

Traditional Madurese Engagement Amidst the Social Change of the Kangean Society

Hairus Salikin¹, Muta'allim², Fahmi Reza Alfani³, Hosaini⁴, Hasan Sayfullah⁵

¹Fakultas Ilmu Budaya Universitas Jember, ^{2,5}Sekolah Tinggi Ilmu Tarbiyah Togo Ambarsari

Bondowoso, ⁴Fakultas Agama Islam Universitas Bondowoso,

¹hairus@unej.ac.id, ²alimhafidz@yahoo.com, ³rezaalfanifahmi@gmail.com,

⁴hosaini2612@gmail.com, ⁵hasansayfullah77@gmail.com

Published: 30/04/2021

How to cite (in APA style):

Salikin, H., Muta'allim, Alfani, F. R., Hosaini, & Sayfullah, H. (2021). Traditional Madurese Engagement Amidst the Social Change of the Kangean Society. *Retorika: Jurnal Ilmu Bahasa*, 7(1), 32-42. doi: <https://doi.org/10.22225/jr.7.1.2633.32-42>

Abstract - Kangean is an island that has various traditions, one of which is the engagement tradition. Today, the engagement tradition has undergone a drastic shift, due to the presence of technological media, such as television, cell phones, the internet, and the like. Television, which is basically a medium of entertainment for the wider community, however, for the kangean community, television is one of the causes of social and cultural changes. This study aims to uncover and describe the causes of these changes. This study uses data analysis. Qualitative methods are methods that aim to obtain descriptive data. The data in this study are conversations related to the causes of socio-cultural shifts, the data is transcribed into written texts. The data was collected by interviewing, selecting, describing and verification techniques. Data were analyzed by using descriptive qualitative method which is based on Siswanto's theory. The results of this study indicate that non-educational shows on television such as soap opera films, promiscuity, blue film, tiktok, life style, speaking style and dress patterns are greatly affect the kangean community especially among teenagers. The negative affects for Kangean teenagers are on social life, lifestyle, speaking style, promiscuity, drug addicts, violating customs, traditions and culture. Therefore, policies are needed to limit the scope of globalization to which ones should be implemented and which should be rejected. This requires the role of the government of the kangean community to act through policies that are more directed at socio-cultural considerations.

Keywords: Engagement, Madura custom, Social change, Technology media

I. INTRODUCTION

Kangean is a remote island that has several traditions, one of which is the tradition of engagement. It is said to be island *kangean*, because it is located in the lowlands so that when the tide is high, the island is not visible from a distance (*ka-aengan or diompoe aeng*). In addition, there are those who argue about the term *kangean*, which is because it is located in a lowland area that is often blown by the wind (*ka-angenan*). Soegianto (1996) states that

Kangean Island is the largest of the small islands, especially those in Kangean Island, namely Saobi Island, Palihat, Sapongkor, Sapeken, Pagerungan, Saseel and others.

Besides, Muta'allim & et al., (2020) stated that Kangean Island which is inhabited by several ethnicities, namely Arabic, Chinese, Mandar, Bugis and Madurese ethnicities, has a geographic location that is very far from its parent, namely Madurese Island, so that its experiences there are several very prominent

differences with Madurese Island, namely in terms of housing, language, culture, traditions and livelihoods. It is supported by statement of Muta'allim, (2019) that one of the most prominent differences between Kangean Island and Madurese Island is in terms of language, it caused by several factors, namely the origin, geographical location, social status, identity background, education level, speech level, tradition, migration and immigration.

The island is part of Madura where the population is very strong with traditions. The island has been around since 1763 which is a dumping place for people who are subject to severe punishment, such as stealing, adultery, killing and so on. The island has not received sympathetic attention from the government for a long time, so it is far from technological media. It is not surprising that the children of the Kangean Islands are so amazed at modern things, especially those related to technology. One of them is television, cellphone and others.

But lately, the kangean community has begun to touch the media and has even become one of the islands that is sophisticated for its social media compared to Raas, Sapudi, Pagerungan, Sapeken, Saobi and others, so they can easily browse news, information, business, films and so on. Since the advent of technological media, there have been many social changes, one of which is lifestyle, mindset, customs and traditions.

It is in line with that stated by Alam (1997) that all these examples show that in fact the process of globalization is not a process that has only recently started, after the spread of the internet, satellite TV, and free market slogans related to the APEC program. Furthermore, Sahlins (1994) asserts that every society on this earth is basically a "global society". Global society is about a society that has broad insight and is able to use and be able to take advantage of technological media, especially those related to information on socio-culture, indigenous peoples, tradition, language and so on.

It is not surprising that children who come from the Kangean Islands have a striking appearance, both in terms of clothing, communication, speech patterns, tone of voice, language variations and others. This is influenced by the presence of technology-related social media, including television, newspapers, magazines, the internet and others. Television is one of the media used to entertain, convey messages to the public by showing various kinds

of programs, one of which is soap operas like the *result of promiscuity*, *the widow's ghost hug*, and so on.

On the island of Madurese island particular, *kangean* the presence of modern technology such as television is considered as one of the infrastructure that can improve local knowledge and develop the traditional mindset towards modern mindset. However, in the realm of cultural and social studies, television is no longer considered as a means of education and entertainment media but is used as a distorted medium.

It is said that because most of the films screened are against culture, behavior that reeks of religious values, such as movies of love, fights, relationships and so on. Therefore, television media is considered as one of the causes of cultural shift. This phenomenon has become a reference for the kangean community, especially among adolescents, so that the values of religious norms fade away.

The social change of the kangean community is one of the reasons for the formation of cultural shifts. Cultural shift includes several parts, one of which is the arts, education, philosophy and so on. This is influenced by the presence of several globalization media such as social media, television, newspapers, magazines and others. The presence of information technology and communication technology accelerates the acceleration of the globalization process.

Globalization touches some important aspects of social life. This is what creates various kinds of new challenges and problems which contradict traditions that contain religious ethics and morals. Basically, on Kangean Island there are various kinds of traditions, including the tradition of engagement, receptions, cow and buffalo kerapan, rituals for rain, wrestling, carnival, tembhang (*mamaca*), orchestra, kamrat, ludruk (*ajhing*), rebbe-rebbean, hadrah, wasp (*gendheng dumik*) and the like.

Before the advent of technology media, the kangean community was very thick with this tradition which was often cultivated according to the season. However, lately this culture has begun to fade, even only some groups have preserved it. This is influenced by the presence of technological media, such as television, cellphone, internet and the like. One culture that is very prominent is the culture of engagement. The engagement culture has shifted since the presence of romance soap opera films.

The kangean community, especially among adolescents, is easily influenced and tends to imitate life styles such as communication patterns, clothing patterns and behavior patterns which are the causes of social change, so that there is a cultural shift.

In ancient times, the engagement culture was initiated by an agreement between their parents, both from a male and female family. In Kangean Island, the tradition of engagement and marriage does not originate from the will of the man or woman, but the will of the parents of the man and woman. But there are some of the many people come to the woman to propose to her. Usually, the man who proposes to the woman often comes to his house with friends or guardians.

Thus, it is the woman's family that determines whether the application is accepted. Besides that, the man (applicant) does not arbitrarily propose to her, but there is direction and approval (*rerembhekan*) from his parents. Under the process of receiving the application, the man (*applicant*) often helps and contributes to both the woman who is being proposed and to his family from all the activities required. After receiving the application, the man (*applicant*) and the woman (*who are proposed*) are not allowed to make out, be together, communicate unless there is a guardian or one of the friends, both male and female.

This is done in order to maintain the family image and honor of women with the aim of not causing slander. However, it is rare for prospective husband and wife to meet together because ancient women were very ashamed of their potential partners. Even being an official partner they still have a shy nature. It is not surprising when the husband does not find his wife in bed for some time. This happens because of cultural, environmental and social factors. Even worse, the husband has to carry out various strategies with the aim of being able to have sex. It often occurs when the first night or the second night, the next morning the man is covered with small wounds, scratches, scratch marks and bites.

There are several types of research that have something in common with this research. Among others are; first, Muta'allim, (2019) was about use and function of adjectives in Madurese Kangean Dialect. Muta'allim aims to determine the forms, types, use and the function of adjectives in Madurese Kangean dialect (MKD), with pragmatic theory and

distributional method. The results showed that in MKD was found the forms, types, use and functions of adjectives, there are; (1) the forms of adjectives are grouped into two types, namely the basic form and the derivative form; (2) there are 4 types of adjectives, namely affixation, reduplication, compounding and composition; (3) while its usage consists of 6 uses in the speech level, they are most polite, very polite, polite, impolite, rude, very rude and (4) the function of adjectives in speech are to motivate, praise, rebuke, command, advise, insinuate, criticize and accuse.

Second, Muta'allim & et al., (2020) was about the superlative adjective of Madurese Kangean Dialect: a pragmatic study. Muta'allim aims to explore the functions of superlative adjectives in MDK, especially that used to describe different functions of utterances according to the contexts. The data were obtained from interviews with the dialect speakers by voice recording and field note - taking. In addition, the researchers also used reflective-introspective method. The results of this study indicate that superlative adjectives of MKD have different functions, such as for giving motivation, praise, reprimand, satire, advice, orders, blemishes and accusations.

Third, Wulandari examines The Shift in the Meaning of Bekakak Gamping Culture (semiotic analysis of the shift in the meaning of bekakak culture in ambarketawang village, limestone sub-district, Sleman district). Wulandari examines the meaning in the symbols used in the Traditional Ceremony of Saparan Bekakak and examines the shift in meaning towards this traditional ceremony along with the times. To find out the meaning of the symbol for the Saparan Bekakak Traditional Ceremony, it is necessary to determine the meaning of each event, offerings, and the form of the kirab that accompanies the traditional ceremony.

Based on the results of research in the Saparan Bekakak Traditional Ceremony, that the Saparan Bekakak Traditional Ceremony underwent several changes in each stage of the procession. Namely, with the addition of symbols such as the *pre-parade* and the *joyous ceremony* which indicated that the bekakak presentation was not in accordance with the previous bekakak presentation.

From the results of the research it is known that the pre-kirab and the joyous kirab function as a way to pave the way to accompany the traditional procession and there are no

sacred values contained therein. In addition, the addition of this procession is intended to attract tourists to visit to witness the *bekakak* presentation, because in every year the pre-parade and traditional ceremonies always innovate in terms of participants. Based on the findings above, it can be concluded that the *Saparan Bekakak Gamping Ceremony* has experienced a shift in meaning which was originally meant as a safety ceremony for the residents of *Ambarketawang Village*, but has now turned into a tourist product.

Fourth, Sri examines the Impact of Globalization on the Existence of Regional Culture. Sri aims to examine the impact of globalization on the existence of regional culture. The purpose of this study was to determine the effect of globalization on regional culture and its positive and negative impacts on local culture.

The results showed that Globalization shifts the values of nationalism and culture that already exist in Indonesia, causing various problems in the cultural field, for example: the loss of the original culture of a region or a country, the erosion of cultural values, a decrease in the sense of nationalism and patriotism, the loss of kinship and mutual cooperation, loss of self-confidence, a lifestyle that is not according to our customs.

Fifth, Bachtians examines the Globalization and Cultural Change: a cultural theory perspective. In his research, Bachtiar discusses the relevance of cultural theory to understanding globalization and cultural changes occurring in Indonesia. The issue of globalization and cultural change has recently been prominent in various discourses in Indonesia, especially in relation to the question of how Indonesian cultural identity should be maintained in the face of this global process.

In this study, there is contemporary cultural theory which can help to understand concepts such as culture and national identity. It is not an essential and static entity, but as a dynamic social construction that is continually reproduced and innovated by individual subjects. The research was proposed because this kind of action could introduce aspects of cultural theory that have not received much attention in Indonesia, namely practices, processes, contexts and discourses regarding cultural construction.

Sixth, Mauliza examines the Cultural Shift in the Pidie Community (Study on

Traditional Wedding Clothing in *Perlak Asan Village, Pidie Regency*). The purpose of this study was to determine the kinds of traditional wedding clothes, the causes of the shift in traditional wedding clothes and the impact and to know the values contained in traditional wedding clothes in *Gampong Perlak Asan, Pidie Regency*. The results showed that traditional clothing at weddings has experienced a shift from traditional to modern. Modernization in which the process of socio-cultural change can be seen from the desire of the community to recognize and follow more advanced times.

The traditional clothes that are used contain a value or messages that the bride and groom want to achieve, whether they are still in use or are no longer used. Traditional clothes are like *Acehnese clothes, seloyor*, while modern clothes that have been modified are *Aceh duyung clothes, Indian wedding dresses, barbie dresses, dress kebaya, and gamiskebaya*. The change in traditional clothing is seen from internal, external and economic factors.

This shift has positive and negative impacts such as good and bad for the bride and groom as well as for society. The clothes worn by the community contain social and cultural values as well as religious values that do not deviate from Islamic law.

Seventh, Setiawan. Television Culture in Indonesia: Discourse and Ideological Interests of Two Periods. In this article, Setiawan discusses cultural discourses on Indonesian television, from the New Order to the Reformation period. This research shows that there is a transformation of cultural discourse from the two periods which intertwine with the ideological interests negotiated by the regime; Soeharto's leadership in the first period and the capitalist class in the television industry in the last period, then found two dominant cultural discourses.

First, modernity is colored by several communal values - such as integration and harmony - in the middle of the New Order period. *Second*, various cultural discourses - including traditional, religious and metropolitan values - represented by private televisions as a reflection of the spirit of freedom in the midst of society incorporated by the class financier.

Eighth, Subaharianto et al discusses Polluting Creativity: A Model of Youth Creativity Development in the Using Art Studio as a Support for Local Culture and Creative Industries in Banyuwangi. University of Jember.

The purpose of this research is to formulate an alternative model for the development of youth creativity in the using art studio that can become a support for the enrichment of local culture and creative industry in Banyuwangi.

In the research, there are three focus discussions. *First*, the existence of the using art studio as a cultural institution and the driving actors in the constellation of Banyuwangi culture and society. *Second*, the strategic efforts that have been made by the actors in the studio to develop the creativity of young people, especially in creating creative works based on using local culture - such as artisan dance works, contemporary music works, and traditional dramas - which further enrich Banyuwangi's culture. *Third*, the formulation of an alternative model for developing the creativity of Banyuwangi youth in creating new works, based on an analysis of the problems, weaknesses and strengths that exist in the field.

The results of the research are, *first*, that in Banyuwangi, the artists who own art studios, especially dance studios, have cultural awareness to continue to develop, empower, and disseminate Banyuwangi's traditional arts and local culture, both in the realm, regional, national, and global. This awareness is what makes them recruit students from elementary, junior high, high school and college students.

Second, the provision of dance material and knowledge in the studio is a *cultural investment* made by Banyuwangi artists in order to maintain the richness of local culture, even though the attention of the local government is minimal. *Third*, there are two models in training in the studio to pollinate the creativity of young people, namely: (1) a skill-oriented training model and (2) a regeneration-oriented training model. Both of these two models, in essence, have the power to continue to disseminate and negotiate Banyuwangi's cultural identity as well as gain economic fortune.

In the creation of this dance, the studio artists rely on several considerations. *First*, their works always refer to traditional dance treasures, especially *gandrung*. *Second*, openness in absorbing foreign aesthetic influences is a separate strength, but without having to dissolve in foreign meanings. *Third*, their dance can also be traced to the historical events that took place in Banyuwangi. In this way, the artists continue to work to enrich local culture, as well as socialize to the younger

generation about the importance of locality for people's lives.

Based on the reseaches, the study conducted by the researchers was found to be able to fill the gaps in the field of research studied previously, namely 'Madurese engagement custom' which was previously seen in practice is quite difference compare to today. Therefore, the researcher is very interested in examining the Madurese customary engagement amid the social changes of the Kangean community.

THEORETICAL FRAMEWORK

The presence of technology media can make it easier for the kangean community to have very broad insights such as adding knowledge, obtaining information, viewing news, developing a lifestyle and mindset, being prosperous, entertained, can convey messages both in business and other forms. It is said so, because television is open. This means that people can watch several soap opera films both from within and from the outside world.

Apart from that, the kangean community can find out about the development of the outside world, including the economy, society, business, lifestyle and so on. However, the presence of technology media not only has a positive impact on the kangean community, but also has a negative impact. It is said that, because media technology is one of the causes of cultural shifts in the world.

Culture is the tradition, or customs of the local community, in which there are ways whose forms are not directly under genetic control that works to adapt individuals and groups in the community. The concept of culture descends into behavior patterns tied to certain groups, namely becoming "customs" (*customs*) or "way of life" (*way of life*) humans.

Cultural change is basically a process of adaptation and the goal is the same as natural selection (Keesing, 1974). Furthermore, Koentjaraningrat (1985) defines culture as a whole system of ideas, actions and human work in the context of community life which is made human by learning. In the early 1980s, Suparlan (1986) tried to see culture as operational knowledge, that is, as a total knowledge possessed by humans as social beings; whose contents are sets of knowledge models that can selectively be used to understand and interpret the environment at hand, and to encourage and create the necessary actions. Talking about

social and cultural changes, this research tends to globalization that smells of technological media.

Globalization is a civilization of human life that is often the subject of discussion for many people, even all over the world. This is because it implies the fading of the situation in which social interactions and the entry and exit of goods can move freely and openly. This is one of the problems because the interactions and relationships contain patterns of life such as the existence of media technology, television, consumption patterns, education, cultural values and the like.

Globalization is one of the special phenomena in human civilization which moves continuously with the times. More clearly, globalization as a process of human life that aims to preserve and enhance a culture that is in accordance with civilization and increasingly leads to various one-way all over the world which cannot be separated from global economic, social, cultural and political connections.

The process of globalization was initially marked by advances in information and communication technology, which eventually became the driving force for globalization. At the beginning of the progress of this field, it then seems to influence other sectors of life, such as politics, economy, social, culture and others. Television is a medium of entertainment and a medium for conveying messages which then becomes a major supporting factor in globalization. Therefore, we cannot avoid globalization.

The presence of globalization certainly has an impact on the life of a country which then permeates the region, regions and islands. The influence of globalization contains two opposing sides, namely positive and negative influences.

The positive influence is marked by the development of information and communication technology media, increasing knowledge, the entry of information, adding broad insights and so on. Meanwhile, the negative influence is marked by the loss of the original culture of an area, the fading of ethics and morals of a culture, a decrease in the sense of nationalism and patriotism, the loss of kinship and mutual cooperation, reduced self-confidence, and a lifestyle contrary to custom. [Krisna \(2005\)](#) emphasizes that other problems that arise are perhaps inevitable problems with the existence of regional culture, one of which is the decline

in love for culture which is the identity of a nation, erosion of cultural values, the occurrence of cultural acculturation which then develops into culture. This will occur interactions between people of the world at large, which will ultimately affect each other. On the other hand, the occurrence of cultural shifts, one of which is influenced by the mindset of the local community, has changed from a traditional mindset to a modern one.

[Moleong \(2000\)](#) states that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words about certain characteristics. Furthermore, [Moleong \(2000\)](#) asserts that descriptive research relies on data in the form of sentences, not numerical or statistical data, to describe the analysis. The above statement is supported by [Strauss and \(Anselm & Corbin, 2003\)](#) by stating that qualitative research is a type of research whose findings are not obtained through statistical procedures or other forms of calculation. That is, qualitative research is research that does not take the form of a count, which discusses life, communication, stories, novels, poetry related to texts.

In this study, the authors used a qualitative descriptive method in analyzing shifts in lifestyle and engagement on Kangean Island from the point of view of communication, interview results, observation and author's experience. The data in this study were in the form of interview conversations which were transcribed into written text.

This research uses reduction data. According to [Siswanto \(2010\)](#), the data reduction steps are as follows; *first*, prepare a data collection sheet; *second*, selecting data; *third*, describe the data; *fourth*, draw conclusions and *fifth*, verification. Data is collected in several ways; *First*, prepare a data collection sheet. *Second*, selecting data. This means selecting data on the communication patterns of young people today which are influenced by technological media. This is based on the results of interviews, observations and author experiences. *Third*, explain the data that has been selected by giving reasons. This has the aim of obtaining the accuracy of the data, to help or make sure the authors determine the data related to the causes of the shift. *Fourth*, draw conclusions. This means checking the data that has been selected in order to obtain better accuracy. The accuracy of this research depends on the author himself. *Fifth*, prove the validity

of the data. That is, the writer proves the data according to the results of interviews, observations and experiences.

Siswanto (2010) asserts that the data analysis was carried out by describing the descriptive form of each data functionally and relational. In addition, Siswanto (2010) says that data is classified and explained based on concrete data. That is, in this study, the writer must analyze the data based on the results of interviews, observations and experiences. These steps are as follows: *first*, pay attention to and observe the data that has been collected based on the results of interviews, observations and author experiences. *Second*, find the characteristics of communication patterns and lifestyles caused by technological media, interpret them. *Third*, describe and give reasons. *Fourth*, provide a table about data on

communication patterns based on the results of interviews, observations and author experiences.

III. RESULTS AND DISCUSSION

In this study, the author will describe the steps to be taken based on Siswanto's theory. Data analysis was carried out by describing each data in a functional and relational manner based on the results of interviews, observations and author experiences (Siswanto, 2010). The steps are as follows: *First*, transcribing the data based on the results of interviews, observations and the author's experience. *Second*, find differences in past and present communication patterns and lifestyles. *Third*, provide a table of data on communication patterns based on the results of interviews, observations and author experiences. *Fourth*, give an explanation.

Table.1 Interview Results

| Informants | Interview Results | Translation |
|-------------------------------------|--|--|
| Misnari: (Kangean community elder). | <i>Mun nanak kene parak tak teppa'a kabbhi, pakla akon ghutthoballahhi, kalambina macem-macem, calanana carek-carek, acaca la aenggel-enggelan. Mun akaca tager jem-jeman, kabarak katemor apalek mare-apalek marea ngeleng robena, kasetoa'an acaca la tak ngangghu atora. Kabarak katemor obuk pera'an eperet-peret neroe etivi-tivi ento.</i> | If children nowadays almost all have no character, such as "ghutthoballahhi", various styles are performed such as, clothes, torn pants, if you talk a lot of body language. If you look in the mirror, you spend hours walking to the west with various patterns of body language by looking at your face and body posture. Lack of respect for the elders, only hair stroking around imitating artists on television)". |
| Hakim: (Kangean community leader). | <i>Oreng lambek ben kene rea bidhe, bibinian lambek takok ka ano marea rea, biasana munla he lalake negghik, ecarak ben ekekkek di hebibini polana bibinian lambek takok. Mangkana oreng bibine sela bhellek tao apekker otabe se bhuro epakabin ekerrak kokona ju ghighina epapar".</i> | Past people and now people are different, past women used to be afraid of it (intercourse), usually he would bite, scratch and so in an effort to avoid what the man wanted, then the first women who were mature, either unmarried or unmarried. going through it required to cut her nails and grind her teeth. |
| | <i>Mun bibinian kene malana manggil ka adek ka he lalake, ennalae sabedena Tivi enna. Jarang bedea oreng abekalan, mementak, nolong-nolong ka kaluargana oreng se-ekaterroe. Pakla salador-lador, deddi parak tadea la adatna oreng abhekalan.</i> | However, it is very different from today's women, now it is the women who ask first to have sexual intercourse, this is influenced by the existence of television). There are rarely people who preserve the engagement culture, <i>plot</i> (bringing various kinds of food as a form of gratitude for being accepted as a future husband), meet the needs of the woman's family. the rules are arbitrary, so the engagement culture has faded. |
| Miskur: (Kangean cultural actor). | <i>Mun nanak kene intina tak pade ben nanak lambek. Nanak lambek giar alalakon, mun nanak kene giar mettek-mettek Hp ben giar aleak-aleak Tivi. Ocak-ocak'anna "sorry deh" tak kala ka artis ento. Mun esoro-soro tak tao gelem ju ngucak "no, gengsi dong". Mun dibelae ngucak "fuck". Mun ealange soro jek akanthek-kantek ben pacaranna, malah males "marea lakaran nanak ngude, oreng toala tak usa norok-</i> | If children now are not the same as old children. Children used to be active at work, but now children are active in playing cellphones and watching television. He said "sorry" like an artist. If ordered, always refuse by saying "no, prestige dong". If they are advised, they say "fuck". If it is forbidden to hold hands and make out with his girlfriend, instead he says, "This is a young person, parents don't follow along, they won't know either, this is a young person's business, not a parent's business. |

| | | |
|--|---|---|
| | <i>norok, tak kera ngarte kea, enna urusanna nanak ngude benne urusanna oreng toa”</i> | |
| Simin: (The observer of Kangean culture). | <i>Matela.....! pakla tadekla mun nanak kene enna, oreng atoa'an tak eghebey apa, tengkana amacem-macem, amain bibian, atelpon-telponan, akanthek-kanthek ben bibian, tadek mun kene atoran tak eka'anggu. Biasana mun oreng lambek mun terro bini, epanyareagen dioreng toana ju epabekalan di oreng toana. Nganggu tatakrama otobe adat selambek, entar epentak ngibe jejen satenong, sabudeng, ju pamalesna hebibini marea kea. Tape mun nanak kene saterro-terro tak anggu atoran selambek. Tak torok bebelanna orang toa, terro kabibinian la hakarep-karep, tak abekalan tak akamma, tatao la ngandung hebibini, deddi apa tak aobe a jeman enna, adat la aobe, selambek la tak eanggu, ennalae tivi enna nyemmer-nyemmer”.</i> | Ouch.....! children now, older people are not respected, their behavior is not good, playing with girls, calling each other, holding hands, making out, the old rules are not followed. Usually, when men want to marry a woman, their parents choose and get engaged, that is, following the old culture and rules, namely by holding a request for blessing from the woman's family by bringing various kinds of food. Likewise the woman's family replied to the opposite. But children now arbitrarily do not use the old rules, do not follow the orders of their parents, bring women without permission even though they are not their fiancés, so that many women get pregnant, this is one of the causes of changing society and culture influenced by television. |

1. Entry of Media Technology

Today, Kangean Island is no longer an island that is foreign to technological media. Technological media that enter the island of Kangean include; Television, HP, Internet and others. It turns out that the presence of this technology media can have a positive and negative impact on social change, especially in the engagement tradition (*abhekalan*).

a. The positive impact

The positive impact of cellphones greatly makes it easier for people who want to communicate with others in the shortest possible time. Cellphones that enter Kangean Island vary and have different levels of quality, such as Nokia, Samsung, Asus, Mito, Oppo and the like. The cellphone has many functions such as a browsing tool to find information, business, news and others. Meanwhile, TV presents various kinds of phenomena that can be watched by the kangean community, such as presenting joy, entertainment and overcoming boredom. Besides that, on TV one can see various phenomena that are broadcast such as advertisements and others, as well as the internet which can access and download the various phenomena they want. Therefore, the authors conclude that the presence of technology media in the midst of kangean society is able to develop education, economics, social, business and the like.

b. Negative Impact

In television, there are several soap operas and western films which carry foreign cultures that are not educational. In soap operas and western films, romance, association and others are often presented. Nowadays, broadcasts on television are generally in contrast to classical culture and norms, especially on the island of Kangean. It is said that because it is not uncommon for television that is visited in this era of globalization to create or create soap operas that are not educational which contain negative elements, destroy morals, and contradict the social culture of both rural and urban communities. One example that can influence the kangean community is *Hollywood, Hindi Movie, Korean Movie, Javanese Movie* and others.

These films often feature hot scenes that are negative in nature. The film depicts freedom. This means that the distance between men and women is not limited even though it is not a muhrim in performing hot scenes such as holding hands, kissing and even making out. In addition, the films do not describe the stage of marriage processing (*engagement*). This means that actors who are in love with their partners do not have an engagement stage (*abhekalan*). However, there is only a traveling process when both of them don't love him, then he immediately cuts off the relationship. This is what can attract attention and influence kangean society because it is considered cool and

modern, so they tend to imitate it. Along with the development of globalization, little by little the kangean community experiences socio-cultural changes, especially in the culture of engagement (*abhekalan*). As has been conveyed by the advice of the kangean community named Misnari.

The first interview was delivered by Misnari as the Kangean community elder.

"If children nowadays almost all have no character, such as "ghuttoballahhi", various styles are performed such as, clothes, torn pants, when talking a lot of body language. If you look in the mirror, you spend hours walking to the west with various patterns of body language by looking at your face and body posture. Lack of respect for elders, only hair stroked here and there imitating the artist on television".

Misnari calls boys and girls now like "ghuttoballahhi" because their behavior is not as good as previous children. This is due to the presence of television media which can destroy morals both in terms of clothing and communication patterns. Nowadays, the presence of television media can present various cultures practiced by artists such as lifestyle, communication patterns and dress styles so that there is even social change on the island.

2. Social Change.

Since the television shows, many people have been affected by these scenes. Not only that, but the people who are kangean also commit violence like a film. What's worse, they have started to dare to do negative things like the films they watch. As has been stated by Hakim (kangean community), that many social changes were caused by the presence of television media.

The second interview was delivered by the Hakim as the Kangean community leader.

"People used to be and now are different, women used to be afraid of it (intercourse), usually they would bite, scratch and so on in order to avoid what the man wanted, so the women used to be the first to in adulthood, both those who are not married or who live it, are required to cut their nails and grind their teeth."

Based on the above sentence shows that there is a difference between previous and present people. Before the arrival of the technology media to Kangean Island, these women felt afraid that their husband would have sex with her. From being so scared, the woman did various ways to avoid it, such as scratching, biting and hitting. This indicates that from being so ancient and ignorant, the previous women thought that this had a negative impact on her. When women were adults or who were in marriage, they were required to cut and dull their teeth. Cutting nails and gathering their teeth is one of the kangean customs that is often carried out, especially for women who are both adults and who are undergoing the marriage process.

Furthermore, the sentence *"However, it is very different from today's women, now it is the women who ask for sexual intercourse first, this is influenced by the existence of television. It is rare for someone to preserve the engagement culture, memetak (bring a variety of foods as a form of gratitude for being accepted as a future husband), meet the needs of the woman's family. the rules are arbitrary, so the engagement culture has faded"*.

The sentence shows that culture has shifted since the presence of television in the middle of a kangean society so that the culture has begun to disappear, especially the culture of engagement. This is because the community is influenced by broadcasts on television and does not obey cultural rules. Therefore, the presence of technological media and social changes in society can have an impact on culture. In the midst of the presence of technological media, a drastic social change has occurred, then seeps into customs and culture, so that the culture is neglected and there is a cultural shift.

3. The fading of engagement customs (loss of native culture)

Before the globalization era and the advent of technological media, basically the engagement custom (*abhekalan*) of the kangean community was marked by the provision of necklaces, earrings, bracelets, rings and the like. In addition, the applicant often helps the proposed family. This is one of the cultures or traditions of the kangean people that he has continually preserved from generation to generation.

The engagement tradition in kangean society is so festively celebrated. At the event,

many people flocked to bring various kinds of cakes and food. Today the engagement tradition is no longer a tradition that is so viral, to be celebrated, but on the contrary, the tradition has been forgotten and neglected. This is due to the presence of technology media that brings a new culture and modern lifestyle to television and others.

This phenomenon is difficult to control for the kangean community because it has gone viral and has become a habit among teenagers. Teenagers or the new generation are the pillars in life. However, teenagers on Kangean Island have touched technological media that contain things that are contrary to culture and cultural values and even religious norms. As stated by Miskur and Simin (kangean people).

The third interview was delivered by Miskur as the Kangean cultural actor.

Today's...*"Children are not the same as old children. Children used to be active at work, but now children are active in playing cellphones and watching television. He said "sorry" like an artist. If ordered, always refuse by saying "no, prestige dong". If they are advised, they say "fuck". If it is forbidden to hold hands and make out with his girlfriend, instead he says "this is young people, parents don't follow along, they won't know either, this is a young person's business, not a parent's business".*

Based on the sentence above, it can be concluded that there are many differences between the past and the present society. Children used to be active at work, sensitive to traditions, obedient and polite to their parents and others. However, today's children are influenced by technological media and tend to imitate outside cultures such as western lifestyles, thugs' communication patterns, artist dress styles and others. Besides that, they are not obeying the words of their parents, disobedient to culture and even often say *"sorry, no, prestige, and fuck"*. This is due to the frequency of watching non-educational soap operas. In the sentence *"this is young people, parents don't follow along, they will not know either, this is the business of young people not the business of the parents"* indicates that today's society is very immoral, to the point that it considers things that are against culture and even religion is considered normal. Therefore, it can be

concluded that the presence of technological media can affect, destroy the culture and lifestyle of the Kangeanese community, in the end there will be a shift in the customs and culture of the Kangean community, especially in the custom of engagement.

The fourth interview was delivered by Simin as the observer of Kangean culture.

"Ouch ...! children now, older people are not respected, their behavior is not good, playing with girls, calling each other, holding hands, making out, the old rules are not followed. Usually, when men want to marry a woman, their parents choose and get engaged, that is, following the old culture and rules, namely by holding a request for blessing from the woman's family by bringing various kinds of food. Likewise the woman's family replied to the opposite. But children now arbitrarily do not use the old rules, do not follow the orders of their parents, bring women without permission even though they are not their fiancés, so that many women get pregnant, this is one of the causes of changes in society and culture influenced by Media Technology".

Based on the results of the interview delivered by Simin, it shows that the presence of television, cellphone and internet technology media can have such a drastic negative impact among adolescents. This is because there is a new culture that has entered which is not educational. It is said so, because the show on television is a background image or cultural background. In the show or spectacle, it describes a modern lifestyle and a free lifestyle.

It is said that because the films they watch do not have the engagement stage and others, but there are only hot scenes performed by men and women who are not their mahram. The shows or shows that are watched by the kangean community, especially among teenagers, have stuck in their minds, and they are influenced to do it like the films they watch. Finally, teenagers who are and undergoing the stage of marriage do not start or there is no engagement stage *older (abhekalan)*, but there is only escape.

In addition, the interesting thing that they tend to imitate from television shows is impregnating their loved ones. This is done because the child does not get the blessing of his parents. They do not even feel shy about impregnating a woman who already has a fiancé. Because teenagers in Kangean assume

that women who are intercourse outside of marriage will be married to the person who impregnates them even though they already have a fiancée. Therefore, many young Kangean people do this without any engagement process.

In addition, this is done because there are several factors, such as; refusal when proposing or marrying the woman, the economy that must be fulfilled during the engagement process, the length of waiting, there is betrayal. What is meant by treason is someone who has been approved to propose to a woman, but later on they are very sorry and disappointed because the woman who has been proposed is having sexual relations with other people. Even more painful, the applicant has met the requirements of the application, such as giving the woman a necklace, earrings, bracelet and ring as a sign of application.

Therefore, the Kangean community is no longer obedient to the engagement customs as was done by previous people. However, on the contrary, today's youth tend to commit inappropriate actions, such as impregnating a woman who is not a Muslim. This is what causes the Kangean community to no longer care about the engagement tradition. Therefore, the engagement culture is no longer a tradition but a chatterbox and things that are against culture and even religion are no longer in question. That is, making out, holding hands, kissing and even having intercourse with people who are not mahram have become commonplace. Therefore, the indigenous culture (*engagement tradition*) of the Kangean people is lost.

IV. CONCLUSION

Kangean is an island that has various traditions, one of which is the tradition of engagement. The engagement tradition on Kangean Island has undergone a drastic shift, due to the presence of technological media. Television, which is basically a medium of entertainment for the wider community, is misused by the kangean community, namely imitating the western lifestyle, so that this is one of the factors causing social and cultural change. It is said so, because programs that are not educational have been copied by the Kangean community, especially among teenagers.

It is necessary to carry out further research on Kangean culture, because this research still has a very wide space for further researchers to enrich scientific knowledge. In

addition, it is hoped that the results of the research can be used as a reference for future researchers to carry out more in-depth research, namely not only focusing on engagement customs but also on cultural understanding and cultural shift factors and their impact on the Kangean community.

REFERENCES

- Alam, B. (1997). *Globalisasi dan Perubahan Budaya: Perspektif Teori Kebudayaan*. *Jurnal Antropologi Indonesia*, 0(54).
- Anselm, S., & Corbin, J. (2003). *Dasar-dasar Penelitian Kualitatif*. Yogyakarta: Pustaka Belajar.
- Keessing, R. M. (1974). *Theories of Culture*. *Annual Review of Anthropology*, 3.
- Koentjaraningrat. (1985). *Introduction to Anthropology*. Jakarta: New Script.
- Krisna. (2005). *The Influence of Globalization on Human Cultural Pluralism in Developing Countries*. Internet.
- Moleong, L. (2000). *Qualitative Research Methods*. Bandung: PT Remaja Rosdakarya.
- Muta'allim. (2019). *Use and Function of Adjectives in Madurese Kangean Dialect*. Jember: Jember University.
- Muta'allim, & et al. (2020). *The Superlative Adjective of Madurese Kangean Dialect: A Pragmatic Study*. *Lexema: Journal of Language and Literature*, 5(1).
- Sahlins, M. (1994). *Goodbye to Tristes Tropique: Ethnography in the Context of Modern World History*. In R. Borofsky (Ed.), *Assessing Cultural Anthropology*. New York: McGraw-Hill, Inc.
- Siswanto. (2010). *Literary Research Methods, Poetry Structure Analysis*. Yogyakarta: Student Library.
- Soegiarto. (1996). *Madurese Kangean people and their language*. (unpublished research). Jember University.
- Suparlan, P. (1986). *Culture and Development*. *IKA Media*, 14.