

# Social Conservation on the Women Habitus in Eastern Coast of Pati Regency

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# Social Conservation on the Women Habitus in Eastern Coast of Pati Regency

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## Abstract

This research was conducted with the aim to: 1) explore social conservation on the women habitus in eastern coast (Eastern Coastal Pantura) of Pati Regency; 2) identify the development of social conservation on the women habitus in eastern coast of Pati Regency. In addition, this study also provides knowledge and awareness to eastern coastal women in Pati Regency on the importance of social conservation efforts in the community. This qualitative research was carried out with a descriptive analytical approach. Data collection techniques used interview, observation and documentation techniques. The acquired data will be processed and analyzed with triangulation techniques to obtain valid data. The results indicate the data that women have a strategic position in social conservation in the eastern coastal communities of Pati Regency. Women are adaptive to social changes taking place around them, developing social conservation in their habitus in the family. Women in the family, through their parenting; transfer of values, typical traditions of coastal communities undergoing social change; maintaining harmony in the family in a dynamic society; follow, prepare and implement traditions, cultures that are routinely carried out in a society filled with symbols of tradition and beliefs. All of these that women are doing, without them knowing that they all have an influence on the sustainability of cultural traditions and beliefs in society, and continue to persist. Women are able to play a role in their field, accepting new doxas arising from the interaction of habitus and their field. Its development can be conducted in a structured way from the village level to the Dasawisma group through training and character education simulations, tracking traditions and local wisdom, and developing social intelligence for women. In this activity, the involvement of community as well as religious leaders and women in designing activities is very necessary.

## Keywords

Social Conservation; Habitus; Women; Eastern Coast

## INTRODUCTION

Community life is unceasingly changing. The dynamics along with changes in nature globally and also development of human science and technology, is inevitable. Society always goes through shifts or changes in the structure and order in the community (Sumardjan, 1990), which usually leads to changes in the mindset that is more innovative by every individual in the society, attitudes, and their lives towards more dignified life goal. This is what Sumardjan calls social change, that is, changes in structure and function of society (Prayogi & Danial, 2016).

In addition, cultural changes can also occur at any time, while changes in society include the ones in the environment, institutions, community behavior and social relations. Many things may take place due to social and cultural changes for humans. All depends on unlimited human needs, for

example economically changes in livelihoods, social systems, language, arts, knowledge systems, as well as religion and belief in society. This means that these changes can have adverse impacts on people's lives. Many examples can be seen as negative impacts so far, and this is quite alarming. One thing that needs to be done in society is social conservation. It is an effort to strengthen social and cultural values in society, in order to address the problem of the community's weak understanding of social and cultural values developing in the community's institutions, which have been upheld and recognized as good things by civilized communities (Lestari et al., 2019).

Social conservation needs to be carried out in the dynamics of changing society, given the importance of keeping, maintaining, preserving and implementing values and norms that have been believed to be true in society

and has been a guidance, an order in society. It is expected that a dynamic society will be materialized with the order of civilization values, which is upheld by every generation in society. Social conservation that contains supporting values in society, is developed and must be an attitude attached to the supporting elements (components), which is every individual in the community.

Social conservation is developed to maintain the value of social wisdom, traditions in a society that portrays solidarity, a situation in which community members regard each other, mutually respect and show hospitality (Purnomo, 2015). In society, women, especially mothers, have a very important role in the family. The process of transferring values, morals, characters including social wisdom and community traditions is deeply embedded in the duties of women in the family and community. Social construction has also placed women in central positions in the domestic sphere, including the task of educating and transferring knowledge, values of kindness in the family.

Social and cultural changes also appear in the coastal communities in which they are inevitable for the people. Socio-cultural changes that can be caused by conditions such as changes in the physical environment of nature, and due to the influence of cultural development of society itself. Socio-cultural changes in coastal communities can be caused by land use change or land change (Nugroho and Rochmin in Putra and Pigawati, 2013); contact with other cultures and people's desires (Marnelly, 2017); the inherent cultural changes (Mahfud et al., 2018); industrialization, economy (Adile, 2014). Settlement district in coastal areas, have an

effect in the patterns of human interaction living in the area, forming culture, traditions in society. The word settlement refers to the platform and its contents, that is human beings living in a society and culture, consists of human beings or the community as residents and indicates the physical form of platform, which includes nature and man-made elements. These social changes significantly influence the patterns of interaction between community members, and vice versa. Patterns of community interaction contribute to social change. According to the opinion of Sztompka (2017) that in social and cultural changes, what needs to be analyzed is about "what things have changed in society, how these changes occur and this phenomenon occurs in a certain period of time".

Based on the background above, it is necessary for **social conservation in the eastern coastal communities of Pati Regency** in order to anticipate the diminishing values of community civilization, local traditions of the community and the morale of each individual. In fact, social conservation is a necessity, as the habitus of every member of the community. Women, especially housewives, **have a strategic function in implementing this social conservation in coastal communities**. In this research, the researchers placed the focus of the study on the importance of social conservation as a community habitus, especially by women in the **eastern coast (Eastern Coastal Pantura) Pati Regency**; and **the formulation of a model for developing social conservation on the women habitus in eastern coast of Pati Regency**. Bourdieu's conception on habitus (Jenkins, 2016), became the choice to dissect and explore research questions on how about **social conservation on**

the women habitus in eastern coast (Eastern Coastal Pantura) in Pati Regency? And what factors supporting social conservation of the women habitus in coastal of Pati Regency?

## RESEARCH METHODS

This research was conducted using qualitative approach with descriptive analytical approach. Dissecting information on <sup>1</sup> social conservation in the women habitus in coastal communities in Pati Regency, which is undergoing a process of transition in social change. Analyzing social conservation in women habitus with the Bourdieu's scalpel considered social practices in society.

The research data were acquired from research subjects consisting of women as housewives, community leaders, and the community through interviews and observations. In order to obtain the validity or authenticity of data in this study, it used source triangulation.

## RESULT AND DISCUSSION

Community of Pati Regency live in a lowland that is in the southern part, in the slopes of Mount Muria, and the northern coast of Java. The area stretching out to the West by Kudus and Jepara regencies, the South borders with Grobogan and Blora Regencies, and the East borders with the Rembang Regency with a diverse cultural community. Nature has shaped and influenced the lives of its people, as their habits, traditions are inseparable from its environment. Regency with its slogan of *Kridane Panembah Gebyaring Bumi* has a large part of area consist of lowland, located on the northern coast line of Semarang-Surabaya.

Eastern coastal communities in Pati Regency has different cultural characteristics

from other communities. The communities live on the coast of the North Coast of Java within Juwana and Batangan Regencies. Most communities' villages in the two districts are located in the coastal area and the people have benefit from the natural resources, i.e. fishery resources as fishermen, fish farmers, fish processors and other marine products.

The community's economy thus far is very dependent on the use of marine and coastal resources as the main source of income. In Juwana District, the port becomes one of the backbones of economic power. It is one of the entrances to timber shipping vessels from outside the island. The economy of a small part of the community is driven through capital and business ownership through the ownership of large fishing vessels. The vessel's crews have their fortune depended on vessels owned by the owners. Fishermen and fishpond and salt farmers have become one of the professions in the community. Fishpond still becomes an important economic sector for fishpond farmers communities. Most of these fishpond farmers raise milkfish (*bandeng*) and shrimp, for example in the villages of Nggrowong Lor and Nggrowong Kidul, Juwana. Whereas salt ponds can be found in the communities of Raci, Ketitang Wetan, Pecangaan, and Jembangan of Batangan District. Although rarely all members of the community have a dependency on the utilization of natural resources from the sea, but it quite takes on a different color in the daily basis. The way of life, food consumed by the community also tends to rely more on the acquisition of marine catches, processing, and ponds cultivation.

Changes in coastal communities are inevitable in line with technological

developments. Some aspects of social and cultural have been changing. In the past, many uncertainties in coastal communities were related to the weather and natural conditions surrounding the sea, the seasons that affected their livelihoods. Nowadays, everything becomes convenient with technological developments. In the scope of family, for example, technology has a good effect when it is used to facilitate communication among family members, and provide information on predictions of natural conditions required in society. The need for social conservation becomes highly important, as it is clearly visible that emergence of way of life indicating that young people's way of life depend on the IT development, and the increasing number of smart phone users. The advancement of information supported by technology opens the door for the entry of any information in people's lives. The large amount of news content, images and other materials can be easily accessed by IT users, directly without sorting them all. As a result, there are many, one of which is overlooking the traditions, even if they are implemented, the values have shifted. New traits emerge in a society that is very different than ever. The emergence of new community needs due to adjusting to the demands to carry out things more easily and effectively. The things mentioned above inevitably demand changes in every individual who follows this process. Individual behavior patterns in institutions are changing, which are in their knowledge, attitudes, behavior, both individual and group one. The values that develop and enter into society also changes.

In their habitus, eastern coastal women suffer the impact of occurring social changes; they have a dependency on social media that

was initially triggered by smartphone (cellphone) ownership. Smart cellphones have wide spread and are owned by some women that were initially needed for means of communication with family members. In the end, the use of this communication device is to fulfill other needs, such as finding information, news and accessing social media. It leads to behaviors in women due to such phenomenon. Easy access to information makes it easy for young mothers to get whatever literacy they need quickly, which according to the results of interviews with them has an impact on their ability to teach or help their sons and daughters in their learning. This is certainly very beneficial for women and their families. Thus, there are other impacts that affect women in their daily lives such as the growth of narcissistic attitudes and behaviors, over curiosity on some women, especially on social media. The attitudes and choices of their actions in responding to these changing communication patterns become habits that they do not realize are seeping into a part of their habitus. There is a dependency on cellphones by women in their daily lives.

Other phenomenon that become women's habits are 1) the emergence of women's groups due to their interactions on social media. Interaction in cyberspace is also often brought to the reality of daily life. According to the results of searches on women's social media informants, this pattern of interaction also sometimes leads to conflict. It is triggered by status and comments reciprocally attacking, insinuate between each other, and it is also sometimes brought into the real social spaces in society. The values of family and cohesiveness and even conflict strengthens in the social world, but on the contrary wearing off in the real world. 2) There

is a shift in the activities of sellers and buyers in the community. In the past, marketplace in this coastal communities were the only place for transactions. This condition has changed, *encage* (resellers of groceries) become distributors who interact directly with sellers, after they get their merchandise on the market. These days, there is a pattern of buying and selling between producers with direct buyers assisted by social media. 3) Some women are aware of positive changes in their knowledge. The catches and fishpond harvests are not always immediately sold in raw sources, but processed into refined products such as shrimp paste, crackers, ketchup, and the like in packaging and variety of innovations in production. Women take part in this process, becoming producers of marine products by accessing information from the internet.

Fishermen, fish farmers, fishponds, salted fish and shrimp paste processing and sea transport in Juana and surroundings, for example, are familiar with things described above as a result of research. The capital owners in Villages of Bendar, Bajo, Pecangaan have their small and large vessels for their businesses. In these villages, many residents are routinely fishing on boats to fulfill their economic interests from the marine sector. Every night, or in the morning before dawn, fishermen who have *cukrik* (small boats) depart hoping to bring home some catches. They rely on the weather, thus the fishermen's income is very fluctuating from on daily basis, as they may get very high catches, but the next day could be entirely empty-handed at times. Fishermen communities who live in the seashore in Pecangaan Village in Batangan Regency, many of which are dependent on the

season and this will be greater in the small fishing.

The socio-cultural life of the community is illustrated when entering the coastal village area as in the Pecangaan Village and interacting with the community intensely, a number of social characters in the community is acquired, for example, the tendency of each individual including women as they talk (somewhat) loudly, opened to strangers, speak straightforwardly and bluntly, lavish and extravagant (some groups of people with money, indeed). In the community, the people especially men tend to "hang out" in food stalls or just doing casual group activities if there is nothing much to do. This also applies to groups of young people, their desires and enthusiasm as community are usually very strong.

Eastern coastal communities have strong belief and custom system. It is not only because they have no religion to observe, but some beliefs for generations are indeed held and followed. The community assumes that the sea has the magical power as medium/place they worship the glory of God, so they still often perform custom of sea alms party or *sedekah laut*. However, now this customary tradition has worn off in people's lives. Sea alms, earth alms for example, are still being performed but the values of belief in society have changed. The meaning has shifted, even it has been considered a routine party by a group of people.

Earth alms, alms sea, and various rituals that become a tradition in the community in two districts directly facing the sea, become part of social and cultural conservation aimed to love, maintain, preserve, and implement the values and norms of life of which truth is believed and accepted as a guidance in social

life. The efforts to build mutual love of the community towards the life shared together, with abundant blessings. Social change has taken place rapidly in the last two decades, along with the time change accompanied by advances in technology and communication in society. Social conservation becomes a necessity for the eastern coastal communities of Pati Regency in their social life at the present. In the midst of a dynamic coastal community life, where the civilization of society always develops along with the increasingly complex needs of their needs, preservation, restoration, reconstruction, adaptation and rehabilitation of social value becomes an effort to strengthen the values that have gradually faded in the community. Culture, traditions, values that grow in society experience are changing.

Conservation of cultural and social values in coastal communities has not been fostered intensively. Efforts to preserve, protect, and implement shared values are still carried out partially. Therefore, family is an important part in building <sup>1</sup> social conservation efforts in the Eastern Coastal community of Pati Regency. In families, for example, this social conservation is carried out, when accepting or rejecting the values that become a tradition, the beliefs that <sup>2</sup> the community holds of what constitutes good and bad. Social values can be identified by observing and social values based on characteristics such as social interaction, transformation, learning process, compliance, diversity, acceptance, and assumptions. Learning social values will be very beneficial if the values are applied in the daily basis.

Murni (43 years), a housewife, resident of the Ketitang Wetan Village, Batangan District is one of the research informants. She is a wife

of an entrepreneur and fishpond farmer. Murni's life as a wife and mother of two sons gives an idea of how a woman takes the role of a "subject" and at the same time an "agent" in the social conservation of coastal communities. Mother becomes an important figure in educating her children in the midst of the community. Furthermore, some women like Murni also work to help their husbands supporting their family needs. In her daily life, the same as other housewives, Murni becomes a gate for the inclusion of social values existing and growing deeply for her children in the family. Politeness, decency, and religious values that are instilled early in the family requires a mother figure in its implementation in society.

Along with the development of life, many women have different perspective in every way, as educational process of their children in the development of technology and communications systems are very fast forward, entering the lives of their families and communities. The use of social media by women, fostering and/or strengthening several female characters (individually); for example, constantly curious and tend for updating (every event is triggered by the ease of social media), loves to form pseudo groups (in cyberspace on social media), the weakening of real communication in the community, even narcissistic behavior arises at times.

<sup>1</sup> Women in the family, through their parenting perform; transfer values, typical traditions of coastal communities undergoing social change; maintaining harmony in the family in a dynamic society; follow, prepare and implement traditions as cultures that are routinely carried out in a society filled with symbols of tradition and beliefs. These are all

done by women, without them knowing that they all have an influence on the sustainability of cultural traditions and beliefs in society, and continue to exist.

Works and livelihoods within the family are often encompassed by a belief system upheld in the community. *Bancaan*, *kenduren*, earth alms (*kabumi*), and sea alms, in fishponds during planting and harvesting on fishponds are still routinely carried out by the community. For housewives whose husband's economic livelihood comes from the sea yields and potential catches, this tradition must not be overlooked. One main thing that must be paid attention and put into action as the value of this tradition is believed to be a medium for the community to communicate with the Almighty God and the natural surroundings.

These traditional values to this date still take place routinely, which by the coastal residents of Juwana and Batangan Districts becomes a form of gratitude towards God. One of the community activities carried out to this date is sea alms in Juwana. All Juwana people will take part in this tradition, as they will work together, morally and materially in its administration. The village government, the union (*sarekat*), vessel owners, and all the people will be involved. In fact, the surrounding community will also take part in the celebration of this tradition as a form of annual celebration that is routinely carried out, it is usually set at the time of Eid Shawwal/what the community referred to as *kupatan*, which is one week after Eid. The tradition of celebrating sea alms is growing in a community to hope and pray for abundant marine products and God provides safety for fishermen who go to sea. In this tradition, there are still activities of "offerings" in the form of rice cone with all the ingredients

prepared by residents who celebrate it. In the past, this is often interpreted as a form of respect for the vast ocean that has provided all the needs of fishermen of coastal communities that it becomes the pulse of their economic life.

The interview indicated that beliefs, suggestion and mindset actually still exist in some communities, but it seems that some of the performed rituals related to these values of belief have faded in the mind and value system. Celebration of sea alms has always been carried out routinely to this date, but there is still a shift on suggestion and belief. In fact, not many people care or even pin the same value at the organized event. The role of the community is to make this event increasingly captivate many people, for example at the present, alms sea is interpreted as amusement, a means for community recreation, which you can enjoy starting from the cultural parade, performance (shows) to the implementation of various competitions. Society has an important role in making that culture continue to live or even disappear. For example, in the performance of alms in the fishpond, as Sus (40 years) described, a wife of *Sarekat Desa* (Village Union) who own fishpond, has eliminated the routine of making offerings on the fishpond. In the past, according to Sus, his mother-in-law often prepared *bancaan* (offerings) at the beginning of the season when the fishponds were spread and the salt-making season began. In the implementation of this *bancaan*, Sus said, the people often make offerings, which are placed in the corners of their fish pond areas, according to an interview on June 2, 2019.

In Sus' understanding as informant, the shift in tradition is also influenced by the strong understanding of religion by the community.



*Bancaan* is still being performed, but merely intended as a means of alms to express their gratitude for the favors God Almighty has given to them. Women in the family as described above, play a significant role in preserving the cultural traditions and beliefs in their respective families. Women cook, prepare everything needed in the implementation of traditions and in such conditions often require the transfer of traditional values, the delivery of meanings, as well as the beliefs and suggestions by women to their children in the family. Hereby it is evident how women from one generation to the next generation in the family, try to preserve the tradition, the values steadfastly held by the family for generations in the midst of change. They are not even aware that this habit has been going on for a long time and carried on for generations in the family. It is translating the applying values as part of patterns of behavior that are carried out on a daily basis incessantly.

In their habitus, women transfer values and the beliefs that their families firmly uphold and respect are often unnoticed. It is because, in the previous family tradition, they also got it from their ancestors. Likewise, Bourdieu (2016) explained on habitus that he simply suggested what people should think and what they should choose to do. Habitus is an inherent community habit in a person in the form of a lasting disposition or trained capacity and a structured tendency to think, feel and act in a determinant way which then become their guidance. The real contribution of women in their families is also reflected in post-fish catching or post-harvest activities. This is an effort to empower coastal women in shaping their habitus. According to Primahendra (2002), it is carried out unceasingly in order

to have an impact on the target group. Levin, et al (2013) also suggested the economic use of the community to environmental conditions by accommodating. Women develop themselves and their skills so far through various means. Governments and empowerment agencies have several times developed skills with knowledge transfer that are unremittingly provided at times. Some people also have traditionally taken the same profession for generations. For instance, when this is internalized into a skill and develops into a family business, then this business will usually be passed down and developed. Through the value of local knowledge, it is an attempt to preserve a culture within a nation.

## CONCLUSION

Based on the results of the conducted research, it is suggested that the social conservation, which becomes women's habitus is developed as a women's habitus that always interacts with families in particular and society in general. Women have a role to encourage and guide so that tradition, values and beliefs in society are maintained especially in the family. The social values of conservation should be upheld mutually in the civilization of eastern coastal community in Pati Regency. In social conservation it is also done by accepting or rejecting the values that become a tradition, the beliefs that the community holds from what is good and bad.

The women's ability is required in building and undergoing social relationships, dealing with and overcoming social relations, and also the ability to grow accustomed to the social environment. Communities along the eastern coast in the two districts in Pati Regency establish certain interconnected

entities, referring to forming cultures existed in the area of the connecting point between land and sea, and being subject to their social conservation on the role of women.

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