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PONTIANAK CHRISTIAN PAGUYUBAN EFFORTS IN MAINTAINING MECHANICAL SOCIAL SOLIDARITY OF MEMBERS

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Abstract: The objective of this research was to know the effort of Paguyuban Kristen Jawi Pontianak maintain collective consciousness, religious ties and social ties. The research used descriptive method and qualitative approach. The techniques of data collection were observation, interview and the study of documentation. The research instruments were the directive of observation, directive of interview, and the documentation tools. This research showed that collective consciousness of the *gemeinschaft* is already. There is effort done maintain the collective consciousness as for mutually coordinate and worship priority. This religious tie of the *gemeinschaft* is good enough. There is effort done maintain the religious tie is get the religious vacation on specific moments that run every year. Social tie of the *gemeinschaft* was good. There is effort done maintain the social tie as run with instilling tolerance to *gemeinschaft* members and set the schedule activity and then run that as consistance.

Key words: Gemeinschaft, Mechanical Social Solidarity

Humans in general are born themselves, but are required to live in society. Because basically humans are social beings who have an instinct to always live with other people. According to Soekanto (2012: 100) human instinct to always live with others is called gregariousness so that humans are also referred to as social animals. Because since birth humans already have a basic desire that is "the desire to be one with other humans around him (ie society) and the desire to become one with the natural atmosphere around him."

Social groups are a very important symptom in human life, because most human activities take place in it. Maybe we as humans do not realize it, but the reality that we face is that from birth until now we have been members of various groups. Especially in the community (one of the social groups that are traditional), the process of interaction is very important to achieve common goals. A very important issue in group life in order to maintain the existence of a community is how social solidarity can be built and maintained among members of the group as a whole.

The importance of social solidarity studies in sociology has been demonstrated by studies that have been conducted by experts such as Emile Durkheim who later gave birth to the theory of "social solidarity". The results of the study emphasize that a social group exists only when it lives and develops as a whole. This French figure sees that every society needs solidarity. Here he divides solidarity into two main types namely mechanical and organic solidarity.

In the Circle of Friends, the maintenance of solidarity is very much needed in order to create a sense of togetherness, comfort and care for one another. And one of the community groups that have a bond of solidarity is the Pontianak Jawi Christian

Association. Viewed from its background, Pontianak Jawi Christian Association is classified into social groups formed on the basis of mechanical solidarity, where there is a prominent homogeneity in terms of ethnic ties and beliefs. According to Johnson, (1988: 186) the main elements of mechanical solidarity include collective awareness, religious ties, an important factor in maintaining group solidarity.

Based on a pre-research interview on 28 February 2016 at 11:00 WIB with the chairman of the association, Mr. Djumadi Sunaryo, the number of members in the Pontianak Jawi Christian Association as many as 47 families and routine activities that have been carried out based on a relatively similar work program each year in the form of worship routinely twice a month with the location in the homes of the members determined in rotation. In addition to routine worship every once in two weeks, sometimes there are also other activities at certain moments during the Easter celebration with activities in the form of worship or retreats, namely worship conducted in an open place that aims to explore spiritual experiences and physical refreshment and visit people sick and making calendars. Even though the work program already has a target of activity, sometimes there are obstacles to uniting a sense of solidarity among members of the community such as the location of a distant residence and the presence of members who are present occasionally or passively. In this study, researchers focused research on routine worship activities in the work program of the Pontianak Jawi Christian Association.

Of the total 47 members of the family, only about 20-40 people present representing each family head in routine religious activities which should be stable around 30 -50 people

or more. Things like this also certainly become a problem for the Pontianak Jawi Christian Association. One of the reasons is because there are many members in it and each member sometimes has their own personal affairs and interests which results in a lack of solidarity of all members.

Considering the background of the members of the community is overseas people from various villages in the area of Java who came to the city of Pontianak, this problem refers to the statement Sapari (1993: 76) namely "the rapid growth of the city caused by migration which then gave birth to a very complex urban community, according to measurement of ethnicity, occupation,

RESEARCH METHODS

The method used in this research is descriptive method with a qualitative approach. Qualitative research is carried out in a natural setting. The data collected is generally qualitative in nature, a study that refers to the six steps of the study, pre-designed seminars, entering the field, data collection and analytical data. Nawawi (2007: 67) states that the descriptive method is defined as a problem-solving procedure that is investigated by describing or describing the subject / object of research (a person, institution, community, etc.) at the present time based on the facts that appear or as they are. The implementation process is carried out with test instruments such as, observation, interviews, and documentation studies. Through this descriptive method, problem solving will be found by comparing the similarities and differences in symptoms found in the field. In this study, researchers will describe, reveal and present what they are in accordance with data, facts, and reality regarding "Efforts of Pontianak Jawi

education and other social classes."Members of the community who generally come from Java and were initially homogeneous, after settling in the city of Pontianak gradually became heterogeneous because of their existing professions, education and social classes.

For this reason, researchers are interested in seeing the efforts made by the management of Pontianak Jawi Christian Association in maintaining the solidarity of its members. This is the background of researchers to conduct research with the title "Efforts of Pontianak Jawi Christian Community in Maintaining Members' Mechanical Social Solidarity".

Christian Community in Maintaining Members' Mechanical Social Solidarity".

As for the primary data sources in this study were 2 administrators and 3 members of the Pontianak Jawi Christian Association, while secondary data sources in this study were archives and documentation. In every research to answer the problems that exist in the research needed appropriate data collection techniques and tools. Sugiyono (2014: 310) says that there are several data collection techniques and tools, namely observation, interviews, and documentation studies.

According to Afifudin and Saebani (2009: 131) interview is a method of taking data by asking someone to be an informant or respondent. The trick is to have a face-to-face conversation. To conduct interviews, researchers approach first and gradually conduct interviews. This was done so that the object of the researcher is the management and members of Pontianak Christian Association of Pontianak more freely to answer the questions in fact. In interviews researchers conducted direct contact orally or

face to face with data sources. In this study, interviews were conducted with 2 administrators and 3 members of the Pontianak Jawi Christian Association. This interview was conducted to obtain information about efforts to maintain collective awareness, religious ties and social ties that exist in the Pontianak Jawi Christian Association.

Observation as a data collection technique has specific characteristics when compared to other techniques, namely interviews and questionnaires. If interviews and questionnaires always communicate with other people, then observation is not limited to people, but also other natural objects. According to Nawawi and Martini (in Afifudin, 2009: 131) observation is a systematic observation and recording of elements that appear in a symptom or symptoms in the object of research. In using this technique the researcher made direct observations of activities in the form of routine worship conducted by the Pontianak Jawi Christian Association.

RESEARCH RESULTS AND DISCUSSION

Research result

The subjects or informants in this study were the management of the Pontianak Jawi Christian Association as many as two people

The document is a record of events that have already passed. Documents can be in the form of writings, drawings or monumental works of a person. According to Sugiyono (2009: 240) documentation study is a complement to the use of observation and interview methods in qualitative research. In this study, researchers took documents such as: data on the structure of the management, list of members and the agenda of the Pontianak Jawi Christian Association, as well as pictures such as photographs and so on about the activities of the Saroha Batak Islamic Society.

In the data collection tools include interview guides, observation guides and documentation tools. In data analysis includes data reduction, data presentation, and verification. According to Sugiyono (2009: 270) how to test the validity of qualitative research data can be done in several ways namely: prolongation of observation, increasing perseverance, triangulation, negative case analysis, using reference materials and holding membercheck.

and three members. Data informants in this study can be seen in the following table:

Table 1
Informant Identity

No.	Inisial Nama	Jabatan
1	DS	Ketua
2	ABS	Wakil Ketua
3	SR	Anggota
4	YTG	Anggota
5	ES	Anggota

Source: Pontianak Jawi Christian Association of Pontianak 2016

Observation Results

The efforts of Pontianak Jawi Christian Association in maintaining existing collective awareness

Establishing social relationships and strengthening faith and spiritual qualities are the main things in the Pontianak Jawi Christian Association. This can be seen in the first observation on July 10, 2016 with the number and enthusiasm of members in participating in a series of activities in routine worship. It also shows that they have the same awareness and interests and goals. Routine worship at the time was conducted at the home of the chairman of the Circle of Friends on Jalan R.E. Martadinata Gang Puring No.24 on Sunday, July 10, 2016 starting at 17: 00-18: 30 WIB. The following is the composition of the program that the researchers observed in the routine worship activities: (1) Speech from the Chairperson of the Pontianak Jawi Christian Association, Sunaryo; (2) Liturgos or guidance on worship procedures by Priest Nuriadi; (3) Continued worship activities and singing praises from Javanese hymns; (4) Continue with the sermon. The sermon this time was delivered by the Rev. Elijah Hartono Unpapar with the theme "Sharing to Others"; (5) Making voluntary thanksgiving offerings (pisungung); (6) One-week news (woro-woro); (7) Eating together; (8) Complete. In routine worship activities, each member of the community is seen enthusiastic in participating in worship. They follow worship calmly, orderly and solemnly. It was also seen that all members followed the worship procedures from the event to the end. This time the service was attended by most of the members with a total of 42 people consisting of adults and children.

The second observation was held on Sunday, August 14, 2016, which was held at 17:00 to 18:30 West Indonesia Time at the home of a member of the association on Jalan P. Aim, Komplek Bahari Mas, No.14B. The composition of the program in this observation was the same as the previous observation with no changes, namely: (1) The remarks from the Chairman of the Pontianak Christian Association of Jawi, namely Pakde DS and then followed by remarks from the host; (2) Liturgos or guidance on worship procedures are also carried out by Pakde DS; (3) Continued worship activities and singing praises from Javanese hymns; (4) Continue with the sermon. The sermon this time was delivered by Rev. Nicopolis with the theme "With God We Can"; (5) Making voluntary thanksgiving offerings (pisungung); (6) One-week news (woro-woro); (7) Eating together; (7) Complete. In this routine worship service the researchers saw that there were not as many members as there were at the previous worship service on July 10, 2016, with only 31 people attending.

The third observation was carried out on Sunday, September 11, 2016, which was held at 17:00 to 18:30 WIB at the house of Mr. Yakobus Trimantomo, Jl. H.Rais.AR Gang Bersama III No.46. The composition of the program in this observation was the same as the previous observation with no changes, namely: (1) The remarks from the Chairman of the Pontianak Christian Association of Jawi, namely Pakde DS and then followed by remarks from the host; (2) Liturgos or guidance on worship procedures are also carried out by Pakde DS; (3) Continued worship activities and singing praises from Javanese hymns; (4) Continue with the sermon. The sermon this time was

delivered by the Reverend Nicopolis with the theme "The Beautiful Sacrifice of God"; (5) Making voluntary thanksgiving offerings (pisungsung); (6) One-week news (woro-woro); (7) Eating together; (7) Complete. In this routine worship service, the researchers saw that there were an increase in the members of the previous service, with 36 members attending.

Efforts of Pontianak Jawi Christian Association in maintaining existing religious ties

Based on the first observation of researchers at a routine worship activity on July 10, 2016 it appears that the values of religious ties in the Pontianak Jawi Christian Association are carried out in earnest. This can be seen in the habit of Christians who always say greetings by saying "Shalom" to the whole house and praying privately when entering the house to worship as a symbol that God has protected the journey from home to the destination safely. The community members who attend the routine worship also appear orderly and solemn while attending worship. In this routine worship activity the researcher also found that the implementation of worship is inseparable from the 'kejawen accent' in the form of singing soft Javanese praise or 'polite language'. This has become a tradition in this community.

In the second observation on August 14, 2016, researchers saw not much different from observations in the previous worship. It can be seen that the values of religious ties in Pontianak Jawi Christian Community are carried out seriously, seen in members who say greetings by saying "Shalom" to the whole house and praying privately when entering the house to

worship as a symbol that God has protected the journey from home to the destination safely. The members of the community who attend the routine worship also look orderly and solemn while attending worship. When entering the series of worship the members perform the opening prayer and in this series of community worship also always sing the Javanese praises in a melodious voice.

In the third observation on September 11, 2016, researchers also saw not much different from observations in the previous worship. It can be seen that the values of religious ties in Pontianak Jawi Christian Community are carried out seriously, seen in members who say greetings by saying "Shalom" to the whole house and praying privately when entering the house to worship as a symbol that God has protected the journey from home to the destination safely. The members of the community who attend the routine worship also look orderly and solemn when attending worship. When entering the series of worship the members perform an opening prayer and in this series of community worship they also always sing Javanese praises.

Efforts of Pontianak Jawi Christian Association in maintaining existing social ties

Based on the researchers' first observation on a routine worship activity on July 10, 2016 the researchers found that worship was held as an expression of gratitude because the host of Pakde DS, who was also the chairman of the association, had a birthday. But at that time it was also the parting service of the word servant this time, namely Ps. Elijah will move to Surabaya in the near future. In the community worship service this time it was seen that the host also gave a memento in the form of singing a few verses of songs

and donations taken part of the cash that had previously been collected voluntarily from all members of the association. As for this community the habit of shaking hands when the worship process is completed in order to forge existing brotherhood ties.

Based on the observations of the two researchers on routine worship activities on August 14, 2016 the researcher found something new in the aspect of social ties in routine worship this time, unlike the same aspects of religious ties and maintained in previous observations. In the Pontianak Jawi Christian Association of Society in this observation there was the arrival of a new member who was the brother-in-law of the Rev. Nicopolis on behalf of Mr. Haryanto's family, and at the end of the event interspersed with the 'testimony' (a life or spiritual experience story) from Mr. Haryanto. He entered as a member of the Pontianak Jawi Christian Association, an invitation and motivation from Pastor Nicopolis who was his brother-in-law. When the 'testimony' session took place, the researcher found that there was another member of the community giving his Javanese hymn to Mr. Haryanto as a symbolic acceptance of new members. Here the researchers see that there is a social bond in the form of social interaction that exists between old members and new members. Other social ties were also found by researchers when they learned that there were some members who joined the Circle of Friends worship because they were given a ride by the Circle of Friends chairman, Pakde DS to attend Circle Friends. The member who was given a ride by Pakde DS was an elderly member who did not allow him to bring his own vehicle to attend regular community worship services.

Based on the observation of the third researcher at a routine worship activity on September 11, 2016, the researcher found that in the Pontianak Jawi Christian Association Association in this observation there were 3 new members coming thanks to the invitation of their relatives who had been long-time members of the association. The new member was named Pastor Sawal Riyadi, Mr Osa and Mr Ngadiman. The researchers see the interactions contained in the community is the same as interactions in general. The interaction was also shown by the greeting and self-introduction by the three members who had just joined the association on that day. They, the community of friends interact with each other and appear to be inherent harmony in this community. Other interactions were manifested in a tolerant attitude of waiting in an orderly manner while eating together.

Interview result

The efforts of Pontianak Jawi Christian Association in maintaining existing collective awareness

1. Management

Based on the explanation from the 2 informants regarding their regional origin namely Pakde DS and Mas ABS that they came from different regions. Pakde DS came from Salatiga, Central Java and joined the Jawi Christian Society in 1984 while Mas ABS was one of the 'regenerations' of the Pontianak Jawi Christian Association. Mas ABS is a Javanese community of friends but born and raised in Pontianak and joined the community in 2011. As revealed by Pakde DS "If Agus Budi included regeneration, his parents used to be active in the community, now he is the successor of the people old man.

"(interview Saturday, August 6, 2016 at 10:45 - 11:20 WIB)

According to him, the form of collective awareness in the community is seen from the presence of members in community activities such as regular worship and in terms of raising funds for mutual needs in the community. In this community, invitations via SMS are used by the committee to invite the community members to attend routine worship. If seen from the level of collective awareness it is very good to see the presence of residents who are considered to be crowded around 80% but the activities are not too crowded if the situation is not supportive such as when it rains heavily, the time of activities close to holidays, and when the worship location is too far from the center city. Collective awareness in the community also looks good when a fundraiser is held for people who are sick or as cash income. The same thing was also expressed by Mas ABS "in this community, collective awareness can be seen from 80% of the attendance and response during the fundraising means that their participation in the association is quite good. It can also be seen from social solidarity. For example when someone is sick and grieving, we will help and if there are community members who need help we will help." (Interview Tuesday, August 23, 2016 at 13.50 - 14.45)

The management effort to keep members of the community members to survive based on the speech by Pakde DS and Mas ABS that the efforts undertaken by the management in various ways such as communication and coordination every time they make a program.

Coordination was not carried out by the management of the association itself but was returned again by the members of the association. So after deliberation together with members of the community members, the management here plays the role of executor. Here ABS added "means that we accommodate the input of citizens so that they feel they own each other in the hope that they will survive in this community." (Interview Tuesday, August 23, 2016 at 13.50 - 14.45 WIB)

In addition to efforts to protect the members of the community, there are other efforts made by the management to add members to maintain and maintain the mechanical solidarity that exists in the community. Pakde DS and Mas ABS revealed the efforts made by the first committee to first know the background of the residents because of course they came from different church denominations. Then the board will make good communication and invite new members in the activity regardless of their background. As expressed by Pakde DS "Efforts to add are always there by inviting those who do not know, because this community is open and does not see the denomination of the church." (Interview Saturday, August 6, 2016 at 10:45 - 11:20 WIB).

Pakde DS revealed that collective awareness was not only guarded and emphasized by members of the association, but also to the management itself this was shown from the management who always coordinated because the management applied by the Pontianak Jawi Christian Association was collegial. This was explained by Mas ABS "in the management of this collegial nature, if there are administrators who

are unable to then we will approach. Like the management who is on duty outside the city, we will conduct communication and coordination via telephone to notify any developments that have been there. "(Interview Tuesday, August 23, 2016 at 13.50 - 14.45 WIB).

The efforts made by the board to maintain a deep sense of mutual ownership (intensity) of the collective awareness of the residents of the Pontianak Christian Association of Pontianak according to Mas ABS is to make good communication and give priority to service. In the sense that the board sees what they need, the board will support. This was also confirmed by Pakde DS "Management efforts in maintaining its intensity are by communicating harmoniously and prioritizing service." (Interview Saturday, August 6, 2016 at 10:45 - 11:20 WIB).

2. Interview with members

Regarding activeness in the routine worship activities, the informants namely Pakde YTG, Bude SR and Mr. ES are included members who are classified as active in the community, but sometimes if there are obstacles or situations that are not possible to be present in the routine worship activities in the community, they also felt something was awkward in their hearts because they could not attend the routine worship, as expressed by Pakde YTG "even though it is said to be always present, but if for some reason it cannot be present, there is a feeling of disappointment in the heart." (Friday interview, August 19, 2016 at 10:00 a.m. - 10.50 p.m.)

After conducting in-depth interviews, only 1 of the 3 informants, namely Pakde YTG, did not or rarely invited and reminded members who were less active in the community. He explained this was due to physical limitations given the age that was old enough so that to visit in reminding and inviting members who were less active was not possible and maybe only occasionally to invite other members. The matter of inviting and reminding was also explained by Mr. ES "We still remind each other. Which one is we not active in facing the problem, so we know and can embrace one another in order to glorify God. "(Interview Thursday, August 25, 2016 at 18:30 - 19:15 WIB).

Efforts of Pontianak Jawi Christian Association in maintaining existing religious ties

1. Management Interview Results

Value is something that is held by a society, about what is considered good and what is bad by the community (2016: https://id.wikipedia.org/wiki/Nilai_social). In the Pontianak Jawi Christian Association, the value adopted is in the form of improving the quality of faith regardless of the community background of the community. Based on the explanation from Mas ABS, Pontianak Jawi Christian Association consists of residents who come from various denominations of the church, so the administrators will provide worship services in turns, so the minister of the word who will greet the sermon does not come from just one denomination of the church. So that these community members feel at home and are not fed up with monotonous preaching style and

can improve the quality of their faith. This was also emphasized by Pakde DS "in the community many pastors joined in, thus serving in turn to further improve the quality of faith of each member." (Interview Saturday, August 6, 2016 at 10:45 - 11:20 West Indonesia Time).

As for the religious rituals contained in this community of worship in the form of worship activities with the Christian faith procedures carried out twice a month, but did not rule out the possibility of being held once or more than twice a month for something and other reasons. This was explained by Mas ABS "We do worship activities twice a month based on the agreement that has been made and sometimes also if there are residents who ask for community worship services to be held at his house we also hold so that it can be more than twice." (Interview Tuesday, 23 August 2016 at 13.50 - 14.45 WIB).

Pakde DS and Mas ABS also revealed that there were also innovations made by the administrators of the Jawi Christian Community to maintain and maintain the ritual of diversity in the community by conducting 'retreats' at Easter times and loving visits to other Jawi Christian associations in other cities such as in Singkawang and Bengkayang cities. It can also be said as a 'refresher' tool of the community. Mas ABS said "in a certain period we also held visits to other members of the community in the cities of Singkawang and Bengkulu. In order to establish friendship as well as recreation. And sometimes we also hold retreats like in long sand." (Interview Tuesday, August 23, 2016 at 13.50 - 14.45 WIB).

2. Interviews with members

As discussed in the previous interview, the religious ties that exist in the Jawi Christian Association include elements of religious social value and ritual. Based on interviews conducted by researchers with all 3 informants, all of them felt the socio-religious values that existed in this community felt very good. On the spiritual side they feel good enough and feel their religious values and the social side is very much felt as expressed by Mr. ES "their values remind each other and serve one another to maintain a sense of solidarity". (interview Thursday, August 25, 2016 at 18:30 - 19:15 WIB)

As for the presentation of the 3 informants about the ritual aspects which were considered to be in accordance with the Christian worship procedures and combined with Javanese accents. This was explained by Bude SR "in terms of ritual, the community still uses the usual ibada procedures in the church. Worship, reading of the word and its translation are often led by the servants of God who are on duty and liturgos who govern the worship procedures, Javanese language praises and offerings and pray for the sick and those struggling, prayers of blessing and closing." (Interview Sunday, August 21 August 2016 at 3:00 p.m. - 3:40 p.m.)

Efforts of Pontianak Jawi Christian Association in maintaining existing social ties

1. Management Interview Results

Dalam paguyuban ini terdapat ikatan sosial dalam bentuk interaksi sosial yang mengintegrasikan para warga paguyuban didalamnya. Dalam hal konflik,

berdasarkan pemaparan dari kedua pengurus, mereka menjawab tidak konflik yang terjadi diantaraarganya dalam paguyuban ini selama masa kepengurusan periode ini. Adapun menurut penuturan oleh Pakde DS dan Mas ABS bentuk interaksi yang ada pada Paguyuban Kristen Jawi Pontianak berupa kunjungan pada warga yang sakit, atau pada warga yang kurang aktif, serta saling membantu untuk membantu dalam aspek ekonomi anggota paguyuban yang bisa dikatakan kurang mampu yang biasa dilakukan pada momen natal. Hal serupa di ungkapkan oleh Pakde DS yaitu “bentuk interaksi sosial yang ada berupa mengadakan kunjungan setiap ada anggota yang sakit, terkena musibah atau lahiran”. (wawancara Sabtu, 6 Agustus 2016 pada pukul 10.45 – 11.20 WIB)

2. Interviews with members

In terms of aspects of social ties that exist in Pontianak Jawi Christian Association, this concerns the form of interaction that occurs within the community. The interview results of the researchers to the 3 informants who are members of the community members explained that the forms of interaction that exist in the community are good and maintained from time to time. When asked about the conflict, the informants answered that no conflict had been found in recent times. The form of interaction that is found based on the results of interviews in the form of visiting residents who are sick or help those who are struggling, also hold events at Easter moments usually the community members also visit social homes to provide assistance as well as refreshing. Interaction carried out regardless of social background as emphasized by

Pakde YTG "form of interaction in society, residents of the Jawi Christian Association must fully support the Homeland motto that we can read in the national symbol of the Republic of Indonesia. "Unity in Diversity", various but always united. "(Friday interview, August 19, 2016 at 10:00 - 10.50 WIB)

Research Discussion

Efforts of Pontianak Jawi Christian Association in Maintaining Existing Collective Awareness

Collective awareness is a shared awareness that includes the overall beliefs and feelings of the group and a sense of moral obligation to carry out the expected role. This collective awareness must be maintained so that the solidarity that is in it can survive. According to Durkheim (in Damsar 2015: 89), in collective consciousness, it has four main dimensions namely volume, intensity, rigidity, and content. Volume refers to the number of people who are within the range of the range of collective consciousness. Intensity states how deeply individuals feel collective consciousness. Rigidity refers to how clearly collective consciousness is defined, and content encompasses the forms of collective consciousness in these two ideal types of society. In this study, researchers only looked at the volume and intensity of members of the Pontianak Jawi Christian Association.

Based on the results of the researchers' observations made three times, the collective awareness shown based on the presence of the community members there is an increase and decrease in the number of attendance. At the first observation on July 10, 2016 the number of attendees was 42. However, it decreased on August 14, 2016 with only 31 people attending, and the

increase occurred on the 3rd observation on September 11, 2016 with a total attendance of 36 person.

Supported by the results of in-depth interviews conducted by researchers of 2 informants who have responsibility as administrators, namely Pakde DS and Mas ABS about the collective awareness of members of the community members, especially in terms of volume and intensity. In terms of volume, as for the two informants said that when routine religious activities are held every month it seems that the enthusiasm of the people who are present is quite busy so that they meet the targets of the work program, as well as a good response when raising funds for the needs of the community. Even though it is always crowded, sometimes it is also seen that the presence is not too crowded at regular worship but very rarely. They say that the Jawi Christian Community is a means to unite people who want to improve the quality of the Christian faith by integrating the Javanese culture brought by the founders of the community.

Based on researcher interviews with the 3 members namely Pakde YTG, Bude SR and Mr. ES, it turns out that apart from the management, the efforts of the community members to add members from the community to maintain the existence of the community among the 'Christian Javanese' in Pontianak, with the initial step of inviting those who do not know about the Pontianak Jawi Christian Association from the closest relatives of each of the community members. Thus it turns out that it is true that members of the community embrace each other in order to increase the members of the community and remind each other to be active in the regular worship of the community. Efforts to add members are not

only from Javanese ethnic groups, but are open to other ethnic groups, such as the existence of some members of the original Javanese community but have wives or husbands from other tribes.

In terms of intensity, the residents who were present were also among the children and several young generations. The researchers saw that the response of the residents when giving offerings was also responded well based on the observations of the researchers there were 3 observations that have been made.

Based on interviews with the administrators namely Pakde DS and Mas ABS, the collective awareness that exists in members can be said to be quite good. Supported based on the presentation from Mas ABS "when someone is sick and grieving, we will have a love visit to ease their burden and if there are community members who need help we will help". (interview Tuesday, August 23, 2016 at 13.50 - 14.45) Not only to its members, even in the management they as administrators always communicate and coordinate well to inform the development within the community. Because, in the management of the Jawi Christian Community is collegial and prioritizes service. This is done by embracing each other to maintain the solidarity that exists in the Pontianak Christian Association of Jawi.

Based on interviews from the 3 informants who were members, that when they were absent at any time, there was something strange in their minds. This shows that in the Pontianak Jawi Christian Association, a strong inner bond has been established among its citizens. As Mr. ES said, "We still remind each other. Which ones do we not actively go to, what are the problems, so that we can embrace one

another in order to glorify God ”(interview Thursday, August 25, 2016 at 18:30 - 19:15 WIB)

The effort to maintain this collective awareness is based on observations and interviews with community leaders, namely by coordinating well with each other, approaching community members regardless of background, supporting the needs of community members, loving visits to the affected people, and always prioritize service. This shows that the collective awareness that exists in the community is quite good in terms of volume and intensity.

Efforts of Pontianak Jawi Christian Association in Maintaining Existing Religious Bonds

Religious ties have an important role in community life, especially with traditional societies. His main role, according to Durkheim (in Sanderson, 2011: 554), is that religious ties are social integrators. Religion binds people together by uniting them around a common set of beliefs, values and rituals. Thus religion helps maintain society or groups as a moral community. In this study, researchers found elements of values and rituals that were shared and applied together in the Jawi Pontanak Christian Society.

From observations made by researchers on July 10, August 14 and September 11, 2016, the value of elements, socio-religious values contained in Pontianak Jawi Christian Association in the form of improving the quality of faith of the community members regardless of the background of where their denominations come from. For worship procedures in general use of worship procedures that exist in Christian churches in general. Only when singing praises and offerings in Javanese. This was seen when the researcher made

three observations. Within this community there are also several pastors with different church denomination origins. This is certainly not a problem for the spiritual values adopted by this community. It actually becomes unique. Said to be unique because with pastors with different backgrounds, the delivery of sermons will not feel boring so that in this community have 'something new' to wait for by members of the community members.

In terms of ritual, the ritual used in the community is a general ritual used in Christian churches in general but combined with the element of 'kejawen' in it. When the routine rituals are held 2 times a month but it does not rule out the possibility of being held more or less in a month due to something else.

As for the efforts made by the board to maintain this bond of diversity by means of innovations such as holding a love visit and recreation (retreat) at certain moments such as the Easter moment or the day of ascension.

The Efforts of Pontianak Jawi Christian Community in Maintaining Existing Social Bonds

Social bonding is a relationship between individuals in a group of people who interact with each other over a long or permanent period of time, where within a group solidarity requires this bond to channel various things in the form of services, information and others. Social relations or interconnectedness, according to Van Zanden, is an ongoing social interaction (relatively long or permanent) that finally between them is bound to one another with or by a set of relatively stable expectations (Zanden, 1990). Social ties in the form of interactions that exist in this

community were found by researchers when making three observations.

At the first observation on July 10, 2016, researchers found that there was a symbolic social interaction which was shown in the form of song offerings from the chairman of the association for one of the pastors who served at that time as a farewell. Not to mention the other thing that was given by the chairman of the association at the time was in the form of donations taken from cash collected for appreciation while serving in the Pontianak Jawi Christian Association. In the second observation on August 14, 2016 also found a form of interaction as a tangible form of social ties in the form of interaction between new members joining the community at the time and old members. There the researchers saw that the old members gave their hymns of praise to the new members. This was done as a symbol of the acceptance of these new members in the Pontianak Jawi Christian Association. As for other interactions in the form of a ride given by the chairman of the Circle of Friends, namely Pakde DS to the elderly members of the Circle of Friends. As for the third observation on September 11, 2016, researchers found that there was social interaction between 3 new members who joined the Pontianak Jawi Christian

CONCLUSIONS AND SUGGESTIONS

Conclusion

Based on the results of research and discussion on the efforts of Pontianak Jawi Christian Association in maintaining the mechanical and social solidarity of its members, it can be concluded that the collective awareness of the community is good enough. The efforts made to maintain

Association and other residents who had long been members of the community. Harmony is also evident in the situation after the service is over which is aimed at the community members who are chatting with each other.

Reinforced explanations from the results of interviews from informants consisting of administrators and members, in this association other interactions that were obtained in the form of visits of people who are sick or help those who are struggling, also visit social institutions to provide social assistance. Not only that, but the visit made by the association to the Jawi Christian Association in other cities such as Singkawang and Bengkayang. This is based on the presentation from the vice chairman of the association, namely ABS "in a certain period we also make visits to other members of the association in the cities of Singkawang and Bengkayang. In order to establish friendship and recreation at the same time. "(Interview Tuesday, August 23, 2016 at 13.50 - 14.45)

The efforts made to maintain social ties are carried out by instilling tolerance towards community members and programming a series of community activities such as visits of love or mutual assistance to members who need help and run it consistently.

this collective awareness are in the form of mutual coordination, and always prioritizing service. In addition, the religious ties found in the Circle of Friends are already good. The efforts made to maintain this diversity bond with innovations such as religious recreation at certain moments that are run every year. Social ties in the Pontianak Jawi Christian

Association can also be said to be quite good. Efforts made to maintain social ties are carried out by instilling tolerance towards community members and programming a series of community activities and running them consistently.

Suggestions

Based on the conclusions described above, the researcher suggests that it is better for the management of the Pontianak Christian Association of Pontianak, to maintain social and mechanical solidarity in this community. New breakthroughs or

innovations must be held. Like evaluating several times each year about what needs to be fixed so that the sense of solidity within the community is maintained. And for members of the Pontianak Jawi Christian Association. To realize the social mechanical solidarity in the Pontianak Jawi Christian Association, researchers see the need for cooperation from all elements of the Jawi Christian Association both from the management and members. Cooperation can be done by way of reminding and inviting and giving each other a ride.

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