

# The Influence of Environment on Human Behavior Study on the Cultural Behavior of the Trah Bonokeling

Laelly Wahyuningsih<sup>1</sup>, Ine Kusuma Aryani<sup>2</sup>,  
laellyw@gmail.com<sup>1</sup>, inepascapendas@gmail.com<sup>2</sup>

Muhammadiyah University of Purwokerto<sup>1,2</sup>

**Abstract.** The Bonokeling Indigenous People of Pekuncen Village are a group of people who still carry out traditional beliefs and practices, following in the footsteps of their ancestors. In the midst of modernization, globalization has an impact on local cultural values. This study aims to provide a comprehensive study of the influence of local knowledge on the Bonokeling people regarding the management and utilization of living natural resources and the environment. This research is a qualitative research method with a case study research approach. Data collection techniques in this study are observation, interviews, and documents. The results of this study are: 1) The people of the Bonokeling breed are known to have good knowledge of the environment around where they live. Environment with potential natural resources that have been managed and utilized by the community according to needs; 2) The Upload Ritual is a form of worship for the followers of the Bonokeling customary community. This upload ritual is carried out to remember and pray for the ancestors, ancestors, and most importantly, the parents; 3) Habits of exchanging ideas in interaction forums, which are mostly carried out as the inheritance of the local culture of the Bonokeling Indigenous People; 4) The existence of a culture of the Bonokeling breed has an influence on human behavior such as harmony, social, and religious.

**Keywords:** Behavior, Culture of Trah Bonokeling, Environment

## **1 Introduction**

The Bonokeling Indigenous People are a group of people who believe that Grandmother Bonokeling is their ancestor, so they call themselves Anak Putu Bonokeling. They live in a number of sub-districts in Cilacap Regency and Banyumas Regency. However, the place where it grows and develops is in Pekuncen Village, Jatilawang District, Banyumas Regency. In indigenous communities, there are various activities that support their existence. They often hold activities carried out by members of the community; these activities are often called traditional events and are sometimes associated with traditional ceremonies. Traditional ceremonies are usually carried out based on traditions passed down from generation to generation in a particular community or social unit [1]. One of the traditional community groups in Banyumas is the Bonokeling customary community. The lives of adherents of the Bonokeling indigenous community are full of various rituals, ranging from general rituals to rituals based on the moon, rituals based on the life cycle, and many other rituals.

The Bonokeling Indigenous People in Pekuncen Village are widely known for their teachings of Javanese beliefs and traditions inherited from their ancestors, which have been carried out from generation to generation and have continued to this day. This is because indigenous peoples are people who live based on their ancestral origins. Every indigenous person lives based on their own culture and maintains it by passing it on to the next generation. Inherited culture includes beliefs, knowledge, language, historical sites or objects, and art [2].

In the age of modernization, which has the impact of globalization on cultural values, the Bonokeling Indigenous People can survive with their local culture. The existence of cultural values that persist in the midst of the Bonokeling Indigenous People is due to the perpetuation of culture through the learning process from generation to generation. The process of cultural inheritance is obtained through cultural agents such as parents, peer groups, schools, religious institutions, and the government. Thus, cultural learning among the Bonokeling Indigenous People cannot be separated from the communication process that takes place in the interaction of indigenous peoples.

In their daily lives, the Bonokeling people depend very heavily on natural resources, and often changes in unfavorable environmental conditions cause the emergence of local knowledge within the Bonokeling community as a form of adaptation to the environmental conditions around where they live. This study aims to provide a comprehensive study of the influence of local knowledge on the Bonokeling people regarding the management and utilization of living natural resources and the environment.

## 2 Literature Review

### a. Environment of the Bonokeling Indigenous

People The Bonokeling breed community is a community group belonging to the Javanese ethnic group that lives in customary areas in rural areas along the southern coast of Java, namely the districts of Banyumas and Cilacap [3]. In their daily lives, their dependency on natural resources is very high, and often changes in unfavorable environmental conditions cause the emergence of local knowledge within the Bonokeling community as a form of adaptation to the environmental conditions around where they live.



Fig. 1 Village area, local community of Bonokeling

The tradition of the Bonokeling breed is included in local wisdom that blends with nature and is a way of maintaining large trees in the tomb area, which has an area of 2 hectares. In the tomb complex, there are many large trees that are hundreds of years old. The trees are maintained because they are not allowed to be cut down carelessly. In the pilgrimage procession on upload-uploadan," most of the indigenous people of Bonokeling feel at home in the tomb because it is indeed dense.

### b. The Bonokeling Breed Unggahan Cultural Ritual

The Unggahan ceremony is usually held before the arrival of the month of Ramadan. The word upload comes from the root word "upload" which means up. Because it gets the ending an, it changes its character to a verb which means to climb. So, the upload referred to in this context is climbing or entering the Non-Holy Ramadan. Because this month is considered special, and according to his belief, Ramadan is above the other months. In the Banyumas area, especially among.



Fig. 2 Tradition of Unggahan Bonokeling Breeds

In the Bonokeling traditional community, the tradition of welcoming the holy month of Ramadan is also known as "perlon uploads" [4]. From the description above, it can be seen that rituals are a series of sacred acts performed by religious people using certain tools, places, and ways. However, rituals have the same function,

namely to pray for a blessing that cannot be separated from a religious community that believes in it.



Fig. 3 Tradition of Unggahan Bonokeling Breeds

c. Behavior of the Bonokeling Breed Society

The Bonokeling Trah Indigenous People interaction forum is identically used to exchange ideas. Exchanging ideas is an activity to share knowledge, especially about Bonokeling. The behavior of the Bonokeling people still applies and maintains a blend of Islamic religious teachings and local "kejawan" cultural beliefs. The process of applying character to the Bonokeling people in the family and community environment is through the nature of discipline, habituation, exemplary, and preservation of the customs of the Bonokeling people [5]. The interaction forum of the Trah Bonokeling Indigenous People always attracts a lot of attention from the outside community, including the District Head of Banyumas Regency.



Fig. 4 Speech by the Regent of Banyumas at the Upload Workshop as a communication forum for the Bonokeling Breed community

### 3 Research methods

a. Research sites

The research was conducted in two locations, namely in Pekuncen Village, Jatilawang District, Banyumas Regency, Central Java Province, Indonesia (7 3400.4" S; 109 0706.8" E). Pekuncen Village has an area of 506.64 ha, an altitude of 150 m above sea level, and hilly landscape conditions.

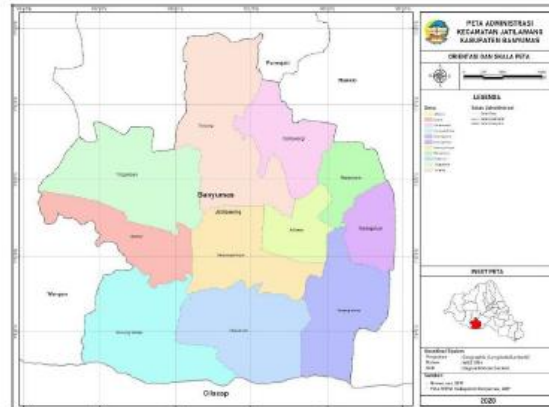


Fig. 5 The research location is in Pekuncen Village (light blue).

b. Data collection technique

This study used qualitative research methods. Qualitative research does not look at the influence of researchers who try to find out the dynamics of the research object, so the results of qualitative research are natural and straightforward [6]. While the approach used in this research is a case study approach, The flow of case study research is as follows:

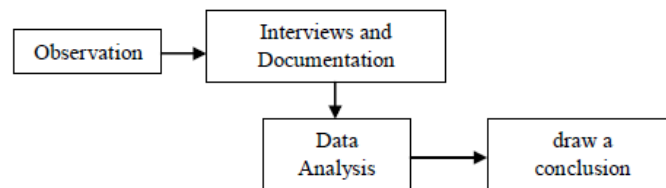


Fig. 6 Research Flow

The reason the researcher chose the case study was because the cases that the researcher raised were fixated on one place, and the cases that the researcher raised did not necessarily occur in other places. The case in question was related to the Unggahan ritual in the Bonokeling indigenous community. The technique used for taking research subjects (informants) was purposive sampling. Purposive sampling, also known as judgment sampling, is a sampling technique that involves selecting a sample among the population according to what the researcher wants (objectives or research problems) so that the sample is able to represent the characteristics of the population [7]. Data collection techniques used are primary data collection techniques in the form of observation and secondary data collection techniques in the form of interviews and documentation.

Testing the validity of the data is done using the Triangulation technique. In research on Unggahan rituals in the Bonokeling indigenous community using source triangulation, this is done by comparing data obtained from the field in the form of observations, interviews, and documents. The data analysis technique used is a qualitative data analysis technique. In conducting data analysis, data collection is first carried out, followed by the process of data reduction (data reduction), data presentation (data display), and verification (drawing conclusions) [8].

### 3 Result and discussion

The indigenous people of the Bonokeling breed divide the environmental units around their place of residence based on their function and history regarding the existence of environmental units, which can be distinguished as follows:

a. Settlement

One unit of settlement in the lives of the indigenous people of the Bonokeling breed is called a hamlet. The hamlet area is characterized by the presence of places of worship, places of preparation for ritual activities, and residents' houses. The settlement pattern of the indigenous people of the Bonokeling tradition is intentionally dense with clustered patterns.

b. Yard

For the people of the Bonokeling family, it is considered a plot of land around the house, having clear boundaries between one yard and another, one of which is planting hedges such as tetean (*Acalypha siamensis*).

c. Garden

The garden is used by the indigenous people of the Bonokeling clan for the cultivation of annual plant species, the majority of which are coconuts, in Pekuncen Village.

d. Sacred Place

The environment is a sacred place for the people of the Bonokeling breed, which consists of the environment unit for the Bonokeling cemetery, mundu, kendran hermitage, and cemetery. For people who adhere to the Bonokeling belief, the Unggahan ritual has a meaning, such as pilgrimage to visit graves, which is usually done by Muslims before the arrival of the month of Ramadan. However, there is a difference between the two, namely the form of packaging of the traditional ritual itself, which still upholds local customs or wisdom in an effort to preserve traditions that have been carried out from generation to generation. The Unggahan ritual, or perlon, is carried out in Pekuncen Village, Banyumas Regency, Central Java.

All people belonging to the descendants of the Bonokeling breed are involved in rituals of separation from the everyday environment, the world that is differentiated into the sacred world, as preparation for the next stage. According to researchers, when the Bonokeling indigenous community holds the Upload ritual, of course they have already separated themselves from their previous environment and entered into the environment of the Bonokeling customary community, especially in the celebration of the Unggahan ritual.

Their longing to gather among their fellow sons of Bonokeling was accomplished by the Unggahan ritual. In the upload ritual, there is a stage called the mbabar (praying) stage, which is read by Kyai Kunci. This stage takes a long time because it is at that time that every request, both individual and group, is read out one by one to determine what the intent and purpose are. This is the time for the son of Putu Bonokeling to feel the atmosphere of the Upload ritual by fully surrendering to prayer led by Kyai Kunci (Kuncen) in a prayer using the Javanese language.

At this stage, the son of the Bonokeling breed returns to his daily routine. Even though they returned to their respective homes, they still felt the atmosphere of joy in the celebration of the Upload ritual. By bringing an atmosphere of joy to each other's homes after meeting the brothers and sisters for two nights and three days. They have shared a lot about their lives overseas and outside the Pekuncen village and how they interact with the local community in their respective areas. This upload

ritual celebration is also a meeting with relatives or those who are still in the same lineage as Eyang Bonokeling.

In every communication process, there is a function of the ongoing communication. The communication function consists of four components: social communication, expressive communication, ritual communication, and instrumental communication. Self-internalization in the Bonokeling Community takes place through interactions within the family and the surrounding community [9].

The behavior of exchanging information and communication takes place through the use of a language that is unique to the Bonokeling Indigenous People, namely Banyumas Javanese. In addition to using the Banyumas language in daily activities, internalization takes place through proverbs, history, and legends, as well as predictions that have developed among the Bonokeling Indigenous People.

For the Trah Bonokeling Indigenous People, the knowledge of these indigenous peoples is in the form of 1) Anak Putu's beliefs originating from ancestral teachings, historical stories and legends, predictions, as well as ancestral burial sites; and 2) traditions that are passed down from generation to generation both based on observations and the results of ancestral experience. The local knowledge possessed by the Trah Bonokeling Indigenous People in the form of beliefs and traditions is perpetuated from generation to generation through a learning process called cultural inheritance. Every process of intergenerational cultural learning goes through two processes, namely enculturation and socialization.

The role of communication in cultural inheritance is also a form of cultural identity. Internalization of cultural background is done through communication. Customary activities as a form of ritual communication emphasize Anak Putu's commitment as part of the indigenous community.

The results of this study are: 1) The people of the Bonokeling breed are known to have good knowledge of the environment around where they live. Environment with potential natural resources that have been managed and utilized by the community according to needs; 2) The Unggahan Ritual is a form of worship for the followers of the Bonokeling customary community. This upload ritual is carried out to remember and pray for the ancestors, and most importantly, the parents; 3) The habit of exchanging ideas in interaction forums, which is mostly carried out as a local cultural inheritance of the Bonokeling Indigenous People. The communication process of the Bonokeling Indigenous People has the individual characteristics of being able to see and hear other individuals; interactions give rise to direct feedback; and each member of the Bonokeling Trah community can know each other's characteristics. 4) The existence of a culture of the Bonokeling breed has an influence on human behavior such as harmony, social, and religious.

The results of this study are in line with previous research that has been conducted on the culture of the Bonokeling breed. Previous research on the culture of the Bonokeling breed is as follows:

- a. The first research conducted by Sulyana Dadan, Rawuh E. Priyono, Endang Dwi S., and Silviana Rafiu with the title "Efforts to Preserve the Culture of the Bonokeling Community Facing the Tourism Industry in Banyumas". The results of the research show that the Bonokeling community is a very adaptive society and is able to deal with the times with its various local wisdoms [10].
- b. The second research was conducted by Anisa Septiana Dewi with the title "Exploration of the Noble Values of the Perlou Tradition Uploaded by the

Bonokeling Indigenous Community, Pekuncen, Jatilawang, Banyumas, Central Java". The result of the research is that the tradition of uploading perlon, which is maintained and carried out every year in Pekuncen Village, should become a culture that needs to be preserved [11].

- c. The third research was conducted by Firdha Annisa with the title "Uploading Rituals in the Bonokeling Indigenous Community (Case Study in the Bonokeling Indigenous Community in Banyumas Regency Using Victor Turner's Liminality Theory)". The results of this study showed that the Pekuncen Village community, especially the Bonokeling customary community, had a positive influence on social life, harmony, and religious life [12].

#### 4 Conclusion

The conclusions in the research "Environmental Influences on Human Behavior Studies on the Cultural Behavior of the Bonokeling Breed" namely:

- a. The Bonokeling people are known to have good knowledge of the environment around where they live. An environment with potential natural resources that have been managed and utilized by the community according to their needs.
- b. The Upload Ritual is a form of worship of the followers of the Bonokeling customary community. This upload ritual is carried out to remember and pray for the ancestors, ancestors, and most importantly parents.
- c. The habit of exchanging ideas in interaction forums is mostly carried out as a local cultural inheritance of the Bonokeling Indigenous People. The communication process of the Bonokeling Indigenous People has the individual characteristics of being able to see and hear other individuals, interactions give rise to direct feedback, and each member of the Bonokeling Trah community can know each other's characteristics.
- d. The existence of the Bonokeling breed culture influences the environment on human behavior such as harmony, social and religious.

#### References

- [1] Permata, R. D., & Birsyada, M. I. (2022). Tradisi Upacara Adat Ngasa Dalam Konstruksi Sosial Masyarakat Dusun Jalawastu Ciseuruh. *Gondang: Jurnal Seni dan Budaya*, 6(1), 12-22.
- [2] Mesra, R. (2023). Adat, Sejarah Dan Budaya Nusantara.
- [3] Sari, I. A., & Purwanto, Y. (2021). Etnobotani Pekarangan Masyarakat Adat Trah Bonokeling di Wilayah Kabupaten Banyumas dan Cilacap. *Journal of Tropical Ethnobiology*, 104-110.
- [4] Annisa, F. (2019). RITUAL UNGGAHAN PADA KOMUNITAS ADAT BONOKELING (Studi kasus pada Komunitas Adat Bonokeling di Kabupaten Banyumas menggunakan teori Liminalitas Victor Turner). *SOSIALITAS; Jurnal Ilmiah Pend. Sos Ant*, 8(1).
- [5] Sadeli, E. H., Kartikawati, R., & Muslim, A. (2022). Implementasi Nilai-Nilai Karakter Masyarakat Adat (Studi Kasus Masyarakat adat Desa Pekuncen). *Khazanah Pendidikan*, 15(2), 145-150.
- [6] Sugiyono. 2016. *Memahami Penelitian Kualitatif*. Bandung:Alfabeta



- [7] Firmansyah, D. (2022). Teknik Pengambilan Sampel Umum dalam Metodologi Penelitian: Literature Review. *Jurnal Ilmiah Pendidikan Holistik (JIPH)*, 1(2), 85-114.
- [8] Sugiyono. 2015. *Metode Penelitian Kualitatif, dan R&D*. Bandung:Alfabeta
- [9] Harta, R., & Jelantik, S. K. (2022). Komunikasi Ekspresif Konten Dharma Wacana Pada Media Youtube. *COMMUNICARE*, 3(1).
- [10] Dadan, S., Priyono, R. E., & Rafiu, S. (2021, March). Upaya Pelestarian Budaya Komunitas Bonokeling Menghadapi Industrialisasi Wisata Di Banyumas. In *Prosiding Seminar Nasional LPPM Unsoed* (Vol. 10, No. 1).
- [11] Dewi, A. S. *Eksplorasi Nilai-Nilai Luhur Tradisi Perlon Unggahan Komunitas Adat Bonokeling, Pekuncen, Jatilawang, Banyumas, Jawa Tengah* (Bachelor's thesis, FITK UIN syarif Hidayatullah Jakarta).JATILAWANG.
- [12] Annisa, Firdha. "RITUAL UNGGAHAN PADA KOMUNITAS ADAT BONOKELING (Studi kasus pada Komunitas Adat Bonokeling di Kabupaten Banyumas menggunakan teori Liminalitas Victor Turner)." *SOSIALITAS; Jurnal Ilmiah Pend. Sos Ant* 8, no. 1 (2019).