

ENCLAVE COMMUNITY OF CURAHLEDUK IN A KINSHIP SYSTEM FOR SUSTAINABLE ECONOMICS

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Abstract

The diversity that Indonesian people have is spread across various regions which creates uniqueness because they have different cultural, linguistic, racial, and religious backgrounds and each ethnic group maintains and maintains cultural values so that they continue to apply, even though from time to time is experiencing developments in the globalization era with the entry of new values, so that cultural values experience shifts and changes in the framework of advancing community development, in this case, changes in attitudes and behavior patterns, as self-potential to sustain and improve the lives of local communities. The Curahleduk people have traditions that make them survive. Even though they are on the slopes of a mountain which can be said to be primitive or marginalized, they are still able to maintain what has become their traditions and customs in terms of social solidarity among the Curahleduk people, when in fact modernity has become endemic in this area. This study aims to, 1) identify and describe the conception of the Curahleduk community regarding the kinship system, 2) explain the form of parental kinship practices in the Curahleduk community, and 3) describe the kinship system related to social solidarity.

Keywords : *Kinship system, Parental System, Social Solidarity*

Abstrak

Keanekaragaman yang dimiliki masyarakat Indonesia tersebar di berbagai daerah yang menimbulkan keunikan karena memiliki latar belakang budaya, bahasa, ras, dan agama yang berbeda dan masing-masing suku bangsa menjaga dan mempertahankan nilai-nilai budaya agar tetap berlaku, meskipun dari waktu ke waktu mengalami perkembangan di era globalisasi dengan masuknya nilai-nilai baru, sehingga nilai-nilai budaya mengalami pergeseran dan perubahan dalam rangka memajukan pembangunan masyarakat, dalam hal ini perubahan sikap dan

pola perilaku, sebagai potensi diri untuk menopang dan meningkatkan taraf hidup masyarakat setempat. Masyarakat Curahleduk memiliki tradisi yang membuat mereka bertahan hidup. Meskipun berada di lereng gunung yang dapat dikatakan primitif atau terpinggirkan, mereka tetap mampu mempertahankan apa yang telah menjadi tradisi dan adat istiadat mereka dalam hal solidaritas sosial di antara masyarakat Curahleduk, padahal modernitas telah mewabah di daerah ini. Penelitian ini bertujuan untuk, 1) mengidentifikasi dan mendeskripsikan konsepsi masyarakat Curahleduk mengenai sistem kekerabatan, 2) menjelaskan bentuk praktik kekerabatan orang tua pada masyarakat Curahleduk, dan 3) mendeskripsikan sistem kekerabatan yang berkaitan dengan solidaritas sosial.

Kata kunci : Sistem kekerabatan, Sistem Orang Tua, Solidaritas Sosial

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1. INTRODUCTION

The diversity that Indonesian people have is spread across various regions which creates uniqueness, because they have different cultural, linguistic, racial and religious backgrounds and each ethnic group maintains and maintains cultural values so that they continue to apply, even though from time to time time is experiencing developments in the globalization era with the entry of new values, so that cultural values experience shifts and changes in the framework of advancing community development, in this case changes in attitudes and behavior patterns, as self-potential to sustain and improve the lives of local communities.

Indeed, in general, the reasons for economic pressure and the scarcity of natural resources are what push people from various ethnic groups to live abroad. Likewise, the motivation of the Madurese to leave their hometown is due to the desire to improve their socio-economic life, considering that their natural resources are very minimal.

With such geographical conditions it is different when compared to other ethnic groups. There are still a few Madurese who have succeeded in occupying leadership positions at the national level. The lack of success of Madurese to become

leaders at the national level is more due to limited assets owned by the region (lacking economic resources and limited infrastructure network) and limited opportunities to access power, so that Madurese cannot compete with other ethnic groups.

Each community occupies an area with clear boundaries. Community members live and develop and take advantage of the various resources that exist in the area they occupy. It can even be said that the members of the community are born in their territory, and die and are buried in their territory. Members of a society feel as a unit of life that is different from other units of life because of: 1) the culture and social institutions they have, 2) because of attachment to the area where they live and live, and 3) because of attachment to one another through various forms of social solidarity that manifest in their social life as a social group. Because of these social attachments to each other, a society is usually also called a comprehensive social system, which includes all social institutions to fulfill the necessities of life that are considered important by the community (Sarinah, 2019).

The same thing happened to the people of Curahleduk, Banyuwangi Village, Kalibaru District, Banyuwangi Regency. The Curahleduk-Banyuwangi community is a community that is mostly Madurese. In the process of social interaction, it is still very thick with Madurese culture. The people living in this Perhutani area still maintain a strong tradition of solidity. Although on the other hand, modernity has come to this area. This research tries to reveal how the community's kinship system works so that their social solidarity remains strong in work, religious rituals, and village service work. This phenomenon is important to study because of the existence of a kinship system which has implications for inter-community solidarity, even though modernization has undermined the existing local culture.

2. LITERATURE REVIEW

The distinctive ecological niche occupied by some sectors of the peasantry makes them highly vulnerable to subsistence risks. It is only natural that every season farmers struggle with hunger and all its consequences. They have a different

view of risk taking compared to high-end investors. However, it is also possible if farmers also implement strategies in their work. The goal is to survive.

According to Qardhawi (2022), economic resources and material potential should be treated properly. The Ummah may not destroy it, but must guard it, because it is a mandate that must be guarded. It is a blessing to be grateful to Allah by using it in the best possible way. We also know that Rasulullah SAW reminded us of the obligation to make use of any objects that are wasted, not to damage or destroy them, even if they are taken for granted by humans.

Local culture (local wisdom) in the discipline of Anthropology is also known as local genius. Local genius is a term that was first introduced by Quaritch Wales. Anthropologists discuss at length the meaning of this local genius. Local genius is a cultural identity, a national cultural identity that causes the nation to be able to absorb and process foreign culture according to its own character and abilities.

Maulana (2022) said the local culture is local ideas that are wise, full of wisdom, of good value that are embedded and followed by members of the community. According to Keraf, local wisdom is all forms of knowledge, beliefs, understanding, customs, and ethics that guide human behavior in life within a community. It was also explained that local culture is not only related to knowledge and understanding of society about humans and how good relations are between humans, but also regarding knowledge, understanding and customs about humans, nature and how relations between residents of this ecological community must be built .

This understanding provides a perspective that humans are integral beings and are one unit of the universe as well as responsible behavior, full of respect and care for the continuity of all life in the universe and changes the perspective of anthropocentrism to the perspective of biocentrism and ecocentrism.

According to Durkheim, mechanical solidarity is based on a shared "collective consciousness" (collective consciousness/conscience), which refers to the "totality of shared beliefs and sentiments that are common among members of the same society". (Durkheim in Calhoun, Gerteis, Moody, 2022). The main bonds are shared beliefs, ideals, and moral commitment. Therefore, individuality cannot develop and even continues to be paralyzed by the immense pressure for conformity.

The social solidarity that develops in complex societies originates more from interdependence than from the similarity of the parts. More specifically, organic solidarity arises because the division of labor increases. Solidarity is based on a high degree of interdependence. This interdependence increases as a result of increased specialization and division of labor which allows and also stimulates increased differences among individuals. The emergence of these differences among individuals overhauls the collective consciousness, which ultimately becomes less important as a basis for social order than the increased functional interdependence between individuals who are specialized and relatively more autonomous in nature. In addition, in a society with organic solidarity, the level of heterogeneity is higher because society is increasingly plural. New respect for individual freedom, talent, achievement and career forms the basis of a pluralistic society.

3. RESEARCH METHOD

According to Sanafiah Faisal, research is an activity of examining a problem by using scientific methods in a designed and systematic way to find new knowledge that is reliably true about the natural world or the Islamic world. According to John W. Creswell (2022), qualitative research starts from the assumptions and interpretive/theoretical frameworks that shape or influence the study of research problems related to the meanings imposed by individuals or groups on a social or human problem (Creswell, 2022).

Researchers try to use qualitative research because the data obtained is a process of qualifications and descriptions of the activities of the Curahleduk community. There is something that can be seen from their activities. There are those who provide data orally when the writer comes to his house. There is more to be gleaned from the documents. The data is obtained from written data, words or documents that come from sources or informants who are researched and can be trusted.

The type of research used is a case study. The case study approach according to John W. Creswell is a qualitative approach whose research explores real life, contemporary limited systems or various limited systems (various cases) through

detailed and in-depth data collection involving a variety of information and reporting case descriptions (Creswell, 2022) .

According to Matullesi (2020) a case study is an empirical inquiry study that investigates phenomena in real-life contexts, when the boundaries between phenomena and contexts are not clearly visible and use multiple sources or multiple sources of evidence. Case studies allow the researcher to retain the holistic and meaningful characteristics of real life events such as a person's life cycle, organizational and managerial processes, social environmental changes, international relations, and industrial maturity. Case study research itself can be divided into three types, each of which is an explanatory type, namely to explain causal relationships in real life contexts. Exploratory type, which is used to explore a situation that cannot be evaluated interventionally or based on a single point only. And the descriptive type used to describe phenomena that occur in real life.

This research examines the phenomenon of lokak wisdom in the daily life of the Curahleduk community. This research belongs to the descriptive type, where the researcher describes the phenomenon from the data obtained in the Curahleduk community.

4. RESULT AND DISCUSSION

Curahleduk: Base of Build a Kinship System

Geographically, Curahleduk is one of three s in Banyuwang village, Kalibaru, Banyuwangi. The Curahleduk is directly bounded to the west by the Complete, to the east by the village of Wonorejo, to the south by the of Krajan, and to the north is a land plantation owned by Perhutani which is managed by the Curahleduk community themselves. Land management is one of the supporters of the community's economic activities. So that the main livelihood in this is gardening.

One of the garden products which is the main crop grown in the garden is coffee. The very fertile nature is not wasted by the community by just planting coffee, but the community also takes advantage of the vacant land by planting several plants which can also increase their income. For example, vegetables *Manissa*

(chayote), taro and cassava. Some of these vegetables can help the community's economy when the coffee harvest does not reach the maximum target.

The abundant natural resources of Curahleduk don't just stop with plantations. However, many people also work as farmers in the fields. Because indeed there are still many green fields in Curahleduk which are rice fields belonging to the community.

The atmosphere of the research location is indeed very different from the atmosphere in urban areas because there is still a lot of green space available. Moreover, it is also on the slopes of Mount Raung. At this time it is also the rainy season which makes the air even colder. However, it is different according to the surrounding community. When it rains, the degree of cold is less than during the dry season. The cold is more than cold when it rains. Unpredictable weather changes are the most influential thing in the occurrence of these temperature changes.

Had walked past the small river that flows from Mount Raung, it turns out there is a sand mine there. Asked a few people who mined, according to them, the sand was mined for making their own houses. Some of the regulations they made regarding the existence of an existing sand mine were that outsiders were allowed to mine as well with a record of the sand needs of the people living around the river. Because sand comes down only during the rainy season, many mine only during the rainy season, and in the end there have been no outsiders mining in the river until recently. Curahleduk still has a lot of empty land, he said.

Curahleduk is located in the Kalibaru sub-district which is a sub-district in the western region of Banyuwangi Regency. In the north and west it is bordered by Jember Regency, in the south it is bordered by Pesanggaran District. The height of the Kalibaru area is 428 meters above sea level.

Kalibaru District is one of the sub-districts in Banyuwangi Regency which borders Jember Regency. The border location is on Mount Gunitir and is marked by a statue of the Gandrung dancer that reads Welcome to Banyuwangi, to be precise before the last turn on the east side of the Mrawan Line. Kalibaru District is passed by the southern coast of Java Island which is the only access between Banyuwangi and Jember Regencies.

The center of the crowd in Kalibaru District is in the Kalibaru Wetan Market which is located in Kalibaru Wetan City. In addition, Kalibaru District has tourist and resting places such as Hotel Margo Utomo, Kalibaru Cottages, Panorama Raung, and Hotel Jember Asri. Kalibaru District is also an area with many coffee plantations because of its location in the highlands.

The social conditions are very distinctive and the atmosphere of village hospitality is still felt in this Curahleduk . Friendly residents and a high sense of community solidarity add to the beauty of this Curahleduk-Banyuanyar .

This Madurese people really maintain the existing values or norms. So that a friendly, beautiful, comfortable, and happy atmosphere is all manifested in Curahleduk . The people of Curahleduk are known for their high concern for their relatives and neighbours.

The distribution of the population of Kalibaru District based on religion shows that in 2011, the population who embraced Islam was the majority with a total of 60,823 people or 98.98% of the total population. 326 Christians or 0.48%, 315 Catholics or 0.46%, 61 Hindus or 0.08%, and no followers of Buddhism.

Kalibaru District has 373 places of worship consisting of 82 mosques, 288 prayer rooms, 2 Christian churches, no Catholic Church, 1 temple, no Vihara, and no Temple. The activities of the people who work in the garden, go to the garden every morning, clean the garden and come home during the day or when it rains. Because the garden is on a mountainside and are afraid of landslides, when it rains they will choose to go home. Their children also go to school every morning with their friends, sometimes they are also accompanied. And picked up on the way home.

After playing around at the neighbor's house, information about how cohesive the people of Curahleduk are. In terms of work, cleaning the , and other activities that require community assistance, the community will come to help, either on instructions from the head of the RT or on mutual awareness.

Community Conceptions: Kinship System in Curahleduk-Banyuanyar Village

There are several community conceptions about the kinship system that exists in the Curahleduk . First, is the public figure's conception of relatives. Informants

including village officials said that relatives were the closest people who had blood or lineage relations with them. Several factors contributed to the concept of relatives being arranged marriages between siblings, marriages with neighbours, children from husbands or wives who had been married before, and also descendants/lineages from their *juju'-juju'* (grandparents). Because indeed the informant himself is also someone who married his own brother. His wife is still a descendant of Mr. Sarimin (2022). However, he also added that his marriage was not due to an arranged marriage by his parents but he himself chose his mother as his wife who happened to be his own sister.

The tradition of Madurese marriage is a local wisdom that grows and develops in areas where the majority are Madurese, of course it still occurs in the Curahleduk area, where the majority of the people are Madurese. The marriage tradition that occurs in the Madurese community is the matrilocal marriage tradition, namely that married women will remain in the house or yard belonging to their parents, while married men will move to the house or yard of their wife or parents-in-law (Kusumawati, Effendy; 2020). This research corroborates the phenomena that occur in society as well as what happened to related informants. Where when he was married, the wife had to stay in the yard of her parents' house and the informant had to live in the house of his wife or parents-in-law.

This matrilocal marriage tradition became the forerunner to the birth of the concept of *taneyan lanjhang*. The concept of *taneyan lanjhang* is a residential area built on the basis of kinship and is symbolized by the layout of houses lined up and the mushollah located in the middle. There are also those that are not marked with a prayer room, only a group of houses that are still one family in one yard. This is often found in the village of Curahleduk, this uniqueness is still maintained in this village.

The implementation of the *taneyan lanjhang* concept provides more benefits to a family that applies it. This was revealed by an informant who said that one example of the benefits provided was when one family was affected by a disaster, it would be easy for other families to help, and vice versa when there was a celebration they would immediately help. However, the negative is that it is easy to get hot in terms

of lifestyle or the high attitude of people's arrogance. This is realized when one family buys a car, the other families feel they have to be able to buy one too. Even if they both have things that are considered luxurious, they will enhance each other's goods, or in the language of Madura, they are good at each other. However, these negative things do not dominate the culture in the Curahleduk , Banyuwanyar village, because the kinship created by the community's kinship network is stronger than their own arrogance.

The advanced philosophy of the *taneyan lanjhang* concept is that the traditional house is also equipped with a surau for congregational prayers among the members of the *taneyan*. The musala is also used as a place for joint religious activities, for example recitation, tahlil, and tadarus activities.

In Curahleduk , kinship is still very strong, this is created in the form of attention from relatives or family about lineage or lineage, even though they have reached 7-8 generations, they still know their relatives. Such knowledge is inseparable from the role of parents in explaining to their children about lineage or family lineage. Unlike the case with people who are considered relatives, however, not because they come from lineage, but from the teacher and *santri* relationship. This kinship relationship is created because of the dedication of a *santri* to the *kyah* family or religious leaders who are very close. Thus causing the relationship between the two to become stronger and closer. Such a thing is manifested in the form of the attention of a *kiyai* who sometimes goes so far as to find a mate and marry off his *santri*. It also creates a wider network of kinship.

Kinship like this makes people who are at the southernmost end of the road in Curahleduk bordering Krajan and at the southern end bordering Lepak still know each other.

Society in terms of assessing relatives is people who have blood descendants, both siblings and relatives. Sambhung descent means offspring from a previous marriage. If two people are divorced, they already have children. Then the child was taken by one of them, then remarried and had children from the marriage after that, the first child from the first marriage with the second child was *taretan sambhung*.

This led to a wider and stronger brotherhood even though it was not full blood. The informant said that the kinship that exists in this village is very strong because most residents in this village still have kinship relationships that have existed from the past, both close relatives and distant relatives, even though residents in this village still maintain good kinship.

The kinship system that has existed so far really reflects life in this village, very close kinship. Whether it's related by blood or a relationship that really exists because of a closeness that really causes non-blood relations to feel like blood, even more than genuine blood relations.

The Practice of Curahleduk-Banyuanyar Community Network

They interpret bush streaks as relatives or close relatives from blood relations or lineage such as cousins, nephews, uncles, aunts and others. Taretan jeuh they interpret as siblings who are more than three cousins from their lineage.

Continuation is a kinship that is established from the marriage of different fathers or mothers. What is meant here is different when the father and mother get married and then have a child, then they divorce and remarry, where each of the second pairs of the father and mother both bring children, so the child with the first child becomes a related or born child. from the father and mother both of them will also be the first child's first child.

Outside the several categories above, they are referred to as *oreng loar* (outsiders) or have no family ties. In reality, even though a person is considered an *oreng loar*, his kinship relationship may be closer than that of a nuclear relative, for example due to marital ties or kin group endonymy.

The categorization of relatives is strengthened by the Levis-Strauss theory which states that an unassuming society is considered an example of an elementary society, and humans who live in it naturally think in an elementary way, meaning they think in a simple way (*la pensee sauvage*). An unassuming society is usually dominated by a kinship system, and its members interact within it based on a symbolic system that determines their attitude towards at least three classes of kin, namely relatives by blood, by marriage, and by descent.

This theory reinforces the phenomenon that occurs in society regarding the formation of *sataretanan* classifications within the Madurese tribe which greatly influences social relations and kinship networks in the Curahleduk community.

These social relations are usually formed in the form of community social interaction and stronger kinship networks. These very close social relations can also be built by the Curahleduk community with people outside the circle of relatives or family (outsiders) without regard to ethnic origins.

The creation of this kinship network is based on the similarity in the primordial dimension, namely on the similarity of the initial dimensions, it is not uncommon for this to happen due to the similarity of interests in the economic and political fields. If the quality of the relationship reaches a very intimate level, they will be considered and treated as family or relatives (*taretan*).

Conversely, there are times when family members (*taretan* including *taretan oreng*) are actually considered and treated not family or relatives if the quality of kinship is very low, for example due to disputes over the division of inheritance and conflicts over households which creates a divorce. If the marriage is carried out by fellow brothers if there is a conflict that causes divorce it will damage the kinship itself.

In Madurese expression, this is called *oreng deddi taretan, taretan deddi oreng*. That is, other people who are not relatives can be considered and treated like their own family, otherwise you can be considered and treated as if you are not your own family or relatives. In this context, the element of community kinship which is predominantly Madurese implies inclusivity so as to provide space for the realization of social integration with other ethnic groups.

Kinship structure relations that produce social interaction in the equation of the primordial dimension, namely As said by Geertz (Efendi, 2020), what is meant by primordial elements are: "Socio-cultural elements that are born from those that are 'presumed to exist' in social life. Most of them are direct relations and family relations, but also includes membership in a certain religious circle, a certain language or a certain dialect and certain social customs. Similarities of blood relations, speech or language, customs, and so on have a convincing force".

An important primordial (ancient) element that always appears (and is deliberately raised) in social interaction is kinship ties. In Madurese society, kinship ties are formed through lineage, both from families based on the father's and mother's lines (paternal and maternal relatives).

In general, the ties of kinship between family members are tighter than the maternal line, so they tend to "dominate". However, based on information from informants, this is no longer the case in Curahleduk village, because kinship ties tend to be balanced, both between the lineage of the father and the lineage of the mother, or what is commonly called the parental system. So no one dominates one another and no one differentiates one from another.

This happened when the flow of modernity had entered and influenced the people of Curahleduk. Where at a time when the flow of modernity had not yet entered the Curahleduk community, maternal lineage or the matrilineal system due to matrilocal marriage became the forerunner to the creation of the concept of *tanean lanjeng*, the Madurese community of Curahleduk dominated the area. However, as time went on, the flow of modernity began to enter and influence the culture of the Curahleduk community, which initially implemented a matrilineal system and then switched to a parental system which made a balance between two lineages, both paternal and maternal.

This is by the theory of cultural assimilation which explains that there is an assimilation of two cultures, together with the characteristics of the loss of the original culture to form a new culture. To reduce differences, assimilation includes efforts to strengthen the unity of actions, attitudes, and feelings by paying attention to common interests and goals. This theory reinforces the existence of cultural changes in the form of a matrilineal system which has begun to be eroded by the flow of modernity into a parental system culture that is still valid today.

Kinship System in a Frame of Social Solidarity

According to several informants, there are many forms of the kinship system, in terms of work, religious rituals, and community activities. The community is compact in social terms like that. Work that is usually done together, such as building a house. Residents of the village of Curahleduk are very famous for their

cohesiveness. When one of the residents has an activity to build a house, other residents will come to help, especially if the one who has the intention is a relative, then without being ordered, people will come to help.

Especially when the construction of the house has reached the *maonggeh kaju raje*, in Madurese, the residents will come in droves without being asked to help. Usually, when there is a house-building activity like that, the women also participate in helping with bring groceries as a sign of helping.

However, there are also those who say it is used as a means of saving because when the time comes when the person who brings the basic necessities has the intention to build a house too, the person who received the basic necessities will also give the same items, usually called *bhalin*.

This phenomenon is strengthened by the theory of exchange in his work *The Gift* which argues that gifts are never freely given without an obligation to reciprocate, in the history of human civilization gifts always create an obligation for reciprocal exchange to occur.

The people of Dusun Curahleduk often hold religious activities, said Mrs. Aminah (2022). Activities that are routinely carried out every week are *Muslimat*, *Fatayat*, and *Sarwe'en*. *Muslimat* and *Fatayat* are the routine activities of the women in Curahleduk by attending each activity. It is the turn of each member to occupy the house in question during the *Muslimat* or *Fatayat* schedule. Meanwhile, *Sarwe'en*, said Mr. Munir, is an activity for fathers whose contents are praying for ancestors who have died. Also interspersed with men's *arisan* which is held to help members in need. The implementation is the same as *Muslimat* and *Fatayat*.

There was a *tahlilan*, Mrs. Bella (2022) who was sitting in front of the stall, said that the people here are compact, when someone dies, there will be people present to condolence and when the *tahlil* is around 150-350 from the first day to the seventh day. This tradition is commonplace in the Curahleduk community.

As befits a tradition after the death of Madurese people in general, there is a tradition of *lo' tello'* (third day), *to' petto'* (seventh day), *pa' polo* (fortieth day), *nyatos* (hundredth day), year after death) and *nyaebu* (thousandth day after death). In each of these celebrations, the family usually organizes reading of prayers, *dhikr*, and

tahlil and reading yasin. This also happened to the people of the village of Curahleduk.

However, the difference from several traditions that occur between the people of Curahleduk village and other Madurese communities is that in the Madurese community other than the Curahleduk community, for *lo' tello'* or *to' pettok* the family does not invite other people but neighbors and guests themselves who come for mourning or for praying to the place where the death of a family member is being overwritten and vice versa for *pa' polo* and so on, usually the family invites other people to come and mourn to pray for the deceased family.

For the people of Curahleduk there is no difference from the time of death to seven days and even later on forty days and so on, it is enough for them to hear that there are residents who are competent in their Madurese language so they will come together to attend the *tahlilan* to pray for the family of the deceased.

The informant also explained that there are also people who are less able to get along with other people. This was realized when he rarely attended *tahlilan* for example. Although this tradition is not obligatory according to the Shari'a, it is obligatory in social norms. According to the Madurese people, it is termed *tèngka*. *Tèngka* is the norm with no schools. It can only be learned directly from practice in society.

Mutual cooperation in the Curahleduk community is still in the form of instructions without shared awareness. Mrs. Iim (2022), a member of the Muslimat, said that, indeed there is a village cleaning but the activities are every time there is an instruction from the RT. Usually done because of the rainy season. For fear of the water in the ditches and rivers overflowing and causing flooding. There are even people who do not throw garbage in its place.

They don't have a garbage disposal. If Mrs. Iim (2022) herself burned the trash. But some are dumped in the river. The lack of public awareness of the dangers of river waste has caused many people to actively throw garbage into the river.

Instructions from the RT made the community come out and work together to clean up the village. Even though they have to work, they will take the day off from work and help clean up the .

Another thing is mutual cooperation in terms of celebration. Mrs. Amsidah (2022) said that here (Curahleduk), when there are people who have needs there will be donations to help with the related activities and hopes that later when those who donate have needs they will also be donated again, the name is *bhalin* in Madurese.

So the social solidarity formed in the Curahleduk community is very close and strong. This is evidenced by community activities that are very beneficial for many people.

This phenomenon is reinforced by Emeil Durkheim's theory which states that social solidarity is a state of relationship between individuals and/or groups based on moral feelings and beliefs that are linked together and strengthened by emotional experiences. Solidarity emphasizes the state of relations between individuals and groups and underlies a common bond in life supported by moral values and beliefs that live in society.

5. CONCLUSSION

Curahleduk is a green area rich in abundant natural wealth. From the plantation sector which is the main economic place for the people of Curahleduk to improve their economy. Then the agricultural sector in the form of wide rice fields stretches at several points in the Curahleduk.

The kinship that has been closely formed in the Curahleduk is manifested in the close framework of community social solidarity. For example in the form of work. The Curahleduk community is very unified when there are neighbors, let alone relatives who have the intention to build a house or harvest, which in their language, namely Madurese, is called *maongge kaju*. This is also manifested in religious rituals which have become their tradition, including *tahlilan* activities. When a family is affected by a death, the community will flock to attend the *tahlilan* from the first day to the seventh day. With a number not a few even up to hundreds of people who attended the activity.

So, there is a relationship between the kinship network and the realization of social solidarity in the Curahleduk community which is realized by various community activities that are useful and needed by many people. The open attitude

of society towards the flow of modernity must be accompanied by an attitude of being able to choose or filter which culture is suitable for them and does not have a bad impact on their lives with a culture that is not suitable and harms them and their future generations.

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