

The Role of *Sambung Roso* Javanese Association in Community Economy of Sidodadi Village, Garum District, Blitar Regency

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ABSTRACT

This research discusses the role of *sambung roso* Javanese association in the community economy of Sidodadi village, Garum district, Blitar regency. The data were collected through descriptive qualitative technique involving observation, interview, and data analysis. In analyzing the data, this research adopted interpretation in local culture accounting. Findings show that activities performed by *sambung roso* association not only involve its members but also community around the place where *sambung roso* members used to gather. Such gathering preserves Javanese local character in terms of performing Javanese culture activities. Activities in *sambung roso* association are full of social meaning; therefore, one of the goals is to play an active role in the community economy in the form of saving and loan. In addition, the existence of “*bungkaran*” and “*amprah*” cultures indicate the uniqueness of saving and loan transaction in *sambung roso* association.

Keywords: Sambung Roso Association, Community Economy, Blitar

INTRODUCTION

Organizational environment in community has been growing and developing dynamically. This phenomenon highly needs an effective management system which can easily transform, adapt, and accommodate each positive change properly, rapidly, and in directed way. Most importantly, the system should not cost too much. Therefore, organizations are no longer viewed as a closed system, and yet it is viewed as an open system that must be able to respond and accommodate each internal and external change rapidly and efficiently.

Organization is a unity of some people in a community who have particular duties and goals, or it is a group work among some people with the purpose of achieving the stated goals (Eko Hadi Wiyono, 2007:440). If a person or more in a community have no similar goals, the community is definitely not an organization. Association – a kind of organization – is inseparable from surrounding community since every thought and soul of community must have unity sense and togetherness spirit in performing activities in their environment. Prof. DR. H Abdurahmat Fatoni., M.Si (2011) says that a community is said to be an organization if it has the following criteria:

1. It consists of people – more than one person
2. It involves cooperation – working together
3. It has goals – specific final goals expected from working together

Association is defined as a social group whose members are naturally and purely connected (Haryanto dan Nugrohadi: 2011). Rina (2008) also says that association is a form of living together in which its members are bonded by pure and eternal spiritual connection. Association is a family group, established by people who have the same vision to develop unity and harmony among its members. One of the missions of association is to perpetuate and advance culture in line with the development of age since culture indicates the existence of a group. In other words, association is closely linked to culture.

Culture, according to Kuntowijoyo (2006: 3), is a human creation (processing, deploying, and directing towards nature) made of the strength of soul (thought, willingness, intuition, imagination, and other spiritual faculties) and body that asserts in each life (spiritual) and living (material) of human as a response to every challenge, demand, and propulsion towards the creation of happiness and welfare (spiritual and material) either for individuals or community. Soedarjono (2007) differs culture – the result of human being's thought – into three:

1. Complex ideas, values, norms, rules, etc.
2. Complex activities that have human being pattern
3. Physical creation of human being such as buildings, tools, etc.

Geertz's study (1998), which is contradicted by many experts, tried to understand selection of the pattern of thought and spiritual culture of community, especially *abangan*, *santri*, and *priyayi* in Javanese social class. Kuntowijoyo (1987: 3) concluded that eventually all religions growing in Java have Javanese characteristics.

Human being is a social and economic creature who is unable to live without other people. Humans tend to live in group, interact, and work together to fulfill their needs. This is called social process; that is, each social interaction that occurs in a specific period of time till it shows repetition pattern in community's life (Dwi Narwoko and Bagong Suyanto, 2004: 57). The goal of social process is to fulfill diverse needs. It is impossible for individuals to be able to fulfill their needs without other people's help. A high level of consumption leads to a condition that requires other

people's role. As a result, a dependence bond among individuals emerges. However, the bond has differences viewed from individuals' development and improvement pattern. Individuals who have high level of dependence are those who possess a great life improvement, and vice versa.

Javanese association in Garum district is known as *sambung roso*. This association has visions and missions; one of them is to perpetuate Javanese culture. Its members consist of middle age men and women, as well as youth. In addition to culture preservation, the association also takes part in developing community economy in Sidodadi village. Community development is one of the strategic ways to help individuals in a community who are encountering problems in achieving proper and quality life (Dumasari (2014: 1). To prepare a transformation in economy which indicates humans' life improvement, community should be empowered. Community involvement in an economy-improving program is unnecessary unless the community themselves are powerful. This is discrete from social indication that frequently appears in community, such as economy that becomes indicator of community welfare.

The focus of this research is to analyze the role of *sambung roso* association. This study discusses history, structure, and role of *sambung roso* association in community economy of Sidodadi village, and particularly its members. Findings of this research are expected to provide benefits for either practitioners or academicians. From academic perspective, this research can contribute to the development of science concerning social phenomena.

The concept used in this research is the definition of role. According to Soekanto (2002: 27). Role is a dynamic aspect of position (status). If individuals do their duties according to their status, they play their roles. In reference to Eko Hadi Wiyono (2007: 440), role is a set of behaviors expected to be possessed by individuals who have position in community

RESEARCH METHOD

Research method is a systematic way in a research; that is, instruments and procedures of how to conduct a research. This research was a descriptive qualitative study. This kind of research aims at answering, overcoming, and picturing current social phenomena. According to Nazir (2011: 52), descriptive research is used to overcome the

existing problems, and it utilizes descriptive techniques such as survey, interview, observation, and test. Therefore, by adopting descriptive method, the researcher conducted object representation regarding indications in the studied problems. Hence, the general picture can be identified.

Data collection involves techniques and instruments to collect data. Methods used in a study must fit objectives of the study and kinds of data that would be obtained. The quality of data is determined by instruments. In this study, the researcher used instruments to collect the data in the field; that is, the researcher directly observed the field to obtain comprehensive information. In addition, interview is a technique to obtain information by asking questions to the respondents; as a result, more comprehensive data were successfully collected. In this study, the researcher interviewed three members of sambung roso association. Besides, documentation is a technique to collect data from an institution – sambung roso association. In the present study, the researcher took pictures of sambung roso association activities.

RESULT AND DISCUSSION

History of Sambung Roso Association

Sambung roso association was established in 1995. The association originated from the establishment of *klenengan* group. It was a small *karawitan* whose members were culture and Javanese knowledge enthusiasts. The group practiced for about a month at which they met four times. After that, the number of new members who had the same view about Java kept growing. At that time, some small discussions about Javanese knowledge, philosophy, and cultures came out. This condition occurred around two years with the increasing number of new members. Finally, in 1995 all the members of *karawitan* group decided to form or establish a Javanese association with some considerations including the adequate number of members who were enthusiasts about Javanese culture, and the members who had the same vision and mission; that is, to perpetuate Javanese culture together.

The Javanese association was eventually established by adopting discussion system. The association was given the name of “Sambung Roso.” Sambung roso consists of two words: sambung and roso. Sambung means to connect and to relate two things with the particular purpose. Meanwhile, roso means the way that something feels,

or something that appears in heart. This explanation is also derived from one of the members of sambung roso, Siswoyo:

“Jenengen paguyuban sambung roso kuwi soko aksoro sambung karo roso mbak, sambung kuwi artine nyambungne lek roso kuwi artine yoo... roso seng iso dirasakne, dadi lek diartekne mugo’o biso nyambungne roso saduluran, keraketan konco seng podo – podo pingin panggah njogo kejawen ngono lo mbak, yo asline ki dungo lah jenenge kuwi ki”

[Sambung roso is derived from Javanese language, sambung and roso, sambung means to connect, while roso means... the way that something feels. So, sambung roso means to connect brotherhood feeling and friends who want to maintain Javanese culture. The name is actually a prayer].

After the establishment process of sambung roso, prayers were said to the God as representation of gratitude for the creation of sambung roso association that has the purpose of perpetuating Javanese culture which is marginalized in modern era. Sambung roso association has run well for twenty five years. For such a long time, this association has been organized and structured. It has also carried on any mistakes together, and have not stressed the mistakes on one person.

Structure of Sambung Roso Association

Although it is only a Javanese association, sambung roso has the typical organizational structure. In running policies or activities, sambung roso association is managed by officials covering chief, vice chief, secretary I and II, treasurer I and II, and advisor. These officials are given mandate to be fully responsible for the running of organization and performing their roles and duties. The duty of the chief is to lead and supervise all the members to do their own responsibilities. The duty of vice chief is to help the chief when he is unable to follow some activities. In addition, vice chief is responsible for the monitoring and supervision of the members. The duty of secretary I is to take notes of anything that contains main ideas or activities that will be performed by all the members. The duty of secretary II is to help secretary I. Moreover, the duty of treasurer I is to record financial report from sambung roso association, while the duty of treasurer II is to record cash from the members. The two treasurers has distinct duties due to the different cash obtained from organizational activities and that of from

members. The last official is known as advisor. He is the one who is considered senior in terms of knowledge. His duty is to provide advices and invite Javanese speakers who later will motivate the members when there are some Javanese cultural activities.

Role of Sambung Roso Association in Community Economy of Sidodadi Village, Garum District

The effort made by sambung roso association is to take part in developing community economy in village. It can be seen from diverse participatory roles in local community economy as follows:

1. Sambung roso functions as saving and loan group. Sambung roso is an association whose members come from diverse background, which affects the level of needs of Sidodadi community. This becomes the background of saving and loan system which has the uniqueness known as “amprah” and “bongkaran.” Saving and loan created by sambung roso is helpful for community economy of Sidodadi village, especially its members. The result of saving and loan is beneficial in case of emergency; for example, the need of cash can immediately be realized by loaning cash at sambung roso association.
2. Sambung roso association is novel entrepreneurship movement. In essence, sambung roso is an association that focuses on cultural preservation. However, due to the increasing number of members, this association is demanded to help prosper its members in terms of economy. A lot of novel movements performed by sambung roso are able to improve community economy of Sidodadi village. In addition to saving and loan system, *arisan* (social gathering) is also performed. Half of profits from karawitan shows are also shared with the members. These conditions make sambung roso association a novel entrepreneurship movement to improve community economy of Sidodadi village, notably the members of sambung roso.
3. Sambung roso also becomes job-sharing center. The Javanese association involves a lot of members with different jobs, even there are members who want to start a job, or get a job. It is true that job is a way to earn income to prosper each individual’s economy. In this context, sambung roso association also contributes to provide information or exchange ideas regarding job availability.

It is expected that much decrease in the number of jobless will enhance the level of economic prosperity of Sidodadi village; that is, being able to fulfill each individual's needs.

CONCLUSION

Sambung roso association is a Javanese association which was established in 1995. Historically, sambung roso is derived from two Javanese words: *sambung* and *roso*. *Sambung* means to connect or relate two things with particular purpose. *Roso* means the way that something feels, or something that appears in heart. In performing their policies and activities, sambung roso is managed by some officials covering a chief, vice chief, secretary I and II, treasurer I and II, and advisor. Sambung roso association also participate in community economy of Sidodadi village and its members in particular. For the sake of community economy, sambung roso association has several roles: saving and loan, novel entrepreneurship movement in economy, and job-sharing center or a place to exchange information about jobs to fulfill needs. Therefore, economic prosperity of Sidodadi village and sambung roso members can be achieved.

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