

## **JHEJHEL TRADITION AS A CONCEPT OF UCE IMPLEMENTATION ON IMPROVING THE ECONOMY OF THE KANGEAN ISLAND COMMUNITY IN THE PANDEMIC**

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**Abstract:** *The COVID-19 pandemic has succeeded in robbing human activities of socio-religious, educational, economic and other activities. In this case, the COVID-19 pandemic was very successful in snatching the community's economy, so this had a very bad impact on the progress of education, welfare, and the economy. Therefore, the author presents the concept of implementing UCE in improving the economy of the Kangean Islands community during the Pandemic. This study aims to identify and describe the concept of implementing UCE in improving the economy of the Kangean Islands community through the Jhejhel tradition. This research is a type of qualitative descriptive research. The method used in this research is the method of observation and interviews which are equipped with documentation techniques. The results show that (1) the concept of implementing UCE can improve the economy of the Kangean community; (2) Jhejhel is an alternative solution in strengthening the economy of the Kangean community during the Pandemic; (3) the concept of implementing UCE greatly influences the increase in the selling price of buffalo in the Kangean Islands; and (4) the concept of successful implementation of UCE in eradicating poverty through the Jhejhel in the Kangean islands.*



**Keywords:** *UCE implementation, Kangean economy, Jhejhel tradition*

## INTRODUCTION

The COVID-19 pandemic has succeeded in robbing human activities of socio-religious, educational, economic and other activities. In this case, the COVID-19 pandemic was very successful in snatching the community's economy, so this had a very bad impact on the progress of education, welfare, and the economy. Therefore, it caused the developing of Kangean community economy to be stopped, so the writer presents the concepts of UCE implementation on improving the economy of Kangean community through *jhejhel* tradition.

Tradition is a person's habit in carrying out and preserving customs or culture from ancestral heritage and passed down to subsequent generations. Tradition is a habit that is maintained from generation to generation based on the cultural values of the community concerned (Esterlin, 1999). Soebadio (1983) states that tradition can make a person mutually dialectic with each other with the aim of supporting each other in the social aspect as well as acting as a regulator of the norms contained in culture. In addition, Ratri (2019) emphasizes that traditions that are maintained and developed socially will become social capital that can be used for the benefit of the wider community.

Talking about culture means that we talk about our tendency to create, cultivate, love, and change the environment, this is because the meaning of culture has the meaning of love, taste and intention. Linguistically, culture comes from Sanskrit, namely *buddhayah* which means mind or reason, so in carrying out or preserving one's culture one uses reason and ability (Eko, et al, 2011). Taylor (1832-1917) stated that something is complex and there are several elements such as belief, knowledge, art, morals, science, law, traditions and human habits that are maintained and preserved. In addition, Linton (1893-1953) said that culture is a learned behavior configuration of community groups in which the elements of its formation are supported, inherited and preserved by subsequent generations. Furthermore, Koentjaraningrat (1923-1999) said that culture is a system of ideas owned by humans and obtained from learning activities.

Based on the explanation above, it can be concluded that customs, traditions and culture are symbols and community identities that need to be maintained and preserved as the *jhejhel* which is always guarded and preserved by the Kangean community on Kangean Island. *Jhejhel* tradition is a very unique and interesting cultural custom of the Kangean community, therefore this tradition needs to be studied, especially in the development of literacy culture. *Jhejhel* tradition which is used as an entertainment venue in Kangean society, is now very popular and has many devotees. This is a local wisdom that is very unique and interesting to study. Local wisdom comes from the word "wise" which means understanding or can be interpreted as knowing, while the word "local" tends to the environment or place where culture grows or where the values and norms of cultural policy are applied and preserved from generation to generation. generations, both traditional and universal.

Local wisdom is something that is specifically related to a particular culture and reflects the way of life of a particular community. Local wisdom is a step-by-step practice that comes from the community's understanding of their environment and is also developed by a group of people (Eko et al., 2011). The term local wisdom or local wisdom consists of two syllables, namely local wisdom. In the Big Indonesian Dictionary the word wisdom is taken from the word *arif* which means 'wise', 'clever', 'clever' while local means 'local', 'in one place'. Sartini in Addiarrahman (2013) defines local wisdom as local ideas that are wise, have good values, are

embedded in a society and are always followed from generation to generation. Local wisdom is spread in the midst of society and the spread occurs informally, collectively owned by the community concerned, developed for generations and embedded in people's lives as a means of survival.

Local culture and wisdom that is owned and developed in the midst of society can be explored and utilized to be used as the progress of a nation, both for students, the community's economy, as well as for literacy culture in the global world. It is said that, because local wisdom can influence and attract the community's economic development, contribute to science for students, as a symbol and unique wealth for a village, can build public interest in literacy culture, as the jhejhel of the Kangean community can build a literacy culture. society, both for Kangean, the city and the global community. This is indicated by the existence of several literature studies that discuss the island of Kangean both studied by the Kangean community itself, urban communities and academics abroad. This is because Kangean Island can attract the attention of academics even though there is not much literature that discusses it.

Kangean Island is an island that has its own unique wealth that can distinguish it from its parent, namely Madura Island. The wealth in question is the wealth of language, culture and traditions. It is because Kangean Island is inhabited by various ethnic groups who maintain their various cultural values. The ethnic groups are Arab, Chinese, Mandar, Bugis, Bhuton and Madurese, as explained by Muta'allim, Sofyan and Haryono (2020) that Kangean Island is inhabited by several ethnic groups, namely Arab, Chinese, Mandar, Bugis and Madurese.<sup>1</sup> Below is geographical location of Kangean Island.



Picture 1. Map or geographical location of Kangean Island.

(Source : <https://l.bp.blogspot.com/-AUf50PR>

[K4o/W4gHchhcvTI/AAAAAAADC0/7qHXzbqw8q0h6n\\_mXuDEAPFeKK\\_modZAgCLcBGAs/wI200-h630-p-k-no-nu/peta%2Bpulau%2Bkangean%2Barjasa.jpg](https://l.bp.blogspot.com/-AUf50PR)).<sup>2</sup>

In addition, Danial (2014) explained that the Kangean Islands, which are inhabited by various ethnic groups, have a variety of cultural values that are built and adhered to by each of these ethnic groups, one of which is marriage customs.<sup>3</sup> This explanation is supported by Salikin, Muta'allim, Alfani, Hosaini, & Sayfullah (2021) who state that Kangean is a remote

<sup>1</sup> Muta'allim, Sofyan dan Haryono. 2020. Adjectiva Superlatif Bahasa Madura Dialek Kangean: Suatu Kajian Pragmatik. Leksema: Jurnal Bahasa dan Sastra Vol. 5 No. 1.

<sup>2</sup> Source: <https://l.bp.blogspot.com/-AUf50PR>  
[K4o/W4gHchhcvTI/AAAAAAADC0/7qHXzbqw8q0h6n\\_mXuDEAPFeKK\\_modZAgCLcBGAs/wI200-h630-p-k-no-nu/peta%2Bpulau%2Bkangean%2Barjasa.jpg](https://l.bp.blogspot.com/-AUf50PR).

<sup>3</sup> Danial. 2014. Interaksi Nelayan Mandar dan Madura Kangean. Tesis: Program Pascasarjana Fakultas Ilmu Budaya Universitas Gadjah Mada Yogyakarta.



island that has several traditions, one of which is the tradition of engagement. "Kangean is a remote island that has several traditions, one of which is the engagement tradition."<sup>4</sup>

In addition, Salikin, et al., assert that Kangean Island has there are various kinds of traditions, including the tradition of engagement, receptions, cow and buffalo (jhejhel), rituals for rain (neddhe ojhen), wrestling, carnival, tembhang (mamaca ), orchestra, hourse racing (kamrat), ludruk (ajhing), rebbe-rebbean, traditional music (hadrah), wasp (gendheng dumik) and so on (Salikin, et al., 2021).<sup>5</sup> The above statement is supported by the statement of Muta'allim (2019) that one of the most popular cultures in the Kangean archipelago to date is buffalo conservation or karapan, but the Kangean people call it Teggheran or Jhejhel. <sup>6</sup> Among several traditions that exist on Kangean Island, the teggheran or jhejhel tradition is the one with the most demand. This tradition is the most popular and much in demand by the Kangean community, young, old, male and female.

Based on the explanation above, it can be concluded that Kangean Island has various kinds of cultural values caused by ethnic tribes who defend each other and preserve their own culture (innate culture) on Kangean Island. It is not surprising that the Kangean people are very strong in preserving their culture. Departing from this phenomenon, Muta'allim, et al., (2020) explained that Kangean Island has a geographical location that is very far from its parent, namely the island of Madura, so that it experiences very prominent differences from Madurese island, namely in terms of house building construction, language, culture, tradition and livelihood. This is a distinctive cultural wealth of the Kangean people that needs to be preserved, developed and preserved.<sup>7</sup> The Kangean community is very appreciative of maintaining the integrity of the culture in various ways. However, because the Kangean community did not receive attention from the Sumenep government, finally the Kangean community's economy was categorized as poor.

Based on the results of the field survey and the results of interviews conducted by researchers, it can be concluded that the Kangean community does not receive attention from the Sumenep government, so that the Kangean community is categorized as a population that is still low in economy. This is closely related to what Sulaiman (2016) explained that the people of the Kangean archipelago do not receive more attention from the Sumenep government, this can be seen from the poor infrastructure on the island of Kangean, such as sea transportation, land transportation, political policies, human resources, quality of education and others.<sup>8</sup>

The explanation above shows that the people in the Kangean Islands are very low in economy due to the absence of measures from the economic, motivational, moral aspects and the quality of education and achievement. This is what causes a lot of unemployment in the Kangean Islands. Worse yet, it can threaten the future of education for the next

<sup>4</sup> Salikin, H., Muta'allim, Alfani, RF., Hosaini, Sayfullah, H. 2021. Traditional Madurese Engagement Amids the Social Change of the Kangean Society. RETORIKA: Jurnal Ilmu Bahasa Vol. 7, No. 1.

<sup>5</sup> Ibid

<sup>6</sup> Muta'allim. 2019. Penggunaan dan Fungsi Ajektiva dalam Bahasa Madura Dialek Kangean. Jember: Universitas Jember.

<sup>7</sup> Muta'allim, Sofyan dan Haryono. 2020. Adjectiva Superlatif Bahasa Madura Dialek Kangean: Suatu Kajian Pragmatik. Leksema: Jurnal Bahasa dan Sastra Vol. 5 No. 1.

<sup>8</sup> Sulaiman, D. 2016. Resistensi Identitas Kemaduraan Pada Warga Kangean Kabupaten Sumenep. (Sebuah Studi Fenomenologi Tentang Pemaknaan Identitas Kemaduraan Oleh Warga Kangean). Tesis: Program Magister Sosiologi FISIP Universitas Airlangga.

generation. With strong motivation and optimism, finally many Kangean people are determined to try their luck in neighboring countries (overseas) with the aim of making a living for the future of their children's education. As explained by Mantra (1999) that according to document records in Arjasa District, Indonesian workers (TKI) from the Kangean community reached 406 people who worked abroad (Malaysia), this was from 2011-2014.

This is the lack of actors or fans of the tradition on Kangean Island. Not only that, it also becomes an obstacle to the economy of the Kangean community, so that the quality of education in the Kangean Islands is very underdeveloped. In addition, the causes of the backwardness of the Kangean community towards cultural literacy knowledge are economic factors, facilities, geographical location, social networks, lack of interaction and others. Therefore, the authors are interested in studying this phenomenon with the aim of knowing strategies and resolutions to these problems, especially those related to human resource development, especially in education on Kangean Island. Since there are no proper facilities to support the development of literacy culture in the Kangean Islands, they have made various appreciations for economic prosperity and the development of literacy culture through the jhejhel tradition.

The *jhejhel* tradition is the only tradition that is very popular in the Kangean Islands. This is because the *jhejhel* tradition is highly privileged and has always been preserved by the Kangean community. So that students, humanists, writers, academics and literacy activists can witness and participate in it. In addition to witnessing and preserving ancestral culture, they have certain goals, namely as a source of study or research centers related to cultural literacy. The *jhejhel* tradition which is a very popular local wisdom in the Kangean Islands has great benefits for the development of the literacy culture of the Kangean community and its surroundings, namely as a driver or supporter of the world of literacy. Below are the *jhejhel* tradition practice.



Picture 2. Teggheran or Jhejhel at Kangean Island (source: <https://ngalam.co/wp-content/uploads/2017/07/Tradisi-Lombe-di-pulau-Kangean-Sumenep-Madura.jpg>).<sup>9</sup>

<sup>9</sup> <https://ngalam.co/wp-content/uploads/2017/07/Tradisi-Lombe-di-pulau-Kangean-Sumenep-Madura.jpg>.

Nowadays, research that discusses increasing community literacy through local wisdom has been widely carried out by the community, including Ulum, Hardiyanti & Irfan (2017) with the study title "human resource development through the lombe tradition on Kangean Island, Sumenep Regency".<sup>10</sup> Then, Ulum, Hardiyanti & Irfan (2019) entitled "Lombe, as an effort to conserve buffalo on Kangean Island, Sumenep Regency".<sup>11</sup> Based on several studies conducted by these researchers, it shows that a literacy culture can be built in various ways, namely (1) the jhejhel tradition competition as an effort to improve the economy of the Kangean community; (2) the lombe tradition can increase the selling price of buffalo (3) can eradicate poverty in the Kangean community.

The explanation above shows that there have been many studies discussing human resource development, but research that specifically discusses the concept of implementing UCE through the jhejhel tradition has never been done. This is due to the lack of literature or limited references that discuss these traditions in the Kangean Islands, so that studies of human resource development in the Kangean Islands are categorized as the most backward. Therefore, the researcher chose the *jhejhel* tradition as the object of study due to the following objectives; (1) in order to support and encourage the improvement of human resources; (2) as a reference for further research; (3) contribute to the wider community; (4) offer the concept of human resource development through local wisdom; (5) maintain and preserve local wisdom; (6) as a national cultural asset that can develop the economic welfare of the community; (7) as a challenge in facing technological media exposure in the era of globalization; (8) as an opportunity in anticipating strategies to increase literacy culture; (9) preservation of local cultural wealth; (10) as an asset or national cultural heritage and others.

## METHOD

The reserach is a qualitative research. The method used in this research is observation and interviews method which are equipped with documentation techniques. The data were obtained from interviews with the Kangean communities by voice recording and field note-taking. In addition, the researchers also used reflective-introspective method and documentation technique. The collected data were classify into their categories. The data in this research are the data that has relation with the improving of Kangean community economy. Meanwhile, the methods used for displaying the results of data analysis are informal and formal steps.

## RESULTS

The result of this research are able to improve Kangean community economy, education, literacy, character building, konservation culture, and aset budaya wisata.

## DISCUSSIONS

### The Strategy for Developing Literacy Culture

For the Kangean Islands community belongs to the people who are very unfamiliar with literacy, this is due to the lack of economy and the absence of facilities that can be used as supporters

<sup>10</sup> Ulum, M, Hardiyanti, K dan Irfan. 2017. Pengembangan Sumber Daya Manusia Melalui Tradisi Lombe Di Pulau Kangean Kabupaten Sumenep. Prosiding Seminar Nasional Geografi UMS.

<sup>11</sup> Ulum, M, Hardiyanti, K dan Irfan. 2019. Lombe, Sebagai Upaya Konservasi Kerbau Di Pulau Kangean Kabupaten Sumenep. Jurnal Pendidikan Geografi: Kajian, Teori, dan Praktik dalam Bidang Pendidikan dan Ilmu Geografi Tahun 24, Nomor 1.

or tools for the Kangean community's interest in literacy studies, so that the Kangean community is not interested in literacy culture. However, in appreciating the development of literacy culture on Kangean Island, the Kangean Islands community adopts a strategy approach through the jhejhel tradition. This is because the jhejhel tradition really attracts the attention of the Kangean community which is a spectacle, entertainment, cultural preservation, economic development as well as growing the interest and talent of the millennial generation towards literacy studies based on local wisdom. Due to the preservation of the jhejhel tradition on Kangean Island, it attracts public attention, so that the Kangean community develops a literacy culture through the jhejhel tradition on Kangean Island.

In developing a literacy culture, the Kangean community creates forums (Forum Group Discussion) in various media, namely WA, FB and others with a routine meeting once a week. During the meeting, discussions were held regarding various strategies to build a literacy culture in the Kangean Islands. Things to do are to present ideas or ideas about strategies for developing the economy, cultural values of local wisdom, entertainment that is liked or which is the growth of interest and talent of the Kangean community, cultural tourism assets, demands from school assignments, needs research and for the welfare of the people of the Kangean Islands.

In essence, this is the moral responsibility of the Kangean archipelago academics to prosper the Kangean community in developing a literacy culture for students and the general public, especially the Kangean community, so that a literacy culture of the Kangean community is built based on local wisdom with various needs, namely (1) as an obligation in preserving ancestral culture; (2) as a distinctive defense of local culture in the face of media exposure in the era of globalization; (3) as opportunities and challenges in developing the social welfare of the Kangean community; (4) as entertainment or arts for the Kangean community; (5) as a cultural tourism asset; (6) as character building; (7) as a trading center, (8) as a reference study source or as a reference; (9) as a novice work; (10) as a final task demand; (11) as a wealth of scientific treasures; (12) as a starting point; (13) as fertility to plants; (14) as a strategy to strengthen the social ties of the Kangean community; (15) as a form of solidarity or mutual cooperation of the Kangean community; (16) strengthen and strengthen the ties of brotherhood; (17) maintain an increasing buffalo population in the Kangean Islands and others.

### **Preserving Ancestral Culture**

The *Jhejhel* tradition, which is often preserved by the Kangean community every year, has become a cultural heritage that is preserved and can even be said to have developed until now. It can be seen that many people are competing to preserve it, so the *jhejhel* tradition has become a very popular tradition in the Kangean Islands. The *jhejhel* tradition, which is a typical tradition of the Kangean island community, is a very unique and interesting tradition because it is not owned by other regions other than the Kangean island community. This tradition is still carried out by the Kangean community because it can build the community's economy and also as a national cultural asset.







Picture: 3 Jhejhel Tradition practice (Source: Private documentation)



Picture 4. The activity Kangean community during jhejhel tradition (Source: private documentation)

### Implementation of Jhejhel Tradition

Based on the results of interviews conducted by researchers at the research site, it shows that the jhejhel tradition is held twice a year, namely after planting rice and after harvesting rice. The Kangean community's belief in carrying out the jhejhel tradition after planting rice can refuse balak (all harm) that will befall him, both on the community, plants, livestock, trade and all their affairs, so that the Kangean community's business, especially plants, becomes prosperous and peaceful without any obstacles from diseases and pests that cause harm. befall him. In addition, the purpose is to promote the buffalo, it is said that because the buffalo that won the competition were sold very expensive. Not only that, but the aim is also to train the buffalo to maintain their health. While the implementation is carried out after the rice harvest aims as gratitude to Allah SWT who has given him the gift of



no obstacles that befall the plants. In addition, as an effort to be grateful for the completion of the rice harvest, even though the results have not been satisfactory.

### **Local wisdom and character building**

The *jhejhel* tradition which is used as a medium of entertainment in the Kangean islands has succeeded in building the solidarity of the Kangean community, it seems that the culture of mutual help or mutual cooperation is embedded, the social interaction of the Kangean community is developed, the growth of social bonds of the Kangean community and the creation of brotherly ties. With the establishment or creation of very close social relations with the Kangean community, it can make the Kangean community together to build or mobilize a literacy culture easily. This is due to the embedded character builder of the Kangean community. Therefore, it is necessary to touch or instill character in the Kangean community for the implementation or increase of literacy culture through local wisdom.

### **Developing the Community Economy**

Today, the *jhejhel* tradition on Kangean Island is not merely entertainment, but as an asset or resource that can prosper the Kangean community through local wisdom. It is said that, because the preservation of the *jhejhel* tradition on Kangean Island can make the economy of the Kangean community increase. This is because it increases the selling price of buffalo due to the preservation of the *jhejhel* tradition. In addition, there are factors that influence the increase in the buffalo population because the Kangean community is competing to raise male buffalo to be competed in the *jhejhel* tradition. This was done, because the buffalo that managed to win or win the championship in this tradition, many people asked to buy it, so the selling price of the buffalo increased drastically, exceeding the selling price that should have even exceeded it many times over. Not only in the Kangean Islands, but the sale of the buffalo has reached urban communities. As stated by Ulum, Hardiyanti and Irfan (2018) that the *jhejhel* tradition can prosper the economy of the Kangean community, such as training in horse riding (jockeys), competing to make buffalo equipment, being able to produce high-quality buffalo, maintaining the existence of the buffalo population, selling buffalo. rapidly to Banjarmasin, Java and others.

That way, the needs of the community will be fulfilled so that it has an impact on culture, then automatically a literacy culture will also be built and even grow rapidly. In addition, there are many people who sell various kinds of food and drinks around the location of the competition at the time of preserving the *jhejhel* culture. Based on the results of interviews that have been conducted with traders who are selling at the *Jhejhel* cultural preservation location, it shows that they can fulfill their daily needs, they can even take their children to school at the elementary, junior high, high school, undergraduate, postgraduate stages. they are even able to send their children to the doctoral stage with the proceeds from selling food and drinks at the location of the *jhejhel* tradition competition. Thus, the location of the *jhejhel* tradition competition can become a cultural tourism asset.





(Source: private documentation)

Picture 6. The result of Buffalo conservation (Source: private documentation)

### **Fostering a Literacy Culture**

The jhejhel tradition can foster a literacy culture through several community interests, namely for scientific research, college assignments, final assignments at the undergraduate and postgraduate levels. In addition, not a few people start their writing talent with studies that discuss the jhejhel tradition. Not only that, but it is also often found that academics take the time to discuss the study of the jhejhel tradition on the demands and demands of the Kangean community.

### **Research Needs**

The jhejhel tradition is a very unique tradition and very foreign to other people, it is clear that many other communities or urban communities do not know the existence of this tradition. However, nowadays news about the jhejhel tradition has circulated to various regions, especially in Indonesia, even this tradition has become a source of research studies/literacy culture centers for academics, cultural actors and literacy activists. It is known that many urban communities have conducted research surveys at the location of the implementation of the tradition. In addition, there are also several students who have conducted interviews related to these traditions, even studies of these traditions have been found in several national journals and also in national and even international proceedings.

### Beginner's Works

In Kangean society, there are not many beginners who are interested in literacy culture, they start by studying the jhejhel tradition in the Kangean islands. This is because the jhejhel tradition is very distinctive, interesting, unique and can foster their interest and ability in literacy culture. In addition, because the study of the jhejhel tradition is very easy to study, it is also very easy to access the literature that discusses the study of the jhejhel tradition.

### School work

Kangean students or students who get school assignments or campus assignments, very many of them discuss local wisdom that exists on Kangean Island, especially the jhejhel tradition. This is in addition to their tendency to choose the topic of the jhejhel tradition which they think is very easy and the availability of references, there is also an appreciation of the teacher who moves it. Thus, literacy studies that discuss the local wisdom of the Kangean community are very easy to find in various journal articles and libraries, although they do not examine strategies for fostering a literacy culture in the Kangean community, but they are evidence of the progress of literacy in the Kangean islands through the jhejhel tradition. .

### CONCLUSION

In an effort to build and develop human resources or literacy culture in local communities, cities or the general public, it is necessary to carry out various strategies, such as through things that can grow human resources, interests and talents of the community. Kangean Island is an island that is rich in traditions, one of which is the tradition that is popular and much in demand by the Kangean community is the jhejhel tradition. The jhejhel tradition, which is very popular and much in demand by the Kangean community, is used as a strategy and effort in developing and growing human resources in improving the community's economy. This is because the jhejhel tradition in the Kangean Islands can encourage or support the economic welfare of the Kangean community. In addition, because the jhejhel tradition is very easy to narrate, there are also national books and articles that study the jhejhel tradition. This is what is used as a sharp knife or strategy for the Kangean community in building enthusiasm and growing the Kangean community to be active in the field of HR and advancing education.

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