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Decreasing the Effective Communication of The Existence of Implementing the Tradition of Gugur Gunung (Sambatan Gawe Omah) In The Community

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A B S T R A C T

Sambatan Gawe Omah is one of the traditions of the Gunungkidul people whose implementation cannot be separated from the way the local community uses it as a means of communication. This study examines the tradition of splice gawe omah as a form of effective communication which has experienced a decline. The aims of this study were 1) to find out the position of the gawe Omah splice in Autumn Gunung, 2) to analyze the forms of effective communication in the gawe Omah splice tradition, 3) to find out the decline in effective communication in the gawe Omah splice tradition. This study uses a qualitative method through the stages of data collection, data reduction, data presentation, and drawing conclusions. The results of the study show that there is a decrease in effective communication in the Sambatan Gawe Omah tradition due to high secondary relationships with the community, the reciprocal principle that brings the community physically present but not empathetically, and the strengthening of personal interest in building houses so that workmanship specifications are needed.

A. INTRODUCTION

Gunungkidul is an area whose people uphold and are able to maintain their traditions and customary values. One tradition that has survived to this day is the *Gugur Gunung* tradition *Sambatan Gawe Omah*. *Sambatan* comes from the word *sambat* which means complaint, in terms of *sambatan* is a system of reciprocal cooperation between residents in order to help others who are being affected by a disaster or have a need (Hidayah et al., 2017).

The *Sambatan* is carried out without expecting any material reward for their work, but is based on the principle of reciprocal that is, whoever helps his neighbor in need, one day he will surely be helped when he is in need. The persistence of this tradition agrees that this tradition still survives where no one in Gunungkidul builds a house without carrying out a *Gugur Gunung* (Murdiyanto, 2008). Apart from that, the *sambatan* is also based on the philosophy of life, *sapa nandur kabajikan, mesti bakal ngunduh* (whoever plants goodness will surely reap the results). Long before the *sambatan* event is carried out, the person who is going to build the house must have prepared all the building materials to be

installed, the sambatan is usually done at the start of making the house foundation because the finishing is usually done by the builders (Anam, 2017). This is also in line with Jannah et al. (2019) that the tradition of *Gugur Gunung Sambatan Gawe Omah* is carried out in the process of making the foundation of the house and the frame of the house, namely the pillars and the upper frame.

Communication cannot be separated from the culture and meaning that guides the traditions that develop in an environment. Hall (1959) says that culture is communication, communication is culture. The communication process is found in all community interactions that are needed to maintain the continuity of their social life. The development of the era towards modernization causes traditional values to be increasingly shifted. Maksun and Sunaryo (2015) justify the statement that the people who are the subject of their research no longer uphold the value of togetherness, so that the tradition of *Gugur Gunung* has been abandoned. The same thing was also expressed by Nur Bintari and Darmawan (2016) that all-material conditions have made the noble values of togetherness increasingly faded and no longer of value.

Values are still maintained and practiced by people in certain areas. This is in line with the statement (Candra, Setiawan and Fajrie, 2020) that the community still preserves the sambatan tradition as an effort to instill noble values in the next generation. There are several types of sambatan, one of which is the gawe Omah sambatan. In this sambatan the community works together in order to assist the process of building houses. This form of sambatan is strengthened by (Putnam, 1995; Putzel, 1997; Grzegorzcyk, 2019) as voluntary, efficient and flexible cooperation based on community collaboration to become development centers that focus on social networks that are often found in the Asian region. Several regions in Indonesia have not carried out this tradition much (Maksun and Sunaryo, 2015). Based on data from Bappeda DIY in 2019 which shows that traditional ceremonies and traditions in Gunungkidul are the highest compared to other regions in DIY with a total of 231 out of a total of 479.

Sambatan Gawe Omah traditional processes involving many people voluntarily certainly requires proper communication. Activities related to teamwork require oral and written communication skills. In interpreting and responding to messages, a communication process occurs that has an impact on the parties communicating, whether or not the impact expected by the sender of the message with the results or output of the recipient of the message will depend on the effectiveness of the communication. In this case teamwork can be an efficient solution to work and problems in order to achieve certain goals together. Research raised by (Lusri et al., 2017) states that the level of employee performance has decreased in terms of task completion, the amount of work that can be completed and knowledge within employees. Providing information also has the potential to cause misperceptions and understanding between superiors and subordinates. Therefore, this research was made in order to explore the values reflected in the *Gugur Gunung* tradition (*Sambatan Gawe Omah*) containing noble values referring to the

creation of effective communication and the factors that influence the preservation of tradition in which there are.

METHOD

The type of research used in this study is a qualitative method. The research was carried out in seven hamlets (Jambu, Gabug, Wuni, Karangtengah, Jurug, Nglumbang, and Jati). Data collection techniques used observation and interview methods with the research subjects being traditional leaders, elders and the Giricahyo community. Sources of research data in the form of primary and secondary data sources were analyzed using data analysis techniques from Miles and Huberman through 4 stages, namely data collection, data reduction, data presentation, and drawing conclusions. Literature search *keywords*, the keywords used were "*Gugur Gunung*", "*Gugur Gunung Gunungkidul*", "*Sambatan*", "*Sambatan Gunungkidul*", "collective action" and "effective communication". The *databases* or *datasets* used for literature research are Google Scholar, Microsoft Academic, Elsevier and Science Direct. The results of this study indicate that there is still a *gawe omah sambatan* tradition but has experienced a decline in effective communication in it. Factors causing a decrease in effective communication in the *Sambatan Gawe Omah* tradition are due to high secondary relations with the community, the reciprocal principle that brings people physically present but not empathetically, and the strengthening of personal interest in building houses so that workmanship specifications are needed.

RESULTS AND DISCUSSION

1. *Sambatan* Position in *Gugur Gunung*

Gunungkidul residents still apply various customs or traditions passed down from previous generations such as *sambatan*, *sedekahan*, *amongan*, to *tarub* in weddings. One of the traditions that is still maintained today is the *mountain fall* (*Sambatan Gawe Omah*). *Gugur Gunung* in terms means the roots of disclosure from establishing activities together (Koentjaraningrat, 1961 ; Bowen, 1986 ; Riyatmoko and Suyatno, 2019). In meaning, *Gugur Gunung* is an activity that is carried out jointly to help each other but does not expect anything in return materially (Murdiyanto, 2008 ; Setiawan, 2020).

Sambatan is one part of *Gugur Gunung*, comes from the word *sambatan* which means to complain. *Sambatan* in its own meaning means a system of reciprocal cooperation between residents to help each other if a disaster occurs or currently has a job (which requires many people), *sambatan* itself is carried out to help with domestic or private affairs (Muryanti, 2014; Hidayah, Andriyani and Widhanarto, 2017) . *Sambatan* (*collective action*) promotes respect, trust , reciprocity and social networks (Putnam, 1995 ; Grzegorzcyk, 2019 ; Atshan et al., 2020 ; Hanlon et al., 2020).

2. Effective Communication in *Sambatan Gawe Omah*

Communication can be said to be effective if the message received can be interpreted the same as the intent of the sender of the message, and the recipient of the message provides appropriate feedback to the sender of the message (Liliweri, 2017). Schramm (1995, in T. Wood, 2011) explains that understanding of messages is influenced by common experiences or *field of experience*, the more the parties involved in the communication process have the same background, the more effective the communication will be. The concept brought by Schramm also suggests that communication is a circular interaction in which the communicator alternately switches roles as sender (*encoder*) and message receiver (*decoder*). Actors who take the first initiative in communication form messages (*encoding*) and act as communicators who convey messages through a channel to the communication opponent (communicant) who then interprets the message (*decoding*) and provides *feedback*, at this stage the actor who originally played the role of being a communicant becomes the communicator and vice versa, who originally played the role of being a communicator now acts as a communicant, and thus the process occurs circularly (Hasibuan, 2019).

Communication according to Liliweri (2009) is a process of exchanging meaningful symbols which are converted into words (verbal) or symbols to be demonstrated (non-verbal), human actions and activities are forms of communication *symbols* including the appearance of an object that represents a certain meaning. Nonverbal communication is learned and shaped by norms, whereby the prevailing norms reduce the ambiguity of non-communication verbal, because through these norms we know when and whether a behavior is understood as appropriate and inappropriate (T. Wood, 2011), while the norm itself is an embodiment of values (Parmono, 1995). The norms of a culture are embedded in people's daily interactions, so by observing nonverbal communication patterns we can identify cultural norms that underlie behavior in society, changes to norms can also be seen from how people react to non-verbal behavior (Chang, 2015).

The context of the implementation of the *sambatan* tradition contains forms of verbal and non-verbal communication verbal which is reflected in the symbols of communication therein. Verbally, the *sambatan* begins with *a nyambat*, that is, people have the intention of conveying their needs to their neighbors (Sudaryatie, 2017). As a result of the similarity of background, or as Schramm calls it the similarity of *the field of experience* the verbal message conveyed also contains an understanding of the meaning of the norms that bind the Gunungkidul community, namely the principle of reciprocity or reciprocity, as well as an understanding of the meaning that absence at a *meeting* will result in sanctions (Murdiyanto, 2008; Hidayah, Andriyani and Widhanarto, 2017).

We can understand the communication symbols that can be seen how this message will be forwarded to the communicant which includes the process of *decoding* and providing *feedback*. Messages that reach the community either in Gunungkidul or overseas go through a *decoding*

process, those who come understand the *sambatan* invitation as a form of responsibility to those who invite them to respond by coming to the *sambatan event*, they come with various motives because there are sanctions due to *trust*, so this provides *feedback* positive to the sender of the message or those who have intentions. If not present, this is also non-verbal *feedback* to those who are stuck. After there is *feedback*, new messages will appear both verbal and non-verbal, if their presence is not accompanied by notification and reasons then the person invited will receive a reprimand from the local customary leader until discussed by the residents showing a verbal message, then the social sanctions obtained are the community the local will talk about them, or his name will be recorded when he holds a need will not be assisted, then this is a verbal and non-verbal message verbal also from those who have needs and the community to people who are not present, that's how communication in *sambatan* runs in a circular manner, both non-verbal and verbal. The characteristics of the rural community as a primary group whose members are personal, intertwined face-to-face that lasts a long time so that broad emotional bonds are built up to verbal and non-verbal symbols, in this group it is more important to see each other as human beings with all their shortcomings, not to look at the profession or position (Jatnika, 2019; Hodriani *et al.*, 2019).

Sambatan tradition in it there are several symbols of communication as mentioned in Murdiyanto (2008) and Sudaryatie (2017) including Gunungkidul residents who are overseas who come home to join *the sambatan* those who work outside the area even with better economic conditions than local residents are willing to go home to just join the *sambatan*, men and women know their respective duties in the *sambatan* tradition, namely men, the participation of young people in *the spree*, the term ora general if they are often absent at the *spree*, traditional leaders who give warnings and people with various economic backgrounds participating in the *spree*. The communication model from T. Wood (2011) explains Schram's understanding that if the communicating parties have the same *field of experience*, it will be easy for them to carry out the communication process. This is in line with what happened to the Gunungkidul community, where in the *sambatan* process they were able to take on their respective roles, such as handling wood, stone or being a *laden* carpenter. Women, both teenagers and mothers, worked by preparing dishes for the men who served them. join *the sambatan* (Sudaryatie, 2017).

The effectiveness of communication in the *sambatan* tradition is also influenced by the legal concept of REACH *Respect* or respect is an attitude of respect for the individual who is the target of the message to be conveyed (Suranto, 2011). Empathy, namely the ability to put oneself in a position or situation experienced by others (Prijosaksono and Hartono, 2005), *Audible*, namely the message can be received and understood properly, *Clarity* means that the message conveyed is clear so that it does not cause multiple interpretations, finally, *Humble* means low attitude. The people of Gunungkidul in carrying out *the sambatan* are based on respect and simplicity, (Sudaryatie, 2017) explains that someone comes to the *sambatan* because of a moral responsibility to people who have invited or are in need of help, in the *sambatan* itself

people from various professions and economic levels are able to sit the same low stand the same high, they merge together in *the sambatan*, there is no difference in work and food served according to what is prepared by the women in the *sambatan activities*. The local people also don't hesitate if they have to leave their activities and work for a while to follow *the mountain fall* (Murdiyanto, 2008). In this case, a reflection of the empathy of the Gunungkidul community towards the surrounding community, how one can spend time and effort to relieve other people's difficulties.

3. The Decline of Effective Communication in the *Gawe Omah Sambatan Tradition*

Change is a form of certainty in the process of developing the times that must be faced. The process of communicating effectively will also experience many adaptations according to the increasingly changing types of community activities. *Gugur Gunung Tradition Sambatan Gawe Omah* contains a representation of the running of a communication that is running effectively in the Gunungkidul community to date. However, communication that exists in tradition always follows the flow of community mobility so that it does not guarantee its effectiveness continues to be stable. The following are several factors that have caused the decline in the effective communication of the *mountain fall tradition the connection between the work of the house* on the people of Gunungkidul.

4. Secondary Relations

Differences in distance and time characterize a secondary social relationship so that community interaction cannot be carried out face-to-face for a long time. Based on data on the flow of urbanization in Gunungkidul from the Gunungkidul Population and Civil Registration Service (Disdukcapil) for 2022, it shows that in 2021, there were 6,561 in-migration and 6,187 out-migration. Meanwhile, in 2020, there were 6,470 in-migration and 5,839 out-migration. Then in 2019, there were 6,882 incoming migration and 6,872 outgoing migration.

The data presented shows that urbanization in Gunungkidul is quite high. This is contrary to the condition that a tradition can run well and survive, namely the existence of primary social relations. Collaboration between members of the community has partly been created by the encouragement to continue to exist from residents who live permanently/long time, where their existence is increasingly inferior to the flow of urbanization, very high mobility encourages the creation of a pluralistic and multicultural society in life (Al Hakim, 2015; Rahman & Lesatriyono, 2020), then the meaning of implementing the *Gugur Gunung tradition Gawe Omah sambatans* also vary. Local residents interpret gotong royong more as part of life together in resolving problems that cannot be borne individually, but migrants interpret it as a process of adjusting to local residents, if it is appropriate and if it is not avoided. The increasing number of migrants and immigrants in Gunungkidul has caused the inheritance of *the Sambatan Gawe Omah tradition* to not run effectively so that it has decreased both in terms of existence and the flow of communication.

5. Principle of Reciprocity

Based on the research findings, community members carry out mutual cooperation activities because they have urgent interests. Citizens must participate actively in presenting themselves in the midst of society. Some informants felt uncomfortable if they did not participate in community activities because there was an appeal from the local customary leader, as much as possible to provide as much time as possible in order to fulfill the autumn gunung *Sambatan Gawe Omah activity*. The category of society that limits relationships to mere functional ones, meaning that every relationship is carried out because of interests, acquaintance with people is completely limited to certain areas of life, in this case the tendency of the community to help activities because they do not want to be ostracized from association and also avoid gossip from society (Rahman & Lesatriyono, 2020).

Residents who depend on traditional institutions for their interests will feel guilty if they do not participate in environmental activities. Therefore, the presence of a person in an activity, even if only for a short time, is sufficient to describe their presence in relation to the environment. This shows that the *sambatan gawe omah* tradition is not purely based on community concern for other communities, but only formal responsibility for an activity so that they get reciprocated for their presence when having the same activity. The implementation of *the gawe omah sambatan* can still run with this reciprocal principle but has experienced a decrease in effective communication because its arrival is only limited to presence so it avoids social sanctions.

Social sanctions apply to members of the public who do not follow the *sambatan tradition*. This is in accordance with Bowen (1986) and Candra (2020) reciprocity in the mutual cooperation tradition, especially with the moral sanction Sudaryantie (2017) which we understand as a hegemony that encourages local people to follow the norms that apply to the implementation of this *sambatan such as* which is written in Zein et al (2019) that it has become a culture that is rooted and at the same time becomes the culture of society. Furthermore, in the Gunungkidul community there is the term "*ora umum*" for those who violate or do not follow the norms, so they will bear the consequences of the applicable provisions.

6. Decreased Collective Consciousness

Social solidarity in the context of society moves from mechanical solidarity to organic solidarity. Indicators of the nature of social groups or communities in organic solidarity, namely: 1) The division of labor is high; 2) Weak collective consciousness; 3) Restitution/restoring dominant law; 4) High individuality. 5) Consensus on abstract and general values is important; 6) Social control agencies punish deviants. 7) High interdependence; 8) Urban industrial in nature (Paul Johnson, 1986; Nuraiman, 2019). Weak collective awareness is one of the problems that occurs in the decline in effective communication in the *gawe Omah sambatan tradition*.

The social development of the community which leads to personal interests in making houses is the reason for the need for specifications in its construction. The *gawe omah sambatan* tradition, which was originally carried out

in its entirety from planning to the final result of building houses by the local community for whatever background, is now being implemented only to assist in activities that do not need specifications so that the form of effective communication in it has decreased. Activities that require specifications will be carried out by builders according to their expertise. Awareness of the importance of builders' specifications in the construction of houses is also due to the fact that there are several benefits that can be taken such as a more detailed development concept, a maximum planned budget, faster workmanship, and saving time and costs (Mitrarenov, 2018).

CONCLUSIONS

Gugur Gunung tradition (*Sambatan Gawe Omah*) is a legacy from the past which has experienced a decline in the implementation of effective communication within it. The value of *Gugur Gunung* which we often call cooperation is very inherent in this tradition, that effective communication occurs in *sambatan* seen in terms of messages that can be interpreted as intended by the sender of the message or people who have intentions to produce the expected feedback, namely the implementation of the *gawe Omah sambatan*. The *sambatan* itself as a form of effective communication is related to its function as a means of socializing norms, binding the communication of Gunungkidul residents and the inheritance of traditions so that it can be a form of evidence of effective communication. *Respect, Empathy, Audible, Clarity, Humble* is an important lesson that can be drawn from the existence of the *gawe Omah sambatan tradition*. The decline in effective communication in the implementation of the *Sambatan Gawe Omah* tradition is marked by high secondary relations with the community, the reciprocal principle that brings the community physically present but not empathetically, as well as the strengthening of personal interest in building houses so that workmanship specifications are needed.

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