

ABSTRACT

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The religion pluralism results in two sides. First side is that social reality can increase integrity, but the other side also can promote disintegrity. Therefore, discussion on this topic and on how solidarity can develop in different community members is an interesting study.

A set of problem arising in this research are (1) how the solidarity is formed in community (especially in religion)?, (2) what factors can influence solidarity in plural religion?

This research tries to discribe what reasons underlie formation of solidarity. Therefore, this research uses social fact paradigm that is empirical reality both material and non material, reaching individual, then going to (risk, accountability or influence) other social fact as national integration, democracy and other political order.

The use of the paradigm above rely on the structural-functionalism theory. Stressing of Durkheim theory is social life in harmony, calm and gradually changing. Religion function is emphased as social integrating tool by them. The state is put forward as protector to different society without discriminating behavior.

There are several roles of the state intervention, mainly dominated by powerful society to construct relationship between them. Unification of different society elements is called a pluralistic society. There are two factors that determine this unification , namely sociology and social-psychology. Redefinition of its meaning does not adopt Furnifall's definition as commonly quoted classically. The new meaning has changed more comprehensively.

There are two solidarities in Durkheim's perspective, namely mechanical and organic ones and there are no changes up to now. Therefore, its variable is still relevant as spotlight instrument to describe the real society.

The objective of fact exploration in this research finds out some problems to answer, what factor that form solidarity and how to omplement in daily activity (see problem issue on page 8).

There are some factor in forming solidarity. Those are (1) Mbah Alun myth. Community members' consciousness that they come from one heredity. Thus, although they adhere

different religions formally, but it is more symbolic in nature. (2) The role of mbah Bati was dominant. Bati's figure was powerful. He was a head of village for more than twenty years (1966-1990). Society members obeyed him because they felt to have political sins as former PKI's (Indonesia Communist Party) member in past time. They are to follow Pancasila Teaching Program (as ideological course) because they have a chance to take remmission from state. By having certificate, they felt to have equal position with other non communist partisans. So they didn't feel ashamed anymore.

There are four solidarity fields, namely (1) in art field, *gambyongan* (traditional music), *wayangan* (puppet show), and other rituals, (2) in social field, for example, village and Lamongan Regency anniversaries each year, (3) in religious field, they have more enthusiasm to participate in neighbour's different faith, for example, Muslim attend to Christmas party, Hindu to *riyayan* (muslim celebration) etc., (4) in sport field, they love to participate actively in sport competition.

This research has no terra in cognita, so its results confirm the Durkheim's thesis that society is going on in some places. In Balun case, the change is reflected by moving from mechanical to organic solidarity. This finding refuses general assumption they believe for along time.

In state and religion (society) relationship context, it rises political strain and conflict for Pilkades (headvillage election) in 1990 and also some public policies for the winner. In growing period, there have been polararization between Muslim faction and Christian one, as in Pilkades heritage in 1966. But no success, since the members still felt one anxiety.

The real contribution of this research is that social solidarity in plural society has been formed to make strong national integration if some group of elements have agreement on sentripectal symbols.