

JAVANESE FAMILY ECOLOGY

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Abstract. Javanese ethnic in Asahan have a unique way to reduce conflict, for example by adopting the "jothaan" attitude or avoiding communication with the disputing parties. They also apply the concept of "nglurug tanpa bala, menang tanpa ngasorake," which encourages a wise resolution of conflict without humiliating the opposing party. This approach aims to maintain the honor of the opponent and avoid the emergence of resentment that can be passed on to the next generation. Javanese families adhere to the concept of *dwi tunggal*, namely joint power between the father and mother, although the final decision is usually in the hands of the father, which makes this system considered paternalistic. The wife plays an important role, especially in managing the household economy, making her position equal to her husband. This research is a case study using a holistic qualitative approach. With this approach, the emphasis of the study is on providing an explanation of a social phenomenon using other social phenomena and cultural elements that exist and apply in the community concerned. The purpose of this study is to determine the ecological mapping of Javanese families in the Muslim plantation employee community in Asahan Regency. As well as the dynamics of the quality of family functioning in Javanese families in the Muslim plantation employee community in Asahan Regency. From this study it was found that the ecology of Javanese families in the plantation employee community in Asahan Regency experienced changes that were not linear in historical sequence because political geography factors played a role in determining the pattern of community production

Keywords: ecology; family; java

I. INTRODUCTION

The family is the smallest element of society, and even its soul and backbone. The physical and mental well-being enjoyed by a nation or vice versa, its ignorance and backwardness, is a reflection of the state of the families living in the society of that nation. This statement is actually the essence of family life and at the same time the conclusion of almost all experts from various disciplines of science. In this regard, Islam is very concerned and pays serious attention to the development of the family and of course can be said to be almost commensurate with the development of the individual and the life of mankind as a whole. That is why Islam encourages its people to seriously think about family life, because if the family is likened to a building, then it must be built on a strong foundation in order to survive the shock of life as it is now. [1]. Thus, it can be said that the family as described above can be the supporter and generator of the birth of a strong nation and society or in other terms the family is the pillar of the state, with the family, the state can rise or can collapse. Therefore, the purpose of marriage is to form a quality, eternal happiness family based on the One Godhead. Related to the purpose of this marriage, divorce is a form of failure of a married couple in achieving a quality, happy, and eternal family. [2]

The determination of the quality of roles, functions, rights and obligations between husband and wife and other family members will be a determining factor for the eternity of a marriage, as well as a driving factor for realizing a family

that is *sakinah mawaddah wa rahmah*. Ambiguity regarding the division of ecological relations in a family can give birth to various problems, including lack of harmony, negligence or no responsibility, and even violence against one party. [3] From the above thought, Asghar Ali Engineer, explained that the results of social dynamics produce a dialectical interaction between the empirical and the ideological. The normative legal structure of a people must be tested through the perspective of this interaction. When social structures are attempted to be changed through ideological viewpoints (revealed or otherwise), empirical reality demands its rights.

The family is the first and main place where a child is educated and raised. The main function of the family as described in the UN General Assembly resolution is "the family as a vehicle to educate, nurture, and socialize children, develop the abilities of all its members to be able to carry out their functions in society properly, and provide satisfaction and a healthy environment for the achievement of a prosperous family". An education expert, William Bennett, said that: "... the biological, psychological, and educational well-being of our children depend on the well-being of the family... The family is the original and most effective Department of Health, Education and Welfare. If it fails to teach honesty, courage, desire for excellence, and a host of basic skills, it is exceedingly difficult for any other agency to make up its failures". ("The physical, psychological, and educational well-being of our children is highly dependent on the well-being of the family.... The family is the most original and effective place of the Ministry of Health, Education, and

Welfare. If the family fails to teach honesty, enthusiasm, the desire to be the best, and basic skills, it will be very difficult for other institutions to correct their failures.") [5]. The concept of a family that functions in Islam is the *sakinah* family. The *sakinah* family has values such as love and affection, commitment, responsibility, mutual respect, and togetherness and good communication. A family based on these values, the family is the best place for children to grow and develop optimally. [6]

The ecological character of the family in Indonesia, especially in the Javanese family in the plantation employee community in Asahan Regency, has undergone changes that are not linear in the historical sequence because political geography factors also play a role in determining the production pattern of the community. But no matter how much variation there is in the character of the family, it can be agreed that the arrival of the money economy is a significant factor referred to as the creator of wage work. [7]. The genealogy of the Javanese family ecology in the Muslim community of plantation employees in Asahan Regency, as the main subject in this study, traces can be traced from the history of the implementation of wage labor in Indonesia, especially in the location of the colonial plantation industry in East Sumatra, such as in Asahan, Langkat, Deli, and Serdang at the end of the 19th century. After the politics of Forced Planting, it received scathing criticism from social democrats in the Netherlands. In 1870 the colonial government issued the Agrarian Law which formally ended the enactment of forced cultivation and subsequently handed over economic production to the private sector. The plantation companies owned by Dutch businessmen mobilized farmers from Java, namely poor farmers whose village economy went bankrupt due to forced planting, to be employed as coolies in the plantation. They are called contract coolies because before being dispatched to the plantation location, a work contract is made that contains the plantation master must give the coolie's wages and the coolies must do their job as well as possible. [8] With this, a new chapter of the Javanese family in the Asahan plantation began.

II. RESEARCH METHODS

This research is a case study using a qualitative approach that is holistic. With this approach, the emphasis of the study is on providing an explanation of a social phenomenon using other social symptoms and cultural elements that exist and occur in the society concerned. With this approach, the research carried out is qualitative rational and tends to be descriptive analysis. Thus, this research is expected to provide a detailed description of the background, properties and distinctive characters of the object being studied. [9]. The data sources in this study are in the form of oral information in the form of stories and speeches (including tales and legends that develop in society) and cultural artifacts as primary sources and data. In addition, the data is also based on written documents and literature. This is intended to enrich information and sharpen analysis. The sources of data referred to here in the form of written and oral data include books,

newspapers, diaries, memoirs, biographies, essays and traditional stories, ballads, anecdotes and so on. Relics or *termonia*, clothes, foodstuffs, household utensils, machines, tombs and so on. [10]

III. RESULTS AND DISCUSSION

Ethnography comes from the term *ethn* and literally means ethnicity and *graphein* means to describe or describe. Ethnography is a type of special and important anthropological work that contains the main study of the processing and analysis of the culture of an ethnic group or ethnic group. In addition to the size of the population in the unity of ethnic society, an anthropological scientist certainly also faces the problem of differences in principles and complexity of cultural elements that are the subject of research or the subject of ethnographic description. The people of Asahan district, based on the ethnographic methodology above, in terms of cultural area, are a subculture of the Malays, culturally based on the traditions and customs of the Malay Community of East Sumatra. This is evident in the daily life of the Asahan people such as the use of language, customs, philosophy of life, and kinship system. [11]. Asahan is a pluralistic and multicultural district area inhabited by residents of various ethnicities, cultures, languages, beliefs and religions. Therefore, in such a multicultural atmosphere, the risk of conflict between the community is very large. It is an undeniable fact that a number of cases of conflict have occurred in several areas in this region, even on a relatively small scale and not prolonged so that they do not cost lives and materials. A number of conflicts that have occurred, each of which has its own genealogy and anatomy. Some are triggered by differences in ethnicity, religion, political affiliation, control of economic access, and other problems. Most of these conflicts are horizontal in nature involving groups from different ethnicities and are mostly triggered by tribal or religious sentiments.

The Javanese ethnicity, as the other majority ethnic group in Asahan, almost generally has the concept of reducing conflicts with *jothaans* (*neng-nengan* = *satru* = *gak wawuh* = not to say hello or abstain from talking to their opponents). To resolve conflicts, some Javanese who are still Javanese (*wise*) choose to be "*nglurug* without reinforcements, win without *ngasorake*" (come without bringing friends, win without condescending). That is, visiting the opponent of the conflict is not just not bringing friends but the main thing is to resolve the conflict in the wisest way possible. When the person concerned is in the position of the winner, it does not mean that he can degrade his opponent in the conflict, but the opponent who is in the wrong position and loses is still maintained his honor. So that it does not result in the emergence of conflicts, especially until they are inherited by the next generation. [12]. Regarding cooperation between husbands and wives in the economic field, he wrote, among others, that some husbands work and wives stay at home, some husbands and wives work, some husbands do productive work while wives do small businesses at home, and some husbands and wives work separately. If the

Javanese family has a plan to hold: hajad for example, circumcision, marriage, tourism, usually they negotiate it together. In this case, the opinions of family members are also taken into consideration. Similarly, if the family has certain problems, it is usually also discussed together. On a practical level, based on research on a number of locations in Asahan plantations, there are a number of cultural institutions that are conditioned by local wisdom values that are always practiced and used by the Javanese-Asahan ethnicity in maintaining and developing harmony in society. The institution in question is:

1. Visiting

Punjungan is a local Javanese wisdom that according to the participants is an ancestral cultural heritage. Its initial form was to send pre-cooked meals complete with its side dishes to elderly and respected people who were still close relatives. However, today, among the Jawi Asahan people, the visit is not only limited to people who are elderly and are still close relatives, but has extended to people who are respected in society. Currently, the ash at the Asahan Plantation is not only limited to fellow ethnic Javanese, but has also been used as a means of invitation to attend parties for all residents in his village. This is as stated by the informant, nowadays if we have celebrations such as circumcision parties and weddings, then the way we invite relatives, friends, and neighbors who get a visit will feel hesitant or reluctant to come to attend the invitation. Therefore, the visit has become an instrument to gather relatives, friends and neighbors to gather and stay in touch.

2. Recommend

Njurung is a form of local wisdom where an ethnic Javanese will try to fulfill the invitation of his brother, whether he comes from fellow ethnic Javanese or other ethnicities, by giving money to the owner of the celebration or party. This money is intended to help ease the burden of the cost of organizing celebrations or parties. From the confessions of the informants, information was obtained that they felt embarrassed if they did not give money to their relatives or neighbors who were organizing a party. Because, as admitted by the informant

3. Layat

Layat or other terms mourning means to help in case of death. This wisdom is not only social, but also religious. [19] This concrete form of wisdom is the activity of helping relatives and neighbors, both Javanese and other ethnicities, who are being struck by calamities, such as death. According to the informants, if there are relatives or neighbors who have died, they are not only present to express their condolences or show their faces, but to help disaster experts, such as setting up tents, preparing chairs, preparing tea or drinking water for condolence guests, cooking food for families affected by disasters, to organizing fardlu kifayah and a series of other traditions that accompany the series of implementation.

4. Rewang

According to a number of informants, the rewang will ease the work of the owner of the wish in organizing the party. The expression: light is the same as being carried, light is the same as being carried is the principle that is inherent and carried by this wisdom. The informants who have held parties

several times frankly admitted that the rewang tradition is very helpful to them, both in preparing the party and in organizing and completing it. In a number of areas in Asahan, even though it is Javanese wisdom, this rewang tradition is also practiced by ethnic Javanese. Happily and unasked, every time there is a neighbor who will carry out a party, regardless of whether they are ethnic Javanese or not, every Javanese helps them through rewang which in turn becomes a means of gluing a sense of brotherhood and togetherness between families, neighbors, and the community.

5. Splinter

Sambatan is an activity that is carried out together in completing a work for the benefit of the community. The forms can vary, but what is still often encountered in the people of Java Asahan is the work of building public facilities such as houses of worship, cleaning and maintaining village roads, building cattle pens, which are carried out together until completion. For the context of the Asahan plantation community, sambatan is no longer a typical Javanese local wisdom, but has interacted and met with the local wisdom of other ethnicities in this region. For example, with different cultural idioms, in Malay culture there is debate and among the Batak there is marsiadapari. At the practical level, maro is carried out when a person owns something, whether it is agricultural land or livestock, and because a brother, relative or neighbor does not have the same thing, then he is sincerely willing to divide the ownership of the land or livestock with a mutually agreed system. It seems clear that maro is a wisdom that shows an ethnic Javanese to share, even though not with his fellow ethnicities. Outwardly, what is clearly visible is a sense of compassion or concern for the condition of others. But maro is not just a sense of concern and compassion, but a willingness to share something to help the burden of fellow humans. Misto, an informant when interviewed by the researcher, revealed that maro is a wisdom that has been practiced by ethnic Javanese people for a long time in Asahan plantations. A number of informants who have benefited from the practice of maro stated that this institution has given them the opportunity to start and build a new life overseas. In its development, maro is not only economic capital, but also social capital where brotherhood, togetherness, and mutual maintenance are established between Javanese families and their social environment.

Division of Duties in Javanese Plantation Families

The family is the smallest element of society, and even its soul and backbone. The physical and mental well-being enjoyed by a nation or vice versa, its ignorance and backwardness, is a reflection of the state of the families living in the society of that nation. This statement is actually the essence of family life and at the same time the conclusion of almost all experts from various disciplines. In this regard, Islam is very concerned and pays serious attention to the development of the family and can even be said to be almost commensurate with the development of the individual and the life of mankind as a whole. That is why Islam encourages its people to seriously think about family life, because if the family is likened to a building, then it must be built on a strong foundation in order to survive the shock of life as it is now.

The determination of rights and obligations between husband and wife and other family members will be a determining factor for the eternity of a marriage or not, as well as a driving factor for realizing a family that is *sakinah mawaddah wa rahmah*. Lack of clarity regarding the division of rights and obligations in a family can give birth to various problems, including lack of harmony, negligence or no responsibility, and even violence against one party. [20] Socio-culturally, plantation communities live their lives based on gender perceptions. This can be seen in the system of division of roles and duties that can be said to be strict in the life of the Javanese plantation community. In the system of division of obligations that has been in effect from generation to generation, activities in the garden are the domain of men, while the house is the domain of women. Consequently, domestic obligations remain the responsibility of the wife and the public (breadwinner) becomes the responsibility of the husband. Based on the data obtained at the research site, it can be seen that most of the respondents in this study are between 41 – 50 years old. This shows that Javanese Plantation housewives in Asahan are still in the productive age range in working so that Javanese Plantation housewives in Asahan still have a high work spirit to meet the economic needs of Javanese Plantation families, especially those who have many family members. The average income of Javanese Plantation families in Asahan is Rp.1,800,000,- per month. The income is used to meet the economic needs of families, most of which are more than 5 people, so that the economic burden of families in the research area is still felt heavy. The husband's limited income results in less economic needs of his household, which encourages the wife to try to meet the shortage by finding other income by working. The smaller the household income generated by the husband, the greater the role (portion) of the wife in contributing income to meet household needs. In economic difficulties, usually wives in Javanese plantation families appear to take a role in helping the family economy, namely with various activities so that in certain circumstances they can overcome household economic difficulties. In accordance with her nature, a woman in the plantation has a dual role, namely as a housewife as her main role (taking care of her husband, children and household) and the second role is to earn a living to help the household economy. In the Javanese family of plantations in Asahan Regency, the activities of wives are not only accompanying their husbands to the plantation or carrying out other activities in the productive field (earning a living), but also involved and responsible in the reproductive field or domestic work managers.

IV. CONCLUSION

The Javanese people in Asahan have developed various ways to mitigate potential social conflicts amid the region's ethnic, cultural, and religious diversity. The approaches they use, such as the concept of "nglurug without reinforcements, win without ngasorake," reflect the values of harmony and respect, which aim to resolve conflicts without embarrassing the other side. The culture of mutual

cooperation in various traditions, such as *punjungan*, *rewang*, and *layaty*, strengthens solidarity between citizens, supports social cohesion, and reduces tensions that have the potential to become major conflicts. The family structure of Java Asahan is based on the principle of dual singularity, where the roles of father and mother complement each other. Although this system tends to be paternalistic, women have a crucial role in the family economy, especially in difficult economic situations. In plantation societies, women often take on the dual roles of housewives and breadwinners. They are involved in productive activities, such as raising livestock, selling, and other businesses, to meet family needs that cannot be met only by their husband's income. The adaptation of the Javanese people to their environment is shown by their ability to absorb local values and develop harmonious interaction patterns. The culture of cooperation and the concept of living in harmony remain an important cornerstone in their lives, helping to create social stability. Traditions such as *maro* show how the revenue-sharing system is used to strengthen socio-economic ties. Despite being faced with economic challenges, the role of women as the driving force of the family economy is increasingly recognized, showing high social flexibility in facing the dynamics of daily life.

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