

CULTURE OF SAMBATAN IN THE MIDST OF MODERNIZATION IN AIR PUTIH DISTRICT, BATUBARA REGENCY

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Abstract

This research is motivated by the existence of the sambatan culture carried out by the Javanese people outside their original area until now with the aims to explore and describe the sustainability and shifting values of the sambatan culture in Air Putih District, Batubara Regency in the midst of modernization through qualitative research with data collection techniques in the form of interviews, observations and document studies. The technique for determining sources or informants is the snowball technique. The theory used is the theory of social change and semiotics. Data analysis refers to the analysis method of Miles, Huberman and Saldana by triangulating methods and data sources to test the validity of the data in drawing research conclusions. The results of the study show that there are values of mutual cooperation, volunteerism, kinship, solidarity and empathy, social equality, altruism, social identity and trust in the Sambatan culture. Modernization that has changed the mindset and life of rural communities has had an impact on the shifting values of the sambatan culture marked by causal factors such as the emergence of wages, individual nature, increasing economy and the availability of experts.

Keywords— culture, Javanese, sambatan, sustainability, value.

Introduction

The Javanese people are spread almost throughout the country. Javanese people do not always leave their traditions, customs, culture, or culture in their place of origin when they live in a new place. These customs, cultures, and cultures are still practiced and preserved in various aspects of human life. This includes those who come from the Javanese tribe to Sumatra. The sambatan culture, also known as "gotong royong", is still alive among the Javanese people in Air Putih District, Batubara Regency. Cultural values such as solidarity, unity, and tolerance.

Many studies on this culture have been published in national and international journals. (Chandra, Setiawan, & Fajrie, 2020) investigated how the development of social attitudes is influenced by the process of appreciating the sambatan culture. They found that the values contained in the sambatan culture, including tolerance, social care, and environmental care, have an impact on children's development, especially on social attitudes in everyday life. This study was conducted in Dermolo Village, located in Kembang District, Jepara Regency. (Maryani, 2013) said that sambatan is not the same as community service. Modernization affects the sambatan culture in Gumukrejo Village, Teras District, Boyolali Regency. The sambatan culture that still exists shows residents' concern for each other in the modern era, according to Bintara & (Darmawan, 2016). In addition, (Dianggi, Anggriani, & Kadafi, 2022) stated that the application of the principle of mutual cooperation, such as stating that the implementation of mutual cooperation values such as helping each other, cooperation, volunteerism, family, social equality, and reciprocal labor in the sambatan culture in the Jepang Hamlet, Margomulyo District, Bojonegoro Regency in group guidance services makes group dynamics more lively, especially in efforts to help solve problems experienced by other group members.

The flow of modernization has made the attitude of human social cohesion in various aspects of life low. Therefore, socio-cultural studies of a society are important. Studies on

sambatan have been conducted by (Anam, 2017); (Subiyakto, Syaharuddin, & Rahman, 2016); (Bintari & Dermawan, 2016); (Handoyo & Susilawati, 2021); and, (Pamungkas, Rosyani, & Suandi, 2013) who studied how sambatan culture has positive values and is used as a character builder of mutual cooperation. This research is considered important to reveal how the splice culture carried out by the Javanese people in the area has experienced a shift in the cultural values contained therein.

Literature Review

2.1 Sambatan Culture

(Koentjaraningrat, 2009) said that regional culture is the same as the concept of ethnicity. A culture cannot be separated from the pattern of community activities. Sambatan as one of the terms used in the context of community mutual cooperation, especially the Javanese tribe, is one form of culture. Mutual cooperation itself is an activity that is carried out together and is voluntary to facilitate, facilitate and lighten the work being done (see Bintari & Darmawan, 2016). (Kaelan, 2013) stated that the spirit of mutual cooperation is the ideal of the people, togetherness and social solidarity. Pamungkas, (Rosyani, & Suandi, 2013) stated that sambatan is a form of mutual assistance activity without wages to help those who have jobs where there is no wage but there is an unwritten rule that the kindness must be repaid at least equal to the kindness that has been received. (Koentjaraningrat, 2009) said that sambatan which is one of the mutual cooperation activities comes from the word sambat which means asking for help.

The characteristics of sambatan according to (Maryani, 2013) consist of:

1. Not identical to community service. Sambatan is for individual or family interests while community service is for public interests.
2. For certain personal/family interests that are done voluntarily and sincerely.
3. There is no salary for those who participate in sambatan.

(Bintari & Darmawan, 2016) said that the character of sambatan culture is the spirit of mutual cooperation for personal interests that can build a sense of concern for others. Suparlan (2003: 29) states that cultural values are a reference for fulfilling the needs of manners, namely the needs to know what is right as opposed to what is wrong, what is holy from what is dirty, what is beautiful from what is ugly, and so on.

The shift in cultural values in society occurs along with the influence of globalization and the influence of other cultures. The development of cyber space, the internet, electronic and digital information, is often found in reality to be separate from the value system and culture. Modernization is driven by the increasingly sophisticated technology that is developing. According to Subiyakto, (Syaharuddin, & Rahman, 2016), the flow of modernization is also the cause of the shift in ethical values in people's lives which are increasingly apparent, such as respect for cultural and language values, social solidarity values, deliberation, consensus, kinship, politeness, honesty, and shame.

The theory used in this study is the theory of social change presented by Soekanto (2013: 275) which states that change occurs because there is a new factor that is more satisfying to society, or society makes the change forcedly in order to adjust a factor to another factor that has already undergone changes. This study also uses the Semiotic theory initiated by Pierce. Pierce's Semiotic Theory is trichotomous, because its nature links three aspects in the semiosis process namely something, object and interpretation. Representamen as an observed object functions as a sign developed on the view that reality is divided into three universal categories, namely the most prominent discussed are firstness, secondness, and thirdness. The most prominent discussed is that concerning the relationship between representamen and objects, namely icons, indexes and symbols (Ulinuha & Gustiyanti, 2018). Other theories that support the research are also used.

Research Method

The research method used is a qualitative research method with two data sources, namely primary data and secondary data. Data were collected using interview techniques, observation and documentation studies. The interview technique refers to Creswell's opinion (2014) with a snowball technique for taking informants. The main researcher who is a resident of Air Putih

District met one of the village elders to be used as informant 1. After interviewing informant-1 (JM), the researcher asked for direction from the informant, a village resident who understands the sambatan culture in the village to be used as informant-2 (AP) and so on until the 3rd informant (PD). The interview was stopped because the informant's answers were saturated and the same. The observation technique was carried out during the sambatan activity by documenting it using an image and sound recorder. The sambatan activity at the time the research was taking place in the village to build a PD house. The documentation study technique was carried out on relevant documents, both books and scientific articles. Data analysis was carried out by referring to the method initiated by (Miles, Huberman, & Saldana, 2014) with data source triangulation and method triangulation techniques to test the validity of data in research to obtain valid research results or conclusions.

Results and Discussion

4.1 Sambatan Connections in Village Community Life

The focus of the *sambatan* culture in this study was building houses for residents. The concept of *sambatan* is an activity of mutual assistance by asking for help from residents voluntarily and without payment. The assistance expected is labor. *Sambatan*, which is for the benefit of certain individuals, is not classified as mutual cooperation (see Maryani, 2013: 2). The culture of *sambatan* building houses also exists in the lives of the people of Air Putih District, Batubara Regency, the majority of whose population is Javanese born in Sumatra.



Figure 1. for making cement mixture for foundation

From the picture 1, it is clear that there is harmony between residents. The attitude of residents who participate in this *sambatan* shows an attitude of harmony.



Figure 2. Residents work together to build the foundation of a house

The host will provide breakfast for residents who join the splice. Breakfast is usually prepared in the form of a feast. Javanese people are synonymous with *among-among* for important and sacred activities, one of which is building a house. The traditional elders who took part in the splice were asked to recite the form (prayer) in Javanese, Kromo Inggil, asking the creator that the house being built would bring blessings to its owner.



Figure 3. Among-among building a house

Among-among is a Javanese ethnic culture that also exists in the splicing culture. There are values of harmony and family in this among-among culture (see Yatiman, Endang, & Narti, 2018).

4.2 Values in the *Sambatan* Culture

a. Helping each other

The basic principle of the *sambatan* culture is helping each other (see Pamungkas, Rosyani, & Suandi, 2013).

b. Cooperation

Sambatan is a culture that contains the value of cooperation. The work done in the *sambatan* culture requires a lot of manpower.



Figure 4. Women preparing *among-among* in the *sambatan* culture

c. Voluntary

(Sumpono, 2008) said that the concept of volunteering means not expecting wages for helping to build a house.

d. Kinship

(Marzali, 2009) stated that kinship in this case has a broad meaning, namely with all village residents and is not only limited to blood relations and marriage ties.

e. Solidarity and Empathy

Solidarity and Empathy are seen among all the members of the village (see Pamungkas, Rosyani, & Suandi, 2013).

f. Social Equality

This is a concept of equality in the cultural values of human relations with each other (see Pamungkas, Rosyani, & Suandi, 2013).

g. (Batson, 2015) and (Eisenberg, 2011) and (Blum, 2015) stated that altruism is a desire to benefit others rather than oneself and is found in splicing cultures.

h. Social Identity

Social identity values are conditions in which a person feels that their existence is recognized in community life (see Pamungkas, Rosyani, & Suandi, 2013: 6) and this value is also found in the *sambatan* culture.

i. Trust

The person who asks for help must have a sense of trust in the work of the person who is helping him.

4.3 Shifting Splice Values in the Modernization Era

(Pamungkas, Rosyani, & Suandi, 2013) stated that the driving factors for the shift in cultural values in this case *sambatan* are the emergence of wages, individual nature, increasing

economy, availability of Experts/Craftsmen, shame in sambatan, poor work results, and lack of inheritance.

The values of *sambatan* such as mutual assistance, cooperation, volunteerism, kinship and other values are no longer a priority because of the existence of wages and the increasing economy of most residents, making the individual nature of these residents higher. They would rather pay the builders. Even according to JM, there are residents who are reluctant to ask for help for *sambatan* because they consider having to feed the people who come for *sambatan*. This kind of thinking is one of the causes of the threat to the existence of *sambatan* in Air Putih District, Batubara Regency.

Conclusion

The sambatan culture of building a house is divided into three stages, namely preparation, construction and the final stage. Nowadays, sambatan activities only occur at the preparation and construction stages. The preparation stage is when the owner of the house to be built invites residents to sambatan. At this stage, everything is also prepared to enter the construction stage. Sambatan is carried out at the construction stage, namely the installation of the house foundation only. The final stage is carried out by professional builders. Sambatan has noble values such as helping each other, cooperation, volunteerism, family, solidarity and empathy, social equality, altruism, social identity and trust. These noble values are also found in the sambatan culture in Air Putih District, Batubara Regency.

Nowadays, the noble values of sambatan are threatened with existence and have shifted. Factors that cause the shift in values are the emergence of wages, increasingly high individual characteristics, increasing economy, availability of experts or professional craftsmen, and less inheritance. In the era of modernization, people prefer to use experts because the results obtained will be better when compared to sambatan workers whose abilities are limited. This causes the intensity of sambatan activities to decrease.

Acknowledgements

The authors thank UISU internal grant 2022 for research support..

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