

Sambatan perspective as a form for implementating Pancasila: A Case study in Cerme, Pace, Nganjuk

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KEYWORDS	ABSTRACT
Pancasila Sambatan	<p>This study aims to explore the society's perspective of Cerme village, Pace subdistrict, Nganjuk district, regarding the <i>Sambatan</i> tradition and to scrutinize the behavior of the community in implementing the <i>Sambatan</i> tradition as a form of Pancasila. This research method was qualitative with a case study approach. Data collection was collected by interviewing residents as the source and direct observation consisting of participants in the <i>Sambatan</i> tradition. The results of this study are as follows: First, residents interpret the <i>sambatan</i> tradition as a place to help and care for each other among neighbors. Second, the motivation of people to preserve and do the <i>sambatan</i> tradition is that they care for as well as nurture each other, want to create a peaceful atmosphere, and desire to maintain harmony amongst neighbors. Third, the impact on the <i>wong nyambat</i> (people who ask for help) is a form of lightening the burden that they are handling and making the heart happy because they can share food with <i>wong seng sambat</i> (people who help) when doing the <i>sambatan</i> tradition. The impact felt by <i>wong seng disambat</i> (people who help) is that residents become happy because they gather more often and feel pleasant in that they can help neighbors who are in trouble. Fourth, the <i>sambatan</i> reflects the values of Pancasila precepts of Indonesian Unity, namely mutual cooperation behavior.</p> <p>This is an open-access article under the CC-BY-SA license.</p> 

Introduction

Diversity of social society in Indonesia is indeed very complex, moreover Indonesia is a plural country with various ethnicities, races, and religions and has a very wide land and sea area. The differences in Indonesia look unique and beautiful, but if this diversity is not supported by good interpersonal relationships, it will result in hampering people's survival (Muhammad Wasal Falah, et al, 2015). Therefore, a group of people began to formulate ideas or thoughts that were mutually agreed upon as a step to find a middle way. This reasoning is related to rules, values, and cultural norms, or what is called culture, so this policy will later be reflected in people's behavior patterns.

Taylor (In Liliweri, 2015), an anthropologist from England, states that culture originates from humans as members of society regarding knowledge, beliefs, art, law, morals,

customs, or other habits. According to Kroeber and Kluckhohn (in Liliweri, 2015), culture can be understood as traditions derived from ideas, values, and cultural systems based on history by a group of people. In addition, according to Hartono, 1991 (in Liliweri, 2015) human behavior can be an important thing in the process of the emergence of culture. Meanwhile, according to Koentjaraningrat (Koentjaraningrat, 2003), culture is a result of human behavior that has a structured pattern and cannot be obtained by itself but must be studied first in social life.

From several notions about culture, it can be understood that culture originates from socially learned behavior and is raised in ideas, values, norms, and beliefs that depend on the type of culture we have as a product. (in Koentjaraningrat, 1980).

The presence of culture has a tremendous influence on life, where culture is able to direct, limit behavior and provide tools to achieve a goal (Suratman, et al, 2010). Culture gives different positions according to certain patterns of behavior. For example, an opus can be obtained after humans behave in a noble manner, but conversely, if humans do something reprehensible, then they will receive a reward. These rules shape humans in interacting with the environment and consider before acting so as not to impact others. Thus, the concept that he is part of the whole society has grown in humans (in Suratman, et al, 2010).

The term culture is often interpreted as a tradition because both of them have a continuous conceptual picture. Tradition is a habit, opinion, or belief inherited by the next generation by oral methods or direct application. According to Langlois (2011), tradition is an idea, belief, or behavior that originates from past events, then descended with values to a particular society and persisted for thousands of years. In life, humans cannot be separated from a tradition because every behavior must be accompanied by obedience to orders or guidelines that have been agreed upon from generation to generation. Each region has different traditions or habits.

There are various traditions that have developed in the community, one of which is the *sambatan* tradition which is located in Cerme Village, Pace District, Nganjuk Regency. The *sambatan* tradition is an activity that is carried out with the aim of helping neighbors who are in the mood to build a house and is performed voluntarily based on a sense of mutual help and hand in hand to lighten a bit of the burden on people who have this intention. This tradition has existed since the time of our ancestors and was intended to strengthen a sense of brotherhood and until now the *sambatan* tradition is still preserved as a form of preserving the community's ancestral traditions. The characteristics of villagers who think that they are born as social beings who cannot live alone and always need other people, that's why they uphold

the values of kinship, mutual cooperation, harmony, and a high sense of empathy making them a unified whole in an interdependent life. Unity is a feeling of mutual comfort between the two parties in communicating. So the feeling of unity grows because of love between human beings who interact with each other about something (Sunarno and Koentjoro, 2018).

According to Joel M. Charon (in T. Faizin, M.Kom.I, 2015), perspective is a conceptual framework, a set of values, a set of assumptions, and also a set of ideas that will later influence perceptions and actions to be taken in certain situations. Meanwhile, perception is the process of organizing and interpreting stimulus patterns in the environment (Imam Malik, 2016). Perception is also referred to as the core of communication because its inaccuracy of it will affect effective communication. The higher the perception between individuals, the easier and more frequent it will be to communicate, this will make it easier for individuals to form cultural groups or identity groups. (Mulyana, 2000 in Alex Sobur 2003). From the description, it can be concluded that perspective is a way of looking at an object. At the same time, perception is an act of interpreting information used to describe and understand the environment.

The community's perspective regarding this tradition is to implement harmony among neighbors and prove that humans are social beings who need one another. So from this principle, a reciprocal relationship will be born between communities, in which if they want to help voluntarily, then when they need assistance they will also be helped by their neighbors and vice versa. If there are people who are apathetic towards the surrounding environment then they will probably be ignored by society. Therefore, the majority of people, when there are residents who work together, simultaneously come to help and set aside unimportant matters in advance.

Actually, this research was also conducted by Konvneliarum Dianggi, et al in 2022 entitled The Value of Mutual Cooperation in the *Sambatan* Tradition in the Samin Community and Its Implementation in Group Guidance Services. The similarities in this research are the same as using qualitative research methods, and discussing the *sambatan* tradition together, while the difference in this research is that the approach used in this research is a phenomenological approach, and has a different place and research subject. This research takes place in the Japanese hamlet, Margomulyo District, Bojonegoro Regency, and the same study discusses the value of *gotong royong* in the *sambatan* tradition.

Furthermore, there is research conducted by Sri Maryani, in 2015 with the title *Sambatan* Culture in the Modernization Era. The similarity between this research and the previous ones is that they both used qualitative research methods with a case study approach, and both discussed the *sambatan* tradition. Meanwhile, the difference is that this research uses

locations in Gumukrejo Village, Teras District, Boyolali District with local village community informants. From the explanation, the researcher wants to examine residents' perspectives on the *sambatan* tradition in Cerme Village, Pace District, Nganjuk Regency.

Method

This study uses a qualitative research method with a case study approach, which is an approach that focuses on finding a system that is limited in depth with various sources of information so that it is rich in context (Haris Herdiyansyah, 2015). Qualitative research methods according to Goodwin (2010) (in Fattah Hanuwarman, 2016), qualitative research is a type of method that has characteristics in the form of narrative analysis or words on information from the data collection process. Meanwhile, according to Johnson & Christensen (2004) (in Fattah Hanuwarman, 2016), qualitative methods are research methods based on qualitative data such as words or pictures, not numbers. So based on the definition, it can be concluded that qualitative research is a scientific approach that can explain certain social situations by describing the reality that occurs correctly, formed by words based on techniques for collecting relevant data analysis from natural situations. Qualitative research produces a conclusion in the form of data described in detail, not data in the form of numbers. This study emphasizes observation, interviews, and documentation on research objects to make the data obtained clear and detailed. This research uses a case study approach. Thus, it is expected to be able to develop or describe certain events according to what happened at the research location.

Informants in this study amounted to four people from the local village, the first from the head of RW 007, namely Mr. Lasiman, as the primary subject. Second, a kyai, namely Kang Mu'ali, recited a prayer as the first step in starting the *sambatan* tradition, as well as a person who had just implemented the *sinambat sambatan*. Third, a resident named Mr. Parwito was the person who helped support the *adheg omah sambatan*. The four residents named Ms. Rita were people who had been blocked (asking for help to do *sambatan*)

This research was conducted in RT. 001 RW 007 Cerme Village, Pace District, Nganjuk Regency, East Java. The researchers chose this location because the area has a strong sense of kinship and mutual cooperation. This is evidenced by the *sambatan* tradition being practiced every time a resident builds a house.

Result and Discussion

Residents' Understanding of the *Sambatan* Tradition

Tradition is a legacy from our ancestors, which we undertake from ancient times until now, and one of them is the *sambatan* tradition. This tradition has existed since our ancestors and has even lived since the royal era. So from the past, our ancestors taught us to do mutual cooperation, helping each other or between neighbors and relatives. Although there are several changes, it still splice tradition running up to now, for example quoted from Mr. Lasiman's statement that "*Malah dangu niku di enekne lek-lek an utawa jagongi nalika sewengi sadurunge sambatan, tapi saiki wis gaenek, tapi sambatan e tasih ajeg diadaaken mbak*" which means yet before it was held this slipe tradition, in the evening there are some residents who gathered to just make a conversation with others in the house who have this intention. Although now splice tradition is still implemented, "*lek-lekan*" is no longer held.

There are no differences. It's just that in this day and age, many people are preoccupied with their own work, so there are less and less people going to help. In general, *sambatan* traditions are held on Sundays or holidays because the majority of people are at home, therefore, up to 35 people can come to help, but inversely if this tradition acts on weekdays attended by only a few people, not even 15 people.

When this is viewed from the meaning of *sambatan* itself which means voluntary activity with the aim of helping each other, Mr. Lasiman states that "*sak niki terose malah enten beberapa sing sambatan dibayari sedinten... tapi nggih mboten sekatah bayaran tukang, tasih sak ngisore tukang*" which means that currently there are people who do the *sambatan* tradition but give money to residents who help build houses, even though the money is not as big as a builder's salary craftsman.

According to local residents, the *sambatan* tradition means harmony with neighbors, or for Javanese, it is usually called mutual cooperation. However, this activity is more specific to work hand in hand in building a house. People who build houses are called *wong nyambat* or people who need help, and the helpers are called people who are *sambatan* or people who help voluntarily. So *wong nyambat* is a person who asks for help from residents of the surrounding environment in the form of labor to build a house.

Sambatan is an activity of mutual help between neighbors. It is proper for us to live in society to help each other. The *sambatan* assists a neighbor who is building a house. In a way, we can say that we donate power to people who have the intention to build a house. Sometimes it's not just power. On the other hand, *sambatan* also has another form, namely by donating groceries in accordance with each other's abilities, and of course, this activity is without coercion from anywhere and without being rewarded. However, this donation is only optional

for people unable to attend to help, so instead, they provide materials to help with their consumption.

The *sambatan* tradition is purely based on humanity. That is, there is a sense of mutual care, assistance, and assistance between residents to lighten a bit of the burden from neighbors. Because *sambatan* is an activity that is approved voluntarily, people who have a *hajatan* (need or wish) prepare food for residents who come to help in exchange for the labor they have given. This food is given when the residents have just arrived or are termed as “*nyarapi*”, during the afternoon or before *ISHOMA* and finally in the afternoon before the residents go home (if the activities are until late in the afternoon).

Forms and Stages of the *Sambatan* Tradition

The form of *sambatan* is helping neighbors to build houses, but that doesn't mean helping from building the foundation to completion, generally the residents only help for one day, although it cannot be denied that the work is finished that day, so sometimes people who are stuck ask for help for more than one day. As an expression of gratitude for performance and time that exceeds the limits of traditional provisions, the *wong nyambat* will reward residents who have contributed to help. In this tradition, the form of assistance provided by residents is related to *adheg omah* or mutual cooperation in building roofs for houses.

In the beginning *wong nyambat*, from a few days already approached the relatives and neighbors to inform them that he wanted to do *sambatan* activities on the day and date that had been determined, as stated by Mr. *Lasiman* “*Yo sorene ngunu kui marani nang omah e wong siji-siji ngomong lek ape njaluk tulung adheg omah, jenenge wong njaluk tukung kan yo mestine moro nang omah to mbak*” Of course there is no coercion to be present. Because they live in the village, a sense of kinship has been instilled in their hearts, so when there are people who are in need of assistance, in their conscience, they will be moved to help especially close neighbors, even if they don't ask for help they will come. This principle actually develops in rural communities that if someone is in trouble, they have to support them.

Then the residents come on the date and day specified, the residents do not work immediately but pray together first, which is led by the village kyai. This prayer is carried out with the aim that the *sambatan* will run smoothly without any hindrance and as a form of gratitude to Allah who has bestowed blessings, as Kang Mu'ali has conveyed “*Ora langsung kerjo mbak, ngunu kui bahasane slametan sek lah, dungo bareng sek bar kui sarapan lagi kerjo, tapi yo ora dibayari lo mbak*”. After the joint prayer is over, the host will invite the residents to have breakfast first. Afterward, working on building a house started. *Sambatan* is only done in one day, but there is still a break in the range from 12.00 to 13.00. This time is used for

prayer and lunch, and will continue until the afternoon approximately until 16.00. As one of the informants said, namely Mr. Lasiman said “*Sambatan iku mek sedino mbak, tapi yo ogak sedino utuh kerjo, enek waktu istirahat e, yo wayah sholat dhuhur ngunu kui lo mbak, mangan awan, muleh sholat sek barkui mbalek neh*” which means “The *sambatan* is only for one day, but it is not performed in one full day, there is a rest period, namely the noon prayer time, that time is used for lunch and then go home first to perform the midday prayer service, then come back again.”

Residents' Motives Preserve the *Sambatan* Tradition

The *sambatan* tradition is a custom for the villagers. It has become a habit for residents that if a neighbor asks for help, then they must be helped. This has been taught since the ancestors.

The first factor that influences residents to continue to preserve the *sambatan* tradition is a sense of mutual care and care for neighbors. As human beings, it's natural to protect and help each other, like the statement of Mr. Parwito “*Yo saiki ngene mbak, adewe dadi menungso kan yo kudu saling tolong menolong karo tonggo, denga adewe nulong tonggo itu kan ada rasa peduli to mbak, menjaga satu sama lain, penting iki mbak*”

Second, the desire of residents to create a peaceful atmosphere, with this tradition, residents will gather together more often even though while working it is possible that there will be jokes with neighbors. That way neighbors who initially might have problems will soon be melted down by joking together, such as the statement from Kang Muali “*Yo jenenge tonggo kan yo panggah enek tukaran e to mbak, tapi yo podo meneng, biasane yo panggah gelem teko sambatan mbak, pokok gelem lo ya, mergo yo pie yo, masio tukaran lek panggah melu sambatan kan yo meleh ora ketoro to mbak, suasanane panggah adem ayem tentrem damai ngono to mbak*”.

Third, with the *sambat sinambat*, a reciprocal relationship grows among the residents, as stated by Kang Mu'ali “*Yo kudu gelem to mbak wong direpoti karo tonggo, kan yo bien aku tau ngerpoti tonggo, aku yo tau nyambat, saiki enek tonggo seng nyambat yo jelas budal to mbak. Wong bien aku ngrepoti saiki aku direpoti yo gelem*” The meaning of the statement is “of course. You have to accept what neighbor's problems are. At least I used to be asking for help neighbors too, I had the experience of being stuck. Thus, if there are neighbors who need help, I will come. I used to need support from the neighbors. Now I truly want to help them.”

Fourth is maintaining harmony with neighbors. This factor is the main trigger for why the *sambatan* tradition is still running today. Residents think that by supporting each other, and helping to ease the burden on neighbors will create a harmonious, happy, and peaceful life,

as in the statement of Mr. Lasiman "*Kan enek rukun tetangga, enek rukun warga, fungsine lek yo bene ruku to mbak, opo maneh nglakoni sambatan, saling menolong kan hubungan e adewe karo tonggo saling rukun, lawong adewe saling tolong menolong mosok arepe ora rukun yo to mbak*" According to residents, harmony with neighbors is very important because if they think that neighbors are blood relatives if there are residents who need help, the neighbors will definitely step up to the forefront to help. For this reason, it is very obligatory to create neighborhood associations, and one of them is by preserving the *sambatan* tradition.

The Impact of the *Sambatan* Tradition on the Environment and Individuals

Every citizen has their own reasons why they still want to preserve the *sambatan* tradition, and of course, the *sambatan* tradition also has an influence on individuals and the environment. For people who are stuck, the *sambatan* tradition is a form of lightening the burden they are handling. With the help of local residents, the burden on the person who is stuck will be lighter, even though it is only performed for one day, but many people come, and all the tasks will be completed. In addition, his heart also feels happy because he could provide luxury consumption to local residents. Not only asking for help, but they can also share food with each other's abilities. Seeing residents eating and joking around at their homes made the day feel so happy, as quoted from Ms. Rita's statement, namely "*Alhamdulillah mbak, mbangun omah iso lueh enteng hahaha, la lek saumpomo mek tukang tok iso lueh sui mbak adewe yo maleh bayari tukang, lek sambatan kan ora mbayari to mbak, neng adewe ngewei mangan, mangan e yo gak seng biasa ngono kae mbak, lek biasane tahu tempe lek iki dibelehne pitek ngono, yo pie ya yo seneng iso lueh enteng ora mbayar i tukang yo seneng adewe iso berbagi masak gae tonggo-tonggi.*"

For people who are *sambatan*, the *sambatan* has a good effect so that residents can gather in the midst of their busy lives. Even though they gather to work and are also not paid, they are still happy to do it. Even if there is a new resident, it will be easier to get in touch and get to know each other. Not only that, they also feel happy if they can help ease the burden on their neighbors. According to them, being able to aid other people is a beautiful thing.

Residents' Behavior in the *Sambatan* Tradition Reflecting the Pancasila Values of Indonesian Unity

The tradition of *sambatan* has been around since the time of our ancestors and has been preserved until now, there are lots of moral messages that can be taken from this tradition. As one informant, Mr. Lasiman, said, "*Alhamdulillah mbak, enek e tradisi sambatan iki, warga iso saling ngewangi, kan urip tetanggan penting to mbak, rukun karo tonggo iku hal seng penting. Lek adewe enek susah sopo seng nulungi lek ogak tonggo disek, opo maneh wong seng rantau*

adoh soko dulur.." The meaning of the statement, Mr. Lasiman is feeling grateful there are barriers of tradition, so people can help each other to live in harmony with neighbors, especially people who are wanderers and away from their relatives.

In addition, one of the informants, namely Mr. Parwito said "*sambatan iku kan yo podo karo gotong royong, saling membantu to mbak, dengan begitu warga akan semakin terjalin kerukunan e, kabeh poro tonggo saling bersatu membantu tetangga yang sedang kesusahan*". The point of Mr. Parwito is that the *sambatan* tradition is similar to mutual cooperation and assistance. All neighbors unite to help others who are in trouble.

From this, it can be concluded that with the *sambatan* tradition, the harmony of the community is maintained, with the behavior of helping each other and mutual cooperation to help neighbors who are in the difficult situation, which is a form of the Pancasila precepts of Indonesian Unity.

Society is a number of people who collectively form a unit and have the same interests in the social environment. According to Soerjono Seakanto (in Gunsu Nurmansyah, et al, 2019), the characteristics of society can be described as follows; Humans live together and form groups. From that group, they begin to adapt to each other to become interdependent relationships. Humans will not be able to survive alone without depending on other humans, this relationship is an expression of social unity. Furthermore, there are characteristics of group life, namely the existence of a fixed division of labor, interdependence, synergy as well as communication among individuals, and discrimination between ingroup members and outside the group.

Such a close relationship in the communities will influence the emergence of culture, because culture is born from humans and will be delivered to the next generation with an adjustment process (Rowland Pasaribu, 2013). The emergence of culture is supported by a group of individuals who are the beginning of the existence of society, the beginning of the emergence of misunderstandings amongst individuals that have the potential for alliances, and the process of community development in solving the latest issues. In this case, the existence of culture becomes a filter in thinking and behaving along with the basic human experience related to fellowship (Rowland Pasaribu, 2013).

Families are based on a high sense of affection, mutual protection, care, and shared responsibility for maintaining family values, not just blood relations. A sense of kinship can generate familiarity and feel close to family in society, especially in rural areas where there still tends to appreciate, respect, and cooperate mutually as a sense of belonging, and willing to help selflessly without pressure from anywhere (Antonius Oktavianus, 2021). This familial attitude

begins with simple things such as mutual cooperation in the *Sambat Sinambat* tradition, which in practice shows a sense of joy and full of warmth without feeling jealous or pressured into doing so. Therefore, as the next generation, this feeling of mutual affection must be maintained so that it is not replaced by individualism due to the increasingly massive currents of globalization (Sri Maryani, 2013).

The value reflected in this *sambatan* tradition is to build harmony between communities which is the main goal in this tradition, where people who always come in crowds gather voluntarily to help residents who are having *hajat* (intention) to build a house. This tradition is important to preserve because it can strengthen a sense of unity and a sense of kinship as reflected in the third Pancasila precept, which reads "Indonesian unity" which means that a sense of unity needs to be applied in everyday life based on *Bhinneka Tunggal Ika*, to create unity. This unity can be committed by mutual cooperation and mutual help among human beings, which in this case is manifested by the *sambatan* tradition to increase public awareness in this modernization era.

The value of unity that is dynamic and has survived to this day is a manifestation of the process of growing socio-cultural elements of Indonesian society, such as the nature of kinship and the spirit of mutual cooperation. This element is the principle of humanity and culture (Annurua & Conscience, 2019). According to Annurua & Nurani (2019) there are several meanings of unity, namely; first, the principle of Unity in Diversity in which the Indonesian people must realize and unite amidst the many customs, religions, ethnicities, and languages. Second, the principle of nationalism or firmly loving the Indonesian homeland according to other precepts. Third, the principle of freedom of responsibility because humans, as His creatures, have a responsibility to God Almighty, a responsibility to themselves, and fellow human beings to establish good relations. Fourth, the principle of the archipelago insight places humans as part of a political, social, cultural, economic, defense, and security unit because humans then will feel that they have the same destiny in upholding the ideals of national development. Fifth, the principle of unity of development to achieve the ideals of reform, which can be completed with the spirit of Indonesian unity, fills independence.

Based on the explanation, it can be seen that the existence of this *sambatan* tradition can foster the principle of unity and oneness towards a prosperous nation. The *sambatan* tradition applies moral development and ethnic thought in fueling the spirit of national development. The value of family and cooperation based on public interest is increasing amidst the rise of modernization, which makes people more apathetic towards the social environment.

Conclusion

The *sambatan* tradition has developed into a means for residents to help each other, help and work hand in hand to lighten the burden of neighbors. In *sambat sinambat* there is a reciprocal relationship among residents which creates a sense of kinship, which finally increase harmony among people. *Sambatan* is a manifestation of mutual cooperation behavior and the Precepts of Indonesian Unity in Pancasila.

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