

Analysis Of Social Norms In Indigenous Communities Of Jalawastu

Zakaria Pangestullah
Pancasakti University Tegal
Wahyu Jati Kusuma
Pancasakti University Tegal
Raden Samidi
Pancasakti University Tegal

Email correspondence: zakariapangestu30@gmail.com

ABSTRACT

The main problem of this research is the analysis of social norms in the Jalawastu indigenous community. This study aims to: 1) Knowing and analyzing the social structure of the Jalawastu indigenous people, 2) Knowing and analyzing the social norms of the Jalawastu indigenous peoples 3) Knowing and analyzing efforts to preserve the social norms of the Jalawastu indigenous people.

The approach used in this research is a qualitative approach, with the type of qualitative descriptive research. Data collection techniques were carried out through observation, interviews, documentation and triangulation. Data analysis uses data reduction, data display, and conclusion drawing. The technique of checking the validity of the data uses the technical triangulation method.

The results of this study: 1) The resulting culture includes the traditional ceremonies of Ngasa, Tundan, Tutulak, and ngaguyang kuwu. Then other cultures in the form of typical arts of Jalawastu such as centong war, dengdong, hujungan, hoa gelo, and welcoming dances. Then other cultures in the form of local languages, norms or rules, residential buildings and food in the form of corn rice and rendeu leaves. The structure of the Jalawastu traditional institutions are: Key Interpreters, Kokolot Council, Customary Stakeholders, Secretary, Treasurer, Laskar Wenoja and Jaga Baya. 2) That there are social norms that apply in Jalawastu. This norm is strictly adhered to by the people of Jalawastu because it is a form of obedience and fear of karma. In addition, because these norms teach the teachings of goodness, then in the norms that developed in the Jalawastu indigenous community there are also groupings of norms, namely norms of decency, norms of decency and religious/religious norms. then in the norms contained a meaning or value that is subjective in nature where everyone's meaning of each existing norm can be different. 3) that the social norms that live in the Jalawastu community still survive until now because there have been several efforts made, namely with a cultural experience or the Jalawastu community participating directly in every culture then another effort, namely by sharing cultural knowledge through field schools organized by the ministry of education. and culture as well as social norms are passed down through narratives from parents to their children.

Keywords: Social Norms, Indigenous Peoples of Jalawastu

PRELIMINARY

Every indigenous peoples in various regions have their own uniqueness, this is due to several factors including the geographical area of Indonesia which is in the form of an archipelago and then becomes unique because the consensus created on the norms and habits that are maintained by the community is different.(Sudarsono & Wijayanti 2016:15). This is the characteristic or cultural characteristic of each indigenous people, which is also the embodiment of the Indonesian state which is rich in regional culture.

Based on a preliminary study conducted by researchers on January 27, 2022 in Ciesureuh Village, Brebes Regency, one of the indigenous communities that still exists today is the Jalawastu indigenous people. The Jalawastu indigenous people are located at the foot of the beetle mountain which is administratively located in Ciesureuh village, Brebes Regency. The social life of the Jalawastu indigenous people is not too closed even though the area is classified as remote. The people still socialize as usual and accept outside influences, but to accept influences that are contrary to their customs is difficult to accept. Jalawastu as a traditional village is also known for its uniqueness in several ways, such as: the prevailing norms, the resulting value system and the habits that are still maintained.

Based on a preliminary study that has been carried out within the Jalawastu indigenous community on January 27, 2022 and strengthened by the results of previous research, the urgency of this research becomes very important, because in the current era of globalization the influence of foreign cultures that enters is so strong, so it is hoped that with the knowledge and people's preservation of their ancestral norms can fortify this influence.

METHOD

The researcher chose to use a descriptive type of research with a qualitative approach that explained descriptive analysis through written data and interviews about the analysis of social norms of the Jalawastu indigenous people. Which consists of three stages, namely the pre-field stage, the field work stage, and the data analysis stage.

DISCUSSION

1. Social Structure of Indigenous Peoples of Jalawastu

The Jalawastu indigenous community is a social group that inhabits the Jalawastu Hamlet and has distinguishing characteristics, the most visible difference being in terms of building materials that do not use cement, bricks and tiles.

Then in the process of interacting, the Jalawastu indigenous people produce a culture including traditional ceremonies or rituals such as the Ngasa ceremony (a form of gratitude), Tundan (rat repelling ritual), Tutulak (rejecting reinforcements ritual), and ngaguyang kuwu (ritual asking for rain). . Then other cultures in the form of typical Jalawastu arts such as centong war (fighting using a ladle or rice spoon), dengdong (the art of sounding a pestle when pounding rice), hujungan (fighting between men using rattan weapons), hoa gelo (crazy rattan art), and dance welcoming dance. Then other cultures in the form of local languages, norms or rules, residential buildings and food in the form of rice, corn and rendeu leaves.

According to Bagja Waluya (2009:4) the social structure of society is divided into 2, namely the formal social structure and the informal social structure. The formal structure of the Jalawastu indigenous people is under the government of Ciesureuh Village which is led by a village head with the Jalawastu area as one of the hamlets. Then the informal structure of the Jalawastu indigenous people is under the management of a traditional institution led by the Customary Stakeholder. According to Aditya Wardhana (2022:71) Hierarchy is an organization with levels of authority from the bottom to the top, the following is the hierarchy of stratification of the traditional institutions of the Jalawastu community: Locksmith, Kokolot Council, Customary Stakeholders, Secretary, Treasurer, Laskar Wenoja, Jaga Baya

The Jalawastu indigenous people in every decision making or election of a leader always prioritize deliberation to reach consensus, according to Umi (2020:82) Deliberation and consensus is one form of joint decision-making efforts. These deliberation activities can be seen in the riungan culture or collections that

are often carried out by the Jalawastu indigenous people, then according to their beliefs Hanafi (2013) in his journal said that the essence of deliberation itself is as a form of equality between humans, because everyone is free to express his opinion so that a mutually beneficial consensus can be reached for all parties.

2. Social Norms Applicable in Indigenous Peoples of Jalawastu

Classification of social norms of the Jalawastu indigenous people

1). Individual Norms / Morals

Not allowed to sit in front, Don't wander or leave the house when changing time from day to night, You can't eat cucumber at night, You don't eat while walking and/or standing, You can't take an umbrella if it's not raining, When there is an earthquake or earthquake you have to go down. bed and licking the ground, the head of the hamlet if he wants to sleep, he must lie down first, not cutting nails and sewing at night, then whistling is prohibited, then sweeping at night is prohibited. Then the next prohibition is not to sit and place feet on the table, must bend down when passing in front of an older person, it is forbidden to urinate indiscriminately, especially on coconut shells that have water, prohibition of passing in front of birds that are making love or eating, prohibition of stealing and must ask permission when going to ask.

2). Group Norms / Politeness

The first group norms or norms of politeness are respect for older people and vice versa, the obligation to help each other when someone is in trouble, must always be ready to prioritize common interests over personal interests, the necessity for mutual cooperation among others,

3). Religious Norms

Prohibition of bringing and beating gongs and playing wayang in Jalawastu Hamlet, prohibition of raising gembel goats or sheep, buffalo, ducks, and geese, prohibition of using cement, bricks, and roof tiles, prohibition of planting shallots, Norms related to other beliefs including that is, all residents must follow the ritual or

traditional ceremony of Jalawastu, during the Ngasa ceremony, the traditional stakeholders, caretakers and the kokolot council must dress in white and fast first. the prohibition to cut bamboo in the pesarean gedong area, abstinence from mentioning the name of the mouse in the tundan ceremony in the implementation of the tutulak ceremony or ritual or the rejection of reinforcements ritual must be held at the middle of the village crossroads, the next rule is not to sell Jalawastu customary land except to relatives or fellow citizens.

Based on the results of the research, the form of sanctions given to violators of social norms of the Jalawastu indigenous peoples is stratified from personal norm sanctions, namely in the form of regret, shame, guilt, and even anxiety. Then for the sanctions of group and religious norms, in addition to sanctions of expulsion and ostracism by the community, there are also sanctions received in the form of punishment from God in the form of karma or retribution in the afterlife and retribution in the world in the form of a disaster because the Jalawastu people have received cultural acculturation with Hindu teachings.

According to Mulyadi (2022:153) Every society has basic principles that form the basis of its life. Based on the norms described and analyzed above, it can be concluded that there are several principles of life for the Jalawastu people which also influence the formation of existing norms. According to Darusman (2021:18) Indigenous peoples build harmony between humans, nature, and the unseen world. These principles can be described as follows:

Having the Principles of Compassion, Compassion, Compassion, and Having a Democratic and Simple Nature, seen from the habits that grow and develop such as helping each other when someone is having a celebration, helping each other when someone harvests crops, and mutual respect between residents the Jalawastu community and greet each other, prove that the Jalawastu indigenous people have indeed made these human values as their principles of life.

Having Belief in Unseen Things, most of the norms that exist in Jalawastu are related to beliefs, this is because it cannot be separated from folklore or community stories that develop about the history of the origin of Jalawastu.

Uniting with Nature, seen from existing norms such as buildings made of natural materials such as wood, and traditional ceremonies as a form of gratitude for the abundance of harvests, foods that are mostly made of vegetables and leaves.

3. Efforts to Preserve Social Norms of Indigenous Peoples of Jalawastu

Social norms are national assets that need to be maintained and preserved so that their authenticity and existence are not eroded by the swift currents of globalization. According to Sendjaja & et al (2014:286) Norms which are part of culture can be preserved in two ways, namely Culture Experience and Culture Knowledge. The culture experience method has been applied by the Jalawastu indigenous people as evidenced by the community's understanding and application of norms and participating in cultural activities facilitated by the local government such as Ngasa, Tundan, Tutulak, arts and so on.

The method of preserving culture knowledge has also been applied by the indigenous people of Jalawastu, this is evidenced by the existence of a center for sharing knowledge about the norms and culture of Jalawastu culture through field schools organized by the ministry of education and culture. The field school is a cultural learning school for the younger generation and the interviewees are elders or structural members of the Jalawastu traditional institutions. Another form of preservation is through narratives from parents who tell their children. In addition, there are other forms of preservation of social norms, namely from research conducted in Jalawastu which indirectly increases the knowledge of the indigenous people of Jalawastu about their social norms.

Seeing the fact that Indonesian people today prefer foreign cultures and leave social norms that they are not more attractive, Malinowski said in a statement (Aidah, 2020:11) The higher and active culture will influence the lower and passive culture through cultural contact.

CONCLUSION

1. The Jalawastu indigenous group has a structure that forms the order of the Jalawastu indigenous community. The resulting cultures include the Ngasa traditional ceremony (a form of gratitude), Tundan (rat repelling ritual), Tutulak (rejecting reinforcements ritual), and ngaguyang kuwu (ritual asking for rain). Then other cultures in the form of typical Jalawastu arts such as centong war (fighting using a ladle or rice spoon), dengdong (the art of sounding a pestle when pounding rice), hujungan (fighting between men using rattan weapons), hoa gelo (crazy rattan art), and dance welcoming dance. Then other cultures in the form of local languages, norms or rules, residential buildings and food in the form of corn rice and rendeu leaves. The structure of the Jalawastu traditional institutions are: the Key Interpreter, the Kokolot Council,

2. Social norms that apply in Jalawastu. This norm is strictly adhered to by the people of Jalawastu because it is a form of obedience and fear of karma. then in the norms that developed in the Jalawastu indigenous community there is also a grouping of each norm which is categorized into moral norms, decency norms and religious/religious norms. then in the norms contained a meaning or value that is subjective in nature where everyone's meaning of each existing norm can be different.

3. Social norms that live in the Jalawastu community still survive today because there are several efforts made, namely with a cultural experience or the Jalawastu community participating directly in every culture then another effort, namely by sharing cultural knowledge through field schools organized by the Ministry of Education and Culture. These cultural and social norms are passed down through narratives from parents to their children.

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