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**COMMUNITY SOCIAL AND CULTURE CHARACTERISTIC IN BAWEAN ISLAND,  
INDONESIA**

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**Abstract:** *The diversification of social and origin culture Bawean was currently as the assimilation result of community social and culture diversification in Bawean Island in a very long process from 18<sup>th</sup> century until the beginning of 19<sup>th</sup> century, it was also belonged from ethnic culture of outside Bawean Island which is carried by Bawean inhabitants wandered about, it is started from the beginning of 19<sup>th</sup> century until now. These social and culture were absolutely having characteristic. One of dominant characteristic was a local wisdom and locally developed knowledge which located in the middle of Bawean's community and it was developed from one generation to other generation. This community social and culture characteristic in Bawean Island would be a world's attractiveness as well as capable to sustain tourism activities at Bawean Island.*

**Keywords:** characteristic, social, culture, Bawean community

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## INTRODUCTION

In the early development, from 13<sup>th</sup> until 16<sup>th</sup> century, the Bawean Island native who didn't recognize their ancestry, devoted animism faith, it was a faith that believed any spirits occupied things, trees, rocks and etc, with one King was known by named King Babiiiono (Krom, 2004). Then on 15<sup>th</sup> century, Islamic Teaching was brought by Wali Songo, began to spread in Java island region. One of wali, Sunan Drajat, he was one wali which had a spread region at north coast of Java Island, had one of grandson named Maulana Umar Mas'ut. This figure who started to spread Islam and governed Bawean Island's inhabitant (Piah, 2004).

Besides Islamic culture and also Javanese culture, Bawean Island, it was extremely influenced by other region culture, particularly Melayu culture and Minang culture. It started on colonial era in 18<sup>th</sup> century (Al-Attas, 2009). The community of Minang people in Sumatra, except Bugis community, was a famous sailors community who sailed across Nusantara seas and explored Indonesian's Islands including Bawean Island. So that, on the era, they were trusted to hold KPM sailing agent (Konenklijke Paketvaart Maatschapi), on the short time had succeeded dominated trade and economic in Bawean Island region. With such condition, there were many Minang ethnic inhabitant (Palembang) and Melayu (Riau Archipelago), who moved to Bawean Island, which were also equipped with cultures they brought to Bawean Island (Van Leur, 2003). The migrant culture of Bawean Island inhabitant that went to outer region, particularly towards Sumatra Island region, which then returned to Bawean Island, it also brought local culture to wandering place, until present, through longing process, Minang and Melayu culture, were having assimilation with other culture, finally became *Bawean's* culture (Soemardjan, 2006). It was not know precisely, that existing government history at Bawean Island, after government generation of Maulana Umar Mas'ud, exactly when colonial began to enter (Al-Attas, 2009).

From the background, writer considered that community social and culture characteristic in Bawean Island was culture assimilation product that needed to be observed. The culture assimilation process was experiencing at Bawean Archipelago, had generated what we called as Bawean Culture it's self which owned culture social characteristic, which was unique, and civilize. Therefore, the main purpose within this research was to find out and analyze community social and culture characteristic in Bawean Island.

## **METHODS**

This research was a kind of descriptive research (*decriptive-explanatory research*), a method with technique explaining descriptively about condition found on the site (Moleong, 2008). The approach was conducted in this research used qualitative approach which supported by investigation approach. Data Collection technique in this research used interview method. Respondents in this research were public figure, social institution organizer, religious figure, culture figure and local government at Bawean Archipelago. Data and information which had been obtained then they were analyzed, and finally concluded (Muhadjir, 2005).

## **RESULTS AND DISCUSSION**

### *Knowledge System*

The meaning of knowledge system was local wisdom and locally developed knowledge which located in the middle of *Bawean* community. This knowledge form developed and utilized at surround environment, although it resulted from assimilation with knowledge system at other region (Salim, 2002).

### *Local Wisdom*

The local wisdom form of Bawean community was identified such as The Building of Water Power Plant by the members of community using very simple knowledge. The inventor and creator was Sulaeman, Balikterus village inhabitant, Sangkapura sub district. By using simple equipment, and 4,5 million rupiahs, simple theory, and several experiments, in 1991, the first Water Power Plant was created by Sulaeman. Balikterus Village could enjoyed electricity smoothly without relying on electric supply from PLN Bawean Island. The community members begin to swithc on electric that is supplied by this Water Power Plant on 17.00 until 08.00 a.m the following day. The charged rate range between 10 thousand until 15 thousand rupiahs, which is used to cover PLTA (Water Powe Plant) operational cost. Until now, Sulaeman was assisted by surrounded inhabitant, had succeeded producing 11 Units PLTA at Balikterus Village and Bawean Island region along with two units of PLTA in ground region of Gresik Regency.

The other form of local wisdom of Bawean community was planting mangrove and maintain coast conversation conducted by H. Arfae, Sukaoneng Village inhabitant, Tambak Sub District. This mangrove planting was conducted every day; it began in 1960, by self-intention without force from anyone. Everyday H. Arfae planted approximately 100 pieces of mangrove. This is done purely because his awareness and consciousness towards environment and realization of abrasion harmful effects (Abiodun, 1967; Nasar, 2011). Because of his effort, government rewarded Kalpataru Prize to him in 2000. H.Arfae and his families were also preventing the mangrove illegal logging and coast sands illegal mining. Lack of government's support and cost constraint, H.Arfae and his families couldn't do this activity everyday (Mortada, 2005).

*Local Knowledge*

Apart from local wisdom, there also *Bawean* local knowledge, which developed from one to next generation. It wasn't known exactly where the *Bawean's* local knowledge belonged, but one thing was sure, this knowledge had experienced culture assimilation. Until now, this *Bawean's* local knowledge was remaining utilized for daily life of *Bawean* Island inhabitant. This local knowledge form of *Bawean* as follow:

a. Wood Boat Crafting (*jukung*)

Crafting wood boat was a knowledge developed from one to next generation in *Bawean* Island region, particularly at Gili Island. It was not known exactly about this origin and knowledge culture's influence, but based on some sources testimony, this *jukung* crafting, a knowledge influenced by science from Sumatera, particularly Riau Archipelago. This Wood Crafting use basic material that come from various woods, whether came from *Bawean* Island or outside of *Bawean* Island. The specific characteristic from this *jukung* is, the stabilizer wooden beams on each side of boat that is used to stabilize *jukung* position, *Bawean's jukung* is also smaller in size but can be loaded 2-6 persons. As it gets modernized *Bawean's jukung* mostly equipped with machine and has bigger capacity.

## b. Processing of Sea Product

Sea products processing is done as home industry which began to develop in period of 1980. Sea products processing in *Bawean* Island, such as sea weeds processing into cosmetic base material at Telukjatidawang Village, benggol fish processing to be pindang fish, which could be preserved up to two months, at Tanjungori village and also sea cucumbers processing into chips and medicine base materials at Sedogedungbatu Village, particularly at Gili Island region,. On general, the processing industry still use conventional method and tool, therefore the production result is also still in small scale.

**Table 1:** Analysis for *Bawean* Knowledge System

Type	Realization	Performer	Local	Production Time	Culture Impact
Local Wisdom	Built independent Water Power Plant, using trial-error method, can be managed community members to meet local needs of electricity.	H. Sulaeman	Balikterus village	1991-now	Java
	Planted mangrove and maintained the coast line conservation, up until third generation, so Kalpataru Prize was awarded.	H. Arfae and his families	Pasir Putih, Sukaoneng village, Tambak Sub District	1960-now	Java and Madura
	Boat making ( <i>jukung</i> )	Local Communities	Gili island	Unknown	Malay
	Sea product treatment:				
	1. Benggol fish	Inhabitant	Tanjungori	Unknown	Java
	2. Sea Cucumbers	Inhabitant	Gili Island	Unknown	Malay

Based on table 1, it could be known that, the element of *Bawean* knowledge system, it was only able to provide significant knowledge towards small community with limited scope (Adekunle & Aina, 2011). The *Bawean* local wisdom, although was being specific intellectual property at Bawean Island, but it can not yet be utilized to attract massive tourism, because not all tourist could enjoy this *Bawean* local wisdom, because it required specific interest to do tourist activity (Bhagat, 2010). The form of this *Bawean* local wisdom, was more preferably dedicating to any activities related with studies, research or knowledge development. Besides that, the form of local knowledge which could be identified in Bawean Island, it was also a knowledge that only definitely utilized by local inhabitant, because the utilization and market from product generated remaining limited (Bhat, 2008). This local knowledge could also be found at other region, although process and product generated were also differently (Soemardjan, 2006).

### *Religion System*

Based on Sub District data census in 2011, from total inhabitant of Bawean Island which around 83.844 persons, only 4 household (KK) or equal to 14 persons are not Moslem, they are also migrant in Bawean Island. Meanwhile other inhabitant were Islamic inhabitant, there were no other religion followed by *Bawean* inhabitant, so it could be said that Bawean Island was the smallest island with largest Islamic communities in Indonesia. Therefore, religion system of *Bawean* inhabitant was not quite different with other majority of Islamic inhabitant in other place of Indonesia (Mortada, 2005). Based on site observation was conducted, several activities related to religion system of *Bawean* inhabitant, such as follow :

#### a. Ceremonials of Islamic Holly Days

The memorial for the Islamic Holly Days in Bawean Island are not quite different with other region in Indonesia. It's been tradition of *Bawean* inhabitant to conduct mudik tradition or back to hometown for them who settled in different cities, island or overseas, whether on Idul Fitri or Idul Adha. For *Bawean* communities that couldn't go home to Bawean Island, especially for those who stay overseas, on the Holly Days, they could also gather with *Bawean* community members in Malaysia or Singapore. In addition, there was also *Bawean's* inhabitant culture by the time of Great Day of Idul Fitri, called as *nganjong*, silaturahmi and visited to relative's homes, neighbourhood and other partner, which conducted after Ied Pray at Alun-Alun Sangkapura.

#### b. Memorial of Maulud Muhammad Prophet (*Molod* Bawean)

The memorial of Maulud Muhammad Prophet or in Bawean language called as *Molod*, the memorial of Maulud Muhammad Prophet was the greatest Islamic celebration compared with other Islamic Holly Days. In the *Molod* Bawean, several celebrations will be held. Based on interview result which conducted to one of Bawean public figure, celebration of *Molod* held at the same time and involved all levels of community, it began in 2000. So each, the celebration of *Molod* Bawean is a cheerful activity and adopt different theme each year. "*Rembug kampong*" is the preparation phase of this big celebration, attended by heads of family, prominent figures led by "*Kepala Kampong*" (*Pamong*). The meeting will determined when will the celebration day, invited preacher and any sporting activities would be matched for public, before implementation of core event.

Then it is determined in this *rembug kampong* about food that will be presented or in Bawean language called as "*angkatan*". "*Angkatan*" was previously made upon "*ceppo*" (a place from bamboo webbing). But as well as the time went by, then it replaced by plastic containers such as pail, pan and etc. There content were several house needs such as basic food, bottled beverages, and above of them would place several palm leaf rib, with paper pieces shaped flag with several paper money were inside. The special foods were usually served in *angkatan* such as: "*dodol Bawean*", "*raranghinang*" and "*Rarambutan*". Competitive activities for village tenagers, there are

religious activities such as adzan match, MTQ and read *Barzanji* book. There were also traditional sport such as run in ricebag, *mokol jherangan*, and modern sporting activities such as volley and football. After village meeting and teenager activities were held for the whole three days and three nights, core event will be carried out, the ceremony.

It is started with traditional art *dhikker* (a traditional music creation of Bawean which used drums, a kind of music tool for playing musical art of samroh but in much larger size) open The *Molod* ceremony. As well as playing *dhikker*, then each angkatan was brought by each family and gathered in one place. After all food gathered then it started core event, such as religious speech and spiritual speech said by religious leaders and prominent village figure, followed by *asyakralan* tradition from all inhabitants. Along with continuing this *asyakralan* then angkatan's food that had been gathered, started to be divided randomly to all members of community. Each member of community will get angkatan from other family.

### c. The Marital of Bawean Custom (*Makabin-kabin*)

The Marital for Bawean Community Members, its procedures and systems are based on Islamic teaching, for instance representative of bride, brideprice, marriage settlement and etc. What made it different is the variation of reception and celebration. *Makabin-kabin* was marriage party celebration for seven days and seven nights continuously. *Makabin-kabin* for instance performing local art such as *mandailing* or modern art and invited guest in a great number. On these *makabin-kabin*, couple who held a marriage or their families were obliged to be directly involved within the performed show, in addition the place of held these *makabin-kabin* must be conducted at broom's place. This custom marriage wasn't inhabitant obligation of Bawean, persons who conducted usually families with higher level and had a capability of finance.

**Table 2:** Analysis for Religion System of Bawean

Type	Realization	Localization	Time of Implementation
Religion Activity	The memorial of Islamic great day, had been tradition of <i>Bawean</i> inhabitant to conduct tradition of mudik or back to hometown, for them wandered around, who unable to conduct mudik to Bawean Island, particularly for them wandered around to oversea, by the time of Great Day would gather with community of <i>Bawean</i> inhabitant at their places, along with <i>nganjong</i> , namely activity of silaturrahmi and visited to relatives's homes, neighbourhood and other partner, conducted after led pray at Alun-Alun Sangkapura (Mortada, 2005). Memorial of <i>Molod</i> , was the greatest memorial compared with other Islamic days. In the <i>Molod</i> Bawean, conducted several sequences of celebration activities, conducted at the same time and involved all	All region of Bawean Island  Activity centered on Alun-alun Sangkapura	Great Day of Idul Fitri and Great Day of Idul Adha  Date was scheduled after <i>rembok kampung</i>

	inhabitant levels, it began in 2000, <i>Molod Bawean</i> raised a different theme yearly. Custom marriage of <i>Bawean</i> inhabitant, procedure and marriage system were remaining used Islamic though. <i>Makabin-kabin</i> was marriage party celebration for seven days continuously (Salim, 2002).	Family great event	owned Conditional
Trusted system and religion group	The faith system and inhabitant group of <i>Bawean</i> , inhabitant organization had a charaterisitic of Muhammadiyah and Nahdlatul Ulama (NU)	All region at Bawean Island	-

Based on table 2, it could be known that, element of *Bawean* religion system, so far it has a big impact on *Bawean* inhabitant, particularly for the religion activity of *Molod Bawean*, it was caused by each activity conducted had involved many people or community. Besides that, memorial of *Molod Bawean*, was also used as a place for silaturrahmi, national seminar which raised certain theme such as to improve tourism at Bawean Island and it was also for show, socialization and promotion of local culture, particularly local art of *Bawean* (Mortada, 2005).

#### *Social Institution*

The form of non formal institution was social organization whether in structural or non structural which admitted its existence in the middle of *Bawean's* inhabitant. The meaning of non-formal institution was a social organization, which operated at certain, or general field (Anselm & Juliet, 2009). The following non-formal institution located at Bawean Island.

##### a. Bawean inhabitant association (IMB)

Bawean Inhabitant Association was social organization which its member came from *Bawean* inhabitan. The organization was newly formed in 2010, which functioned to tighten silaturrahmi of Bawean inhabitant, wheter domiciled at Bawean Island or outside Bawean Island. There was no formal organization structure in this IMB. So far, this organization was also involved in any activity, which had a character of multidimensional and conditional, for instance gathering donation from donaturs, held a tourism seminar, and free medicine, which cooperated with local government. Conditional, such as sponsors fund collection, organize tourism seminars, free of charge health treatment in cooperation with local government.

##### b. *Bheku Bei-Bei*

*Bheku Bei-Bei* is a social organization that deals mainly with cultural preservation—especially Bawean Culture. This organization was set-up in 2001; its responsibility is to collect data, documented, socialized and preserve Bawean's Culture. This organization also has right to conduct study, review or any activities related to Bawean's Cultural preservation. This is a structured organization with local community members that care and willing to join as its members. One of its regular activities are regular development of local bands and dancers that perform *Bawean's* cultural expressions. The organization is also play as local government partner when conducting Bawean's Souvenirs exhibition and organize all local art expressions that will be performed in annual events such as *Molod Bawean*, or other activities.

c. Persatuan Masyarakat Bawean Singapura dan Malaysia (Bawean Communities Association in Singapore and Malaysia). This social organization is a "Migrant Organization" especially for

Bawean's people that reside in Singapore and Malaysia. This is unstructured organization and does not have fixed programs. It mainly serve as community club for Bawean people in host countries. Its activities mainly based on pre-arranged and agreed activities that directed mainly to foster the sense of togetherness such as break the fasting, community members meeting, etc.

d. Perhimpunan mahasiswa Bawean (Bawean Students Association--PMB)

Bawean Students Association (PMB) which was set up in 1997 organize Bawean students that study in or outside Bawean. This is a structured organization; it deals mainly to harness the intellectual potencies of its members and use it to actively develop Bawean. Their actions are mainly evolve around social's problems that exist on Bawean Island. It also actively expresses the Bawean people's thought and opinions. Its activities and programs are mainly supported by the sponsors's fund.

e. Himpunan Kepemudaan Bawean (Bawean Youth Association--HIKAB).

HIKAB is a social organization that deals mainly with youth issues. It is an structured organization with the young men/women as its members, similar to Karang Taruna. It often functioned as local government's partner that provides workers for various occasions. Some of its regular activities are: National and Religious Days Ceremonials organizer, community services and labour intensive activities such as road and mosque building.

These Social Organizations mainly deals with Bawean's Cultural Management, while formal agencies (government) mainly deals with Bawean's Cultural Diversity identification, development reviewing and to preserve it. Social Organizations are important elemets in Bawean Culture and Tourism. Along with the time, the Social Organization will also developed and multiplied and will have various functions in Bawean Island (Jubaedah, 2005).

### *Local's Art*

Based on observation's result and interview, it can be concluded that Bawean's local art expressions are influenced by the immigrants that settled in Bawean or by local people that migrate to other regions, therefore Bawean Culture's elements show similiarities or can be seen in other cultural expressions through out Indonesian's islands. Still Bawean's cultural expressions has distict local characteristic (Nasar, 2011). Below are several Bawean's Cultural Expression:

a. "Pencak Silat" of Bawean (*Pokolan*)

In Bawean, there are no formal schools, trainings or even communities that learn and train this martial art. Bawean's martial art develops gradually and non formally and non structurally from generation to generation—mainly from those who still know Pencak Silat Bawean. *Pokolan* is a variant of pencak silat in Indonesia. Pencak Silat that exist in East Java and Madura mainly come from *Pokolan* Bawean. *Pokolan* Bawean is also similar with Silat Betawi, but it has lethal punches, punches technique by bending the fingers (*nyotok /sotok*). It main function is to break opponent's ribs. Further explained that Pencak Silat Bawean has styles and movements that can not be seen in other part of Indonesia. Other distinctive character is the entertainment element. The athlete that perform Pencak Silat Bawean is called as *pandhekar*, The *pandhekar* that performing Pencak Silat Bawean, shows movement and styles individually, in group or fight with other *pendhekar* complete with its Bawean's Costumes which are Muslim Clothing with peci fabric similar to *songket* worn between abs and knee. Nowadays, Pencak Silat Bawean, has been studied or showed by local communities especially by the children and teenagers. Pencak Silat Bawean as entertainment martial arts can only be seen in big cultural ceremonies such as *Molod* Bawean that is held annually.

b. *Mandailing*

*Madailing* is an music art expression in Bawean. Its origin and developments are unknown. According to Cuk Sugrito, *Mandailing* is beginning to develop on Bawean in 1960. Development of

*Mandailing* is influenced mainly by Bawean migrant communities, especially the regions that “saturated” with “Melayu” cultural expression in Sumatera island. *Mandailing* is an musical expression that utilize similar with Melayu musical instrument that combine traditional and modern music instruments. The difference between *mandailing* with Melayu Orchestra is that *mandailing* exploits reciprocal rhymes (pantun bersahut-sahatan) sung by men and women in a group (Lawson, 2005).

c. *Dhikker*

*Dhikker* is an traditional musical creation that exploits drums, similar with rebana (to play zamroh music) but in larger size. *Dhikker* is an indigenous musical expression that come from Sangkaura sub-district. *Dhikker* is an art expression that combine *Qiro'ah* dan *saritulawatil Qur'an* accompanied by drums form other performers (may consist 7-10 performers). The performers wear Bawean traditional dress; only men can perform *Dhikker*.

d. Alu-Alu Dance

Alu-Alu is a traditional tool that is used to crush the newly harvested rice. Similar with its name, Alu-Alu Dance is a part of harvest ceremony. The dance is opened by singing in Melayu accompanied by rebana drummers, then come the youth performers that bring *tampah* (large plate from bamboo webbing) the dance is ended with wives that beat the long *lumpang* with its large *alu-alu* unison with rebanas' beat.

e. *Asyakralan*

*Asyakralan* is a musical expression with odes form Book of *Barzanji* dan odes in Melayu language accompanied by *Zamroh* music and simple dances. *Asyakralan* is a musical expression that combine music and dance.

*Implication*

This study contributes in science development especially in social institution development and communities' cultures. Local wisdoms' model, social life and religious that resulted from this study has enriched world's wisdom. The cultural and social characteristics of Bawean Island will become world's appeal and able to support tourism activities in Bawean.

## CONCLUSION

Bawean Island's Communities Local wisdom, social system and religious system are dominated mainly by Islam-Melayu Culture that able to develop Bawean communities responsibility and awareness to protect the nature and environment. Bawean communities members are very friendly and they have a lot of stories on how they create the unity, preserve the nature, social life and their culture. Bawean Fishermen for example, refuse to use modern tools to catch fish. The awareness of their children and grand children's live is the main reason for Bawean community members to keep their tradition intact. Government should give bigger opportunity for local communities with its *local wisdom* to participate in development of natural resources development, starting from planning, implementation, monitoring including its profit and benefit.

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