

Parlo Tradition As A Social Capital and Cultural Poverty Practices in Kendit Village, Kendit Sub-District, Situbondo Region

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ABSTRACT : *The Parlo tradition is an event for gathering and meeting with close or distant relatives and the public to attend and witness weddings. The Parlo tradition in the Kendit community has the strength of social capital which brings together relatives, and the surrounding community to people outside the village to participate in the common interest as a form of social responsibility. In the parlo tradition held by the Kendit community, there are practices of cultural poverty that have been maintained to this day. The purpose of this research is to describe social capital in the parlo tradition in Kendit Village, Kendit District, Situbondo Regency, and to describe the practice of cultural poverty in the parlo tradition in Kendit Village, Kendit District, Situbondo Regency. This research uses informants as the main data in a qualitative approach with a descriptive type. This research uses In-depth interviews. In-depth interviews were conducted with 8 informants. The selection of informants was adjusted using the Purposive Technique. The results of the study show that there are elements and dimensions of social capital in the Parlo tradition, but there are practices of cultural poverty that are maintained up to the current generation.*

KEYWORDS - *The Parlo, Kendit Community, Cultural Poverty Practices, and Social Modal*

I. INTRODUCTION

The Kendit Village community is a community dominated by Madurese and Javanese or called the Pandalungan area. Kendit Village is part of Situbondo Regency which is in the eastern part of East Java included in the Tapal Kuda. The Tapal Kuda region holds some east part of Pasuruan districts in the West, Probolinggo, Situbondo, and Bondowoso in the north, Banyuwangi in the east, and Jember and Lumajang in the south. The Tapalkuda is also called the Pandalungan area(1). The Kendit community has a pattern of life that is very harmonious between individuals with one another so it creates closeness like family. This attachment pattern is influenced by the intensity of frequent meetings and the distance between houses that are close together.

Many traditions are served and maintained today in Kendit, one of which is parlo. The Parlo is a part of the wedding tradition. The Parlo is a hereditary activity in which there were forms of assistance in the form of

goods, money, services, and mutual contributions, carried out by relatives and people for the event stakeholder and this tradition is carried out alternately one another. The Parlo is a goods exchange activity based on a social event, particularly on a wedding event.

The Parlo is also an instrument to gather and meet with distant relatives because all the family and relatives will be present and witness the celebration or wedding ceremony. On the other hand, implementing parlo requires quite a long time and has been prepared long ago, for example, items to be given to the executors of the celebration, and the bride's attire during the parlo event.

In the wedding tradition, some stages must be passed through the procedures on the Madurese culture, including Ngagenin, which is a tradition of providing information that the man will propose to a woman or the initial stages of marriage. Nyabe' as an applying proof of a man's seriousness with symbolism like rings, handkerchiefs, perfume, and money. Nydeh Temo shows the seriousness of the family from men by determining the wedding day, date, month and year. Ngireng Penganten where people accompany the wedding couple into the wedding ceremony with the guidelines of Islamic law. The man-couple side respects the woman by bringing foods and some equipment needed by the prospective bride and groom. Next is Nyareh Anak Elang where in this phase the groom's parents go to the bride's place by bringing cooking utensils such as plates, glasses, rice, and side dishes(2).

The uniqueness of The parlo is the presence of writer or registrar to record the invitees who have attended with donations brought between new or returned. While the registrar or writer is doing their job, there is a companion whose had a task to providing information about the names of invited guests, addresses, the type of goods, and description of the donation (new or changed) and broadcasting it using a loudspeaker or sound system. The existence of the broadcaster aims to open up every assistance from all people.

There is social capital inside the parlo tradition which is built on a harmonious relationship to achieve common interests between stakeholders, relatives and the community. The social capital is a set of informal values or norms that are shared among members of a group that allows cooperation between them (3).

The social capital in The Parlo is in the form of values, beliefs and networks, including the value of the community on this tradition which has been carried out for a long time, that depicted an attitude of high solidarity and the sanctions received if they violate the collective agreement. Trust built by giving and donating amongst the relatives or the community as well as a network between relatives, the surrounding community and other village communities.

Social capital is driven by the community in carrying out the traditional parlo activities that connect individuals or connects individuals with groups who have a beneficial impact on the stakeholder and community.

There are still Indonesian people who apply patterns of behavior or attitudes shown by poor people as the most appropriate way of life struggles even though they are lacking and encourage the realization of an attitude of accepting fate, begging or hoping for help as part of a rational and adequate form of adaptation to in overcome the cultural poverty they face.

The mindset and values prevailing in society, there is an incentive to create cultural poverty. The patterns of people's habits as a form of value that they still adhere to maintain for the next generation. The parlo tradition in Kendit community has become a ritual because there are steps that must be carried out by the stakeholder even though it costs a lot of money while to fulfill it, they must expect help from others.

1.1 PROBLEM FORMULATION

In this study, the researcher will emphasize the discussion to answer several questions which are;

1. How is social capital formed in the Parlo tradition in Kendit Village, Kendit District, Situbondo Regency?
2. How is the practice of cultural poverty in the Parlo tradition in Kendit Village, Kendit District, and Situbondo Regency?

1.2 RESEARCH OBJECTIVE

Based on the reseach description and queations, the objectives of this study are:

1. To describe social capital in the parlo tradition in Kendit Village, Kendit District, Situbondo Regency
2. To describe the practice of cultural poverty in the parlo tradition in Kendit Village, Kendit District, Situbondo Regency

II. METHOD

2.1 Research Approach

This research uses a qualitative approach to obtain data that is adapted to social conditions in fields to relate to the social capital and cultural poverty practices in the parlo tradition which carried out by the Kendit community(4).

2.2 Research Type

As an effort to support the objectives of the research, the type of research used is descriptive research. the purpose of this descriptive research is to find out in-depth and detail about social phenomena by presenting data reports to provide an overview of the research.

2.3 Informant Determination Method

The researcher determined informant by considering the characteristics of the informant using a purposive sampling technique. The informants are people who have experienced parlo and the stakeholder of a wedding ceremony.

2.4 Data Collection Tehnique

The researcher will use Field data collection. This technique may adapt in-depth interviews, observation, and documentation studies. The in-depth interview data will be used as primary data to answer research questions. Results of observations and documentation studies or literature reviews and analysis of interview recordings (photos and videos) will be used as secondary data.

2.5 Data Analysis Technique

Data analysis techniques begin with collecting raw data from the field study, transcribing data, categorizing data, coding, interpreting data, member checking, triangulating, conducting peer examinations, and making conclusions.

2.6 Improving Research Quality And Research Limitations TehniqTechnique

is research, it is very important to prove the validity of the data. Therefore it takes validity and reliability. The credibility of the data includes extending observations, research persistence, triangulation, peer discussions, negative case analysis and m, and ember checking.

III. DISCUSSION AND RESULT

In this era is easier for humans to fulfill their needs with models in carrying out a marriage tradition activity that develops in society. Sometimes people are faced with shifts that can change the meaning of it. The meaning of

marriage in each region is different. The Change may be influenced by the perspective of society who occupy the area. One form of wedding ceremony traditions in Situbondo Regency is called The Parlo.

Social Capital in the Parlo Tradition

1. Parlo as a Source of Trust

Trust is essential in marriage. it is a relationship between the two parties that involves mutual benefit, as well as taking risks in social relations based on the belief tradition that an individual will do as others expected(5). The most important thing for driving the community is mutual trust and the belief between one party and another to keep trust so that getting interactive behavior can strengthen the existing relationship.

A. The Strength of Mutual Trust in Brothers, Surrounding Communities in the Parlo Tradition

The activity of donating to the wedding ceremony stakeholder in the Kendit community is based on personal and self-will by adjusting the abilities of each individual. If there is a loan in the Parlo donation record, a person must pay as it is. The people who pay the loan don't mind it. That is the manifestation of self-awareness as social beings help each other for them.

Mutual trust in the parlo tradition is also well established with the surrounding community with the formation of trust due to the more frequent intensity of meetings and the socinterons. They are very open even though they are considered as others. Otherssg for donations they tend to ask close relatives who still have family ties more often. Apart from that, in carrying out the Parlo tradition, they do not look at the person from social status or personal background.

B. The Ulem-Ulem as Preparation of Parlo

The social bonds intertwined in the Parlo tradition are formed in The Ulem-ulem. The Ulem-ulem is a culture or tradition of the Kendit people to invite close/distant relatives, and the surrounding community in respect the family and community who help and enliven Parlo activities.

The ulem-ulem or inviting process depends on the communication built in the larger community. Even if someone doesn't live in the same village, they will still be invited. Good social interaction then allows the relationship to participate in parlo activities to be realized. This means that people trust each other when they work together, the less risk is borne and the more cost-effective it is.

2. Parlo Form of Social Network

The network part of the relationship consists of a group of people who have a bond from the role of sympathy and obligation to produce mutual benefits. According to network, they (6) provide social cohesion as an incentive for people to cooperate with one another, not just with people they know directly to get reciprocity.

Looking at the parlo tradition in Kendit village, there are social networks that are carried out and divided into three forms of networks including networks that are built with relatives, networks that are built with the surrounding community and net, works that are built with people outside the village and the region. The wider the social network, the easier it will automatically be for the community and provide many benefits for The stakeholder in carrying out the parlo tradition.

A. The Social Network of Families in the Parlo Tradition

Parlo traditional activities can take advantage of the community which is formed from a social network as practiced by the Kendit village community. The family is the closest person to the Stakeholder so that it becomes the main network in organizing Parlo activities. The family plays a very important role in holding a wedding because it will provide greater assistance as capital in the form of money or wedding party needs.

The Stakeholder has an advantage because the relative participated in preparing the wedding party. It seems to be considered mutually beneficial relations because, for those who hold a wedding, they get help from the family/relatives. Social networks that are built with the family have a good relationship. In a positive view, they are facilitated to fulfill the needs of the wedding ceremony. On the contrary, if the social networks are bad the worse the social relations it experiences when the Parlo begins.

B. Community Social Network in the Parlo Tradition

Network cooperation is a form of capital that does not need to cost a lot. Components of a network in society are good communication and interaction so that it has an impact on a sense of trust and strengthens solidarity.

When the stakeholder needs a loudspeaker, sound system, or janur kuning as part of the parlo tradition, it is the community to provide all the needs and some people even offer loans but only pay the cost of transporting goods. The relationship that exists between the stakeholder and the community is a form of empathy so that the benefits can be felt by several people who are involved within. The people who do Parlo will one day get a reward or will be assisted according to needs in carrying out the Parlo tradition.

C. Social Network outside the Village in the Parlo Tradition

The social network that is established with the outside community in holding a wedding party is in accordance with the social status one has. This network is connected to each other and is also related to the existence of reciprocity between the people concerned. It can be concluded that the more networks that are built, the more donations that are obtained or received, so that positive actions are mutually reinforcing.

3. Tradition Parlo Source of Values or Norms

The Value of Parlo is an opportunity to play a role in regulating and maintaining relationships between individuals and other people in social life. The Norms or values as a behavioral reference and the behavior concerning fulfilling fulfill needs(7). Social activities carried out jointly by the community, of course, are carried out through togetherness, which that is a force in society to achieve these interests. The Parlo tradition is a social reference built on what their ancestors wanted or aspired to be used as a life's value that continues to go hand in hand with one another.

Cooperation without orders in Parlo is customary to carry money or goods to meet the needs of The Parlo. This pattern becomes a cultural habit to achieve social purposes and those who violate it will receive social sanctions in the form of a warning.

4. Social Capital Bonding in Parlo preparation

The Kendit community preserves the parlo tradition, a form of cooperation in implementing good values, as in the parlo tradition. According to(8) social capital binds to have strong and develop relationships based on the same background or interests so that high networks are felt by individuals or members. The Parlo tradition reflects individuals who are connected to the network to take care of each other by communicating. Because they know each other so that they continue to interact intensely.

A. The Bond That Prepared the Parlo Tradition

The procession to prepare for the wedding is not only thought of one sided form, but this wedding party connects the two families who have different desires. The ability to organize parlo needs to unite the ideas of the two families so that the implementation of Parlo is achieved until it is finished.

The two parties were brought together to discuss the date, month and year of the event where agreement was held based on the capabilities of both sides. To maximize Parlo activities, the support of relatives and the community is also necessary. The capital that has been agreed upon, will become the binder and bond the members or family because there is a common interest in maintaining existence in the Parlo tradition.

5. Social Capital Bridging in Inviting Relatives and Community

Bridging capital is an increase in the ability to collect information in getting a network to achieve a bigger or better opportunity and as a forum for exchanging ideas and innovation in building collective agreements between groups so that it tends to increase tolerance and trust(9).

A. Donations or Returns Bridging in the Parlo Tradition

The development of the plan to hold parlo does not only rely on internal potential but requires external relations in addition to optimizing potential and opening up opportunities for potential or strengths that exist outside the internal.

Like what the stakeholder does, he invites the public in three ways, namely in the morning, growth and invitations and receptions. The morning invitation will be attended by gentlemen who are around the owner of the ceremony, ulem-ulem will also be attended by distant relatives, then the reception will be held from noon to evening attended by guests, friends of the bride and groom and family.

6. Social Capital Linking in Mobilizing Communities

Having a network that is intertwined between levels in which there is social power, status, and role, in one group(10). The needs of very many groups do not only rely on internal strength but require expansion where individuals can build relationships with several institutions and individuals who have greater power.

A. Established Network with Related Institutions

When the Kendit community holds the Parlo tradition, it proves that their children have found a legal partner religiously or nationally, enlivening it with some musical entertainment, inviting relatives, and the community, and increasing solidarity with fellow citizens. The implementation of the morning activities begins by inviting the surrounding community to attend to pray together with the hope that the bride and groom will become husband and wife partners and be able to carry out their obligations and responsibilities in a family, then the owner of the intention will invite a religious figure from the lodge (foundation) as the prayer leader.

In addition, the two couples have provided marriage documents in advance to the officials of the Office of Religious Affairs (KUA) where the candidates should register the form of a good state. The marriage contract procession was witnessed by the two extended families and guests who were assisted by KAU officers, not only by the involvement of security officers but also assisted by community protectors (LINMAS) from the local village office.

7. Poverty Practices in the Parlo Tradition

The poor already have a strong soul in accepting the conditions they receive even though they will be trapped in sizable problems regarding education, the economy and health, but they have prepared a plan in dealing with these patterns to be even more rational when compared to the elite or rich people(11).

The parlo tradition is a sacred community habit, it is an obligation for the people of Kendit Village to marry off their sons and daughters by holding a wedding party. The following are some poverty practices in the parlo tradition according to(12):

A. Individual Mentality

The family that owns the wish does not have patent patterns because of a sudden push. Individuals with limited abilities are forced to work hard to earn large wages or income. Being able to send them to junior high school is an extraordinary achievement. It is enough to be able to read, write and count. Follow in the footsteps of parents. Beginning to look for grass as livestock feed, then selling a bundle at a price. 13 thousand ofd. Besides that, he has 2 farm animals which are the family's savings until the time comes to be given to their children to care for.

Family patterns have a fragile mentality to postpone pleasure and are unable to think conceptually until a mindset is embedded that is passed on to their offspring.

B. Family

Inability to meet the needs of the family and find that in the family the owner of the hajat does not have patent patterns because of a sudden urge. Individuals with limited abilities are forced to work hard to earn large wages or income. Being able to send them to junior high school is an extraordinary achievement. It is enough to be able to read, write and count. Follow in the footsteps of their parents, starting with looking for grass as livestock feed, then selling it.

C. Social

At the social stage, it is about the owner of low desires as a result of which race identity also weakens, so with social relations, a suspicious attitude and low ability to tolerate appear. The surrounding environment is the main factor that causes the informant's mindset to carry out the parlo tradition, the benchmark for parents when they are able to holcan tradition. when the age has entered maturity, it becomes the talk of the community, but not to marry their children in a benevolent manner, but legally married according to religion and state.

IV. CONCLUSION

The conclusions themselves are specifically the result of a series of stages to obtain answers to the main questions in his study and are adjusted to field findings and of course the researcher's discussion.

The research entitled Parlo Tradition as Social Capital and Cultural Poverty Practices in Kendit Village, Kendit District, Situbondo Regency. TThis research aimsto gather information about social capital and poverty practices in the parlo tradition.

Based on the analysis conducted by researchers regarding social capital in the parlo tradition in Kendit Village, Kendit District, Situbondo Regency. It can be concluded that the parlo tradition that has been preserved to this day has social capital attached to the Kendit community. The existence of trust is one of the important forms iofrealizing social capital between individuals and individuals and individuals with communities or groups, divided into two:

- a. The strength of mutual trust in relatives, and the surrounding community in the parlo tradition.
- b. Ulem-ulem as a form of preparation for parlo.

Social networks built by relationships consisting of a group of individuals who have mutual responsibilities are divided into three:

- a. Family social network in the parlo tradition.
- b. The social network of the surrounding community in the parlo tradition
- c. Social networks outside the village in the parlo tradition.

The norms or values contained in the parlo tradition are habits that have been passed down from generation to generation until there is solidarity and cooperation without orders formed based on community sympathy and responsibility.

In addition, there is a dimension of social capital in the parlo tradition, social capital that binds, bridges, and intertwines divided into three, including:

1. The bond that prepares the parlo tradition
2. Donations or returns bridging in the parlo tradition
3. Networks that are established with related institutions

The Kendit community reflects that they have the power to achieve common interests and gain benefits, but in the parlo tradition, there are practices of cultural poverty that are maintained. The parlo tradition is a community habit that is sacred and becomes their obligation in society. The following are some practices of cultural poverty found:

- a. Individual mentality
- b. Family
- c. Social

Based on this research that has been described and there are several suggestions that can be put forward, namely:

It is for the local community to continue to maintain the parlo tradition which has a good impact such as mutual trust, increasing cooperation and cooperation, and maintaining harmony with one another.

Another suggestion for academics is to go further on cultural poverty practices in the parlo tradition and to bring novelties in their research so that the science of social welfare regarding perspectives on poverty alleviation continues to be improved.

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