

TRADITION OF PUBLIC SOCIETY OF MUARA BUNGO JAMBI IN SOCIAL AND ECONOMIC ANALYSIS

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Abstract

The aims of this research are (1) to describe the implementation of the Punjungan Tradition in Karya Harapan Mukti Village, Muara Bungo Regency, Jambi Province; (2) To describe the Social Analysis of the implementation of the Punjungan Tradition in Karya Harapan Mukti Village, Muara Bungo Regency, Jambi Province; (3) To describe the Economic Analysis of the implementation of the Punjungan Tradition in Karya Harapan Mukti Village, Muara Bungo Regency, Jambi Province. The type of research used is a qualitative approach with ethnographic methods. This research was conducted in Karya Harapan Mukti Village, Kuamang Kuning 19, Pelepat Ilir District, Muara Bungo Regency, Province Jambi was carried out for about 3 months. Data collection techniques included interviews, observation, and documentation. The results show that the pavilion tradition of the people of Muara Bungo Jambi is a tradition that has been carried out for generations by the people of Muara Bungo Jambi. This tradition is carried out as a sign of invitation from the host who wants to hold a celebration party, be it a wedding, circumcision, or thanksgiving for the birth of a child. It can be concluded that the Punjungan Tradition creates a close bond of friendship between the people, it can be seen from the results showing that every time you get an adulation from someone, one day that person will be obliged to return or pay back that person. and also thanksgiving for the birth of a child.

INTRODUCTION

Indonesia is a country that has various ethnic cultures, traditions and customs from Sabang to Merauke (Wiradhika, 2021). Various kinds of traditions are usually a distinct characteristic for an area, therefore we as the younger generation must have an active role in maintaining regional culture that has been passed down from generation to generation in today's society. Culture is the whole system of ideas, actions, and human creations in the framework of the life of society which belongs to humans by learning (Feried, 2014). Like the people of Muara Bungo Jambi, the majority of whom are transmigrant people from Javanese ethnic groups who have an arbor tradition. The pajran tradition is the tradition of giving invitations for hajatan which are usually accompanied by giving rice, side dishes, and also cakes from the owner of the event for guests who will be invited. The pumjungan tradition is only held at certain times, such as weddings, circumcisions, and other thanksgiving events. There is something wrong in the life of our modern society today, where the symptoms show that we as inhabitants of this earth should be the caliphs of the earth whose job is to manage and maintain, but instead humans become the destroyers of our own earth's home (Zabda, 2016).

Karya Harapan Muara Bungo Jambi Village The pavilion tradition has become a habit for the people, the pavilion tradition is usually carried out a week before the event is held, usually

relatives as well as residents of the same RT gather to work together in making pavilions, starting from cooking to distributing pavilions, so as to create a community that is harmonious and unified in that environment. the pavilion is usually delivered in a basket/large mica box containing rice, fried chicken/goulash, rendang, chili sauce, also fresh vegetables, but not a few also give an arbor in the form of a sponge cake which contains an invitation sheet for the event, and is given to the invited guests who have aim. which aims to notify the start date of the event as well as to ask for donations and also prayers for the event. The tributes were not only given to the Javanese people, but also to the Minang, Sundanese and other transmigrant people living in Muara Bungo, Jambi.

In carrying out the Punjungan Tradition, it is not the same for each event owner, the people of Muara Bungo Jambi, the majority of whom are oil palm farmers, not all of them are in the category of having an affluent economy. , and for the middle to lower class people, usually only selected people such as relatives and community leaders are given the bow, the rest are only given invitations. The visit is actually intended by the host so that invited guests have an obligation to come to make donations in the form of money and blessings. in return to the patron, the guests usually give a donation in the form of an envelope with the name and address written on it and there is actual money, it is not specified what the minimum nominal value is usually between Rp. 50,000 – 200,000 or even more than that.

However, the obligation to repay a bow sometimes becomes a burden for people with a middle to lower economy, because not everyone is able to repay a donation of money to the owner of the hajad. Some of the impacts of information dissemination are revealed in the voices and views of various parties, namely the government, authorities, academics, and society (Gandasari & Dwidienawati, 2020). Even though today is modern, the people of Muara Bungo continue to preserve the Punjungan Tradition even though there are many differences between the previous and the current Punjungan. The purposes of this study are (1) to describe the implementation of the Punjungan Tradition in Karya Harapan Mukti Village, Muara Bungo Regency, Jambi Province; (2) To describe the Social Analysis of the implementation of the Punjungan Tradition in Karya Harapan Mukti Village, Muara Bungo Regency, Jambi Province; (3) To describe the Economic Analysis of the implementation of the Punjungan Tradition The Punjungan Tradition in Karya Harapan Mukti Village, Muara Bungo Regency, Jambi Province.

METHOD

The type of research used is a qualitative approach. Qualitative research is a form of approach that appears in postpositivism which is the result of a paradigm shift in viewing a reality, phenomenon, or symptoms. Where in this approach social reality is seen as something holistic/comprehensive, complex, dynamic, and full of meaning.

This study uses an ethnographic research design. Ethnography is an empirical and theoretical approach that aims to obtain an in-depth description and analysis of culture based on intensive field research. The aim of ethnographic research is to provide a holistic picture of the research subject with an emphasis on capturing the daily experiences of individuals by observing and interviewing them and others they relate to. The ethnographic research design examines unique phenomena in the context of individuals and social communities that are related to one another in form the same pattern (Arikunto, 2015).

Qualitative research using ethnographic methods is expected to be able to discover new concepts and theories based on the culture of a society, bearing in mind that qualitative research aims to produce new theories and is not a test of developing theories. Therefore, researchers must be intensive and careful in observing the object of research.

This research was conducted in Karya Harapan Mukti Kuamang Kuning 19 Village, Pelepat Ilir District, Muara Bungo Regency, Jambi Province. The time of the research was carried out for approximately 3 months by going through several stages, namely: the preparation stage, observation, research and the stages in compiling the research results.

Data collection techniques include (1) interviews; (2) observation; and (3) documentation. In this research, interviews were conducted with related parties, namely: community leaders, religious leaders and parents who are more experienced, the surrounding community who participated in carrying out the Punjungan Tradition in Karya Harapan Mukti Village, Muara Bungo District, Pelepat Ilir District, Jambi Province. In this study observations were made by researchers by observing the socio-economic conditions of the surrounding community in the implementation of the Punjungan Tradition. While the documentation in this study is in the form of photographs related to the implementation of the Punjungan Tradition.

Data analysis used in this study is interactive analysis, while the flow of data analysis is as follows:

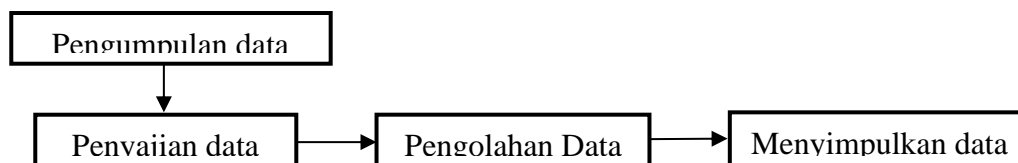


Figure 1. Model Miles dan Huberman

Sumber: (Sugiyono, 2015)

Data analysis techniques have principles, namely to process data and analyze the collected data into systematic, orderly, structured, and have meaning. Miles and Huberman suggest that activities in qualitative data analysis are carried out interactively and continuously until complete, so that the data is saturated (Sugiyono, 2015). Activities in data analysis, namely (1) data reduction; (2) Display data; and (3) Conclusion or verification.

RESULTS

1. Social Conditions of Karya Harapan Mukti Village Community

a. The condition of the population

Karya Harapan Mukti Village is that the majority of the population is from the Javanese ethnic group who participated in the transmigration program.

Table 1. Conditions of the population of the Karya Harapan Mukti Village Community

No	Gender	Amount
1.	Male	1624
2.	Female	1467
Amount		3091

b. Religion

The majority of the Karya Harapan Mukti Village community adheres to Islam and Christianity

Table 2. Karya Harapan Mukti Village Community Religion

No	Gender	Amount
1.	Islam	3075
2.	Christianity	16
Amount		3091

Karya Harapan Mukti Village Each religion has its own tolerance and is given the freedom to build places of worship according to their religion so that one religion with another feels comfortable in worship.

c. Education

Table 3. Education of the Karya Harapan Mukti Village Community

No	Education	Amount
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1.	Not yet educated	599
2.	Not yet graduated from elementary school/equivalent	404
3.	Completed elementary school/equivalent	1138
4.	Middle school/equivalent	513
5.	High school/equivalent	382
6.	Diploma I/II	19
7.	Academy/Diploma III/S. young	4
8.	Diploma IV/ Strata I	30
9.	Undergraduate II	2
Amount		3091

2. Economic Condition of the Village Community of Karya Harapan Mukti

a. The Plantation Sector of

Karya Harapan Mukti Village can be said to be classified as a plantation village. This can be seen from the large part of the village community of Karya Harapan Mukti whose livelihood is by planting oil palm and also rubber.

b. Agricultural sector

In addition to gardening oil palm and also rubber, many of the people of Karya Harapan Mukti Village take advantage of the environment in their home yards by cultivating fruits and vegetables that suit the climate of the village, such as: planting snake fruit, papaya, melon, watermelon and also vegetables such as: kale, spinach, mustard, eggplant, nuts and tubers.

c. In the livestock sector

Karya Harapan Mukti Village Community also has an economy as cattle breeders, both cattle, goats and chickens.

d. Productive economic business

One of the economic sectors apart from plantations, now the people of Karya Harapan Mukti Village have started to develop small industrial businesses at home which are engaged in MSME Karya Harapan Mukti Village. This can be seen from the majority of housewives who are very creative in forming independent businesses, making and marketing them with self-made brand labels with business examples, namely: barohah cassava chips, siji songo sauce, independent business peek chips, pawon pengkolan catering and many more. is the employment data of the Karya Harapan Mukti Village community:

Table 4. Productive Economic Enterprises of the Karya Harapan Mukti Village Community

No	Occupation	Amount
1.	Not Yet/Not Working	618
2.	Taking care of the Household	708
3.	Students/ Students	628
4.	Civil Servants (PNS)	20
5.	Trade	2
6.	Farmers/ Planters	863
7.	Private Employees	25
8.	Honorary Employees	2
9.	Casual Workers	13
10.	Farmers/ Plantations	71
11.	Mason	2
12.	Carpenter	2
13.	Make-up artist	1
14.	Ustadz/Mubalighc	2
15.	Teacher	6

16.	Driver	3
17.	Traders	16
18.	Entrepreneur	108
19.	Not Yet Completed	1
Amount		3091

3. History of the implementation of the Punjungan Tradition in Karya

Harapan Mukti Village do it before moving to Muara Bungo, in the past the Punjungan Tradition was only intended for the closest relatives of the family who wanted to have a party.

However, as the era of the Punjungan tradition developed, it was not only given to the closest relatives but also to the surrounding community, and some even gave Punjungans to more than one village, even though they did not know the person closely. By giving a bow, the home owner expects the presence of the recipients of the bow. Punjungan itself is now packed in a more practical way, unlike in the past, where you had to use a basket to deliver it. Now Punjungan is packaged in a large mica box, which contains rice as well as side dishes.

In fact, the Punjungan is now not only in the form of rice and side dishes, but there are also those who give a box of bread along with an invitation, this can make it easier for the Punjungan givers to the surrounding community.

4. Steps to Implementing the Punjungan Tradition in Karya Harapan Mukti Village

Tradition is a custom or habit that has been carried out from generation to generation by a group of people and is considered necessary to be carried out until today. From the results of research conducted by researchers regarding the Punjungan Tradition carried out or carried out in Karya Village Harapan Mukti certainly has its own stages between the implementation of the Punjungan Tradition from the past to the present which has several stages as follows:

a. Conducting a Family Deliberation

A big party that will be held will of course invite many guests such as relatives, relatives and other invited guests so that the event runs smoothly, it is better for the host who will hold the party to hold a family meeting when the happy day will be held and also what preparations should be made. needed when later the event takes place. So as not to disappoint the guests who come.

b. Ask permission from the village head and elders

Before carrying out the Punjungan Tradition, usually after holding a family meeting when the hajat party will be held, the host will ask permission from the village head and local elders to notify when the party will be held at his place. party with one another.

c. Ask for help from relatives and neighbors

A big party, be it a wedding, circumcision or thanksgiving for the birth of a child using traditional Punjungan traditions, really takes a long time and also very good planning and requires a lot of manpower who work together to help complete the implementation of the Punjungan Tradition. Usually the host asks for the help of relatives and neighbors from one RT or more to assist in the process of carrying out the Punjungan Tradition, the neighbors who work together to help the host carry out the Punjungan Tradition are called Rewang. Not only that, special cooks are also needed in carrying out the Punjungan Tradition to estimate how large and the amount of ingredients for cooking when the Punjungan Tradition takes place so that it is more efficient and neatly arranged.

d. Asking for help to young people (Karang Taruna RT)

The night before tomorrow the Punjungan Tradition is held the host holds a gathering of youth/mudi youth groups RT usually in Karya Harapan Mukti Village called Pembokarnan, bokarnan is a way to ask for help from youth organizations in the process of distributing the

Arbor as well as invitations later, to make it easier and easier for the host. Because the energy of the youth is still very strong and the spirit of division of tasks is carried out so that all people equally work together, this is always done alternately between the owners of the hajjat party with one another.

e. Committee Formation

Furthermore, the formation of a committee is also very important, this is done so that the party runs smoothly from Munjung until the Happy Day arrives. Everyone plays an important role in this, starting from the head of implementation, the shopping team, the cooking team, the waiter team, sinoman and others.

DISCUSSION

All data obtained by researchers is in accordance with the issues that are the focus of this study, namely: the tradition of the pavilion of the Muara Bungo Jambi community in the following social and economic analysis are the findings obtained by the researcher as follows:

a. Social analysis of the implementation of the Tradition of the Muara Bungo Jambi Community Pavilion

The Punjungan Tradition of the Muara Bungo Jambi Community is a tradition that has been carried out for generations by the people of Muara Bungo Jambi. This tradition is carried out as a sign of invitation to the host who wants to hold a celebration party, be it a wedding, circumcision, and also a thanksgiving for the birth of a child. The results of the interviews I conducted with the father (Wiji, 60 years old) explained that in carrying out the Punjungan Tradi it was not only the host who was involved but also needed help from the surrounding community such as neighbors from one RT or even involving the closest relatives to help the smooth running of the Punjungan Tadisi.

So that a collaboration between the community is needed, which has its own tasks, namely:

1) In the data collection section, usually before carrying out the Punjungan Tradition, the host who owns the celebration provides data on who wants to give the Punjungan to make it easier to share.

2) In the kitchen department, usually the host has appointed a kitchen assistant to be the leader in making the Punjungan's dishes, all the ladies play an important role in this part, there are those who are in charge of cooking, shopping and being a war-wiri team to buy the Punjungan's needs so that everything goes well. gentlemen also play a very important role in the kitchen, namely the day before the Punjungan Tradition is carried out they work together to prepare tents, find firewood for cooking, and

3) The transportation part, here when the arbor is ready to be distributed there are usually several youth organizations to participate in distributing the arbor with the data that has been written down by the host. whoever is given the Punjungan, be it the closest relatives or those who are far away. The role of the host is also important, namely providing petrol for residents' vehicles which are used to facilitate the distribution of the Punjungan.

4) The tribute is usually given a week before the celebration is held to inform the invited guests.

All people who participate in carrying out the Punjungan Tradition work together, help each other, this is what creates harmony between living in society, and can even get to know each other because in the Punjungan Tradition all residents of the same RT are involved in it. Thus the Punjungan Tradition creates a close bond of friendship between From the research above it can be concluded that the Punjungan Tradition of the Muara Bungo Jambi Community, in ancient times it was only given to the closest relatives as a sign of respect for the elders to ask for blessings so that the event would run smoothly but for now the Punjungan is given to many people in the hope that the host will receive a response from the gift of the bow (Rosalia, 2020).The use of resources is dominated by a small group of people who control capital and marginalize the participation of the local community (Fajrie, 2020).

b. Economic analysis of the implementation of Muara Bungo Jambi Muara Bungo Jambi community tradition

The Muara Bungo Community Visit Tradition is carried out every time someone wants to perform a celebration. According to an interview with the village head, Iwan Hermawan, the economy of the people in Karya Harapan Mukti Village is very good, the majority of the people work as farmers, and not a few people even use the land in their yards as a livelihood by planting various kinds of vegetables to increase the family's economy. Implementation of the Punjungan Tradition really needs planning, which is very ripe for the need for sufficient funds to provide this Arbor, this is what makes the host expect returns from giving the Arbor to invited guests. So there will be no perspective that allows overcoming the main obstacles on the path of implementing the strategy of building a balanced information economy optimization model in modern Russia, associated with resource deficits, structural imbalances (Ilyina et al., 2018). As for the constant exchange of electronic information between economic subjects in the information economy and outside it occurs because of its openness (Sukhodolov et al., 2018).

Nowadays, the Punjungan tradition is carried out as a means of adding provisions to the party owner (Mahfudziah et al., 2013). Visits are given to people who are considered to be making financial donations, but not a few people complain about receiving an award, the process of using human resources and other resources effectively and efficiently to achieve certain goals (T. Wahyuni & Arofaturrohman, 2023). For the distribution of the Archipelago, one must prepare more money to fill in the envelope later, as an example, someone who only gets an ordinary invitation will donate approximately 50,000 in cash, but when someone receives an Arbor they must provide at least 50,000 to 100,000 (I. R. Wahyuni, 2021). Indirectly, the arrival of an arbor is mandatory or pressure that guests must attend for the event (Sutrisno, 2020).

When the Punjungan Tradition was carried out, many felt that it was a miracle, for example, in my interview with (a 28-year-old woman) one of the children's snack sellers was happy if there was a Punjungan Tradition because her income would increase "yes, usually I only get 50,000 in a day, this can go up to 200,000-300,000 because if there is this event a lot of children take part in the rewang mother and father, so there are lots of snacks, sis, said (Nita is 28 years old). The great entrepreneurial potential in economic informatization must be seen as a prerequisite for forming an information economy (Gornostaeva, 2018).

In addition to (Nita, 28), my interview was also with the chicken meat seller who felt benefited from this Punjungan Tradition to mother (Parsi, 35 years old) explained that she also felt happy when there was a Visit because the host would order a lot of chicken for the contents of the Punjungan. Usually the mother (Parsi 35 years old) only sells about 20-40 kg of chicken a day, but when someone wants to visit, the order of chicken can go up to 1 quintal more every day depending on how many hosts want to cut the meat. Thus it can be concluded that the Punjungan Tradition The Muara Bungo Jambi community can have both positive and negative impacts on the people who are involved in implementing it.

CONCLUSION

The Punjungan Tradition of the Muara Bungo Jambi Community, in ancient times it was only given to the closest relatives as a sign of respect for the elders to ask for blessings so that the event would run smoothly but for now the Punjungan is given to many people with the hope that the host will get a return from giving the bow and the Tradition of the Community Visit of Muara Bungo Jambi can have both positive and negative impacts on the people who are involved in carrying it out.

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