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DHAHAR KEMBUL CONSTRUCTION: HISTORY TO DEVELOPMENT

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ABSTRACT

The continuity of the Dhahar Kembul Culture since 1970 until it has developed, is supported by social construction so that it raises the implication of nationalism as an important aspect. This study aims to analyze in depth the social construction of the Dhahar Kembul Culture by focusing on the timing of cultural continuity, namely from the early history of Dhahar Kembul's formation to the significant development process from time to time. This research was examined through qualitative research methods with a case study approach, data collection using observation techniques, in-depth interviews, and documentation. The informant selection technique selected was by using purposive sampling. To ensure the validity of the data in the study, source triangulation techniques were used, while the data analysis used data analysis techniques with fixed comparison analysis methods. The results of the study conclude that the social construction of nationalism in Dhahar Kembul is a social process that takes place continuously, starting from the early history to the development process from time to time, covering aspects, namely the emergence of ideas, socialization, and coordination. On the other hand, Dhahar Kembul as an implication of nationalism is fundamentally constructed from various interrelated processes, with externalization, objectification, and internalization, as the basic paradigm in social construction.

KEYWORDS: Culture; Dhahar Kembul; nationalism; social construction

INTRODUCTION

Culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation. Basically, culture includes various elements, including religious systems, politics, customs, language, clothing, buildings, and works of art (Alfan, 2013). In this case, culture plays a role in regulating individual behavior in people's lives, as well as instilling patterns of good

things that are constructed in everyday life. Furthermore, the function of culture regulates the pattern of human behavior in order to understand how to act, act, determine good attitudes when interacting with other people. The meaning of culture as a reference for behavior (blueprint for behavior) that establishes regulations regarding various things that must be done, what is prohibited, and so on (Alfan, 2013). More deeply, culture implies the norms that apply in the social order.

This research study, in particular, will examine in depth the meaning of culture which is closely related to the celebration of the independence of the State of Indonesia, which aims as an implication of a tradition that is routinely held every year. Geographically, Indonesia is known as an archipelagic country that has a diversity of ethnic groups, customs, languages, races, religions, cultures, and others. Indonesia's cultural diversity is abundant, and is spread in all parts of the archipelago. In people's lives, the emergence of culture as a result of thoughts, ideas, ideas that form a habit. Especially in the archipelago which is rich in cultural diversity, which is spread over various regions, with each unique cultural identity. One of them is the culture in Klaten Regency, precisely in Candirejo, Tonggalan, Klaten, Indonesia. Based on its geographical location, Klaten Regency is located between 2 big cities, namely Surakarta and Yogyakarta which are famous for their various unique cultures, so that Klaten is more or less influenced by culture.

In Klaten Regency, there is one area that has a distinctive culture, namely Candirejo, Tonggalan, Klaten, Indonesia. Candirejo Hamlet has a unique culture related to the tradition of celebrating Indonesian independence. In Candirejo hamlet, it is known for the tradition of celebrating Indonesian independence, namely the *Dhahar Kembul* culture, which is held every 17 August. *Dhahar Kembul* culture is a distinctive culture and the core of independence celebrations in Candirejo, and is supported by other cultures, namely various competitions, Tirakatan nights, healthy walks, and community social culture such as the culture of community service and the installation of banners, which are a series of interrelated cultures in the community. Indonesian independence celebration. Indonesian people in general implement the celebration of Indonesian independence with various special celebrations that are manifested by various competitions, as well as the Tirakatan night culture which is held on August 16. This is different from the *Dhahar Kembul* Culture, which is the original culture of the Candirejo Hamlet, Tonggalan Village, Klaten Regency, Indonesia, which is routinely held every 17 August. *Dhahar Kembul* culture is a distinctive characteristic of Dukuh Candirejo. In implementing the celebration of Indonesia's independence, it is rare to find a similar culture in other areas, especially in the Klaten Regency, Indonesia.

In this research study, the aspect of *Dhahar Kembul* as a culture has a close relationship with the concept of social construction. Social construction has a broad meaning in the scope of social science studies. The concept of social construction is generally associated with aspects of social influence in an individual's life experience. On the other hand, the emergence of a basic view of reality as a social construction is one of the main aspects of the social construction theory proposed by Berger and Luckmann. Furthermore, it is explained that social construction has several positions and roles, including the role of language as a medium of communication construction, then the role of culture

which influences the thoughts and actions of individuals. In this case, social construction can represent the meaning of diversity in cultural aspects.

Social construction is a view of a set of values, ideologies, and social institutions as a result of human creation. In addition, social construction contains the meaning of a statement of belief and also a point of view of thought, which explains the meaning of consciousness, and how to relate to other people then taught by culture and society (Ngangi, 2011). Based on the theory proposed by Berger and Luckmann, fundamentally social construction includes three basic paradigms. The basic paradigm as the basis for the study of social construction includes internalization, objectification, and externalization. This basic paradigm shows a series of interrelated processes that create social construction.

Related to the *Dhahar Kembul* culture which was constructed in the Candirejo, Tonggalan, Klaten community which was initially built through an internalization process, where this culture was carried out from generation to generation, it continued to be carried out from year to year in a sustainable manner as a distinctive culture, and along with its development it was able to become a culture. which has been firmly attached to every community in Candirejo, Tonggalan, Klaten. The social construction that was built from the beginning of the implementation of the *Dhahar Kembul* culture, by going through the process of development to the present day, provides an understanding of cultural values that are ingrained in society, so that the existence of this culture is able to integrate with people's lives.

The concept of implementing the *Dhahar Kembul* culture can be found with similar cultures that are often found in different places and times, such as the culture of *kenduren*, *kembul bujana*, *Rasulan*, and others. The important thing that distinguishes *Dhahar Kembul's* culture from similar cultures is the background of how this culture was created in the Candirejo community, Tonggalan, Klaten, Indonesia. The starting point for the formation of the *Dhahar Kembul* culture was the anxiety about the notion of communism that had developed in the 1965 era, especially the residents of Candirejo, Tonggalan, Klaten, Indonesia, who belonged to the communist group.

In 1965, Klaten was one of the important points of the PKI movement in Central Java. The tragedy of 1965 is reminiscent of a series of incidents of communist violence by people involved in communist ideology (Kuncoro Hadi, 2017). On the other hand, the 1965 PKI tragedy in Klaten, Indonesia, implied the killing of non-communists, as well as the abductions of nationalists in a number of areas in Klaten, Indonesia. The outbreak of communism in Klaten, Indonesia, in 1965, had a significant effect on almost all areas in Klaten, so that the Candirejo, Tonggalan, Klaten, Indonesia areas also felt the influence of rampant communism. After 1965, around 1966-1969, the understanding of communism was still felt by the public. In Candirejo, Tonggalan, Klaten, Indonesia, people who were once involved in the membership of the PKI, not infrequently were violent and anarchic, besides that some people looked disorganized, this could be seen from the people who did not practice their worship according to their beliefs, as well as people's lives. minimal tolerance. This happened for a period of 5 years after the outbreak of the PKI in Klaten, Indonesia, in which the conditions that occurred at that time often

disturbed other residents in Candirejo, The background of communism that had developed in the Candirejo area, Tonggalan, Klaten, Indonesia, prompted the emergence of the *Dhahar Kembul* activity, which was started in 1970.

Dhahar Kembul originated from the initiative of several community leaders from Candirejo, Tonggalan, Klaten, Indonesia, which was then implemented in this activity. citizens' consultations with the aim of gathering and making the Candirejo community free from communism, and making people good. On the other hand, the establishment of *Dhahar Kembul* aims to make people practice religious rules according to their respective beliefs. In addition, in order to avoid the issue of the large number of people involved in the PKI, and so that the community is no longer involved in PKI membership, after that, from the existence of social construction in *Dhahar Kembul's* activities through the internalization process, it encouraged the emergence of an understanding of nationalism. In everyday life, there are broad meanings of the meaning of nationalism, which can be analyzed in depth through the process of development and shift in the meaning of nationalism. From time to time, nationalism can be interpreted broadly from various points of view of thought by various defining experts.

Based on the Sociology Dictionary, the meaning of nationalism is explained as an understanding that creates and maintains the sovereignty of a country by realizing a concept of shared identity for a group of people (Haryanta; Sujatmiko, 2012). Various definitions of nationalism put forward by nationalists basically lead to a concept of national identity that functions in determining individual identity within the scope of the world community. The concept of nationalism is also often associated with political activities because it is related to policies in government and the administration of a country.

In addition, fundamentally the rational nature of nationalism in Indonesia is the existence of a realistic attitude and openness. Nationalism which during its development is often synonymous with the meaning of love for the nation and the homeland is manifested in the form of screenings of films, books, songs or in the values of lessons in educational institutions, this time it is manifested in a society that is united in diversity through activities celebrating independence, namely the *Dhahar Kembul* Activity.

This study seeks to examine the *Dhahar Kembul* culture, which not only analyzes the existence and role of activities in people's lives as a representation of the meaning of nationalism, but also in a more profound way the continuous social process that is able to change the notion of communism that had developed in the Candirejo, Tonggalan, Klaten communities into nationalism that is manifested through a sense of tolerance, the spirit of unity in multicultural life, mutual respect, and being a devout society according to their respective beliefs through the framework of *Dhahar Kembul's* activities.

In this case, there are limitations to the study, namely studies that focus on aspects of nationalism that play a role in cultural sustainability, so this research study aims to examine more broadly about the social construction of *Dhahar Kembul* culture, from history to developments from time to time.

METHOD

This research is located in Klaten Regency, Central Java, Indonesia, which specifically focuses on cultural sustainability *Dhahar Kembul* from time to time as a distinctive characteristic of society as well as the implications of nationalism, which is located in Candirejo, Tonggalan, Klaten, Central Java, Indonesia. The *Dhahar Kembul* culture was chosen based on its inherent distinctive characteristics, considering that *Dhahar Kembul* is a form of celebration of Indonesia's independence, besides that there is no similar culture in the Klaten Regency area, as well as in other parts of Indonesia. This culture has been going on for decades, starting with a unique history of formation.

The type of research used is a qualitative method with a descriptive type (Creswell, 2009; Silverman, 2010). Qualitative research is carried out by direct observation of a number of informants with the aim of extracting complete, clear, and in-depth data, then data analysis is presented through an overview framework regarding a phenomenon related to the research subject. The research subject studied is cultural sustainability *Dhahar Kembulas* the implication of nationalism from era to era development with inherent distinctive characteristics.

The approach used is a case study approach strategy (Yin, RK, 2011), which is carried out intensively and deeply on the parties involved in the culture *Dhahar Kembulas* an implication of nationalism, among others, elders as key informants, supported by village officials, PKK women, and young women as supporting informants. Primary data includes in-depth interviews with a number of selected informants. In addition, the authors consider various related references as secondary data, including journal articles, theses, proceedings, which discuss the concepts of social construction, culture, and nationalism. Then the entire data was analyzed, aiming to develop a conceptual definition and explain the research results, as well as a clear and detailed discussion.

The selection of informants used a purposive sampling technique (Creswell, 2017). In this study, the selected informants consisted of 1 key informant which included elders who were living witnesses of the beginning of the formation *Dhahar Kembul*, and supported by 9 supporting informants which include village officials, PKK women, and young women. All informants are parties directly involved in the implementation of *Dhahar Kembul*, and are indigenous people who live in Candirejo, Tonggalan, Klaten, Central Java, Indonesia. The objects of research aim to examine clearly and in depth the social constructions formed in *Dhahar Kembul* as the implications of nationalism, by emphasizing on the typification of time, namely from early history to development from era to era.

Data collection methods include observation, interviews, and documentation. The data analysis technique, based on the theory proposed by Glaser and Strauss, consists of data reduction, data categorization, researcher synthesis, data validity, and conclusions and suggestions. Data verification using source triangulation technique. Data were collected, analyzed, and then categorized into the subject of the research study based on the formulation of the problem specified.

RESULTS AND DISCUSSION

Dhahar Kembul: History to Development

In this study, *Dhahar Kembul* culture is part of a culture that has developed from generation to generation in society. Culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Thus, culture is a guide for community members to behave well socially or in other words as a reference for meaning in the behavior of others (Alfan, 2013). In this case, culture serves as a guide in regulating the social behavior of the community in accordance with a number of regulations on the implementation of the order of life.

Culture shows a broad and complex understanding. It includes everything that happens and is experienced by humans personally and collectively, as well as the forms that are manifested as personal expressions as we can see in the history of their lives, both the results of achievements that have been discovered by mankind and passed down through generations. from generation to generation, as well as the process of change and development that is being passed from time to time (Poespowardojo, 1989). Likewise, with *Dhahar Kembul*, which is a culture that is constructed from generation to generation between generations, and has developed from time to time.

Dhahar Kembulis the original culture of the people of Candirejo, Tonggalan, Klaten, Central Java, Indonesia which is routinely held every 17 August. This culture is a tradition to commemorate Indonesia's Independence Day. This culture is symbolized by a variety of food and drinks brought by each family head, with voluntary funds from each family head. The implementation of the *Dhahar Kembul* culture along the Watermelon Alley in Candirejo Hamlet, Tonggalan, Klaten, Central Java, Indonesia. This *Dhahar Kembul* activity was attended by all residents of RW 9 Dukuh Candirejo. By laying out mats along the Semangka Gang, residents mingle into one by bringing a variety of food and drinks that they have made, with a minimum of 25 packs of food/drinks. Then the food/drink that has been brought by each resident, exchanged with other residents' food/drink. Food/drinks that have been exchanged can be eaten on the spot together, as the name suggests "*Dhahar Kembul*" which means eating together, can also be taken home after the *Dhahar Kembul* event is over.

In this case, *Dhahar Kembul* Culture is a local wisdom inherent in the people of Candirejo, Tonggalan, Klaten, Central Java, Indonesia. The meaning of local wisdom basically refers to all forms of knowledge, belief, understanding or insight as well as habits or ethics that guide human behavior in life in ecological communities (Özçınar, Farahani, & Salehi, 2013). These forms of local wisdom are then internalized, practiced, taught, and passed down from generation to generation so that they are able to create patterns of human behavior towards fellow humans, nature, and the supernatural (Mahoney & Schamber, 2004; Murniyetti, Engkizar, & Anwar, 2016). The existence of local wisdom plays an important role in human life because it covers all aspects of life.

On the other hand, local wisdom implies the values of local cultural wisdom that are integrated with belief systems, norms, and culture (Evelina, 2016). Apart from the local wisdom aspect inherent in *Dhahar Kembul*, the identity aspect plays a significant role in the development of *Dhahar Kembul*. *Dhahar Kembul* culture acts as a distinctive characteristic and along with its development builds the construction of an identity attached to Candirejo Village, Tonggalan, Klaten, because this culture is only found in Candirejo Village, related to the celebration of Indonesian independence. Starke and Burke (2000) state that identity is the process and result of identifying something similar or different that can be used to identify oneself (Hamers & Blan, 1989). The cultural background of *Dhahar Kembul* was implemented in 1970, with a history of the communism movement which had developed rapidly in Candirejo, Tonggalan, Klaten, since 1965. This was a significant impact of the communism movement which had erupted in 1965 in a number of areas in Indonesia.

History mentions that the Klaten Regency area is one of the important points with the massive communist movement in Central Java. Based on the research results, since the outbreak of the communist movement in 1965, Candirejo Village, Tonggalan, Klaten, has also felt the impact. This can be seen from several people who had joined as members of the PKI, often causing unrest and discomfort for other communities. Some forms of unrest experienced by the community as a result of the PKI movement, including the emergence of anarchic attitudes, the emergence of intolerance in other communities of different beliefs, relations between citizens tend to be not harmonious, also what makes some residents here sad, not organized according to their beliefs, which then prompted the awareness of a number of community leaders in Candirejo, Tonggalan, Klaten, Indonesia, to change the order that had been chaotic after the outbreak of the PKI movement. The collective awareness of a number of community leaders was then implemented in community consultation activities which included the roles of the RW head, RT head, and other village administrators, as well as elders/elders in Candirejo Village.

The history of *Dhahar Kembul* is related to the emergence of ideas, where *Dhahar Kembul* stems from the emergence of a series of ideas and ideas from community leaders in Candirejo, Tonggalan, Klaten, Indonesia. The emergence of ideas was driven by the factor of unrest caused by the notion of communism which had erupted in 1965. This was intended so that people became good religious people who could live side by side in harmony and peace in the splendor of togetherness. Then they conveyed the results of the deliberation to the residents of Candirejo Village, and a mutual agreement was formed, which eventually became entrenched as a tradition in Candirejo Village which is routinely held every 17 August. Since its inception, the *Dhahar Kembul* culture in Candirejo Village aims to form a harmonious and friendly society, and is also united in existing differences, such as differences in race, ethnicity, and religion.

Starting from the understanding of communism that developed in the people of Candirejo, Tonggalan, Klaten, Indonesia, then gave birth to a series of ideas and ideas by a number of community leaders, which were then mutually agreed upon by the people of Candirejo, Tonggalan, Klaten, Indonesia, in the form of *Dhahar Kembul* culture. Where the implementation of *Dhahar Kembul* is in line with the

concept of nationalism. Nationalism in *Dhahar Kembul* is closely related to the purpose of implementing *Dhahar Kembul* since its inception in 1970, namely to bring people together to live side by side in diversity, so that together they foster unity.

The early history of the formation of *Dhahar Kembul* then encouraged adjustments by the people in Candirejo, Tonggalan, Klaten, Indonesia. Along with its development, *Dhahar Kembul* has become entrenched in the people of Candirejo, Tonggalan, Klaten, Indonesia. Social reality mentions the emergence of changes in the order of social life which was chaotic after the outbreak of communism. *Dhahar Kembul* as a form of celebration of Indonesia's independence, slowly encourages social integrity, which does not only take place during *Dhahar Kembul* and during August, but also in the daily social life of the community.

Based on the results of the study, after a mutual agreement was formed regarding the formation of *Dhahar Kembul* with the aim of improving the social order which had been chaotic due to communist ideology, as well as forming a harmonious life in diversity, there was a process of acceptance by the community. In this case, adjustments emerged to *Dhahar Kembul* as a new culture that developed in the life of the people of Candirejo, Tonggalan, Klaten, Indonesia. In this case, there is a significant change in the social relations of the people in Candirejo, Tonggalan, Klaten, after the *Dhahar Kembul* culture was held.

On the other hand, the important role of socialization in maintaining cultural stability, which is carried out by carrying out *Dhahar Kembul* regularly and in a pattern. Socialization is also sought through community consultation activities by instilling public awareness to maintain culture as a form of unifying citizens, in which there are positive values. Socialization in this study creates cultural stability so that *Dhahar Kembul* is constructed from generation to generation. So that the role of socialization is an important aspect in the construction of *Dhahar Kembul*.

In the early days of the implementation of *Dhahar Kembul*, in general, the community considered it a cultural culture, while socially, *Dhahar Kembul* implied positive values, especially those related to nationalism. In this case, socialization plays a significant role in instilling the values of nationalism. Based on the results of *Dhahar Kembul*'s research, the community is generally interpreted as a culture that is passed down from generation to generation, as well as a distinctive identity, considering that there is no similar culture in other areas related to the celebration of independence. More deeply, people do not understand the aspect of nationalism in *Dhahar Kembul*.

Along with its development, community leaders and village officials played a role in disseminating aspects of nationalism found in *Dhahar Kembul*. In this case, coordination plays a role in building the construction of nationalism. Coordination involves synergistic roles between various elements, namely elders/elders, village officials, youth, as well as groups of fathers and mothers in regulating a series of cultures at *Dhahar Kembul* by highlighting aspects of nationalism, with the aim of making it easier for the community to absorb and understand the aspects of nationalism in more depth.

In this study, since the beginning of the implementation of *Dhahar Kembul* since 1970, the main concept of implementation that is emphasized is through the exchange of food and drinks issued voluntarily by each family, with the aim of building a sense of community and harmony, and can coexist in diversity, also values tolerance. The process of developing *Dhahar Kembul*, with regular and patterned implementations every year, fosters the development of implementation concepts, one of which is singing the National Anthem, Indonesia Raya, as a reflection of nationalism, especially during the implementation of *Dhahar Kembul* which is commemorated every celebration of Indonesian independence. On the other hand, every year, the community in Candirejo, Tonggalan, Klaten, synergizes in arranging a series of events at *Dhahar Kembul* to be more conceptual and systematic. Based on the research results, it can be analyzed the social construction of nationalism in *Dhahar Kembul* as a social process that takes place continuously, from its early history to its development from time to time, covering aspects namely the emergence of ideas, socialization, and coordination.

Social construction

Fundamentally, the concept of social construction refers to meaning, namely a series of meaning processes carried out by each individual towards the environment and aspects outside of himself which consist of processes of externalization, internalization and objectivation. Externalization is adjustment to the sociocultural world as a human product, objectivation is social interaction in the intersubjective world that is institutionalized or undergoes an institutionalization process, and internalization is the individual identifying himself in the social institutions of which the individual is a member.

The term social construction of reality (social construction of reality) is defined as a social process through actions and interactions in which individuals create a reality that is owned and experienced together subjectively. (Poloma, 2004). The origin of the social construction of the philosophy of Constructivism which starts from cognitive constructive ideas. According to Von Glasersfeld, the notion of cognitive constructive appears in the writings of Mark Baldwin which was widely deepened and spread by Jean Piaget. However, if traced, actually the main ideas of Constructivism have actually been started by Giambattista Vico, an epistemologist from Italy, he is the forerunner of Constructivism (Suparno, 1997).

Based on the reference to constructivism, there is a perspective that views constructivism as an individual's cognitive work to interpret the world of reality that exists because of social relations between individuals and the environment or people around them. Individuals then build their own knowledge of the reality they see based on pre-existing knowledge structures, this is what Berger and Luckmann call social construction. Social construction is a contemporary sociological theory proposed by Peter L. Berger and Thomas Luckman. In explaining the constructivist paradigm, social reality is a forming aspect of social construction created by individuals. Individuals are free human beings who make relationships between humans with one another. Individuals become determinants in the social world that is constructed based on their will. Individuals are not victims of social facts, but are creative

media of production as well as reproduction in constructing their social world (Basrowi; Sukidin, 2002).

Externalization, Objectivation, and Internalization

Berger and Luckmann (1990), put forward society as an objective reality, as well as a subjective reality. In the perspective of objective reality, individuals are outside of humans, while in the perspective of subjective reality, individuals are in society as an inseparable unit. Individuals are the constituent elements of society; and society is the shaper of the individual, so that in this case social reality is dual and not single, namely objective and subjective reality (Berger and Luckmann, 1990).

Society as an objective reality, according to Berger and Luckmann (1990), is constructed through a process of institutionalization and legitimacy. Institutionalization, stems from a series of cultures carried out by individuals. The relationship between humans and their environment is characterized by openness that allows humans to create various cultures. So that in the process of developing himself, humans are not only reciprocally related to the environment but also to specific social and cultural orders, which are connected through the intermediary of significant-others. Human development from childhood to adulthood is significantly socially constructed.

Fundamentally, social construction is a continuous human product. On the other hand, social constructions are not given biologically, are not given by the natural environment, are not natural, and cannot be derived from natural laws, but are social constructions as a result of various human cultures (Berger and Luckmann, 1990). Through Hegel's touch, namely thesis, antithesis and synthesis, Berger found a concept to connect between the subjective and the objective through the concept of dialectics. Which is known as externalization, objectivation and internalization. In building social construction, through various processes.

One of the processes in question is externalization. Products of human culture, in the form of social products, are born from human externalization. Externalization is a continuous outpouring of human self into the world, both in its physical and mental culture. Externalization is an anthropological necessity; Human existence cannot take place in a closed and motionless interiority environment, but its existence continuously expresses itself in various cultures (Berger and Luckmann, 1990; Berger, 1994). Human life that is constructed is culture, whose goal is to provide solid structures that were previously not biologically owned. Basically, culture is the result of human formation, these structures are unstable and always have the possibility to change or shift.

So, in this case, culture is created and can be reproduced by humans. Culture as an implication of human products can be found in both material and nonmaterial forms (Berger, 1994). Humans produce various types of tools, and with these tools humans change the physical and natural environment according to their will. Humans create language and construct symbols that permeate all aspects of their lives. In everyday life, humans always live in collectivity, and will lose their collectivity if isolated from other humans. Human culture in building the world is essentially a collective culture. It

is the collectivity that does world-building, which is a social reality. Humans create a series of tools, languages, values, and institutions. Humans also carry out social processes as maintainers of social rules (Berger, 1994).

In this research study, people in Candirejo, Tonggalan, Klaten, Indonesia, created *Dhahar Kembul* as a physical culture, which is communicated through language so that it is socially constructed through a continuous process, and in which various symbols are found, where each symbol has its own meaning. The formation of non-material culture is always in line with human culture which physically changes its environment. As a result, society is an inseparable part of non-material culture. Basically, society is an aspect of non-material culture that forms a continuous relationship between humans and each other, so that it produces a world, namely the social world (Berger, 1994). In this research study, the formation of *Dhahar Kembul* is in line with human culture which physically changes its environment.

The process of creating *Dhahar Kembul* culture related to the notion of communism that had developed in the community of Candirejo, Tonggalan, Klaten, Indonesia, to encourage the emergence of a series of ideas and ideas from community leaders in Candirejo, Tonggalan, Klaten, Indonesia. A series of ideas and ideas emerged as a result of the unrest caused by the understanding and a number of activities related to communism which had erupted in 1965.

The externalization process in this research study involves various adjustments to socio-cultural life. In this case, a series of ideas and ideas to change the environment free from communism, based on several factors, among others, is that in general in Klaten Regency the massive communist movement erupted in 1965. This is considering the Klaten Regency area as one of the important points related to the movement. communism in Central Java, with various violent acts of communism in several sub-districts. So that the Candirejo, Tonggalan, Klaten areas, which are in the center of Klaten City, also feel a significant impact. The community's living environment which is not conducive and often causes unrest due to some people still adhering to communism is an important factor in the emergence of a series of ideas. On the other hand, the presence of external factors also has an effect.

Then a series of ideas were realized in a culture of citizen discussion by involving several community leaders, with the aim of bringing about environmental change in order to avoid communism. In the culture of community discussion, the originators of *Dhahar Kembul* convey the results of the deliberation to the residents of Candirejo Village, and a mutual agreement is formed, which along with the ongoing social process encourages the existence of *Dhahar Kembul* to become entrenched as a tradition in Candirejo Village which is routinely held every 17th August. Since its inception, the *Dhahar Kembul* culture in Candirejo Village aims to form a harmonious and friendly society, and is also united in existing differences, such as differences in race, ethnicity, and religion.

Starting from the understanding of communism that developed in the people of Candirejo, Tonggalan, Klaten, then gave birth to a series of ideas and ideas by a number of community leaders, which were

then mutually agreed upon by the people of Candirejo, Tonggalan, Klaten, in the form of *Dhahar Kembul* culture. Where the implementation of *Dhahar Kembul* is in line with the concept of nationalism. So, it can be analyzed that *Dhahar Kembul* as a culture is a product of society that changes the environment from communism to nationalism with a development process from time to time.

The next process in creating social construction is objectivation. According to Berger, society is a human product, which is fundamentally rooted in the phenomenon of externalization. The world that humans produce acquires the nature of objective reality (Berger, 1994). All human cultures that occur in externalization, according to Berger and Luckmann, can undergo a process of habituation (habitualization) which then undergoes institutionalization or institutionalization (Berger; Luckmann, 1990).

Institutions stem from the habitual process that keeps repeating over human culture. A series of actions that are often repeated and continuous, then become a pattern. Habits, which are patterns, can be repeated in the future in the same way, and can be done anywhere. Behind this habituation, it is also very possible for innovation to occur. However, processes of habituation precede institutionalization.

In this research study, since the establishment of *Dhahar Kembul* in 1970, along with the process that continues to develop, there has been a process of acceptance by the local community. With a pattern of implementation that continues to be repeated and routinely every year, making *Dhahar Kembul*'s existence not just a culture but as an institution that develops in the life of the people of Candirejo, Tonggalan, Klaten. On the other hand, in *Dhahar Kembul* there is a reciprocal relationship, people give and receive, as well as social interactions that are intertwined, to form continuity.

Since it was formed in 1970, it has encouraged the formation of a habituation pattern on August 17 every year as a habituation process. Along with the existence of *Dhahar Kembul* as a pattern of habituation, people do not just accept the *Dhahar Kembul* culture, but also the values contained in it. In more depth, the people of Candirejo, Tonggalan, Klaten, are able to adapt to the new social order, where there are habits of life patterns that are far from communism, which over time leads to a dynamic, tolerant, and united society in diversity. In this case, *Dhahar Kembul* pushed for a significant change in the way of life from communism to nationalism through culture.

The institutional order is objectified by means of reification. Reification is an understanding that emphasizes that the products of human activities are created in a way as if they were not human products, such as natural facts, cosmic effects, or manifestations of divine will. Reification implies that humans are capable of forgetting reality, so that they themselves produce the human world; and so on the dialectic between the human who produces it and the product is lost in consciousness. The objectivity of the social world means that it is faced by humans as something that is outside of itself. In this objectification, it is also important to look at the institutional arrangements. The origin of the institutional order lies in the typification of the activities of one person and of others. This implies that everyone has the same goals and is involved in intertwining phases.

In this research study, the existence of *Dhahar Kembul* as an institutional arrangement, where the community has the same goal, namely to build unity and unity in a life that requires diversity, to create tolerance between people of different ethnicities, religions, races, and to reduce various inequalities. Along with its development, in *Dhahar Kembul* there are intertwined relationships between communities, which then develop in the daily social life of people. Society basically acts as a subjective reality or as an internal reality. To become a subjective reality, we need a socialization that functions to maintain and transform that subjective reality. Socialization always takes place within the concept of a certain social structure, not only its content but also its level of success. Thus, an in-depth analysis of the micro-social or social-psychological phenomena of internalization is required, which is significantly supported by a social understanding of its structural aspects.

The existence of *Dhahar Kembul* as a subjective reality in people's lives in Candirejo, Tonggalan, Klaten, is supported by a socialization process to maintain cultural sustainability with important values in it. On the other hand, socialization to the community is not only done with a routine implementation pattern every year, but also by inculcating important values in *Dhahar Kembul*, especially regarding the value of nationalism, which is socialized through community social activities which are carried out regularly every month.

Thus, the relationship between individuals and their institutions is a dialectic (intersubjective) which is expressed in three moments: Society is a human product; Society is a target reality; Humans are social products. This dialectic is mediated by knowledge based on experiential memory on the one hand and by the roles that individuals represent in institutional settings (Waters, 1994). In this case, a series of *Dhahar Kembul* cultures that are physically embodied, encourage deep penetration into the individual. So that people are able to bring the *Dhahar Kembul* culture into themselves and become an institutionalized aspect.

On the other hand, the internalization process encourages the community as an inseparable part of the existence of *Dhahar Kembul*. This can be seen from the regularity of the implementation of *Dhahar Kembul* without being missed every year. In the implementation of *Dhahar Kembul*, it is very far from mystical elements, so that when this tradition is missed nothing will happen. However, considering the internalization process that permeates each individual in Candirejo, Tonggalan, Klaten, Indonesia, it encourages the preservation and implementation of *Dhahar Kembul* in a steady and institutionalized manner.

In this research study, the internalization process is related to nationalism, namely, along with the *Dhahar Kembul* culture as a hereditary tradition and routinely carried out every year, the community slowly absorbs the aspects of nationalism inherent in *Dhahar Kembul* culture. With the internalization process, instilling an understanding in the community of aspects of nationalism which can be seen from the various symbols in *Dhahar Kembul* culture, such as symbols of various food and drinks as a meaning of community unity, a form of tolerance, and reducing gaps between communities, then the symbol for the Great Indonesia Song as a song. nationality, which depicts a sense of love for the nation

and state, a symbol of the cry of independence as a trigger for the spirit to unite in diversity, as well as the symbol of Prayer as a hope that triggers the spirit of the community to continue to be united. All of these symbols represent the meaning of nationalism in *Dhahar Kembul's* culture.

In understanding Berger's theory of social construction, the important role of three important moments must be understood simultaneously. The three moments are externalization, objectivation, and internalization, which for Berger, have a basic relationship and are understood as a dialectic process with each other. Each of the three moments corresponds to an essential characterization of the social world. Through externalization, society is a human product; through objectivation, society becomes a *sui generis* reality, unique; and through internalization, humans are products of society (Berger, 1994). There is a process of pulling out (externalization) so that it seems as if it is outside (objectivation), and furthermore there is a process of pulling back in (internalization) so that what is outside seems to be inside.

CONCLUSION

Based on the results of the study, it can be concluded that the social construction of nationalism in *Dhahar Kembul* is a social process that takes place continuously, from its early history to its development from time to time, covering aspects such as the generation of ideas, socialization, and coordination. All aspects aim to maintain cultural patterns that have been passed down from generation to generation, maintain the order of values in accordance with the socio-cultural aspects of the people of Candirejo, Tonggalan, Klaten, Indonesia, as well as the development of important values such as nationalism which is then socialized through the regular implementation of *Dhahar Kembul*. On the other hand, *Dhahar Kembul's* activities as implication of nationalism are basically constructed from various interrelated processes, with externalization, objectivation, and internalization.

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