
Social Values of Rural Communities: Togetherness, Mutual Help and Solidarity in the Tradition in Cirebon (Indonesia)

Ridwan Hasyim

Sekolah Tinggi Teknologi Bandung, Indonesia

ABSTRACT

This article investigates the social values of rural communities in Cirebon (Indonesia) contained in the thanksgiving tradition or commonly called "Bancakan." Drawing on case study data consisting of interviews and participant observation. It finds that the social values of rural communities that are very visible in the development of tradition and culture include values togetherness, mutual help and solidarity. This reflect the tradition and culture have an important role to play in maintaining a harmonious and balanced life among rural communities.

KEYWORD: *Social Values, Rural Communities, Tradition*

INTRODUCTION

The social values of rural communities are an important issue in the midst of global homogenization efforts. A number of researchers have examined the changes in the social values of rural communities due to the effects of globalization. The problem that arises is the fading of the cultural identity inheritance which has been predominantly ancestral by decades of being uprooted and displaced by new traditions promoted by developed countries (Mubah, 2011). In the midst of the threat of globalization to the socio-cultural changes of rural communities, there is hope presented by the people of Gegesik Lor village, Cirebon (Indonesia). The existence of the social values of rural communities in the Bancakan tradition is important to study.

Globalization cannot disturb the inheritance of the cultural values of rural communities because people prefer to hold fast to their traditions and culture. There is an assumption that people internalize cultural values and norms in socialization (Featherstone, 2011), as a shared community, a village generally has cultural values and life values that are embraced and developed (Joesoef, et al, 2017). Society exists with its values and its values are valuable because of its values, therefore values are the basis for every culture (Türkkahraman, 2014).

This article examines the socio-cultural values of rural communities developed through local community traditions in the midst of global homogenization efforts. This study uses a qualitative approach with in-depth interviews and participatory observation methods. This study shows that the social values of rural communities that still persist to the present are the values of togetherness, mutual help and solidarity.

RESULT AND DISCUSSION

TOGETHERNESS VALUE

The Bancakan Tradition is an activity carried out by the community when there is a member of the village community who receives a blessing or a gift from God, by eating together. The

Bancakan tradition illustrates the value of togetherness where a person who gets happiness lives to share with people around him through socio-cultural mechanisms. People who have an abundance of fortune or healing from illness will hold the Bancakan tradition to maintain a balanced life that is maintained in relation to God and fellow human beings. Values add balance and meaning to life, values allow individuals to live together in society (Türkkahraman, 2014).

The value of togetherness implemented by the village community is related to activities from beginning to end. When someone gets happiness related to material values and biological values, the first thing to do when they intend to do Bancakan is to invite their neighbors. People who have intentions will prioritize neighbors around the house in order to maintain togetherness and respect neighboring neighbors. Society does not want to be like a "lighthouse" that prioritizes long distances but the closest does not get a share. As a tribe that is influenced by Javanese values, rural communities uphold social values in their lives. The most fundamental traits or values in Javanese culture are togetherness and respect (Supriyadi, 2012).

The people present in the Bancakan tradition are based on their respect for people who have a desire. They feel disappointed if they do not participate in a form of socio-cultural activities such as the Bancakan tradition. In one community that was present, they did not discriminate against certain groups. All groups in the community blend into one to eat bancak rice together.

Communities that invite citizens also do not discriminate against certain groups. There is no barrier between citizens, all people will gather to eat rice together. The Bancakan tradition, which is a derivative of the salvation tradition in the Java region, symbolizes the unity of the community in the process. Geertz (in Salamun, et al, 2002, p. 95) argues that "salvation or selamatan are traditions that are religious and universal and symbolize the unity of those who are present."

The unity and integrity of the village community is realized in the togetherness that is built in the Bancakan tradition. Society does not see someone from a different dimension (racial) or social class differences. Respecting differences in social status is a value held by the Javanese people which is highly valued, similar to the sense of equality found among villagers (Geertz, 1981). Javanese cultural values inherent in humans who will be raised wherever and wherever humans are, whose existence can be seen from every word, ethics, behavior, way of thinking of the Javanese community (Ferdiawan & Putra, 2013)

The way of thinking that prioritizes the value of togetherness is realized by the community through the Bancakan tradition. For the community, a harmonious and balanced life that can provide harmony between them is a social need that must be achieved. The Bancakan tradition, which is based on the intention to give thanks for the blessings of God, is carried out by establishing close relationships with fellow human beings and not forgetting the nature that gives space so that humans can enjoy the fruits of the earth.

In Islamic teachings, this way of life is known as "Habbluminallah and Habbluminannas". Such a principle of life shows the balance of life that the people of Gegesik Lor village want to achieve through the Bancakan tradition. Javanese cultural characteristics that highlight balance, harmony and respect in social life, relate to the natural surroundings and God remain an almost unchanging element (Supriyadi, et al, 2012).

The villagers feel that the Bancakan tradition can intensify social relations among the community members. Both for residents who hold the Bancakan tradition or the people who participated, the Bancakan tradition is considered as one of the media in maintaining harmony among them. Togetherness that is built through the tradition of Bancakan by eating together together with the process of interaction in it has made the relationship harmonious. Suseno (in Supriyadi, et al, 2012, p. 680) explains that "togetherness is the situation of people in the wider social environment who are able to maintain a harmonious and forever calm state. Meanwhile, respect gives a hierarchical appreciation related to the awareness of the position of individuals in society."

The value of togetherness that is implemented in the Bancakan tradition is supported by the procession and use of objects that have not undergone much change. This value can be seen from various aspects contained in the Bancakan tradition, including:

- 1) First, how to invite residents by visiting him directly. The community does not use technology and communication media such as mobile phones but directly comes to the homes of residents and / or visits residents who are gathered.
- 2) Second, the use of trays. The community does not replace the tray as a place to eat rice with a plate to eat rice alone or distribute food one by one to residents.

The illustration shows that people still uphold norms and manners by maintaining friendship. By visiting residents or neighbors directly, they show respect for their neighbors. However, if using other media such as utilizing information technology in inviting citizens, the value of togetherness slowly fades. This is due to the loss of one way to maintain togetherness among the people.

Meanwhile, the value of togetherness is built through the philosophy of the tray that symbolizes the earth, the state as well as the unity of society which is confronted by many people. In a crowded situation they don't fight over each other for food but respect each other's parts. Local wisdom is known from the way to eat fried rice that surrounds the tray by not taking other people's belongings. This is an embodiment of togetherness values implemented by the village community through the Bancakan tradition.

Both of these social mechanisms are ways for citizens to preserve the value of togetherness which becomes their local wisdom. Both of these basic elements can affect social value shifts if changed or replaced. However, residents still maintain the two basic elements to maintain the values of togetherness that can unite citizens. Values that belong together in a society will become the glue for that community (Said, 1976).

MUTUAL HELP VALUE

The value of helping to preserve the village community through "*ngobeng*" or the tradition of helping a host who has a celebration. Communities that help in the Bancakan tradition are based on voluntary or selfless feelings. When the residents learned that a neighbor was about to hold Bancakan, some residents came to the host to help. But there are also some who are not happy if suddenly come to the host. For such a community the invitation is something important to help the host. Such behavior patterns are carried out solely because they want to maintain good relations between them.

The community helps the host with the energy and skills they have. Active participation can be in the form of mutual assistance in the form of material, financial, physical, mental and spiritual assistance, skills, contribution of thoughts, or constructive advice, to praying only to God (Rochmadi, 2012).



Figure 4.4
Gegesik Lor Villagers When Helping
Source: Author's documentation (2018)

Figure 4.4 is a help that is usually done by villagers in various celebration activities, including the Bancakan tradition. men help with heavy work, while women help with kitchen needs such as cooking, cutting foodstuffs and washing items that have been and have been used.

In the Bancakan tradition, the habit of helping is usually done by several people. This is because in the tradition of Bancakan the invited community includes neighboring neighbors although it does not rule out the possibility of many residents also attending. Residents who were present to help consisted of close relatives, neighbors and close friends. They do help, because they think it is a good thing and it is important to maintain a close relationship with each other. Values are considered good that are always desired, aspired and considered important by all humans as members of society (Setiadi, 2006).

The community carries out help in the Bancakan tradition because they feel it is important for their personal lives and their neighbors. Communities need life with a style of close kinship ties between their communities. This is what underlies please help in the Bancakan tradition which is done voluntarily and unconditionally.

The value of helping to be preserved in the Bancakan tradition is based on volunteering to help. The host does not give any money to residents who help because they are driven by a sense of wanting to help others. The character value of mutual cooperation reflects the act of appreciating the spirit of cooperation and working together to solve joint problems, establish communication and friendship, provide assistance / help to others in need (Komalasari & Saripudin, 2017).

Even so, sometimes the host feels bad if the residents who help are not given anything. Therefore, the host gives food or other basic goods to those who have helped him. Measures of good behavior according to Javanese views in social life, he wants to cooperate with others, help each other, work together, get along and respect for others (Murniatmo, et al, 1999).

The value of helping to be preserved by the village community in the Bancakan tradition also comes from processions or other activities. For example when inviting residents. Inviting residents is done directly by visiting neighboring neighbors, then neighboring neighbors inform other neighbors that the host will hold the Bancakan tradition. Likewise, when residents who are invited by the host coincidentally are gathered, the residents join in inviting other neighbors to participate in the Bancakan tradition. Villagers show that the value of helping helps them in good deeds. Values refer to what is good and bad and guide people as abstract entities (Türkkahraman, 2014).

In addition, when finished eating sissy rice, residents will deliver the former food trays back with the residents. After eating bancak rice, the residents only tidied up the food and returned the tray to those who had a celebration. Residents do not wash food scraps because sometimes people who are still gathering gatherings at a celebration house so that washing the used goods. Bancakan is also done by the community.

SOLIDARITY VALUE

The value of solidarity in the Bancakan tradition is implemented through a shared meal procession. Eating together in one large tray means that the community must have the same sense of unity. By eating together the community will know the news and the condition of their neighbors so that they grow caring among themselves. The code of conduct maintains solidarity among community members (Soekanto, 2000).

The community does not distribute food directly because they want to maintain good relations between themselves. If food is distributed directly to each resident, it is feared that it will cause social jealousy among residents who do not get food because they run out or escape the calculation of people who have an interest. Therefore the people chose to eat together because the Bancakan tradition was carried out openly. In all aspects of human life essentially depends on each other, therefore he must always try to maintain good relations as much as possible with each other, driven by the soul of the same-same feeling (Koentjaraningrat, 1990).

The Bancakan tradition, which is at the core of the process of eating together, shows the preservation of the value of solidarity as local wisdom. People who have intentions will invite local residents because of the feeling of wanting to share happiness together. Residents invited were from various backgrounds and did not discriminate in any way. Even when there are people who happen to be supporting, the people who are eating bancak rice do not hesitate to offer him a meal together. In principle, people want a feeling of being shared and as much as possible to help residents who are experiencing difficulties.

The community itself shows the value of solidarity by attending the Bancakan tradition which is held by the neighbors. The community respects people who have a desire by being present and establishing togetherness among them. For a resident, by attending Bancakan it is expected that when he held Bancakan, many people were invited. Because the process of togetherness is

intertwined continuously, the value of solidarity can ultimately be built. Solidarity is the result of strong emotional ties, which are the result of that mutual togetherness (Baal, 1987).

When a neighbor is not present or participates in the Bancakan tradition, the host will deliver food that is specially wrapped for them. This is done to keep the friendship from being cut off. By visiting residents who are not present, the host will find out news from the neighbor so that it can intensify the relationship between them.

In the Bancakan tradition one can establish intense social interactions. Values that have become a socio-cultural system will be developed. People are accustomed to doing the same things as their environment, in the same conditions and situations. If the community members respect the Bancakan by attending and sharing a meal, then they will be treated equally. Humans always try to conform as far as possible to do, do the same and act with each other in the community, driven by the soul of high-high-low-low (Koentjaraningrat, 1990).

The value of solidarity as local wisdom is preserved in the implementation of the Bancakan tradition. When the community held the Bancakan tradition, it was intended to share happiness with the local people. The intention is realized by inviting neighboring neighbors without discriminating social and economic status. Residents in attendance also respect people who have intentions because there is a sense of unity in harmony. At the core of the Bancakan tradition, eating together is done together so that the sowing together becomes the value of solidarity.

The value of togetherness, help and the solidarity implemented in the Bancakan tradition can strengthen the existence of the values of the village community because the three basic values in the Bancakan tradition are included in local values that characterize the identity of the Indonesian nation. Based on the Panel Discussion "Building Indonesian Culture and Values" organized by the Suluh Nuswantara Bakti Foundation from 2015-2016 attended by national figures, the value of togetherness (collective), the value of helping (mutual help) and the value of solidarity (loyal and willing to sacrifice) is part of 45 cultural values that are important for the development of Indonesian values.

*45 Important Cultural Values for the Establishment of Value Indonesianness
(Joesoef, et al, 2017)*

<i>45 Important Cultural Values for the Establishment of Value Indonesianness</i>				
Nation	Superior	Independent	Mutual Help	Trustful
Patriots	Island	Sovereign	Serve	Conscience
Nationality	Reason	Discipline	Hard work	Religious
Unity in Diversity	Initiative	Integrity	Concern	Spirituality
Populist	Innovation	Knight	Collective	Honesty
Discussion	Enterpreunership	Fair	Collaborative	Humanism
Egalitarian	Science and technology	To be responsible	Cooperative	Philanthropism
Institution	Research	Consistent	Honor	
Nation's defense	Fighting power (tough)	Personality		
Faithful and willing to sacrifice	Competitiveness	Exemplary		

Source: Joesoef, et al. (2017)

The social values of the village community contained in the Bancakan tradition such as togetherness, mutual cooperation and solidarity can strengthen national identity in the midst of global homogenization efforts. These values are embodied in every culture and social system that characterizes the lives of Indonesian people. Distinctive features of Indonesian life and life include the spirit of mutual cooperation, kinship, divinity, democracy, humanity, justice, hospitality and the nature of "Unity in Diversity" (Ismaun, 1981).

CONCLUSION

The social values of rural communities can survive amid the onslaught of global homogenization that rides on globalization. The key is the method or approach used must go through a socio-cultural mechanism. The community must realize and believe in advance that their socio-cultural values have an important meaning in life. Village people can be modern, but if they continue to care for traditions and cultures that are rich in social values, they will continue to have local wisdom.

The Bancakan tradition in the village community implements the social values of the village community. Without being based, when the tradition is carried out they actually have participated in campaigning the importance of protecting social values. However, a country that has a diversity of cultures and social values that have become the identity of the people must be defended in the midst of global homogenization efforts. In this case, village communities with their social values play an important role in maintaining national identity in the form of social values such as togetherness, help and solidarity. On the one hand, these values are antithetical to the attitude of individualism which is a negative impact of globalization.

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ACKNOWLEDGEMENT

We would like to thank the people of Gegesik Lor Village, Cirebon Regency for giving us the opportunity to get the best possible information about the social values of the village community which are implemented in the Bancakan tradition.