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Recognition in Cultural Communication Overcoming Conflict between State and Society (Study of Syawal Traditional Air Balloon Flight in Pekalongan and Wonosobo)

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ABSTRACT : The tradition of flying traditional hot air balloons in the month of Shawwal by the people of Wonosobo and Pekalongan in Central Java is considered dangerous by the government as it interferes with commercial flights. This tradition violates Law No. 1 of 2009 on Aviation with threats of imprisonment and fines. The negotiation process resulted in the Minister of Transportation Regulation Number PM 40 of 2018 concerning the Utilization of Hot Air Balloons in Community Cultural Activities. However, it does not end conflicts in the hot air balloon tradition. The purpose of this study is to analyze the meaning and function of local traditions in maintaining the balance of communication actions carried out by the community and government and to find common ground and apply Axel Honneth's tradition of recognition theory in viewing the traditional Syawal hot air balloon conflict. The paradigm in this research is post-positivist with a qualitative approach, namely case study research. Selection of informants using purposive sampling technique consisting of 42 people. Data collection was carried out through interviews and Focus Group Discussion. From the research, conclusions were drawn: First, conflicts still occur due to socialization and negotiations carried out by the government in too short a time, with changing actors. Second, the conflict that still occurs between the state and society occurs because there is no recognition between the state and society. The government places more emphasis on the technical regulations of hot air balloons, while the public are not well-educated and aware of the dangers of hot air balloons. Thus, it creates disrespect between the two parties.

KEYWORDS: *Traditional hot air balloons, Syawal, Recognition theory*

I. INTRODUCTION

For residents of Central Java, especially those who live in Wonosobo and Pekalongan, every month of Shawwal or the 10th month of the Hijri year and the Javanese calendar is a special month. The first day of the month of Shawwal is Eid al-Fitr or commonly referred to as Eid. The 1st of Shawwal is a day of victory for Muslims after a month of fasting. The 8th day of Shawwal, commonly referred to as Shawalan, is no less important for traditional Islamic societies (Geertz, 1989; Anwar, 2013).

During this period, people in the Wonosobo and Pekalongan areas carried out the tradition of flying traditional hot air balloons. The flight time of the hot air balloon between the two regions is indeed different. The people of Wonosobo fly a hot air balloon on the first day of Shawwal, while the people of Pekalongan fly a hot air balloon at Syawalan which is a celebration after observing the fasting of Shawwal for six days.

Dozens of balloons look beautiful when flying together in the sky, yet this tradition is considered highly dangerous because when it flies in the direction of the wind, it will interrupt the flight path. In addition, 30.000 to 35.000 feet is the average cruising altitude of a commercial jet (INACA, 2019). There were a significant number of reports from commercial jet pilots on flight routes with the W45 and 17N codes, complaining on traditional hot air balloon flights.

In response to this matter, the government issued Law Number 1 of 2009 concerning Aviation which explicitly states two articles that explicitly prohibit the use or flying of the hot air balloon. Negotiations between the government and the community prompted the Minister of Transportation to pass a legal basis for traditional hot air balloon flight activities in the form of Minister of Transportation Regulation Number PM 40 of 2018 concerning the Utilization of Hot Air Balloons in Community Cultural Activities (Permenhub 40/2018). However, this does not deliberately resolve the problem. Conflicts due to the tradition of air aviation still take place.

Research on natural resource conflicts with resolution through the recognition of Axel Honneth has been carried out several times. Folami (2018) which takes the theme of conflict over exploitation and exploration of oil by multinational oil companies has manifested in various forms in the Niger Delta region, finding that often, the lack of recognition in the distribution of oil wealth causes ethnic conflicts. Arzozy (2019) found that through efforts to re-identify the types of differences that cause social conflict, it is the initial mediation to trace the position of rights and obligations so that they can be accepted in conflict resolution. The same conclusion was put forward by 15 authors in the anthology *An Interdisciplinary Journal* (2014) who found recognition was an appropriate basis for all social interactions; between individuals, groups, local communities and sovereign states.

Honneth's Recognition Theory which comes from an exploratory study of Hegel's philosophical tradition as a form of operational praxis of Jurgen Habermas's ideas in fighting for the spirit of Critical Theory which deals with the cognitive dimensions of communication through Communicative Action theory. In his theory, Honneth based his theory on the power of society as the subject itself, to be involved in providing a space for expressing their potential rationality through their involvement in social interactions that develop mutual critical and mutual respect.

The case studies that the researcher examined using recognition theory raise questions, how can government-to-community communication and conflict resolution communication review be applied? What are the implications and reflections of the discourse of Axel Honneth's cognitive theory in looking at the conflict in Syawal's traditional hot air balloon flight? From the research above, the researcher would like to convey information about the objectives of this study: To answer the communication actions taken by the Government to control traditional hot air balloon flights and to study Axel Honneth's theory of recognition in viewing Syawal's traditional hot air balloon conflict.

II. METHODOLOGY

The paradigm in this research will be based on the post-positivist paradigm with a qualitative approach, namely case study research (Guba & Lincoln, 1994 in Denzim& Lincoln 2007). The unit of analysis in this study is divided into two. First, is an individual in the central-regional government organization and the AirNav company organization involved in handling Traditional Hot Air Balloon Flights both in Jakarta and in Wonosobo and Pekalongan; second, individuals who are directly involved in Traditional Hot Air Balloon Flight activities in Pekalongan and Wonosobo). The object in this research is central-regional government organizations, companies and individuals involved in Traditional Air Balloon Flight both in Jakarta and in Wonosobo and Pekalongan. The selection of informants in this study was carried out by using a purposive sampling technique which consisted of 42 people. Data collection was carried out by telephone interviews, Whatsapp message exchange applications, written interviews according to predetermined 17 related informants. Researchers also used the Focus Group Discussion method with the Traditional Air Balloon Flight community in Wonosobo and Pekalongan, with a total of 25 people using Zoom video conferencing technology to get views and information from the public. Library and documentation were also collected.

The researcher uses a narrative strategy in the form of rhetoric and a logical general form of explanation that combines the theorized description of an event with its explanation. (Griffin, 1992: 419). To make sure the data obtained is valid. Researchers conduct continuous triangulation throughout the process of collecting data and analyzing data (Bungin, 2005: 192).

III. RESULT AND DISCUSSION

There is a big challenge in terms of the traditional hot air balloon tradition considering the operational mechanism of hot air balloon flights has been determined by the community with a self-identification mechanism (identified by themselves as a tradition they have run for years) without any intervention from the government, except for efforts to institutionalize activities the tradition of hot air balloon flight by the Wonosobo Regency Government and the Pekalongan City Government. As a result, conflict started to occur when the natural mechanisms that take place in the community overlapped with regulations and sanctions specified by the central government. Afterwards, the Government loosened up and allowed the tradition of hot air balloon flights in one condition, the balloons can not be flown without ropes. They have to be tethered on the ground. It certainly changed the tradition that has been living in the community for years.

Since the enactment of the Minister of Transportation Regulation Number PM 40 of 2018 on May 9, 2018 by the Minister of Transportation Budi Karya Sumadi, the Java Traditional Balloon Festival has been followed as a socialization for the community to continue carrying out the Syawal culture. By flying a traditional hot air balloon once a year in a corridor paying attention to flight safety, people in Pekalongan and Wonosobo are forced to adapt when carrying out the tradition of hot air balloon flight which they do without any boundaries.

The Government argues that the annual hot air balloon flight may disturb the operation of commercial planes which fly at very high altitude (Statistik 2015; Statistik 2016; Statistik 2017), where the level is far above the hot air balloon flight range. The argument is difficult to be understood by local people who keep questioning the evidence of an airplane having an accident due to the hot air balloon that they have flown for decades. This belief system has made it difficult for people to respect and obey the new regulations set by the government.

In addition to the unilaterally determined prohibitions by the government, the socialization of new prohibitions and regulations carried out by AirNav and the Government using security forces in order to confiscate and arrest local people who have practiced the fun tradition - that has become social activity for the community - had made the applied "institutional" approach distinguished the hot air balloon ritual into two parts, "allowed" and "prohibited" as well as the person involved, 'the allowed party' and 'the prohibited party'. This created problems for society in carrying out the tradition they have carried out for decades. As a result, they are forced to have the annual ritual in a more adaptive way according to the Government's regulations.

On the theoretical basis, Honneth starts his premise by presenting the atomistic perspective promoted by Machiavelli and Hobbes. While, in the perspective, society is formed from compromise to defend itself from clashes of conflict. In contrast, Hegel, as a reference to Honneth and Mead, states that the isolation of conflictual individuals is impossible and that as a human subject is tied to its relationships with one particular community (Honneth, 1996; Honneth 2004). The relationship with the new society can only be explained through the stages that a person goes through to get to his 'totality'.

At each intersection between the three stages of recognition, there is an awareness of totality which then leads to the universalization of 'decentralization of ego-perspectives' (Honneth, 2003; Honneth 2009). Recognition relationships in each domain also contain self-formation, including self-confidence, self-respect and self-esteem. In other words, a mutual-recognition reciprocal relationship is a meeting between subjectivities that allows intersubjectivity. On the other hand, the three stages of recognition pose a threat which is collectively referred to as 'disrespect' when individuals experience the stages of absence of love, lawlessness and absence of solidarity. These stages will be a component to analyze the condition of people who have been carrying out the tradition of hot air balloon flight for a long time and suddenly faced restrictions imposed by the government for reasons of commercial aviation safety.

In the case of traditional hot air balloons, love manifests itself in the form of attention from each community towards the making activities to hot air balloon flights. Not only in the form of being directly involved, donations in the form of money or food for the makers to direct communication or mediated by communication technology. In this condition, the "balloon" is a form of love from the affection and respect of the individuals in the community involved in the traditional hot air balloon. The relationship that exists in the process of making hot air balloons is what Hegel calls love, where individuals are able to get their existential and emotional comfort through positive relationships with others.

In a traditional hot air balloon activity, direct or indirect involvement is an unwritten law within the community. Although it is unwritten, the law is more binding and has been consciously obeyed by every individual involved in the tradition of flying the hot air balloon once a year. From a national perspective, there is Aviation Law of 2009. This law refers to the provisions of international flights and applies nationally without going through a process of dialogue with the public, especially those who carry out the tradition of Syawal's hot air balloon flight. The conflict that arose between the state and society as a result of the Aviation Law led to resistance and negotiation efforts to get a middle ground in the form of Permenhub 40/2018. However, it was not supported by regulations at the regional level with only the Wonosobo Regency Government which had Regional Regulations (Perda), while the Pekalongan City Government does not have a regional regulation on the traditional hot air balloon.

The existence of state laws which are then carried out by government officials, the Police and the Army without going through a fair communication process are nothing more than "tools of legitimacy" that threatens the sustainability of community activities that have been carrying out the tradition of hot air balloon flight. The Air Balloon Community in Wonosobo and Pekalongan also admitted that communication to socialize the existing regulations had not been comprehensively done and the pressure increased when the government organized the Traditional Air Balloon Festival with various technical regulations to limit the community involvement in flying their handmade hot air balloons.

The government's unilateral action can be seen as a second type of humiliation that Honneth calls as "denial of rights and social exclusion, where humans feel their dignity is violated by not being given moral rights and full legal responsibility in their communities." Responding to this problem, a reciprocal recognition process is needed, where each individual can be considered as a subject who has rights before other individuals. This is what Mead calls the process of taking the "other common" perspective, which ensures that everyone is viewed as an equal by other individuals.

In practice, seeing the scale of traditional hot air balloon flights flown for decades by every community group in the Wonosobo and Pekalongan regions in the month of Shawwal, of course it takes quite a long time so that the laws that have been issued by the government can be understood and get recognition from every individual who during the month of Shawwal. This is flying the hot air balloon freely.

At the state level, the process of recognition takes the form of anything that enables the subject (society) to recognize and recognize each other's qualities and identities, so that they can contribute to the process of reproducing social order. The process of change from love to the level of recognition at the state level occurs through a process of struggle, conflict, which slowly but surely moves to a growing acceptance of the subject's personal identity. This is done through a number of repeated dialogue processes to formulate how the hot air balloon tradition can be carried out while taking into account the safety factor of commercial flights.

It's just that, when the dialogue process is ongoing, there is coercion by the Police and the Army in the form of prohibiting activities that continue with confiscation, arresting and imprisoning individuals who fly hot air balloons without being tethered, according to Honneth, this is the third form of insult that includes all acts that do not recognize the particular values of certain social groups. As a result, the subject - in this case the community - is no longer able to determine their own path and way of life, but must fully conform to the majority, in this case the majority is the state and all its apparatus.

Taking this into account, suggestions from aviation observers and Ombudsman Member Alvin Lie that the government, in this case the Ministry of Transportation / AirNav, should support the community's research on traditional hot air balloons to be able to fly freely (without being tethered) but have the ability to descend to Earth, when it reaches a certain height. In line with that, adopted security technology developed by the community will level up public trust regarding the traditional activity of hot air balloon flying. This security technology ensures the balloon will automatically fall after it flies for some time. Thus, the community is able to carry on the tradition in a safe manner.

At the practical level, Honneth's opinion on the need for justice is supported by the opinion from experts. In this particular event, the experts include the police and one of the heads of the Indonesian Ulama Council (MUI), namely the Professor of Police Science at the College of Police Science, Brigadier General Pol Chryshnanda Dwilaksana and the Chair of the MUI, K.H. M. Sodikun - previously the Head of the Islamic Cultural Arts Development Division of MUI - who agreed that the law used should be carried out wisely in treating traditions that have been carried out by society for decades.

However, looking at the case of conflict between the state and society in traditional hot air balloon flights, it is undeniable that there is a greater pressure to prioritize larger economic interests in the form of economic turnover generated by commercial aviation activities and political interests concerning a credible reputation for the Indonesian government in the eyes of the community. This fact has triggered a lack of coordination between the center and the regions which obstructed the communication process as aspirations of various layers of society who carry out the tradition are not well absorbed.

IV. CONCLUSION

From this research, the following conclusions can be drawn:

1. The conflict arose as a result of the struggle for air space between the government as the commercial aviation regulator and the people who carry out the annual tradition of flying hot air balloons. Conflict between the government and the community occurs as the airways that have economic value become denser nationally and internationally, since communication and negotiation carried by the government has failed to resolve the issue. Socialization and negotiation were carried out by the government in a short time, while the officials kept changing with less firm and consistent communication processes carried out in line with the legal approach with threats of confiscation of balloons, imprisonment and fines. This resulted in dissatisfaction at the community level so that the conflict was still going as indicated by the existence of wild traditional hot air balloon flights in the aftermath of the issuance of the traditional hot air balloon flight regulations. The traditional hot air balloon festival - a momentum for people to communicate, socialize, show their existence when carrying out traditions as well as face-to-face socialization processes between the state and society - has to be stopped due to the Covid-19 pandemic. The public assumed this as the Government's opportunity to ban the annual tradition without harsh order.
2. The ongoing conflict between the State and the society occurs because there is no recognition between the two parties involved. On the government side, this occurs as a result of the incomplete dialogue process as communication and socialization have to emphasize the technical regulations of hot air balloons. On the other hand, the society are not well-educated and fully aware of the dangers of hot air balloons on commercial flights so that people have the perception that activities carry out the balloon tradition Air, which has become part of the tradition in the month of Shawwal without any problems, even had the support of the local government which

was later prevented by the central government unilaterally through law enforcement actions by confiscating and arresting people who flew hot air balloons without being tethered. This condition has created disrespect of society towards the government.

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