THE MEANING OF COMMUNICATION RITUAL
“ALREADY SEA” AS THE SUSTAINABILITY OF MARITIM CULTURE VALUES OF THE COMMUNITY VILLAGE COCONUT ISLANDS

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ABSTRACT

_Purpose:_ This study aims to map the activities, competencies, language, and communication components of the “sea alms” ritual which produces communication patterns as a form of preservation of maritime cultural values in the island community.

_Design/methodology/approach:_ This study uses a qualitative phenomenological approach based on philosophy and psychology and focuses on human life experiences from the sociological aspect, which uses life experiences as a way to better understand the socio-cultural, political, or historical context in which the experience occurs. Data collection techniques in this study were through interviews with community leaders, coastal communities, and the Chairperson of the committee for organizing sea alms rituals. Observations were also made to directly interpret the symbols that occur during the sea alms ritual, which are primary data. Researchers also used data obtained from the documentation of books relevant to research, namely communication, culture, and tourism.

_Findings:_ The results of the study reveal that the ritual communication of “alms sea” is an activity of gratitude to God Almighty or the creator, who has provided a fortune from the potential that comes from the sea, this tradition is a form of cultural values that are maintained by fishermen, who live on Pulau Kelapa, dominant is the Bugis community. The ritual "Alms Ocean" is used as a tourist attraction for marine culture, by displaying dance, culinary arts, and typical Bugis cultural symbols which are ornaments of marine tourism attractions.

_Research limitations/implications:_ The relationship between sea alms and ethics is a norm or regulation that has been embedded in the ritual procession of sea alms rituals that have been passed down from generation to generation and have the correct rules and ethics in their implementation.

_Practical implications:_ The application of the concept of environmental ethics from the sea alms tradition is manifested in the form of a reciprocal relationship between living things and their natural surroundings. The sea almsgiving on the island of coconut is not only a cultural ritual but also a means of preserving the ecology and marine ecosystems that are reciprocal between traditions and environmental conservation efforts. In this case, it is manifested when the implementation of sea almsgiving by the community by working together to clean up rubbish on the coast which will be used as a procession for sea alms ceremonies and planting of mangrove trees around the coast.

_Originality/value:_ This paper is original.

_Paper type:_ Research paper.

_Keyword:_ ritual communication, maritime culture, cultural values

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I. INTRODUCTION

Indonesia, as the largest archipelagic country in the world with a sea area of 5.8 million square km and a coastline of 81,000 km, has extraordinary marine resources. Indonesia with the potential of 3/4 of its territory is the sea, known as the largest archipelago in the world which has around 17,508 islands (IT, 2017). Indonesia, with its maritime potential, should be one of the largest maritime countries in the world whose development roots and the country's main economic income area from the potential of its maritime wealth. Even though the discourse has been going on since a decade ago, the development program by the government is still focused on land-based development and has not moved on to marine-based development under the characteristics of Indonesia's sea-based territory (Agoes, 2011) When viewed from its history, the Indonesian nation in the past was known as a maritime nation which was also recognized as an accomplished sailor (Lauder and Lauder, 2016). This means that Indonesia's territory as a crossroads for shipping which was very busy in the past has described it as an international maritime axis. Furthermore, Adhuri, (2009) explained the historical evidence, namely the influence of Nusantara culture in the form of one of the trade relations between our seafarers and other countries which are still carried out by fishermen from Bugis (Adhuri, 2009). Indonesia is an archipelagic country and is also known as a nation that has many and varied rich traditions. The diversity of these traditions is based on the diversity of cultures spread across the Indonesian archipelago. One of these cultural treasures is the Sea Almsgiving tradition. Sea almsgiving is one of the popular traditions for coastal communities or fishermen in various regions. Alms sea is a ceremony of salvation by carrying out Jolen (sweeping the offerings that are placed on miniature marine vessels filled with fruits, food, and drinks). Almsgiving the sea is a form of gratitude for local fishermen to God the most gracious. Sea almsgiving is also intended as a request for fishermen are given safety in making a living at sea (Achroni, 2008).

The Thousand Islands, one of which is Kelapa Island, is an example of the sea alms culture which has existed since time immemorial and has been guarded and implemented by most of the coastal communities of the Seribu Islands from generation to generation. Celebration of sea parties or what is often called Sea Almsgiving on Kelapa Island which is held once a year, namely by making food offerings, water flushing rituals, enlivened by performing band songs and qasidas and competitions that depict typical Bugis. The ritual has its meaning for the local community, which is a form of preserving the values of maritime culture which is a tradition from generation to generation that makes a communication pattern, because every sequence of these traditional ceremonies as well as offerings and other trinkets, of course, there are symbols. - a symbol that has its meaning in the traditional ceremony, so that this ritual can become a tourist attraction.

Researchers chose the coconut island because, in the implementation of the traditional Alms Sea ceremony on the island of coconut, it still holds many traditional elements, which are then combined with modern ones, including the entertainment that is served in a series of Alms Ocean processions. It is different from other areas that share this tradition, but there is a change in the sea alms process with the addition of modern art performances as entertainment in the sea party event because the Bugis community is located on the island of Kelapa which is part of the Big City area., namely the Special Capital Region of Jakarta.

The tradition that has been passed down from generation to generation is still carried out by the people of the coconut island and has become an annual culture, which has become evident that culture is formed from human thought patterns. In his book, Simon, (2006) explains that culture in classical understanding is often thought to have originated from the Sanskrit language, namely buddhayah. The word consists of the words "mind" and "power". Budi is the meaning of reason, thought, understanding, understanding, opinion, feeling. Meanwhile, the power contains the complexity of the meaning of what is written in the mind, as well as the accumulation of abilities and all the efforts done by using the results of the mind's opinion to fix something to achieve perfection. The further development of understanding, which is often used for various purposes, is culture as trinkets produced by reason and works of art, overall habits, and traditions, and patterns of behavior in each tribe (Simon, 2006). So culture is the result of the work, taste, and creativity of the community which results in a material culture that is enshrined in society, and a sense is manifested in the form of rules and values instilled in the community as the rules in their area.

Culture has a close relationship with communication. According to Walstrom in (Liliweri, 2003) communication is the transfer of information from one person to another (Liliweri, 2003). Thus culture will not be created without communication. Through communication, the community can pass cultural elements from one generation to the next as well as from one place to another. Culture is the result of the formulation of human thought which is shaped and published through communication. Humans form culture by communicating something through symbols. In Deddy Mulyana's book, Ernst Cassirer said that the superiority of humans over other creatures is their specialty as animal symbolism. A symbol or symbol is something that is used to designate something else, based on the agreement of a group of people. Symbols include words (verbal messages), non-verbal behavior, and objects whose meaning is mutually agreed upon (Mulyana, 2010). The
ability of humans to communicate by creating symbolic language as meaning to values or something else that ultimately forms a culture.

The sea alms ritual is one of the rituals performed by coastal communities, and most of the rituals are performed by fishing communities, especially on the island of Java. In each region, sea alms rituals have their uniqueness, starting from the mention or naming of different rituals, to the sea alms ritual process which has different procedures. This sea almsgiving is not only attended by fishermen but also by the general public, even tourists, the private sector, and the police. With the festivity of the sea alms celebration, of course, it will not only attract people who want to witness sea alms rituals, but it will also attract foreign tourists, and attract people to take advantage of the moment of sea almsgiving to seek economic benefits. The implementation of sea almsgiving involves many parties where these parties will take advantage of the sea alms event as a value that can be exchanged for material benefits, where the organizer of sea alms can be a high selling value. Koentjaraningrat views culture in three forms, namely as a system of ideas, a system of behavior, and as a manifestation of cultural objects. These three forms are seen by Kuntjaraningrat as products. So, what is meant by the idea above is an idea that has been formed in the ethnic group.

Sea almsgiving itself is a tradition of ancestral heritage that deserves to be preserved and preserved, so that this tradition will continue to exist until the next generation because if it is observed and understood, it has a deep meaning, namely the manifestation of gratitude towards God so that good relations are established, namely between God and His Servant. And tucked away a message to always preserve nature in order to get the maximum fish catch, and not destroy the living habitat of fish without using destructive tools so that fish sustainability is maintained. It must also be taught to the children of future generations, that is the most important meaning of just the sea alms tradition which leads to the people's entertainment which is joyful of the abundance of fish catches. Based on the above phenomena, the researcher is interested in this study, therefore: "How the Meaning of Ritual Communication of" Alms Ocean "as the Preservation of Maritime Cultural Values of the Village Community of Kelapa Island-Kepulauan Seribu.".

II. LITERATURE REVIEW

A. Symbol Theory (Susanne Langer)

The book Communication Theory by Little John explains that Susanna Langer, a philosopher, thought of symbolism which is at the core of philosophical thought because symbolism underlies the knowledge and understanding of all human beings. Symbols are used in more complex ways by getting a person to think about something separate from his presence. A symbol is "an instrument of thoughts". The symbol is the human conceptualization of something, a symbol exists for something (Littlejohn and Foss, 2009). A symbol or set of symbols works by connecting a concept, general idea, pattern, or shape. According to Langer, a concept is a meaning that is mutually agreed upon between communication actors. Together, the agreed meaning is denotative meaning, on the other hand, the personal image or meaning is the connotative meaning (Littlejohn and Foss, 2009). A sign or symbol is a stimulus that marks the presence of something else. Thus a sign is closely related to the actual intent of action (Morissian, 2013). The meaning we give to a symbol is a product of social interaction and describes our agreement to apply certain meanings to certain symbols (Turner and West, 2008).

Likewise in this study, in which there is a meaning that is formed by a process of social interaction so as to form a mutual agreement to interpret this symbol. Because it is possible that the customary ceremony of Almsgiving Sea has different meanings in different places because it all depends on the actors of the community groups. A symbol or set of symbols works by connecting a concept, general idea, pattern, or shape. According to Langer, a concept is a meaning that is mutually agreed upon between communication actors. Together, the agreed meaning is denotative meaning, on the other hand, the personal image or meaning is the connotative meaning.

Langer views meaning as a complex relationship between symbols, objects, and humans that involves denotation (shared meaning) and connotation (personal meaning). Abstraction, a process of forming a general idea from a form of concrete information, based on the denotation and connotation of symbols. Langer noted that the whole human process tends to be abstract. It is a process that overrides details in understanding objects, events, or situations in general.

This explains an object or event with a certain symbol, which can be interpreted broadly by its meaning. Langer gave an example with the word Dog, denotatively referring to a four-legged animal, but not the overall picture, any level of detail or abstraction always leaves something. The more abstract the symbol, the less complete the picture (Littlejohn and Foss, 2009). The connection with this research is that it both reveals symbols that can be interpreted broadly as well as in abstraction. For example in the context of this research, namely, the offerings in the traditional sea alms ceremony on Kelapa Island are one of the symbols, this can be
interpreted broadly, maybe at a glance if we see that the offerings are only a collection of foods, snacks, and fruits that can be eaten and it is familiar to us because every day we also find food, fruits, and snacks. However, for the people of the coconut island who have the custom of the sea almsgiving, it certainly has a different and distinct meaning regarding these offerings. They certainly have a more and different opinion from us who only see it as an ordinary thing.

In (Mulyana, 2010) explains that symbols have several properties, namely as follows:

a. Symbols are arbitrary, arbitrary, or arbitrary. Anything can be used as a symbol, depending on mutual agreement. Words (spoken or written), body parts cues, food, way of eating, place of residence, position (job), sports, hobbies, events, animals, plants, buildings, tools (artifacts), numbers, sounds, time, etc. All of these things can be symbols or symbols.

b. Symbols basically have no meaning, we are the ones who give meaning to symbols. The real meaning is in our heads, not in the symbols themselves. Even if someone says that words have meaning, what he really means is that they encourage people to give (mutually agreed) meaning to them. Some people believe that certain numbers carry certain meanings, c. Symbols or symbols vary. Symbols vary from one culture to another, from one place to another, and from one-time context to another. So is the meaning given to the symbol. To refer to objects that are usually used to read in Indonesians use the word book, Japanese hon, English book, German Buch, Dutch book, and Arabic book. In short, it only requires agreement on a symbol. If everyone agrees, we can just call the four-legged object we usually sit on is not a "chair".

B. Meaning of Ritual in a Communication Perspective

According to (Rothenbuhler, 1998), the ritual is always identified with habit or routine. Rothenbuhler further explains that: "ritual is the voluntary performance of appropriately patterned behavior to symbolically effect or participate in the serious life". Meanwhile, (Coultry, 2005) understands ritual as a habitual action (hereditary action), formal action, and also contains transcendental values. Observing these views, it can be understood that ritual is related to voluntary performances by the community, from generation to generation (based on habits) regarding patterned behavior. The show aims to symbolize an influence on social life.

Ritual is one way of communicating. All forms of ritual are communicative. Ritual is always symbolic behavior in social situations. Therefore ritual is always a way of conveying something. Realizing that ritual is a way of communicating, then the term ritual communication emerged. The term ritual communication was first coined by (Carey, 1992). He stated that: "In a ritual definition, communication is linked to terms such as "sharing," "participation," "association," "fellowship," and "the possession of a common faith."

Furthermore, Carey added, in the view of rituals, communication is not directly directed at spreading messages in a space, but rather to maintain a community at a time. The communication that is built is also not an action to provide/impart information but to represent or bring back shared beliefs.

III. METHODOLOGY

Paradigm is a fundamental way of perceiving, thinking, assessing, and doing that is related to something specifically about reality. According to Harmon in (Moleong, 1989), a paradigm is a loose collection of several logically related assumptions, concepts, or propositions that direct the way of thinking and research. Meanwhile, in (Moleong, 1989) defines a paradigm as a set of rules that (1) establish or define boundaries; and (2) describes how something must be done within these limits to be successful. This study uses a qualitative phenomenological approach based on philosophy and psychology and focuses on human life experiences from the sociological aspect, which uses life experiences as a way to better understand the socio-cultural, political, or historical context in which the experience occurs. This research examines the phenomenon of the ritual of sea alms, which is still popular in Indonesia, which has a cultural, social, and historical meaning context, which then becomes an attraction for cultural tourism because the values of the meaning of these rituals are preserved from generation to generation.

Data collection techniques in this study were through interviews with community leaders, coastal communities, and the Chairperson of the committee for organizing sea alms rituals. Observations were also made to directly interpret the symbols that occur during the sea alms ritual, which are primary data. Researchers also used data obtained from the documentation of books relevant to research, namely communication, culture, and tourism.
IV. RESULTS AND DISCUSSION

The Values Contained in the Tradition of Sea Almsgiving in Kelapa Village are Gratitude for the people of the Coconut Island which is a form of gratitude to God Almighty for the blessings He has given. The form of gratitude for the people of Kelapa Island is implemented in the sea alms tradition. The people of Kelapa Island believe that the blessings that He gives in the form of abundant marine products and safety while at sea, are very big.

Alms for the sea for the coconut village community is a ceremony that cannot be left behind every year. Either with a lively event or just a simple event. Sea alms are a tradition passed down from our ancestors since time immemorial. Alms for the sea is a ceremony made by coastal communities, most of whom work as fishermen. The purpose of the fishermen to carry out the sea alms ceremony is so great and consider it very meaningful. The sea alms tradition in Kelapa Island has enormous benefits, especially for fishermen, community businesses, cooperation, strengthening kinship and harmonious gathering among community members, and a means of entertainment for the local community. Sea alms giving is a concept of community gratitude which is implemented through deeds. The Ocean Almsgiving event has become a routine activity every year for the people of Kelapa Dua Island. Sea almsgiving is a form of expression of gratitude for fortune given by Allah SWT and given blessings.

One tradition that is still preserved and is still believed to this day is the tradition of sea alms. Sea almsgiving is a tradition passed down from their ancestors, the community also believes that sea almsgiving is a tradition that also plays a role in the prosperity and tranquility of the people, the majority of whom have livelihoods as fishermen. Besides, this tradition cannot be left out of the life of the local community, sea alms have become part of the life of the coconut island community, the majority of which come from Bugis.

In the process of implementing the sea alms tradition, there are several values contained in it, especially in the coconut island, namely:

a. Social Value

With the sea alms tradition, the people of Kelapa Island feel that they are one big family, they can foster harmony among fellow citizens, the majority of whom are Bugis who have migrated to Jakarta, apart from the Bugis, dominated by the Javanese. If this harmony can be achieved, they can unite in building their village so that they catch up and leave their backwardness. Alms from the sea can instill a social spirit of cooperation in residents and future generations. The sea alms tradition is also used as a gathering place for residents, this is evidenced by the canoeing competitions, boat decoration competitions, and cooking competitions, and carnivals. This all proves that the people of Kelapa Island are very enthusiastic in carrying out the sea alms tradition, besides that there are benefits behind this sea alms tradition.

b. Religious Value

The process of sea alms activities is a ritual in which active religious behavior occurs, the words of certain prayers are believed to have the power to generate new energy for fishing community activities. Alms from the sea are still believed by the people of the coconut island as a medium of "Gratitude" which is associated with life safety, prosperity, and welfare. The more objects that are donated, they are believed to show the blessings that will be received by fishermen in the future. The more people who are exposed to more and more “water splashes”, it is believed to bring blessings, this attitude and mindset are what makes people have high mental and solidarity, increases concern for others so that they do not feel disadvantaged by giving alms to others. In the marine alms tradition, there are religious activities carried out by the local community ahead of the sea alms, including the grand recitation held by the committee and attended by all residents of Kelapa Island and its surroundings, Qasidah which is usually followed by teenagers and parents, Tahlilan and Yasin who usually carry out by mothers.

c. Educational Value

Unconsciously, the sea alms tradition has educational value, learning through direct experience through the sea alms tradition which is always held annually. For example, traditional dance performances, typical of Bugis and cooking competitions as well as with the formation of national characters such as cooperation, tolerance, sharing, and solidarity. With the formation of such a national character, noble cultural values are well preserved and maintained. Building Public Awareness through Education activities by providing an understanding of maritime cultural values, both early and adolescent and adult. The program is carried out through dance activities, developing traditional games for children, while for adolescents and adults it increases awareness of tourism so that it will create a sense of belonging and loving culture as a coastal community. The majority of Bugis people in Kelapa Island give the name of the reading room with "arung palakka" because it is to remember being a hero and so that people on the island of Kelapa remember their ancestors.

d. Economic Value

The continuity of the sea alms tradition on the island of coconut has an impact on the surrounding community, because the implementation of the sea alms tradition is almost the same as the holding of other...
activities that involve large numbers of people, bringing in crowds and combining various production elements from the community. Economically, the sea alms tradition is also beneficial for traders selling at the event, both food, clothing, and toy traders. With the large number of visitors who come to the sea alms tradition event, the economic value is also higher, because the sea alms event is a tourist attraction. After all, foreign tourists who come to see the ritual attractions of sea alms, so that the economy increases for traders of stalls, food, homestay owners, salted fish traders who trade and offer to tourists.

e. Cultural Values

Cultural preservation can be carried out by maintaining and developing cultural elements. The process of preservation through cultural transmission from one generation to another can occur deliberately and can also take place without realizing it. The implementation of the sea alms tradition as a tradition inherited from the ancestors of the coconut island community which is carried out routinely every once in a while can preserve the local culture. Even though its shape has undergone changes and developments, the values and spiritual spirit of the alms sea are maintained and preserved by the local community. A form of preserving culture through traditional Bugis cooking competitions, such as banana palopo and canoe competitions. Activities Ethical Aspects of the Sea Alms Tradition in Kelapa Island Ethics is very much needed to provide solutions in resolving the environmental and ecosystem crises that have occurred so far. The coastal area of the sea is one of the environments affected by globalization, the coastal area is an area rich in natural resource potential. Environmental problems, especially in coastal areas that arise in a place, can affect the surrounding environment. So it needs an awareness that is grown, especially in the form of environmental ethics to overcome various environmental crises and environmental sustainability. The sea alms ceremony on Kelapa Island is one of the traditions that not only preserve culture and customs but also preserves the environment around the seacoast and protect the marine ecosystem. This fact was proven when the implementation of alms from the sea, the community worked together to clean up the trash on the coast, planting mangrove trees and salvation in the coastal area. This proves that people in coastal areas care for and care for the environment around the coast because coastal communities know that the beach is important for their lives. The patterns of life that arise concerning the existence of the sea alms tradition function to control the relationship between the people living on the island of coconut. The existence of the sea alms tradition forms the attitudes of the community that are still maintained such as upload-upload, good manners, and behavior. A good young generation must be able to maintain and preserve regional traditions which are a reflection of the local culture.

Local knowledge has a very important role in environmental dynamics and disaster risk reduction. In several places in Indonesia, local wisdom has also been shown to play a role in the conservation of biodiversity in the surrounding environment, one of which is the form of physical buildings that are still maintained with stilt houses, typical of the Bugis tribe house, without realizing that local wisdom can preserve the environment in the form of a role model or sacred habit and in the form of a marker that must be obeyed by a hereditary society. Therefore local wisdom such as sea almsgiving must be preserved in a community to maintain balance with the environment and at the same time as an effort to minimize the impact of disasters. Ethics is a spiritual foundation of a culture and customs. Ethics about nature and to us as individuals, as a community group entity, as well as the state, will determine the level of our existence as a being. Concerning nature, ethics is indispensable and very important to ecological integrity. The living conditions of the people in the Thousand Islands range from social, environmental, and economic life. The condition of the coconut island community is the life of most of the people who make their living as fishermen, traders and there is one homestay owner, who is also a civil servant in a government agency. The environment of Kelapa Island is like the life of other coastal communities, namely the condition of the need for clean water and environmental cleanliness that is free from flies, because the catch of the fishermen is fish which causes an unpleasant odor, this is an obstacle to creating a clean environment in the life of coastal communities. While the shape of the building still shows the values of maritime culture, such as the Bugis people, because the majority of people who live in Kelapa Island are Bugis people and the second is Javanese. So it is very appropriate if you want to see maritime culture on Kelapa Island so that the coconut island can get the nickname "Bugis City of Jakarta".

Environmental sustainability and the creation of a reciprocal relationship between living things and the environment. One of them is the sea alms tradition, sea almsgiving is also used as a sacred tradition for markers that must be obeyed by hereditary people. The relationship between sea alms and ethics is a norm or regulation that has been embedded in the ritual procession of sea alms rituals that have been passed down from generation to generation and have the correct rules and ethics in their implementation.

A. The Meaning of the Sea Alms Tradition

The majority of the Bugis tribe are mostly Muslims, so they have guidelines for the community in fostering a life with high morals, but tradition is part of customs that must be preserved because traditions that are deeply rooted in the life of the people of Kelapa Island have direct benefits in creating kinship and strong shared identity bonds so that until now it is still being carried out. While the meaning of offerings is only part of
a form of ritual that has been passed down from generation to generation which has a meaning, namely a form of struggle for the community.

V. CONCLUSION

The sea alms ritual has symbolic meanings contained in parts of the procession of the Sea Almsgiving traditional ceremony on the island of Kelapa. This ritual is a tradition that is formed by the local community by applying cultural values and the meaning of kindness to each process. One of the values contained in the ritual is an expression of the gratitude of the coconut island community to the creator for the enjoyment that has been given in fortune as fishermen, besides that it is a form of respect for the local sea rulers who have provided safety in the absence of natural disasters at that location. This form of expression of gratitude and respect is through the traditional sea alms ceremony. The symbols or meanings contained in each sequence of the Sea Almsgiving procession are the result of collective thought and mutual agreement by the community so that these values are understood collectively in the form of symbols that produce a culture that is still preserved today.

In the end, for the life of the local community, the values contained in the marine alms include social values, educational values, religious values, economic values, and cultural values. Sea almsgiving is not only a tradition but also has a role in the prosperity of the community whose majority are livelihoods, as a fisherman. The social value of sea alms can make social communication and as the glue between individuals in society.

The application of the concept of environmental ethics from the sea alms tradition is manifested in the form of a reciprocal relationship between living things and their natural surroundings. The sea almsgiving on the island of coconut is not only a cultural ritual but also a means of preserving the ecology and marine ecosystems that are reciprocal between traditions and environmental conservation efforts. In this case, it is manifested when the implementation of sea almsgiving by the community by working together to clean up rubbish on the coast which will be used as a procession for sea alms ceremonies and planting of mangrove trees around the coast.

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