

**SOCIAL BEHAVIOR OF A RURAL COMMUNITY
IN ALLEVIATING POVERTY:**

A Case Study in Sanggang Village, Sukoharjo, Central Java

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Abstract

In rural indigenous community there are various social behaviors that can be socially useful for alleviating poverty. Some of them are social behaviors of *kondangan*, *sambatan* to raise house, and *kerja bakti* to build road.

Kondangan is a social behavior done by the community to attend a wedding party or circumcision party. It has some purposes; to celebrate the day of wedding or the day of circumcision, to strengthen the brotherhood alliance, to do prayer to the couple of bride and bridegroom or someone who is circumcised. It is to give gift to someone who hold wedding party or circumcision party as well.

Social behavior of *sambatan* to raise house is a system of mutual assistance through moving labor from indigenous to help people to raise house. The mutual assistance is held by indigenous community voluntarily. This social behavior is based upon principle of reciprocity, and who does goodness, he/ she will also get goodness from other.

Social behavior of *kerja bakti* to build the road is done by community together and voluntarily to improve or to maintain the village roads.

Key word : social behavior, *kondangan*, *sambatan* to raise house, *kerja bakti* to build road.

Introduction

Social behavior is one of the important concepts in sociology. According to Ritzer (1992: 84), social behavior focuses on interrelationship between individual and the circumstances that consist of several social and non social objects.

Social behavior is an individual behavior that is continuously done within individual in his/her relation with circumstances that causes consequences or changes of behavior. Therefore there is a functional relation between behavior and change within in actor circumstances (Ritzer: 1992: 84).

Social behavior is an interaction process in which individuality of a person doesn't have any freedom. The individual respond given is determined by stimulus from out side of his/ her self. Therefore social behavior tends to be more mechanical than social action does. (Ritzer, 1992: 84-85).

Social behavior in Sanggang village community especially social behavior of *kondangan*, of *sambatan* to raise house, and of *kerja bakti* to build road reflect social behavior as like as stated by Ritzer (2007). Those social behaviors are considered beneficial in alleviating rural poverty in Sanggang village.

Problem Statement

There are two questions this paper is trying to answer, they are:

1. How can social behavior of *kondangan*, *sambatan* to raise house, and of *kerja bakti* to build road alleviate rural poverty in Sanggang village?
2. Why can social behavior of “*kondangan*”, *sambatan* to raise house, and of *kerja bakti* to build road alleviate rural poverty in Sanggang village?

Analysis

This paper will explain two things, first, to explain how social behaviour of *kondangan*. of *sambatan* to raise house, and of *kerja bakti* to build road can alleviate rural poverty in Sanggang village; second, to explain why social behavior of *kondangan*. of *sambatan* to raise house, and of *kerja bakti* to build road can alleviate rural poverty in Sanggang village.

Social behavior of “*kondangan*” is a social behavior that is done by people to attend a wedding party or circumcision party. According to “Kamus Besar Bahasa Indonesia (1996: 517), the word of *kondangan* has meaning to go to attend wedding invitation or so on (for saying congratulation and so on). This social behavior has been internalized and has become a tradition in rural community, such as in Sanggang village.

The result of interview to Sanggang community, people attend the program of wedding party or circumcision party with some purposes: they are to celebrate the day of wedding or the day of circumcision, to strengthen the brotherhood alliance, to give prayer to bride couple or someone who is circumcised , and to give gift to someone who hold wedding party or circumcision party.

People who go to the program of *kondangan* looked very glad. They wear good and neat clothes. They also make up well. Wearing good and neat clothes is a social behavior that is very seldom done by rural community. Therefore with the existence of the program of *kondangan*, people can wear good and neat clothes and can make up well. This is a positive factor of *kondangan* program.

In Sanggang, there are basically two forms of *kondangan*, they are *kondangan* with money and *kondangan* with goods. The amount of money or goods that the invited people give to people who carry out wedding party or circumcision party depends on the relationship between them. The closer relationship they have, the more money or goods they give.

Social behavior of *sambatan* to raise house is a mutual cooperation system through moving massive local labor to help people who are raising the house. Social behavior of *sambatan* to raise house in Sanggang village is still strong. This social behavior is done by indigenous community voluntarily. They don't expect the wage from their job.

According to some persons in Sanggang village, these social behaviors are based on principle of reciprocity, and a belief that whoever does any goodness, he/she will also get goodness from other people. Sanggang people who stay in high land have the right spirit to do mutual cooperation in volunteering to raise house.

The social behavior of *kerja bakti* to build road is also often done in Sanggang village. According to Kamus Besar Bahasa Indonesia (1996: 488), *kerja bakti* to build road means to build road together voluntarily for public interest. In this paper *kerja bakti* to build road means to build the road that is done by community together and voluntarily to improve or to maintain the village roads.

People in Sanggang village try to solve various problems that are dealing with tool and infrastructure of environment together. These activities involve many people and are started with meetings in the Sanggang village hall. The meetings are led by the head of Sanggang village.

Sanggung people are very enthusiastic in doing social behavior to improve the road. They usually work for fixing roads from 7 a.m. until 9 pm. It is a wonderful and appreciable activity. This kind of behaviour is rarely found in urban community.

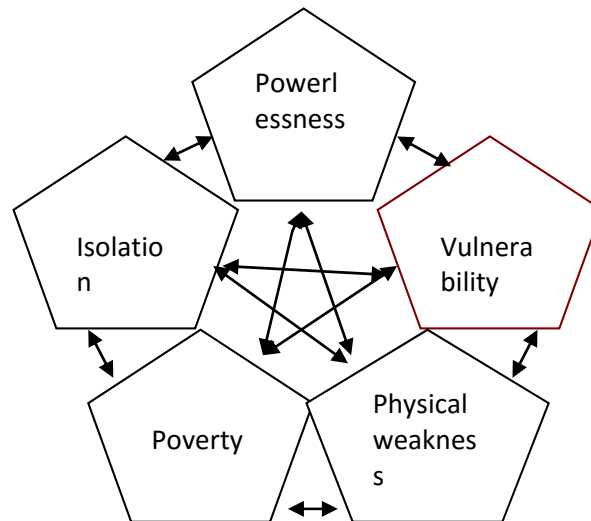
There are some reasons why social behavior of *kondangan*, of *sambatan* to raise house, and of *kerja bakti* to build road can alleviate rural poverty in Sanggang village. The results of interview with people of Sanggang village show that people who perform the wedding party or circumcision party can get lot of money and goods from relatives and neighbors. The money and goods got from *kondangan*, however, are temporarily held by the poor people in rural community. They usually spend the money and goods from *kondangan* for consumption need rather than for investment.

The social behavior of *sambatan* to raise house can help poor people in rural community because poor people who build the house don't have to pay the labor since the labor do the jobs in building the house voluntarily. The owner of the house only needs to serve meal.

The social behavior of *kerja bakti* to build road can alleviate the poverty in rural community because through this activity the road in rural community can be improved well. The head of Sanggang village stated that about 90% of the road in Sanggang village were built by the community voluntarily with the financial support from government. The good road in rural community is important asset to break the chain of poverty (Chambers, 1987).

According to Chambers (1987) there is a poverty trap in poverty community life. In poor household and in their environment there are some dimensions that relate

strongly each others. That chain makes poor people trapped in the poverty. The poverty trap of Chambers (1987) can be depicted as follows.



Picture 1. The Deprivation Trap of Chambers (1987: 145)

C.T. Kurien (in Chambers, 1987:46) considers at the poverty as deprivation condition. He adds that the poverty means deprivation for many people and prosperity for few people.

Picture 1 shows that the poverty is the most dominant factor than others influencing deprivation. Poverty causes physical weakness due to mal-nutrition. Physical weakness will make people vulnerability to diseases. The people who are very easily getting ill tend to be powerless. It can make them isolated. The more isolated the people are, the poorer they become.

Social behavior of *kondangan*. of *sambatan* to raise house, and of *kerja bakti* to build road are still strong in Sanggang village. Those are components of culture in Sanggang community that are positive. Those components of culture are accordance

with Tylor ideas in which culture contains of knowledge, art, belief, law, morality, habit, and all of attitude in community (in Coiffier et al., 1990).

Those social behaviors are repeatedly done in Sanggang community. This is relevant to social behavior theory stated by Ritzer (1997) that the important point in social behavior theory is re enforcement (done repeatedly)

Social behavior of *kondangan*. of *sambatan* to raise house, and of *kerja bakti* to build road are still relevant strongly with social exchange theory from Homan (in Ritzer, 1997). In social exchange theory there are tree important elements. They are cost, benefit, and worth. Social behavior is considered equivalent to economic behavior. It means that social behavior is considered reasonable based on cost benefit ratio. In social interaction, the actor considers to get more benefit than the cost (Ritzer, 2007: 78).

Conclusion

Social behavior of *kondangan*, of *sambatan* to raise house, and of *kerja bakti* to build road are still strong in Sanggang village community.

Those social behaviors of *kondangan*. and of *sambatan* to raise house can temporarily alleviate rural poverty in Sanggang village because these social behaviors don't base on business activity that can get the profit continuously. Meanwhile, social behavior of *kerja bakti* to build road can alleviate rural poverty for a long period of time, because the investment in road improvement is an investment in long period to increase social welfare in rural community.

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