

CHAPTER I

INTRODUCTION

A. BACKGROUND

Human is a social creature that needs each other. Aristoteles (384 – 322 SM) said that human is *Zoon Politicon*, it means that human is the creature who always wants to has social gathering and get together with others. Therefore, the human is named as the social creature.¹ As the social creature, human's action and human's behavior have a purpose in their life; to maximize their happiness and social welfare.²

To realize their purposes, surely human needs each other to express their actions. Rāghīb al- Iṣfahāni said that life in society is to realize the moral life, it is because of implementation of *syara'* law and other religion law need a social life.³ Besides that, human has purposes to fulfill their needs that relate to worldly needs such as eating, drinking, dressing, property and other needs which are required to be completed soon. Therefore, they have to pull with one another. Mahmud Syaltut's argued that human's solidarity has two meanings; they are moral meaning and a material meaning. So, besides the solidarity is implemented from consideration of virtue and keeps away from the badness, it is also implemented due to fulfillment for human's needs.⁴

¹ C.S.T Kansil, *Pengantar Ilmu Hukum dan Tata Hukum Indonesia*, Balai Pustaka, Jakarta, 1986, p. 29.

² According to Tolstoy's opinion, which is excerpt by Hamka, he said that happiness has 2 categorize; happiness for self and happiness for society. Happiness for self cannot be reached without through happiness in the social gathering firstly. (Hamka, *Tasawuf Modern*,(Jakarta: Pustaka Panjimas, 1990), p. 40

³ This thing was clarified with explanation that during the human beings life would need for existence of other people. Thus, in the social gathering, there is prohibited to victimize other people for self- interest, but there is disposed to mutual assistance and no hurt each other. By the writer of the book, it has a meaning that human is not as the personal interest transition, but human is as the partner to realize moral action and religious action. (Amril M, *Etika Islam: Tela h Pemikiran Filsafat Moral Raghīb al- Isfahani*, Yogyakarta: Pustaka Pelajar, 2002, p. 246- 247.

⁴ Adnan, *Islam Sosialis: Pemikiran Sistem Ekonomi Sosialis Religius Sjafruddin Prawiranegara*,(Yogyakarta: Menara Kudus, 2003), p. 68

Thus, mutual assistance cannot be denied from the social life, because human cannot be survived totally only with self- reliance. Since human was born in the world till the death come to them, they need other human's help and work together to make a serenity and balance among the people's life, so the collectively life can be reached.⁵

That was applied on the Javanese people, which they also aspired to obtain of happiness in the sense of welfare and serenity physically and mentally, also worldly and hereafter. The good circumstances will be achieved when they feel the serenity and harmony in their relationship with other people.⁶ Therefore, the attitude and behavior of the Javanese society always refer to the principle of harmony and respectful. Those are to establish and to maintain the social relationship that they have with others. The moral values have been practicing in daily life, would be implemented in the social behavior that accordance to the rules of propriety, so that they are able to create a familiar relationship (*guyub*).⁷

The harmonious life in the Javanese people is implemented through mutual assistance, especially for the Javanese people who live in the countryside. The spirit of mutual assistance and communal works are still maintained by rural society, because the communal work is the exertion that has not been requiring of skill. It is because of the mutual assistance system tends to be based on the relation of knowing each other in the society; it is called as the primary group. The meaning of primary group concept has been

⁵ Suparman Syukur, *Etika Religius*, (Yogyakarta: Pustaka Pelajar, 2004),p.240

⁶ Henry Astiyanto, *Filsafat Jawa: Menggali Butir- Butir Kearifan local*, (Yogyakarta: Warta Pustaka, 2006), p. 210

⁷ *Guyub* is a voluntary action of person to join with the social environment, so he/she can achieve togetherness in perform the work activities. Usually the activity of society that imbued by sense of *guyub* is when there are people who hold of celebration in the countryside. The neighbors And relatives will help voluntarily and without expects a reward. Within the event of celebration *duwe gawe*, brothers, friends and relatives, they would feel guilty if they cannot help.*Guyub* is important meaning for the Javanese people. so that, many people who make the association with the various activities intentionally. Purwadi (dkk), *Ensiklopedi Kebudayaan Jawa*,(Yogyakarta: Bina Media, 2005), p. 120

mentioned by the sociologist C.H. Cooley which is asserted by Koentjaraningrat in his book *Pengantar Antropologi II*;

Kelompok primer adalah kelompok orang- orang yang terikat oleh suatu tipe hubungan tertentu. Ciri- ciri dari hubungan tersebut adalah antara lain pergaulan yang dekat dan frekuensi interaksi yang besar. Hubungan seperti itu biasanya ada dalam komunitas kecil, kelompok kekerabatan kecil, kelompok sahabat, regu dan lain- lain.⁸

The mutual assistance in society's life at a village will be seen when family members or their relatives held a celebration or *slametan*. The life of Javanese society cannot be separated from the activities that related to the ceremonial cycle of life, such as birth rites, circumcision, marriage till death. Those traditions are still preserved and maintained until now. Every Javanese family will hold a ceremonial rite to commemorate those events in a simple way (*slametan*) or in a royally (a celebration party). Therefore, the mutual assistance for rural society is something that held in high esteem. Besides, mutual assistance is an effective means for the Javanese society to fulfill the needs of their lives, because every family in the Javanese society has worldly objectives and must be required soon such as eating, drinking, clothing, money, job title and other needs that must be met.

As the form of mutual assistance that is practiced by the Javanese family's life at the society of Summersih Hamlet, Kedungsalam Village, Malang Regency when they hold an event or celebration which like a wedding party. They will be involved the participation of their family, their neighbors, their kin and others. The involvement of those people is caused of the implications of social cohesion among them implicitly; they have an obligation to come meet the wedding invitations and also an obligation to helping each other's that is realized with giving contribution "*buwuhan*".

Nyumbang tradition is regarded as the manifestation of the mutual assistance and the solidarity of community towards other people who have the

⁸Koentjaraningrat, *Pengantar Antropologi II*,(Jakarta: IKAPI, 1998), p. 154

celebration to help the burden out of the host of celebration. Until now, the tradition cannot be separated from a celebration party particularly for the wedding party “ *mantu* ”. The contribute activity in the wedding celebration by *Mbersih* society named *buwuh* or *mbecek* . The people who were invited to a wedding party will give a contribution “ *buwuhan* ”. The contribution can be material things such as staples or money. Working together for *Mbersih* during held a celebration or *duwe gawe* is very important thing. So the involvement of neighbors and relatives are much needed to help the ceremonial party in order to get fluency. The people who are involved in that agenda and contribute their energy and ideas to help their family or neighbor, commonly called as “ *rewang* ”

Basically, *nyumbang* tradition in the wedding celebration of *Mbersih* society is same with other region. A person who holds the wedding celebration will invite everyone who has relation with him/her. And when the host invites his/her friends or far neighbors are also intended to them immediately. For the near neighbors, the host come to their houses and invites them orally named “ *ulem- ulem* ”. Then, there would be happened the activity of giving contribution “ *buwuhan* ” among them. The invitees will give the contribution that fitted to be contributed in the wedding celebration. Formerly, the giving of contribution “ *buwuhan* ” will be remembered by both parties between the host and the guest. But nowadays the giving of “ *buwuhan* ” will be noted in the book of invitation attendance; the name of guest and the address then the amount and the type of contribution “ *buwuhan* ”. It was seen that *nyumbang* tradition has been progressing in its practiced. But the two ways above have same purpose actually; to be able to remember the contribution and can be returned the same contribution as in the note book.

For the *Mbersih* people, the contribution that appropriate and commensurate with the applicable custom is a form of respectful and respect to others. As described by Suseno in his book “ *Etika Jawa* ” that all forms the mutual assistance of villagers, they know how much money or aid that are

should be returned certainly, and how many people that still have the right required of others exactly.⁹ For the People of Sumbersih Hamlet, despite they contribute their energy (non-materials contribution), they will also keep contribute the materials to the host of celebration. Especially if these people have a kinship with person who has a celebration, such as close friends or close neighbors. They distinguish between the contribution in the form of energy (non-materials) and contribution of objects (materials). Giving contribution in the form of energy or non-material things when neighbor has “*duwe gawe*” is already an obligation to the closest people to help “*rewang*”. While the materials contribution called as *buwuhan* is measured by society as the important thing that should be given to the host of celebration. It is because of giving material contribution coincide with an important event for someone, it will make impression for the host of celebration.

It is closely related to the Javanese life attitude that has their own restrictions in their social interaction; introspecting themselves that is shown with an attitude of shame (*isin*), hesitate (*sungkan*) and tolerant to others. Those are becoming morals in the Javanese life. When they got help from other people or they felt helped on the acts of others, then as much as possible they will reciprocate that person with the help which is the same value. By the Java community more known as *asok lan mbalekno*,¹⁰ which was considered as a form of respect among fellow.

The development of the term *asok mbelakno* has more purpose than just to respect other people, because people who live within the countryside like a community *Mbersih*, when they held a celebration is to get contribution from invited guests. The Javanese who is known as careful and cautious will always take into account and make detail everything they need when they will hold an event. Moreover, the necessities for party do require a lot of expense.

⁹ Franz Magniz Suseno, *Etika Jawa*, (Jakarta: PT. Gramedia, 1993), p. 58

¹⁰ This term is used by people to motivate them to help each other without forgetting to requite.

Therefore C. Geertz wrote in his book that the contribution provided at time of celebration by the invited guests were able to fund the wedding.¹¹

The modern era like today is also accompanied with the impact of globalization life of rural communities, where previously they were traditional people then transformed to be modern one. It is marked with economical and rational the way of thinking. Takdir Alisjahbana said that life initiated of shifting expressive culture which has religious values and communal that is seeded into progressive culture which is dominated by rationality and economic value.¹² Rational thought make people account for any actions that they did, all things should be managed efficiently. While the terms of capitalism reflects all aspects of social life is dominated by economic activity, economic objectives and economic performance and override familial interests (individualist) that characterizes the life of traditional communities.¹³

Mbersih society is included of rural community who had experiencing for shifting of culture values, which is called as transition.¹⁴ But, the collective life still can be found in the *Mbersih* societies because the kinship ties among them as the rural community is strong enough. Rational and economic the way of thinking that is worried to impact on society to be individualist, but

¹¹ Clifford, Geertz, *The Religion of Java*, terj. Aswab Mahasin, *Abangan, Santri, Priyayi Dalam Masyarakat Jawa*, (Jakarta; Pustaka Jaya, 1981), p. 87

¹² Frans Magnis Suseno. *Pijar- Pijar Filsafat*. (Yogyakarta: Kanisius, 2005), p. 140

¹³ Piötr Sztompka, *The Sociology of Social Change*, Terj. Alimandan *Perubahan Sosial Sosiologi*, Jakarta: PRENADA, 2008), p. 86

¹⁴ Transitional societies are societies that are changing from a society to another. For example, rural communities are undergoing a transition toward a habit of town, ie the shift of labor from agriculture, and began to get into the industry sector. The characteristics of the transition society; There was a shifting in some areas, such as employment, like a shift from agricultural labor to the industrial sector. Then shifting in the level of education, where the previous level of education is low, then has increased. Changes in the direction of progress, and people have started to open with the changes and the progress of time. Moreover, there was a high level of community mobility. It usually occurs in people who already have access to city i.e. a highway. Ahmad, Taufiq. 2013. *Teknologi dan Masyarakat Transisi*. Retrieved on 02 October 2013 from <http://misteriuspos.blogspot.com/2013/03/teknologi-dan-masyarakat-transisi.html>

precisely they attempt to keep collective culture and solidarity among them by having regard to rational and economic principles. It is shown on the one of popular Javanese idiom; *nandur kebajikan mbales budi* (do a favor to return the one), that idiom became a role model of *guyub* culture. The concept of doing favor (*nandur kebajikan*) is warning for people to be not arrogant and individualist. Then, *Mbersih societies* apply that concept in contribution activity in the ceremonial celebration (*buwuhan*). They form a group of *buwuh* that is consisted of some of *Mbersih* people who interest to join with. It is called *paguyuban buwuh*.

Actually, in East Java there were any kinds of those groups. Absolutely, each group in every region especially in the countryside has different way to carry out of this tradition. As the result from some informants who told about model of *nyumbang* in other villages which was become a burden for the subject who did. Despite it is too hard for those people, but it is like a something which cannot be avoided. For example the contribution of ceremonial celebration which has a standard for *buwuhan*. If the contribution that given is not reached the specified amount yet, then it is considered as the debt and must be repaid. Applicable repayment is from generation to generation; to children and relatives of people who were invited, they were required to assist the repayment of the unpaid contribution.¹⁵

There is also a type of group of *buwuhan* that sets the nominal money and goods for contributing and it should be increased when returns contribution. If the contribution that was returned by someone who has the same value, it is considered disrespectful and did not appreciate the host of celebration, even they are considered as person who has never given a contribution.¹⁶ This affects to the social relationships between the host of celebration and the contributor, that is the social estrangement in society that begins with the

¹⁵ This is a result of interview with one of community Mr. Khamim (30 years old), he comes from Sumberbening village, Malang region. 31 Oktober 2013

¹⁶ This is a result of interview with Mr. Hadi (57 years old) that has a relative who live in suburb of the Malang town square and his relatives have experience about. 31 October 2013

disappointment, hurt and ended up with gossip each other. Then other form of *nyumbang* is *like* in Subang-West Java which is named as tradition of *gantangan*. It is clearly intended as a loan to people who have a celebration.¹⁷

Activity of *nyumbang* in a celebration party that should be based on the wishes of mutual assistance with the prioritizing on aspect of feeling or "sense" has shifted to the imposed action and to satisfy the personal interests merely. In addition there will be a social sanction toward the community like a gossip when someone is invited to a celebration do not come and do not contribute, it can be certainly add pressure in a person. Communities that have been formed should be able to apply of social control with good deeds and without having to cause a conflict anymore. A kind of community group is expected to be a means to grow a solidarity based upon the interests of kinship and defend to moral values that have been followed by the Javanese community. The formation of community groups are also expected to be a means to give influence for the spirit of mutual assistance. So the community can support the principles of Javanese life (harmony and respect).

That group (*paguyuban buwuh*) was formed by initiative of *Mbersih* society who has profession as farmers. Through the group they can unite a sense of understanding and the same purpose and common destiny among fellow citizens, and can help other people in need. The relation among the relationship between members of the group do not cause of reciprocal among fellow members only, but also other people either from relatives or family and friends from fellow members of the community group who currently hold a celebration. The considerations when taking decisions rationally and

¹⁷ Contribution returned should be the same either from the type of goods (staples) and the value of their contribution, and the contribution somehow should be returned. Ven though it could be the price of a donation of goods has gone up several times today receive it yet. If the owner of the celebration had died and he was unable to pay the loan of the contributor, then the wife, son and brother of the celebration organizers are obliged to pay it off. Because of the contributors will not give their contributions for granted. While people who do not have children, they can keep looking for another reason to keep hold other celebration like pilgrimage celebration, thanksgiving open the store and etc.. The point is to be able to charge back his contributions. Yanu Endar Prasetyo, *op.cit.*,p. 52- 53

economically, it cannot be ignored but "sense" which also plays a role in Javanese peoples self, they strive not to be ignored as well that makes the community still able to maintain their cultural heritage. However they have to face the demands of life in the modern era that always favors the rational value and the economic value.

The phenomenon of *nyumbang* tradition today, it is more interesting to study further. Especially to research on the motivation rural communities who have experienced a transition (society *Mbersih*) today. In practicing the *nyumbang* tradition, they have a slightly different way with *nyumbang* tradition in general. They do it collectively and they realize in a group by applying togetherness. Thus, this study will be explained about the traditions related with motivation of people which preserve the *nyumbang* tradition. So it can be took a deeper understanding and find the uniqueness from the *nyumbang* tradition that has been practiced by *Mbersih* society.

A. RESEARCH QUESTION

1. What is the uniqueness of *nyumbang* tradition that is practiced by *Sumbersih* society *paguyuban buwuh*?
2. What is the motivation of *Sumbersih* society in carrying out of *nyumbang* tradition by *paguyuban buwuh*?
3. What is the relevance of *nyumbang* tradition by *paguyuban buwuh* in this current era?

B. THE PURPOSE AND THE SIGNIFICANT OF RESEARCH

1. The Purpose of Research

The aim of this research is to know about the uniqueness of *nyumbang* tradition that is applied by *Mbersih* Society through *paguyuban buwuh*. Then it purposes to know the motivation of *Mbersih* society in *nyumbang* tradition's practice and the relevance of *nyumbang* tradition through *paguyuban* in this current era.

2. The Significant of Research

Theoretically, this research can be able to enrich the knowledge of the culture “*nyumbang tradition*”, which now has a lot of people related and interpreted it with the capitalist tradition that has been affecting people who live in the country side. So, with the research is expected to provide in-depth knowledge to the tradition and also to understand the subject of *nyumbang* tradition. Because, there is only the traditions that are considered and believed to provide the benefits to society survive.

Practically, this research can be expected to be able to give positive suggestions for another society to respond this tradition wisely. Then it can make other people consider that this tradition can be maintained by some different ways in every region especially for practicing *nyumbang* by *Mbersih* society. Then, other society expected to able to take the good side and positive side, so this tradition can be preserved without causing problems anymore.

C. PRIOR RESEARCH

Before deciding to choose and take this research, the researcher has found some related researches that have similar topics, but they have different focus of discussion.

The first is a thesis that was written by Sri Nofika Putri¹⁸ under the title “*Resiprositas Tradisi Nyumbang (Kajian Antropologi Tentang Strategi Mempertahankan Eksistensi Tradisi Nyumbang Hajatan Pada Masyarakat Jawa Di Desa Rawang Pasar IV, Kecamatan Rawang Panca Arga, Kabupaten Asahan*”. The research focused on tradition of *nyumbang* in Java Society that live in Rawang Village, which observed to Anthropology studies. That

¹⁸Student of social and Politic science faculty (FISIP), social Antropology department, University of Sumatera Utara Medan. 2012 M. Retrieved on 02 October 2013 from <http://repository.usu.ac.id/handle/123456789/34522> (tradisi nyumbang).

research described tradition of *nyumbang* in the life cycle of Javanese at the village of Rawang and also the strategies of reciprocity (reciprocal) that exist in the tradition of *nyumbang*. Activity of *nyumbang* contains elements of reciprocity that its cooperation is motivated by economic motives and social motives. Reciprocity is regarded as a strategy to preserve the tradition of *nyumbang* in order to survive until now.

The second is thesis which was written by Ari Prasetyo undertitle *Tradisi Nyumbang dalam Masyarakat Tamantirto*.¹⁹ In his thesis was explained about *nyumbang* tradition that carried out by Tamantirto society when held ceremonial celebration. The reciprocity relation in the *nyumbang* tradition is aimed as mutual assistance form. In the research discussed about the exchange system of *nyumbang* tradition that applied by the Tamantirto society. By using the theory of exchange, the researcher has found that there are similarities between *nyumbang* traditions with the potlatch; Mauss defined a potlatch as giving for being returned. More specifically, it was categorized as the reciprocal giving. There is no concept of sincere and pious for a giving but it is hopeful of returning.

The third is thesis undertitle “*Tradisi Buwuh Dalam Pesta Pernikahan*” (*Studi Kasus Pada Komunitas Gunungan di Kabupaten Lumajang*) was written by Laksmi Dwiyacitta Hapsari.²⁰ This research discussed about the process and the meaning of *buwuh* in the wedding party of *Gunungan community*, at Lumajang regency. This research analyzed to process of social-economic exchange in the *buwuh* tradition of Lumajang society in using Peter

¹⁹Student of social and Politic science faculty (FISIP), sosiologi science department, University of Indonesia, 2003 M. Retrieved on 02 October 2013 from <http://elib.pdii.lipi.go.id/katalog/index.php/searchkatalog/byId/236796>

²⁰ Student of social and Politic science faculty (FISIP), Developmental Sociology Department, Brawijaya University (UNIBRAW), 2010 M. Retrieved on 02 October 2013 from <http://elibrary.ub.ac.id/handle/123456789/33193>

Blau theory. The result of research is the existing of *Gunungan* Community can be able to survive until now due to existing system of *buwuh* tradition that was applied by society continually is almost same with *arisan* system.

From those researches, they did not focus on the motivation of subject (society) specifically yet. Then, the previously researches are still studying about the exchange system of *nyumbang* tradition only. Meanwhile, this research more focus on studying to find out of society's motivation that lead *Mbersih* society in carrying out of *nyumbang* tradition in *Sumbersih* hamlet, *Kedungsalam* village, *Donomulyo*, Subsdistrict- *Malang* regency in the unique way; by group called *paguyuban buwuh*.

D. THEORITICAL FRAMEWORK

According to some expert like Abraham Maslow (1958) that popular with his theory about hierarchy of needs, he said that motivation is *constat, never ending, fluctuating, and complex, and that it is an almost universal characteristic of practically every organismic state of affianced by the affairs*. Sedangkan menurut Atkinson *the term motivation points to the final strength of the victim tendency which is experienced by the person as an I want to... the particular aim of the momentary state of motivation is situationally defined*. Adapun menurut N.R.F Maier (1949) motivation is *characterize the process which the expression of behavior is determined or its future expression is influenced by consequences to which such behavior leads*.²¹ From some that definition it could be understood that motivation or motive is motivation is the drive that is in a person who makes it act or do something to get the goals and needs. So the motivation is implicit in the movement to satisfy the needs or to achieve specific goals whether it is internal or external for individual who causes the enthusiasm and persistence for.

²¹ C.N. Cofer, M.H. Appley, *Motivation: Theory and Research*, (United State of America, 1967), p. 7- 8

Nyumbang is realization from mutual assistance among people, which identical with share work or some activities that would involve some people or many. By Franz Magnis Suseno in his book “Etika Jawa” he asserted that practice of mutual assistance given soul by idiom *sepi ing pamrih ramé ing gawé*, which the word of *gawé* is not identical with term of work only, but it also refers to term of party.²² By Clifford Geertz it is meant as the share work that make into tradition. Meanwhile in the religious side it categorized into giving alms term that is meant to be a helping for other people who need a help or a gift in wedding. The obligation of take and give in *nyumbang* tradition is a necessity. And it cannot be avoided from motives that underlying them to keep the tradition persistence until now.

To analyze this study the researcher will use a phenomenological approach. With this approach may illustrate what is thought, felt and known by someone in awareness and experience at that moment, which emphasizes the important points as mentioned by Edmund Husserl is *epoche* and *eidetic vision*.²³ So researchers not only describe the uniqueness of the tradition, but also can express the values found through the subjectivity of perception and reflection. As benchmarks of Motivation of *nyumbang* Tradition in *Paguyuban Buwuh* Community (Case Study of *Nyumbang* Tradition of *Mbersih* Society in Marriage Party at Summersih Hamlet Malang Regency), researchers will use the theory as a guide in the research. Related with motivation and Practice of *nyumbang* by society through *paguyuban buwuh* at Summersih Hamlet, researchers will use the expectancy theory which is

²² Suseno, *Etika Jawa, Op.cit.*, p. 146

²³ *Epoche* refer to meaning of “delay on measurement” (bracketing), its meant that there is no presumption or conceptual view from other person toward the research. Meanwhile, *eidetic vision* has relation with ability to see what the true exist there. So, beside inform the capacity to look the phenomena essence objectively, it also direct to subjectivity of perception and reflection. Tholhatul Choir, Ahwan Fanani (ed.), *Islam Dalam Berbagai Pembacaan Kontemporer*, (Yogyakarta: Pustaka Pelajar, 2009), p. 31

considered as the best theory to explain the motivation of an individual in his life, especially the life of the organization.²⁴

Besides the core of this theory is also due to the opinion of experts who say that the tendency of an individual to act in a certain way depends on the strength of the hope that action will be followed by a given outcome and the attractiveness of the person concerned of the results. This theory contains 3 variables;²⁵

- a. Expectancy; individual expect to the current consequences from his action. This expectation will give influence to decide about what he or her supposed to do.
- b. Valence; definitely result from individual's action has a power to motivate him/her (valence) and the valence every people is variation.
- c. instrumentality; perception of individual about current effort would drive to current action and individual's action until current level is depended of them expect result.²⁶

This theory asserted that to choose and to act from some alternatives of action based on the expect "is there advantage from every action that would get for?" So, with this theory the research about motivation *Mbersih* Society in practice of *nyumbang* tradition can be found.

E. RESEARCH METHOD

1. Type of Research

The type of research is used by the researcher is the field research that is qualitative descriptive with phenomenological approach to describe this tradition. Therefore, it is necessarily to have data collection techniques as the supporting research. Especially, in exploring information as much as possible on the field, in order to get the expected data.

²⁴ Sondang P Siagian, *Teori Motivasi dan Aplikasinya*, (Jakarta: Rineka Cipta, 2004), p.179

²⁵*Ibid.*, p. 179- 180

2. Source of Data

a) Primary Data

Primary data is coming from respondent obtained by observation and interview and other data. The object of this research is *nyumbang* tradition of *Mbersih* society who lives in Summersih Hamlet, Kedungsalam village, Donomulyo subdistrict, Malang regency.

b) Secondary Data

The secondary data of this research was supported by secondary source with reading relevant to that title. It is taken from some discourses, such as: journals, paper, and website

3. Collecting Data

a) Observation

Observation is the method that is used in this research.²⁷ Observation is used to observe a series of community activities and individuals either the behavior, or activities, or social relations, and others. In order to support the research and adjusted to the expected data. In this observation the researchers can observe the activities that being carried villagers there directly, especially when there was a celebration. From that, researcher could follow and observe what have done by the people in it. Then if nothing celebration found in the village, researchers will be going to observe about the activities of people in their daily life.

b) Interview

²⁷ The type of observation that will be applied in this research is overt conservation and covert observation, which when collect the data will be expressed openly to the informant that researcher was doing a research. However, the researchers also not too opened or covertly, this is to avoid the data that was seeking would be hide by informant. Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, (Bandung: Alfabeta, 2011), p. 226- 228

This research uses the semi structure interview²⁸ that is focused on the questions that become research question, and other questions either the question that is already prepared (not questioner form) or the question that is developed from interview in the field (*Mbersih* village). The enpassant interview is also used in this research; the questions are unstructured as the in-depth interview. The information has relation with the perception and gleaning from the informant. The enpassant interview is also used in this research²⁹, which are submitted questions unstructured.

The informant in this research divided into 3 categories; the point informant, the key informant and the common informant. The point informant is Mr. Tumirin he is the first informant who was met by researcher and he is the informant who knows about the object of the research (*Mbersih* society and *Sumbersih* Hamlet), then the researcher will be directed to the society and respondent who know much about the society's life and about *nyumbang* tradition.

The key informant was Mr. Giyanto as the chief coordinator of *paguyuban buwuh*, and he helps researcher to meet *Mbersih* people, especially the villager who joined with *paguyuban buwuh*. While, the common informant is the societies who live around the *Sumbersih* hamlet and they know much about the tradition.

c) Documentation

Documentation is the data complement of the result from observation and interview that include of photo, film, recorder, the

²⁸ Semistructue interview is categorized into in- depth interview, which its applying is more free than structure interview. The purpose of semi structure is for finding the problem openly, where the respondent can be asked about the opinion or argumement and their ideas. *Ibid*,p. 233

²⁹ The enpassant informant (*informan sambil lalu*) is the informant that could be met in the research location; the villager who has acknowledged around the activity of *nyumbang*.

note of interview, and other results which have relation to the object of research.

4. Analyze of Data

a. Qualitative Method

This research uses descriptive qualitative method to describe the research object based on the visible facts through observation, interview and data research, which is presented in form of written words.³⁰ This method used to know and understand the research object (*nyumbang* tradition and the society) totality. In other word the qualitative method is used to understand the phenomena that had been around by subject or society like perception, motivation and action descriptively.³¹ This research more intent to the subjects from their statement and their action, also the situation that has been going around them with heading towards data from interview result more deeply and completely. Thus, this method used by researcher to find the information about the uniqueness of *nyumbang* that practice by *Mbersih* society and their background that lead to know their motif in carrying the tradition deeply.

b. Phenomenological approach

Etymologically, phenomenology is nature from Greek language that's meant "*memperlihatkan*" or as the science that describes about what people thought, felt and known in the consciousness and experiences of them.³² This approach is as the basic principle that supports the qualitative approach, which attempt to understand the meaning of phenomenon and interaction among people in the certain situation. So, in this research is intended to find and understand the

³⁰ Lexi J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, Cet ke- 26, 2009), p. 4

³¹ *Ibid.*, p.6

³² Tholhatul Choir, Ahwan Fanani (ed.), *op.cit.*, p. 29- 30

meaning toward practice of *nyumbang* tradition related to the uniqueness and the motivation of *Mbersih* society.

c. Inductive Method

The inductive method is analyses that expound and analyze the acquired data from field or object research.³³ Think inductively is the kind of way of thinking that refer toward empiric facts from acquired file data, then the data get in analyzing, interpreting and end in conclusion. Meanwhile, according to Moleong (1994:5) this analysis used be based on the some opinions; (1) the process of inductive can propose the plural facts that exist in data; (2) inductive analysis can make the relation between researcher and respondent more explicit; (3) this analysis can explain the background completely and make decisions about able and unable for averting to other case and (4) this analysis can find the influence collectively, figured the value explicitly as the part of analytic structural.³⁴ Thus, in this research the data from object research result that researcher collect will then grouped by determined categorizes. So it can make easy to serve the data as the finish result or taking conclusion.

F. SYSTEMATHICAL OF WRITING

To give description of this research comprehensively and to relate among chapters systematically, the researcher arranges the writing as follow:

The first chapter is the introduction that describes the background and the research questions. Besides that, there are also the purpose and the significance which wants to reach in this research. Supported by the bibliographical review to give information about the previous works (books) discussing and researching the similar issue. The most important is to determine this research position among the related researches. Here, the

³³ Saifuddin, Azwar, *Metode Penelitian*, (Yogyakarta: pustaka Pelajar, 1998), p. 40

³⁴ *Ibid.*, p 10

methodology of research is meant as a guide to arrange the right research. The first chapter will be ended by table of contents to help readers in understanding the outline or description of this research.

The second chapter discusses about *nyumbang* tradition and its scope, and then *nyumbang* tradition viewed from religious and social perspective.

The third chapter is describing the general description of research location that is looked at the geographical of location (Sumbersih Hamlet) and the condition of the society include of economic, education, social and religious fields. Then, describing about the *nyumbang* tradition of *Mbersih* Society in Sumbersih Hamlet.

The fourth chapter is research analysis to answer the research question, for instance to find the uniqueness thing from *nyumbang* tradition of *Mbersih* society and their motivation to carry out that through the *paguyuban buwuh* and then to find he relevance on the *nyumbang* tradition through *paguyuban* with current era.

The fifth chapter as the last chapter is talking about the conclusion as the answer of research question, and suggestions that content of follow-up for the result of research.