

Pergesaran Budaya Pada Sistem Kemasyarakatan Komunitas Adat

(Cultural Shifting on a Social System in Communities Tradition)

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Abstract

The cultural shift in a community or traditional community will have an impact on the changing characteristics or identity of the indigenous community. This study aims to obtain an overview of shifts or changes in aspects of culture in Sedulur Sikep Samin Karangpace Traditional Community. One aspect of culture studied was the aspect of the social system. The research was conducted using a qualitative approach through descriptive methods, with 7 informants. The results showed that cultural shifts in the aspects of the social system experienced considerable changes, this was marked by changes in the rules and procedures of marriage that had followed the rules of the country, manners that began to change, especially in children, but in terms of kinship terms and permanent kinship as before that is family.

Keywords: shift, culture, social system, traditional community

Abstrak

Pergeseran budaya pada suatu komunitas atau masyarakat adat, akan berdampak pada perubahan ciri khas atau identitas dari komunitas adat. Penelitian ini bertujuan untuk memperoleh gambaran tentang pergeseran atau perubahan dalam aspek kebudayaan di Komunitas Adat Sedulur Sikep Samin Karangpace. Salah satu aspek kebudayaan yang diteliti adalah aspek sistem kemasyarakatan. Penelitian dilaksanakan dengan menggunakan pendekatan kualitatif melalui metode deskriptif, terhadap tujuh informan. Hasil penelitian menunjukkan bahwa pergeseran budaya pada aspek sistem kemasyarakatan

mengalami perubahan yang cukup besar, hal ini ditandai dengan perubahan pada aturan dan tata cara pernikahan yang sudah mengikuti aturan negara, sopan santun yang mulai berubah terutama pada anak-anak, namun dalam hal istilah kekerabatan dan hubungan kekerabatan tetap seperti dulu yaitu bersifat kekeluargaan.

Kata Kunci: Pergeseran, budaya, sistem kemasyarakatan, komunitas adat

Introduction

Communities or indigenous peoples in general have not experienced a shift because they still hold the values that have institutionalized in the community, norms based on unwritten collective agreement, institutions or organizations that enforce, and have strong sanctions against violators (Muazzin, 2014).

However, today these changes are considered normal and run so fast that they confuse human beings who face them. Changes in relation to culture include seven elements of universal culture, namely: religious systems, social systems, systems of knowledge, language, arts, living livelihood systems, and technological systems (Koentjaraningrat, 2009). In this case, only the social system will be reviewed. Every society has a social system, including, the kinship system, political organization, legal system, and marriage system (Al-Maqassary, 2013).

Method

The research method used qualitative research methods, to examine the condition of natural objects, where researcher was a key instruments, data collection technique was carried out in triangulation (combined), data analysis was inductive or qualitative, and the results of qualitative research emphasize the meaning of generalization (Sugiyono, 2010).

The data source was selected by snowball sampling, which is a data source sampling technique, which initially amounts to a little later (Sugiyono, 2011). Seven informants were taken, namely Sedulur Sikep Samin Elder, RT head, one Saminist and four other informants who were indigenous people who knew about the Sedulur Sikep Samin Karangpace traditional community as the main data, while the supporting data sources were adjusted to the conditions field.

Data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes and documentation by organizing data into categories, describing it into units, synthesizing, arranging into patterns, choosing which ones are important and which will be studied, and make conclusions so that it is easily understood by yourself and others.

Research Result

The Sedulur Sikep Samin Karangpace traditional community lives in Klopoduwur Village, Banjarejo District, Blora Regency, Central Java, Indonesia. This community is an indigenous community that still adheres to the teachings inherited by the ancestors of the former founder of Samin, namely the teachings of saminism, one of which is Panca Sesanti which contains five basic values: 1) Maintaining brotherhood, 2) Avoiding things that can reduce brotherhood value, 3) Do not interfere in the affairs of others, 4) Mutual respect, and 5) Always remember the one who has power. The five teachings make humans always remember and be careful with what they do, always do good and stay away from negative behavior.

The social system associated with the marriage system, was married in their own way, namely those who married were their own parents and witnessed by many people, at that time they did not use the permission of qabul or syahadad. Now the rules of marriage used are ways of marriage that follow the rules of the State in accordance with the applicable regulations. Rules of courtesy that have begun to disappear at Sedulur Sikep Samin, namely in the old days when going to eat, had to take a shower first, before taking a bath, it was not permissible to eat. In addition, when Sedulur Sikep Samin divorced, they will not remarry. Now that rule is not valid. In terms of kinship and kinship, there is no change. The kinship terms that exist in Sedulur Sikep Samin are the same as Javanese people in general.

Analysis, Implication and Suggestion

Analysis

Cultural shift is a condition that is dynamic and cannot be avoided by the community due to various factors that drive these changes (Soekanto, 2010). The marriage system of Sedulur Sikep Samin has undergone a shift, formerly now different. Marriage today has followed the rules of the country by marrying in the office of religious affairs and following the teachings of Islam. Changes in

the courtesy of the Samin community, also occur mainly among young people, and kinship terms have not changed from the past to the present.

Implication

Changes in a society are very natural in modern times. Likewise, the Sedulur Sikep Samin Karangpace community experienced several cultural shifts in their social systems. Besides positive impacts there are certainly negative impacts. This must be anticipated immediately so that the cultural shift does not lead to negative mattersf.

Suggestion

The uniqueness and characteristics possessed by Sedulur Sikep Samin Karangpace when preserved and made an icon of Sedulur Sikep Samin Karangpace can be used to attract tourists, so as to improve the economy of the community. Community empowerment through tourism awareness groups can also be established. By improving the quality of life, it is likely that the level of public education will also increase, this is supported by the desire of the community to move forward and become a prosperous society.

Conclusion

The Sedulur Sikep Samin Karangpace is a traditional community in the form of a community where the teachings adopted are Samin's teachings which have been guarded by descendants and followers of Samin's teachings. Saminism teachings contain values of truth, simplicity, togetherness, justice and hard work.

Although it still maintains its social system, the interaction of the former Samin community with what is now there is a shift. This happened because of the interaction with the outside community which later imitated the lifestyle of the outside community and the Samin community itself accepted and did not reject the changes that occurred. Along with the times, little by little the culture of the Sedulur Sikep Samin community changed from what was originally traditional in nature and began to shift towards modernity.

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