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The TILIK Tradition of Ngapak Kebumen Community as A Local Wisdom in Strengthening Social Resilience Post-Corona Pandemic

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Abstract

The Corona pandemic has spread widely throughout the world, including Indonesia. The spread of this pandemic has disrupted all community activities, both socially (economically, politically, etc.) and culturally. A lot of people lost their jobs. Some of the middle and lower business actors are closing their businesses. Then, social interaction in communal society in Indonesia is disrupted. Empirically, Indonesian society is a multicultural society which has rich local wisdom for continuing to survive and develop in all situations. For example, the presence of a granary (*lumbung*) for community food security during difficult times (famine--*paceklik*), including the Corona pandemic period, and many others, as is the case with Tilik in Ngapak Kebumen community. The Ngapak community has an identity as a "contact" society. Culturally, it has a mixture of intercultural areas bordering, namely West Java and Central Java. The "contact" society is one of the multicultural society descriptions in Indonesia. This local wisdom can be a source of shared knowledge when it is developed in a multicultural society, especially in post-Corona

pandemic condition. Therefore, this study aims to: (1) explain the existence of the Tilik tradition in Ngapak Kebumen community as local wisdom; (2) explain cultural communication from the Tilik tradition of Ngapak Kebumen community as social interaction behavior; and (3) explain the Tilik tradition in Ngapak Kebumen community as local wisdom on strengthening social resilience after the Corona pandemic. This study used a qualitative design with the genre of field research. In addition, this study uses a critical paradigm to find new concept from local knowledge with a phenomenological and indigenous ethnography approach. The data collection techniques use participant observation, in-depth interviews, documentation, and the study of documents. Furthermore, the informants are the people of Kebumen Regency (five people). Meanwhile, the collected data are analyzed using the interactive model analysis by Miles and Huberman. The results of this study are: (1) the existence of the Tilik tradition of Ngapak Kebumen community as local wisdom is still in use and reflects togetherness when visiting sick people together; (2) cultural communication based on SPEAKING Hymes from the Tilik tradition of Ngapak Kebumen community is a part of social interaction behavior in a wider community; and (3) the Tilik tradition of Ngapak Kebumen community can be a concept of local wisdom to strengthen social resilience (through communality and cultural communication) after the Corona pandemic.

Keywords: The Tilik tradition, Ngapak Kebumen Community, Local wisdom, Strengthening social resilience, Post-pandemic Corona



THE BACKGROUND

The Corona pandemic has spread widely throughout the world, including Indonesia. The positive cases of Covid-19 in Indonesia as of October 20, 2020 reached 368,842 people [1]. The spread of this pandemic has disrupted all community activities, both socially (economically, politically, etc.) and culturally. So many people have lost their jobs and middle-lower class business actors have closed their businesses. Based on data from the Indonesian Ministry of Manpower (*Kemnaker*) as of April 7, 2020, there were 1,010,579 workers affected by the Corona pandemic, with details of 873,090 people from 17,224 companies dismissed and 137,489 people laid off from 22,753 companies [2]. Besides that, based on preliminary data, many people are affected by Corona and they feel alone because they are ostracized by their neighbors (considered to be spreaders of the virus). It makes many societies are become individual. Then, in the area of education, many students cannot study well because several rural places in Indonesia have no signal or internet connection.



**Figure 1. Wooden or bamboo huts near the school
built by students for sharing (about 5-7 people)
Used both before and during pandemic**

Meanwhile, culturally, especially social interactions among people in Indonesia, known as communal communities, are disturbed because all activities are carried out at home. The communal system in society is actually able to overcome difficulties between one society and another because it is tied to the value of togetherness.

Empirically, Indonesian society is a multicultural society that grows with a variety of cultural structures. Multicultural society cannot be separated from the process of cultural contact. This is because the bordering areas interact socially and form a new culture. Theoretically, cultural contact causes cultural change which is more indicated by the change in language in the community (Foley, 1997) [3], as does *Ngapak* culture. This can be described as the following schematic:

Ciri kebahasaan \longleftrightarrow Budaya \longleftrightarrow Ekologi/lingkungan

**Figure 2. The Relation of culture-language-ecology
(Syafril, 2011) [4]**

This scheme explains that culture is very much influenced by the environment and greatly influences the presence of language. It can be said that the culture of contact comes from a combination of different cultures because people interact with each other in an environment. Kebumen Regency in a regional context has a strategic position as a connecting node for East Java and Central Java and is located in the south of Java Island, so that Kebumen Regency is the link between big cities which are the centers of growth both at regional and national levels (Kebumen Regency Regulation Number 6, 2016) [5].

Indonesian society is also known as a communal society (as mentioned in the first paragraph) who live together in groups and are united culturally genealogically. A communal society is theoretically a society that lives together with the same

cultural background in an area. In many cultures around the world, the phenomenon of communality has been observed and documented, usually conducting deliberations to solve problems and carry out cooperation. The term communality is part of the socio-cultural context of people who are involved in a community which includes joint activities, such as raising livestock and gardening (Slikkerveer, 2019) [6]. Meanwhile, the characteristics of communal society are: (1) a group-focused society that builds self-criticism; (2) communities who need each other (dependence); (3) public relations are dominated by task engagement; and (4) social compliance through shame (Samovar, Porter, McDaniel & Roy, 2013) [7]. Furthermore, communal societies are identified by emphasizing, that: (1) communal communities that live collectively have views, needs, and goals of living together in one community group; (2) social norms and responsibilities are implemented in groups; (3) people have the same belief in one group; and (4) communities are better prepared to work together in groups (Samovar, Porter, McDaniel & Roy, 2013) [7].

Based on the two concepts above, the concept of communality can be formulated to study this research, namely: (1) People who live collectively in a certain group who have views, needs, and goals of living together and accept criticism for the common good. (2) Community life needs and mutual trust between one another. (3) Communal community relations are based on social norms and shared responsibility. (4) Social compliance is based on shame. (5) Society prioritizes teamwork in groups. Thus, it is undeniable that a multicultural society that generally lives communally is rich in local wisdom to continue to survive and develop in all situations. This local wisdom can be a source of shared knowledge if it is developed in a multicultural society, especially in post-Corona pandemic conditions. For example, *jogo tonggo* in Yogyakarta (sharing with needy neighbors), the presence of a granary for

community food security during difficult times (famine), including the Corona pandemic period, and many others, as the *Tilik* tradition of *Ngapak* Kebumen community.



**Figure 3. *Bale Lumbung*,
the granary Sasak tribe in
Lombok**



**Figure 4. *Jurung-jurung*,
the granary in Central
Kalimantan**

Theoretically, culture can be interpreted as a unity of beliefs, actions, and symbols that are learned together and passed on from generation to generation. It is integrated and binds society together and forms the view and way of life of a particular community (Brown, McIlwraith & de González, 2020) [8]. It can be interpreted that culture is a genetically integrated unity of values, practices, and symbols which becomes the view and way of life of a society. Thus, view becomes part of the values, practices, and symbols of mutual cooperation between the Javanese and Indonesian people.

Furthermore, cultural communication in this study is based on the SPEAKING theory introduced by Hymes, namely: (1) Settings and Scene. Setting refers to the time and place the communication takes place (physical setting). Meanwhile, scene refers to a psychological or cultural setting. (2) Participants are people involved in communication. (3) Ends are the objectives, targets, and expected results of

communication. (4) Act Sequence is a sequence of events from the communication that takes place. (5) Key is a way and instructions for communicating (how to respond to ongoing communication actions). (6) Instrumentalities are forms and styles of communication. (7) Norms are social provisions that regulate communication events and actions and reactions of communication participants. (8) Genre is a form of communication act (Hymes, 1974) [9].

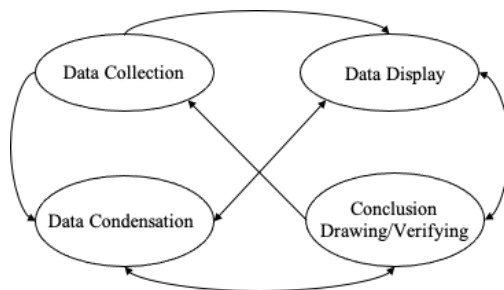
Based on the elaboration of some of the theories and concepts above, it can be hypothesized that the local wisdom of the *Tilik* tradition of Ngapak Kebumen Community (in terms of communality and cultural communication) can strengthen the social resilience of the post-Corona pandemic community. Therefore, this study aims to: (1) explain the existence of the *Tilik* tradition in *Ngapak* Kebumen community as local wisdom; (2) explain cultural communication from the *Tilik* tradition of *Ngapak* Kebumen community as social interaction behavior; and (3) explain the *Tilik* tradition in *Ngapak* Kebumen community as local wisdom on strengthening social resilience after the Corona pandemic.

METHOD

This study uses a qualitative design with a field research genre. In addition, this study uses a critical paradigm to discover new concepts of local knowledge with two approaches, namely phenomenology and indigenous ethnography. The phenomenological approach originates from philosophical and psychological knowledge based on the researcher's experience of a phenomenon in an area. In terms of the character of the data obtained, this approach is more dominated by interview techniques (Creswell & Creswell, 2018) [10]. Therefore, based on the data to be collected for this study related to the traditional phenomena of the *Ngapak* Kebumen community, one of the approaches used is phenomenology.

Besides the phenomenon of *Tilik* tradition, it also examines cultural communication and local wisdom for social strengthening in the community through the *Tilik* tradition in the *Ngapak* Kebumen community, an ethnographic approach that focuses more on indigenous is also used. The ethnographic approach is based on anthropological and sociological studies that examine the conditions of behavior, language, and actions that take place in a cultural group (in this case the *Ngapak* Kebumen community) naturally for a long time (Creswell & Creswell, 2018) [10].

The data collection techniques use participant observation, in-depth interviews, documentation, and the study of documents. The informants are the people of Kebumen Regency (five people) and increase as needed. The collected data are analyzed using the interactive model analysis by Miles and Huberman (Miles, Huberman, and Saldana, 2014) [11]. Analysis of the Interactive model, is:



**Figure 5. Interactive Model Data Analysis
(Miles, Huberman, and Saldana, 2014) [11]**

Meanwhile, to measure the validity of the data, it is used triangulation techniques (sources), member checks (asking the same questions to different informants), lengthening research time, and increasing observation persistence. This is in line with the data analysis technique used, namely an interactive

model of data analysis that allows the research team (as the main instrument) to measure the validity of the data.

DISCUSSION

As said in the background, Indonesian society is a multicultural society which grows with a variety of cultural structures. Indonesian society is also known as a communal society that live together in groups and are united culturally genealogically, especially in agrarian society.

Multicultural society that generally lives communally is rich in local wisdom to continue to survive and develop in all situations. This local wisdom can be a source of shared knowledge if it is developed in a multicultural society, especially (during and) post-Corona pandemic conditions.

The Existence of *Tilik*

Geo-culturally, *Ngapak* community is an egalitarian society without *unggah ungguh* linguistically as other Javanese people. Then, socio-historically, Java Island consists of two major cultural influences, namely, Sundanese and Javanese. It was influenced by the existence of the Pasundan Kingdom in the West and the Majapahit Kingdom in the East in the past. The *Ngapak* people culturally neither Sundanese nor Javanese. They are one entity on their own. One of *Ngapak* people is in Kebumen.

Kebumen has a strategic position as a connecting node for West and Central Java, located in the south of Java Island, so that Kebumen is the link between big cities which are the centers of growth both at regional and national levels. Of course, the district communities in the “transit” area intersect and intertwine with various people in various cultural that also affects the social conditions of the community, especially social interactions. Kebumen Regency is an area with an open

and egalitarian society which is also as a part of the characteristics of a "contact" society.

Tilik, by its word means 'to look, to visit, and or to see'. *Tilik* tradition of *Ngapak* Kebumen community is not much different from that of Javanese society in general, which is full of social interactions, mutual values, and empathy. The interesting thing about *Tilik* tradition in Kebumen is that it is present and survives in a "contact" society with cross-cultural identities as a reflection of multicultural identity. In addition, Kebumen is one of the regencies in western Central Java which is on the southern route of Java Island. Based on the observations about the *tilik* tradition in the *Ngapak* community, the values of togetherness (communal) and close mutual cooperation are seen; starting from invitations to cleanse sick residents, collecting funds for souvenirs and car rental and determining the right time (usually after *Isha* time). This becomes a kind of cultural communication in a communal society. The formulation of community communality above is reflected in *Tilik* activities, which are activities to visit members of the public who are sick (usually those who are hospitalized). This *Tilik* activity reflects the collectivity of the community and shared responsibility.



Figure 6. The explanation of the process of *Tilik* at the hospital (PKU Muhammadiyah Sruweng Hospital, Kebumen before pandemic)

Every community in Indonesia has local wisdom and knowledge that can become shared knowledge, including the *Ngapak* Kebumen community. Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in certain areas to answer problems in fulfilling their needs (Fajarini, 2014) [12]. Based on this opinion, it can explain that the tradition of *Tilik* in this research is a local community activity carried out to answer problems related to comforting the sick by gathering together.

Furthermore, this local wisdom strengthens local knowledge (indigenous knowledge) which is a network of knowledge, beliefs, and traditions that are preserved, communicated, and contextualized locally related to culture and the environment at all times (Bruchac, 2014) [13]. Furthermore, the perspective of indigenous knowledge is developed in the form of a circle of local knowledge (spirituality, value, mind, taste, and body) which begins and is returned to the environment (Syafril, 2020) [14]. So, the existence of *Tilik* tradition of *Ngapak* Kebumen community is as local wisdom and still carried out because of the communality in an egalitarian agrarian environment.

***Tilik* as a Social Interaction Through Cultural Communication**

Tilik tradition of *Ngapak* Kebumen community as a social interaction behavior as the initial concept of strengthening social resilience through cultural communication (using SPEAKING Hymes concepts, (Hymes, 1974)). **The setting and scence** of *Tilik*; the time are in the afternoon or evening and the scene is after the Yassin recitation or after a village discussion (*rembug desa*) which is led by community leaders or the head of RT (*rukun tetangga*—neighborhood association). **The participants** of *Tilik*; the males when they visit a man and females when they visit a woman. **The ends** of

Tilik; visiting sick people (generally, *Tilik* is also done to see newborn babies (*Tilik bayi*) or people who have just returned from Hajj (*Tilik haji*), but in Kebumen, there is *Tilik wong loro* (visiting sick people, both at home and in the hospital) which is always done.



Figure 7. *Tilik* by females in hospital (situation before pandemic)

The act Sequence (sequence of events) of *Tilik*; before conducting *Tilik*, the community usually holds a village discussion (*rembug desa*) to know the condition of the community if their people are in trouble, sick, or willing to have wedding party. In a village discussion, it will be determined when *Tilik* will be carried out, what will be given, and with what to depart. **The key** of *Tilik*; the communication led by community leaders or RT heads by way of deliberation to reach a consensus (*musyawarah untuk mufakat*) and during pandemic using WhatsApp Group to communicate each other.



Figure 8. *Rembug desa* (situation before pandemic)



Figure 9. *Tilik* by females using pick-up car (situation before pandemic)

The instrumentalities of *Tilik*; the communication process during village discussion is using *Ngapak* language and the process of carrying out *Tilik* is using a pick-up car, truck, or bus. **The norms** of *Tilik*; togetherness and collectivity (*silaturahmi*) which is full of values of social interaction, mutual cooperation (*gotong royong*), and empathy. Then, the **genre** of *Tilik*; non-verbal communication.

Meanwhile, the *Tilik* tradition of Ngapak Kebumen community also can be connected to high context culture (Hall, 1976) [15] in cultural communication. **Value of traditions**; *Tilik* has the values of collectivity, *gotong royong*, empathy. **Long-lasting relationships**; togetherness, **rely on non-verbal signs such as facial expressions, body language, etc.**; *Tilik* showing empathy by visiting sick people. **Tend to be non-confrontational and more in-direct**; process before doing *Tilik* is deliberation to reach a consensus (*musyawarah untuk mufakat*).

Then, **require little explanation**; always explain the purpose of *Tilik* (visiting a sick people) as an empathy and collectivity. **More collectivistic**; *Tilik* identification lies on the group as a value of group harmony. **Have stronger boundaries, i.e., one belongs with a certain group**; *Tilik wong loro* is exist in the

Ngapak Kebumen community. Finally, **slow to change** because the material condition of *Tilik* is an agrarian society, communal, and tied in the *Ngapak* identity so that this tradition is still exist. So, the *Tilik* tradition of Ngapak Kebumen community as cultural communication showed by social interaction that prioritize local values: deliberation for consensus (*musyawarah untuk mufakat*), togetherness, collectivity, mutual cooperation (*gotong royong*), and empathy so that people who are sick do not feel alone.



Figure 10. *Tilik* by females to the needy neighbors during pandemic with due observance of health protocols

Based on the discussion above can be said that the *Tilik* tradition of *Ngapak Kebumen* community can be a concept of local wisdom to strengthen social resilience (through communality and cultural communication) (during) and **after** the Corona pandemic. The concept of strengthening the social resilience of the community through the adaptation of local wisdom exploration from the *Ngapak Kebumen* community can become shared knowledge of the people in Kebumen in particular and Indonesia in general through communality and cultural communication.

CONCLUSSIONS AND SUGGESTION

Conclussions

The existence of *Tilik* tradition of Ngapak Kebumen community is as local wisdom and still carried out because of the communality in an egalitarian agrarian environment. The *Tilik* tradition of *Ngapak* Kebumen community as cultural communication showed by social interaction that prioritize local values: deliberation for consensus (*musyawarah untuk mufakat*), togetherness, collectivity, mutual cooperation (*gotong royong*), and empathy so that people who are sick do not feel alone.

Tilik's local wisdom become local knowledge to strengthen the social resilience of the community during a pandemic through togetherness, collectivity, mutual cooperation (*gotong royong*), and empathy so that people with Covid-19 and their families do not feel alone. *Tilik's* local wisdom also can be used as non-verbal cultural communication in high context cultures to strengthen the social resilience of the community to deal with traumatic conditions after the pandemic. The local wisdom strengthens local knowledge (indigenous knowledge) which is a network of knowledge, beliefs, and traditions that are preserved, communicated, and contextualized locally.

Tilik tradition of *Ngapak* Kebumen community can be a concept of local wisdom to strengthen social resilience (through communality and cultural communication) (during) and **after** the Corona pandemic. The concept can become a shared knowledge of the people in Kebumen in particular and Indonesia in general through communality and cultural communication.

Suggestion

Every local wisdom in other places in Indonesia or other countries can be researched and adopted as an instrument to strengthen the social resilience during and post-pandemic.

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