ara Norenzayan, Ilan Dar-Nimrod, Ian G. Hansen, & Travis Proulx, "Mortality Salience and Religion: Divergent Effects on the Defense of Cultural Worldviews for the Religious and Non-Religious," *European Journal of Social Psychology*, 39 (2009), pp. 101-113.

⁷ Nick Hopkin, "Religion and Social Capital: Identity Matters," *Journal of Community & Applied Social Psychology*, 21 (2011), pp. 528-540.

⁸ Christopher Canland, "Faith as Social Capital: Religion and Community Development in Southern Asia," *Policy Sciences*, 33 (2000), pp. 355-374.

develop their own beliefs. The same religion allows its followers to trust each other. As a Muslim, for example, every word one says is a promise because there is a belief that every word or deed is known to Allah and will be accounted for in the hereafter. In Buddhism, there is a belief that happiness is the direct impact of words and deeds on others. Every religion is related to the awareness of maintaining social capital through its beliefs. The kindness done by religious leaders will be followed by their followers in dealing with other people outside of their formal obligations as members of the community. Social organizations use social capital for the benefit of humanity as a whole. For example, Nahdlatul Ulama aims to promote traditional Islamic values in order to respect human dignity.

Islam in Kewalen Era

According to Mulder⁹, Kejawen or "Javanese" is a translation of Javanism and is the stamp of the elements of Javanese culture that are very essential for Javanese people. These elements date back to the Hindu-Buddhist period in Javanese (people) history which began in the 8th century until reaching its peak in the golden age of Majapahit in the 13-14th centuries. Overall, the cultural values contained in it then form a system of thought that forms the norms or rules that Javanese people use as the basis for acting and behaving in their daily lives. The religious system of villages in Java, which used to be animistic, later became a concept of syncretism between the elements of animism, Hinduism, and Islam.

Animism and dynamism are pre-Hindu-Buddhist Javanese culture that was the original religion which Western thinkers call religio-magic. This religion-magic is the most deeply rooted cultural value in Indonesian society, especially Java. Belief in animism and dynamism believe in the spirits and magical powers in the universe or spiritual realm whose existence can directly influence and dominate human life. These spirits and supernatural powers are seen as the God Almighty, who can directly harm and help human life¹⁰.

After Kingdom of Majapahit collapsed, Kingdom of Demak was established; so that there was a transition from the Kabudan Era (Hindu-Buddhist tradition) to the Kewalen Era (Islam). This transition does not necessarily mean the removal and replacement of the cultural heritage of the Hindu-Javanese kingdom which is indeed sublime, but rather an adaptation to the Islamic atmosphere, thus giving birth to forms of transition in the form of syncretism between the cultural heritage of animism and dynamism, Hinduism and elements of Islam. This form of unity is often referred to as Kejawen Islam or Kejawen. With the shift of the kingdom's center to a remote area, namely with the establishment of Kingdom of Pajang and then Kingdom of Mataram Islam, the form of syncretism grew very well¹¹.

Javanese Culture on Life Harmony

⁹ N. Mulder, *Kebatinan dan Hidup Sehari-hari Orang Jawa*. (Jakarta: PT Gramedia, 1986).

¹⁰ Simuh, *Sufisme Jawa, Transformasi Tasawuf Islam ke Mistik Jawa* (Jakarta: PT Gramedia, 2019), p. 112.

¹¹ Simuh, *Sufisme Jawa, Transformasi Tasawuf Islam ke Mistik Jawa* (Jakarta: PT Gramedia, 2019), p. 125.

Two basic principles of Javanese life so that their lives are in harmony are the principles of harmony and respect¹². Harmony in Javanese culture means to live in harmony and peace. To create harmony, community members must keep away all things that can disrupt harmony. A.R. Wilner¹³ said that the principle of harmony is the principle to avoid disputes. One of the things that interfere with harmony in life is discord. The assumption of Javanese philosophy about disputes destroying life harmony is the traditional view. Disputes are against noble values and cause people to be unhappy in this world and in the hereafter. The principle of respect means that everyone must respect each other according to the status of each person. According to Javanese culture, humans are created differently, humans are created in a hierarchy of status. For example, the relationship status between men and women, husband and wife, children and parents, leaders and followers, common people and scientists, religious leaders and their followers, and so on. Javanese people have an obligation to respect people's status. As long as everyone respects the others' status, harmonious social relations will take place. Mulder (1978)¹⁴ describes a state of harmony as a state in which all members of society live in harmony, calm, peace, and help each other. Harmonious social relations lead to mutual cooperation behavior and the achievement of the *karta raharja* peace order¹⁵.

Javanese intellectuals and community leaders realize that disputes always occur in human life. Therefore, *pitutur* culture needs to be applied in dealing with disputes, so that the harmony of interpersonal relationships is maintained. For example, the teachings of R.M.P. Sosrokartono, the brother of R.A. Kartini, who taught about "*Catur Murti*", namely speaking well, thinking well, doing good, and feeling good. If that is carried out, disputes can be prevented. People are obliged to use language that is not hurtful such as harsh, threatening, and humiliating words. People have an obligation to think well, not to have bad thoughts, and not to resort to violence when in disagreement¹⁶.

Javanese culture avoids disputes as much as possible. Javanese people have a philosophy that life must be harmonious. Happiness in this world and in the hereafter will be achieved if people maintain harmony. There is an ancestral *pitutur* called *ngajeni*, namely attitudes and actions to uphold noble values and glorify ancestors in life, trying not to offend others in words and action¹⁷. *Tepa salira, ngono ya ngono nanging aja ngono*, which means tolerance so that there are no disputes between residents. The Javanese adhere to the principle of living in harmony, so the

¹² H. Geertz, *The Javanese family: A study of kinship and socialization* (New York: The Free Press of Glencoe) *Science of Human Relationship* (New York: Bantam Books, 1961).

¹³ A. R. Wilner, *The neotraditional accommodation to political independence: the case of Indonesia*. (Princeton: Princeton Univ. 1966).

¹⁴ N. Mulder, *Mysticism and everyday life in contemporary Java: Cultural persistence and change* (Singapore: Singapore University Press, 1978).

¹⁵ Wirawan, *Konflik dan Manajemen Konflik: Teori, Aplikasi, dan Penelitian* (Jakarta: Salemba Humanika, 2009), p. 20.

¹⁶ Wirawan, *Konflik dan Manajemen Konflik: Teori, Aplikasi, dan Penelitian* (Jakarta: Salemba Humanika, 2009).

¹⁷ Kamil Hamid Baidawi, *Sejarah Islam di Jawa, Menelusuri Genealogi Islam di Jawa* (Yogyakarta: Araska, 2020), p. 79.

Javanese are basically tolerant of any ideas, values, and culture, as long as they are not destructive and hostile to one another¹⁸.

The Role of Social Capital

Every community has sources and potentials of a social capital that can be accessed and utilized by its members. A community is a potential social capital, where the community provides awareness to residents, including contributing to meet the common needs and interests. Some sources of social capital include local values and wisdom that accommodate common interests, traditions, educational institutions, religious teachings, traditional institutions and others. While the potential for social capital includes, among others, values and norms that can become a forum to regulate common interests, institutions that contribute to providing services for the common good, community leaders who can be trusted by the community members, the spirit of mutual cooperation, deliberation in Javanese society¹⁹.

According to Putnam²⁰, social capital is a part of social life, such as networks, norms and beliefs, which encourage participants to act together more effectively to achieve common goals. Putnam²¹ describes these three features as follow:

1. *Trust*, which is something that has a positive influence in the community. In it, there is hope that grows in the midst of a society. This is shown by the attitude of honesty, orderly and cooperative living. With trust, everyone in the community can accept each other and thus communication between individuals can occur transparently.
2. *Norm*, which is the understanding, values, hopes and goals that are believed and carried out together by a group of people in the society. These norms can come from religion, moral guidelines or secular standards such as professional codes of ethics. This norm was built and developed together referring to a shared history and maintained to keep the cooperation atmosphere. When a norm becomes a formal thing, it will take the form of a law, while when it becomes an informal thing, it can take the form of ethics.
3. *Network*, which is social capital infrastructure in the form of networks of cooperation between people. These networks facilitate communication and interaction, and enable trust to grow. It will also be a construction that strengthens cooperation. This network is also an indicator of the health of the community. According to Putnam, tight social networks will strengthen members' feelings of cooperation and the benefits of participation. With a network, the community can understand its function as part of a community. This network is also

¹⁸ Hadi Supeno, *Manusia Jawa Modern, Sebuah Kajian Filsafat, Budaya, dan Psikososial* (Banjarnegara: @ktorPublishing, 2019), p. 151.

¹⁹ Suparman Abdullah, "Potensi dan Kekuatan Modal Sosial dalam Suatu Komunitas," *Jurnal, Socius, Volume 12, No. 1, Januari* (2013), pp. 15 – 21.

²⁰ Robert D. Putnam, "Who Killed Civic America," *American Prospect, Volume 7, No. 24, March* (1996), pp. 66 – 72.

²¹ Robert D. Putnam, *Making Democracy Work: Civic Tradition in Modern Italy* (New Jersey: Princeton University Press, 1993).

very useful in coordinating all tasks that must be carried out in togetherness.

In this view, Putnam concludes that trust, norms and networks do not stand alone. All three have a relationship of mutual influence and dependence. It leads the community towards easier coordination and cooperation for mutual benefit.

1. According to Woolcock²², there are three social capitals that live in society, namely bonding social capital, bridging social capital, and linking social capital²³. The power of social capital becomes a lubricant that facilitates relationships and cooperation, so that individual expectations can be achieved effectively and efficiently. The power of social capital can be explained in the three typologies²⁴.

1. Bonding Social Capital

Bonding social capital has inherent basic characteristics, namely both groups and group members are more inward looking than outward looking in the context of ideas, relationships, and concerns. The type of community or individual who is a member of this group is generally homogeneous, for example, all group members come from the same ethnic group.

Focus of attention on efforts to maintain the values that have been passed down from generation to generation have been acknowledged and implemented as part of the code of conduct and code of ethics of the tribe or entity. They tend to be conservative and prioritize solidarity over more tangible things to build themselves and the groups, in accordance with the more open demands of values and norms of the society. In Durkheim's sociology, it is known as mechanical solidarity, where individuals are bound by moral bonds, a sense of responsibility, because there are similarities in ethnicity, religion, place of residence or regional origin.

Bonding social capital is also known as a sacred society where certain dogmas dominate and maintain a totalitarian, hierarchical, and closed society structure. Patterns of daily interaction are always guided by values and norms that favor certain hierarchical and feudal levels. The strength of social capital in this bonding is only limited to the group cohesiveness dimension. High cohesiveness in this bonding group leads to a high spirit of fanaticism which tends to be closed, but individuals feel that the collective value is very high above the individual value. Each

²² M. Woolcock, "Social Capital and Economic Development: Toward a Theoretical Synthesis and Policy Framework," *Theory and Society*, 27, 1, (1998) pp. 151-208.

²³ A. Cahyadi, Setyaningrum Agustina. "Peranan Modal Sosial (Social Capital) dalam Pemenuhan Kebutuhan Air Domestik di Kawasan Karst Gunungsewu (Studi Kasus di Dusun Gemulung, Desa Ngeposari, Kecamatan Semanu, Kabupaten Gunung Kidul, Provinsi Daerah Istimewa Yogyakarta)". <https://docplayer.info/53338980-Mppdas-fakultas-geografi-universitas-gadjahmada-yogyakarta-1-jurusan-geografi-lingkungan-fakultasgeografi-universitas-gadjah-mada-intisari.html>. Access June 26, 2021.

²⁴ Suparman Abdullah, "Potensi dan Kekuatan Modal Sosial dalam Suatu Komunitas," *Jurnal, Socius, Volume 12, No. 1, Januari* (2013) pp.15 – 21.

individual can take advantage of this bonding potential in obtaining support and references in various social activities. Every individual who feels they come from the same ethnicity, religion, origin or identity has a high sense of moral obligation to help and even give and receive to and from each other.

This social capital bonding becomes the glue and the binder of community members because of the common interest to maintain the existence of the group. This power provides benefits for each member of the group to express various problems, where the problems of individual members become a part of the group's problems, so that members feel protected, facilitated and it provides a sense of security and comfort. Communities with social bonding capital usually have very strong group control, very high awareness, but also very low social stratification in the sense that the symbols of layering are not too visible. Another characteristic is that the social diversification and differentiation are usually low. Therefore, life becomes more modest.

2. Bridging Social Capital

Bridging social capital is the ability to bridge the relationship between individuals and groups from different origins. This power is also based on existing and established beliefs and norms. This bridging ability opens up opportunities for information to come out, so that the potential and external opportunities of a community can be accessed.

The universal principles adopted in this bridging groups are about togetherness, freedom, pluralism and human values, openness and independence. Those principles reflect a more modern form of group or organization. This bridging social capital for individual and community contributions can open up early opportunities to access other potential capital, and can also strengthen and develop relationships between other groups.

Relations between groups with different identities of origin can be interpreted more broadly, such as relations between sectors, for example the education and health sectors, economic and social sectors or relations between organizations, institutions, and associations. The broader meaning of the group becomes a power that can be used by each individual to access it, depending on the interests of the needs to be achieved by each. The pattern of interaction and networks formed in this bridging with external parties is enforced in the spirit of mutual benefit. There are nuances of equity and inclusiveness in this case.

Groups that have an outward looking attitude make it possible to establish mutually beneficial connections and networks with associations or groups outside the group. This will encourage the progress and development of individuals within the group. In today's modern times, advanced individuals and groups are largely determined by the ability to adapt to the external environment. The characteristic that emerges as a consequence of the bridging social capital principle is that group membership is usually heterogeneous from various socio-cultural backgrounds. Heterogeneity does not only arise from membership but also from the complexity of the relationships that are built. The relationships that are built are based on the interests of mutual benefit because of the differences and variety of potentials possessed by each group.

In developing, a community cannot only rely on its internal potential. Therefore, it is necessary to build external relations in addition to optimizing its potential to open up potential opportunities that exist outside the community. This bridging social capital is a relevant force to be developed. Bridging social

capital not only reflects the ability of a particular social association but also a group of people at large. Bridging social capital can mobilize a wider identity and more varied reciprocity and acculturation of ideas that are more likely to develop in accordance with more universally accepted development principles. The orientation is to put emphasis on the struggling dimension, which leads to a joint search for answers to solve the problems encountered by a group. This bridging social capital is usually able to make a major contribution to the development of community progress and strength.

The differences in principles between Bonding Social Capital and Bridging Social Capital can be seen in the following table.

Table 1. Differences between Bonding Social Capital and Bridging Social Capital

Bonding Social Capital	Bridging Social Capital
Tightly tied to an exclusive network	Open, have a more flexible soul network
A strong distinction between insiders and outsiders	Tolerant
There is only one alternative answer	It is possible to have many alternative answers and solutions to a problem
Less accommodating with outsiders	Accommodating to accept changes
Prioritizing group interests and solidarity	Tend to have an altruistic, humanistic, and universal attitude

Source: Woolcock (1998)

3. Linking Social Capital

To develop a community, various potentials and resources both internally and externally are needed. Social capital, especially networks and relationships, is a potential that can synergize and reveal other potentials and capital. The potential of network and relationship capital is the core in the dynamics of community development. The complexity of networks and relationships created in a community is one indicator of the strength of the community. Networks and relationships are not only limited to horizontal ones, but also vertical hierarchy. Therefore, all forms of networks and relationships are important to expand as a dynamic effort for the community in overcoming the problems they encounter.

Social capital is also relevant to see the relationship of vertical organizational hierarchies, formal organizational structures, political regimes and legal systems, court systems and political freedom. Social capital is important for residents to gain access to power and resources that are instrumental in strengthening decision-making and policy formulation. Social relations between individuals and between groups in different hierarchical social strata are called linking social capital. Linking social capital shows a form of community strength. The problem is how to optimize this potential. This potential is also determined by the trust and norms owned by the community. The core of the strength of social capital lies in the high trust upheld and adherence to norms by the members in the community.

Mangir Residents Social Capital

The Qur'an's Message on Deliberation

Muhammad Irwan Susanto²⁵, a native of Mangir who served as the head of Sendangsari village (2014 – 2020), said that the main key in dealing with tasks, work, and problems that arise is to prioritize deliberation (village discussions). Traditional and Islamic values are packaged in culture, such as the *Merti Dusun* culture. It turns out that with these cultural activities, the unity of the residents is getting stronger so when there is a problem, it feels easier to manage.

In relation to the deliberation taught by the religion, the *Qur'an* gives instructions that deliberation refers to the relationship between fellow Muslims, and is related to *muamalah* issues. Deliberation is used to find a way out of differences that do not involve "ideological" and "dichotomous" symptoms so as to allow compromise and negotiation to be formed²⁶.

It is seen in the form of the expression of deliberation in the following verse: "So because of the mercy of God, you are gentle with them. If you are hard-hearted and rude, they will stay away from you. So forgive them, ask forgiveness for them, and consult with them in the matter. Then, when you have resolved, put your trust in Allah. Indeed, Allah loves those who put their trust in Him (QS. 3: 159)". In addition, in the following verse: "And (for) those who accept (obey) the call of their Lord and establish prayer, while their affairs (are decided) by deliberation between them; and they spend out of what We have given them (QS. 42:38)".

However, as a mechanism to find the best solution in a matter, the *Qur'an* has given a clear limitation that deliberation is not to "abolish or replace" the decisions and procedures of Islamic law. Nor is it called deliberation if the purpose of the deliberation is to commit a crime. This is shown in the following verse: "Have you not noticed that those who have been forbidden to hold secret talks, then they (do) the prohibition and they hold secret talks to commit sin, enmity and disobedience to the Messenger. And when they come to you, they greet you with a greeting that is not like what Allah has prescribed for you. And they say to themselves: "Why doesn't Allah torment us because of what we say?" It is enough for them the Hellfire that they will enter. And that hell is the worst place to return (QS. 58:8)".

Islamic Values and Javanese Philosophy

If we look at the process and social dynamics in maintaining the harmony in Mangir, we can see the elements of social capital (norms, networks, and beliefs) as mentioned by Putnam. The norms and values which are acknowledged, believed, lived, grounded and practiced in the lives of the people of Mangir, namely the norms and values in Islam and Javanese philosophy, are social capital that have been effectively used to maintain the harmony of the residents in Mangir.

These norms and values are expressed in religious events, rituals, arts, and culture²⁷. For example, *salawatan*, recitation, *hadroh*,

syawalan, *merti dusun*, *wiwit panen*, *brokohon*, dance, *jathilan*, martial art, *gejog lesung*, children's traditional *dolanan* group, program group, *kethoprak*, and so on. Norms and values are also able to revive the local economy, such as cattle groups, honey lance cattle, *blangkon* crafts, and others. Of course this can work and succeed because there are community leaders that they trust, such as village elders, *Mbah Kaum*, village officials, religious leaders, and even the ancestors still become their idols by being the role models that bond brotherhood among residents of Mangir. They believe in each other as brothers and sisters descended from Mangir, so there are many Mangir people who add "Mangir" to their real names as "name brands". For example, the "brand name" of the Sendangsari Village Head is "Irwan Mangir", Dukuh Mangir Kidul "Iwan Mangir", the son of Mbah Bali "Retno Mangir", Karang Taruna "Canggih Wareng Wonobojo". *Merti dusun* theme of "Mikul-dhuwur mendhem-jero Ki Ageng Mangir Wanabaya", and others. They are proud of the fame of their ancestral name Ki Ageng Mangir, and the village of Mangir.

Structural and cultural networks are well established, starting from the level of sub-district, district, to the DIY local government. This has brought success as can be seen from the many achievements achieved at the neighborhood level to the village level. In 2019, Sendangsari Village won 1st place in the spiritual and cultural tourism village at the DIY Province level, and 5th place at the National level; and won 1st and 3rd place in the Traditional *Dolanan* Festival in Yogyakarta. In 2017, it won the 1st place in the Jamasan Selo Gilang Ki Ageng Mangir traditional ceremony, the religious music group "Madu Seno" won 2nd place in a religious music competition in Bantul Regency. A well-established network also facilitates the marketing of wooden handicraft products, *blangkon*, culinary, and agro-culture. Young leaders, village officials who are also young on average, and young residents of Mangir are generally adept at using social media on the internet, such as Facebook, YouTube, Instagram, Tik-Tok, and other features, which are effective for establishing social networks, as well as marketing economic products, conveying various information on the activities in their village.

In terms of overcoming socio-religious disputes that occurred in November 2019 between Mangir residents, the government's structural network, the political organization PDIP (*Partai Demokrasi Indonesia Perjuangan*), and the NU (Nahdlatul Ulama), socio-religious organization network was utilized synergistically to resolve the problems²⁸. Considering that the majority of Mangir community are affiliated with these political organizations and socio-religious organizations, the utilization of this network was really effective, so as to restore the harmony among Mangir residents. The 2016 'Alvara Research Center' study found that NU (Nahdlatul Ulama) was in the first place (69.3%) as the largest mass organization in Indonesia which is pictured as an organization that upholds inter-religious tolerance²⁹. NU is an organization that respects local culture, traditionalist, understands *ahlusunmah waljamaah*, tolerant, contextual, Islam *rahmatan il*

²⁵ Interview with Muhammad Irwan Susanto, Lurah Sendangsari, September 8, 2020.

²⁶ Surwandono, Sidiq Ahmadi, *Resolusi Konflik di Dunia Islam* (Yogyakarta: Graha Ilmu, 2015).

²⁷ Tim Penyusun Buku, *Profil Kalurahan Budaya, Kalurahan Sendangsari, Kapanewon Pajangan, Kabupaten Bantul, Daerah Istimewa Yogyakarta* (Kalurahan Sendangsari: 2020).

²⁸ Interview with Lilik Krismantoro, Sekretaris LSM (NGO) Gemayomi (Gerakan Masyarakat Yogyakarta melawan intoleransi), January 13, 2020.

²⁹ Fabian Januarius Kuwado, "Survei: NU, Muhamaddiyah, dan FPI Tiga Besar 'Top of Mind' Organisasi Islam di Indonesia". <https://amp.kompas.com/nasional/read/2017/01/30/20222171/survei.nu.muhammadiyah.dan.fpi.tiga#aoah>. Access July 6, 2021.

alaman, and committed to Pancasila and NKRI³⁰. NU's mass base, which is predominantly in rural areas³¹, can also be found in Mangir village as seen in the religious rituals it performs. Dukuh Mangir Lor, Lha Lha Setiawan, said that the *Takbiran* tradition in the context of celebrating Eid al-Adha in his village continues to be maintained by the youth and residents of Mangir as part of the life of Mangir residents who are mostly NU residents³². The majority of the residents of Mangir are Muslim³³. Affiliation with PDIP can be implied based on the number of votes won by the party. Based on the recapitulation of DIY General Elections Commission, in 2019 Legislative Election, PDIP received 654,088 votes, far above other parties whose votes were between 3,667 – 264,698³⁴. As for Bantul Regency, in 2014 Legislative Elections, PDIP won 151,436 votes, far above other parties whose votes were between 1,635 – 75,514. Specifically for Electoral District 5 where Mangir is in it, PDIP won 28,875 votes, far above other parties whose votes were between 523 – 12,887 votes³⁵. In 2019 Legislative Election in Bantul, PDIP remains at the top with 11 seats in Bantul DPRD³⁶. Specifically, for the legislative candidate for DPR RI, My Esti Wijayati from PDIP won the highest vote in DIY, namely 176,306 votes, followed by Idham Samawi with 158,425 votes³⁷. My Esti Wijayati as a member of the DPRRI Commission X that is in charge of Education, Sports, Tourism and Creative Economy is also active, and even provides constituent funds in the context of resolving disputes in Mangir. Thus, such strong social networks empower the participation of their members to solve problems and achieve the common goals desired by the community.

As for the bonding social capital that exists in Mangir, among others are the similarity of Javanese tribe, the similarity of the origins of Mangir region, the similarity of the descendants of Mangir, the similarity of Islam, strong solidarity, strong social control, inherited values such as deliberation, *gotong-royong*,

guyub-rukun, *tepa-salira*, *nyawiji*, *manunggal jati*, *ngajeni*, *mikul-dhuwur mendhem-jero*, *greget*, *paseduluran*, and many other values which have to be followed as a binding behavior and moral order.

Bridging social capital includes the existence of various kinds of groups or communities in Mangir, in which the existence of each group with its own characteristics is acknowledged, but at the same time, relations between heterogeneous groups are built based on mutual trust. These groups can be categorized into religious groups, art groups, social groups, youth groups, sports groups, and economic groups. Religious groups include recitation (youth, ladies and gentlemen), Al-Quran Education Park, *tahlilan*, *tarawih*, *selawat*, *hadrah*. *Selawat* and *hadrah* can also be referred to as religious art groups. There are also general art groups such as dance studios, children's play studios, *kethoprak*, *gejog lesung*. In addition, there is PSHT (*Persaudaraan Setia Hati Teratai*) sports group, *Karang Taruna* youth group, *Paguyuban Pranatacara* social group as well as cattle, honey lance, culinary, and *pokdarwis* economy groups. Traditional and religious values that have been institutionalized among others are *merti dusun*, *tahlilan*, *wiwit panen*, *ruwahan*, *nyadran*, and *kenduren*. The various elements with their respective values are able to work together not only internally in Mangir, but also externally outside of Mangir in Bantul region and even DIY. For example, the *Paguyuban Pranatacara*, PSHT sport group and art studios have network with other organizations in Bantul to DIY area so that the *tarawih* events are combined with level-up events involving all PSHT sport groups in Bantul. Furthermore, the participants in the Dimas Diajeng election event in Bantul are invited to join Mangir religious and cultural tourism.

Linking social capital is the ability to empower relationships between internal and external groups through network complexity. In this linking social capital, the wider network, which is not only horizontal but also vertical, formal hierarchical, is seen in the settlement of socio-religious disputes in Mangir. There are the structural network of the village, sub-district, district, and DIY local governments such as *Kesbangpol*, FKUB, Ministry of Religion. The cultural networks are built through village and religious leaders, social and political networks driven by the NGO Gemayomi in which DPRRI member Esti Wijayati plays an active role, and the religious organization PHDI (*Parisada Hindu Dharma Indonesia*). These institutions and their public figures have been successfully empowered and empowered themselves, working together based on mutual trust and obedience following mutually recognized norms and values, which have successfully maintained the harmony of the community.

The social capitals in Mangir community, namely bonding social capital, bridging social capital, and linking social capital, are illustrated in the following table.

Table 2. Social Capital in Mangir

Typology	Institutions, Activities
Bonding Social Capital	The similarity of Javanese tribe, the similarity of origins of Mangir region, the similarity of descendants of Mangir, the similarity of Islam, strong solidarity, strong social control, and inherited values such as: <i>rembug</i> , <i>gotong-royong</i> , <i>guyub-rukun</i> , <i>tepa-salira</i> , <i>nyawiji</i> , <i>manunggal jati</i> , <i>ngajeni</i> , <i>mikul-dhuwur mendhem-jero</i> , <i>greget</i> , and <i>paseduluran</i> , are the underlying and binding

³⁰ Hasanuddin Ali, (2017). "Peta Citra Ormas Islam Indonesia". <https://alvara.strategic.com>peta-citra>. 26 Januari 2017. Access July 27, 2021.

³¹ Nur Faizin, (2018). "NU dan Penggerak Desa". <https://www.nu.or.id/post/read/85847/NU-dan-penggerak-desa>. 4 Februari 2018. Access July 7, 2021.

³² Tribunnews.com. (2017). "Meriahnya Suasana Idul Adha di Sendangsari". <https://jogja.tribunnews.com/2017/09/02>. Access May 23, 2021.

³³ Interview with Lha Lha Setiawan, Dukuh Mangir Lor, Mei 28, 2020.

³⁴ Dwi Andayani, (2019). "Rekapitulasi Nasional KPU: PDIP Urutan Pertama DIY". <https://news.detik.com/berita/d-4547384>. 13 Mei 2019. Access June 27, 2021

³⁵ Nina Atmasari, (2014). "Ini Rincian Perolehan Suara Parpol di Bantul". <https://m.harianjogja.com>red>. 23 April 2014. Access Juni 27, 2021.

³⁶ Setyawan, Edy, "Pilkada 2020 PDI Perjuangan Usung Kader Internal". <https://bantul.sorot.co/berita-8277-pilkada-2020-pdi-perjuangan-usung-kader-internal.html>. 15 Agustus 2019. Access July 7, 2021.

³⁷ Abdul Hamid Razak, (2019). "MY Esti Wijayati, Caleg DPR Asal DIY Peraih Suara Paling Banyak". <https://m.harianjogja.com/jogjapolitan/read/amp/2019/05/12/510/99138>. Access July 7, 2021.

	elements and values which are used to maintain harmony.
Bridging Social Capital	Various groups in Mangir, each with their own characteristics, principles and goals, have succeeded in building relationships based on mutual trust. Religious groups: recitation (youth, ladies, gents), Quran Education Park, <i>tahlilan</i> , <i>tarawih</i> , <i>selawatan</i> , <i>hadroh</i> . General art groups: dance studio, children's play studio, <i>kethoprak</i> , <i>gejog lesung</i> , PSHT (<i>Persaudaraan Setia Hati Teratai</i>) sports group, <i>Karang Taruna</i> youth group, <i>Paguyuban Pranatacara</i> social group, beef cattle, honey lance, culinary, tourism awareness group economic group. Institutionalized traditional and religious values: <i>merti dusun</i> , <i>tahlilan</i> , <i>wiwit panen</i> , <i>ruwahan</i> , <i>nyadran</i> , <i>kenduren</i> , <i>mitoni</i> . These various groups were able to build relationships internally in Mangir, as well as externally outside Mangir, in Bantul region and even DIY. For example, the <i>Paguyuban Pranatacara</i> , martial art, art studios, tourism awareness groups, have relations with other organizations in Bantul region to DIY. <i>Tarawih</i> was combined with the event to increase the level of the sports group throughout Bantul. In the election of Dimas Diajeng in Bantul, the participants were invited to Mangir to join religious and cultural tourism. There is also the children's dance studio with <i>dolanan</i> songs taught by Sunan Kalijaga.
Linking Social Capital	The network is getting wider formally in horizontal and vertical hierarchy, as seen in the conflict resolution in Mangir. There are structural networks of village, sub-district, district, and DIY local governments such as <i>Forkompimda</i> , <i>Kesbangpol</i> , FKUB, and Ministry of Religion. There is also NU's cultural network through village and religious leaders. Furthermore, there are also a social and political network driven by NGO Gemayomi in which DPRRI member Esti Wijayati (PDIP) actively plays a role, and the religious organization PHDI (<i>Parisada Hindu Dharma Indonesia</i>). These institutions and their public figures have successfully been empowered and empowered themselves, working together, based on mutual trust and obedience to the norms and values that are recognized together, and have successfully maintained the harmony among the people of Mangir.

Thus, the norms and values of Islam and Javanese philosophy are lived and practiced in the lives of Mangir people. The social, cultural and political networks are built effectively both internally and externally. The religious, cultural and political figures are respected and trusted. People trust each other because they have shared norms and values, feelings and recognition as citizens of the same Mangir descent, resulting in Mangir social identity. All these things become social capital that is useful to maintain harmony. In

addition, it also increases the work productivity in the economic field, which is able to improve the welfare of its residents.

Conclusion

Islamic Values as a social capital owned by Mangir residents is useful for building harmony and achieving goals in the social, political, economic, and cultural fields. The social capital owned by Mangir community consists of norms and values, networks and beliefs, or in other terms are referred to as bonding, bridging, and linking social capital which are based on and imbued with Islamic religious values and Javanese philosophy.

Attitudes, traits, behavior of individuals and groups based on obedience to religious norms and values foster attitudes, traits, acts of mutual respect and mutual trust, so that cooperation, social, political, economic, and cultural networks take place. Such situations and conditions are beneficial for individuals, groups, and communities in achieving individual goals and the common goals of Mangir community.

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