

## PENGANTAR REDAKSI

Puji syukur dipanjatkan kehadirat Tuhan Yang Maha Esa karena perkenanNya Balai Pelestarian Nilai Budaya Daerah Istimewa Yogyakarta berhasil menerbitkan luaran penelitian yang dikemas dalam jurnal *Patrawidya Seri Sejarah dan Budaya* Vol. 20 No. 2, Agustus 2019. Jurnal *Patrawidya* edisi ini memuat tujuh artikel dalam bidang sejarah dan budaya. Jurnal *Patrawidya* edisi ini bisa hadir di hadapan para pembaca berkat bantuan dan kerjasama dari berbagai pihak. Oleh karena itu, dalam kesempatan ini Dewan Redaksi *Patrawidya* dengan segala kerendahan hati mengucapkan terima kasih kepada para penulis yang telah berkontribusi mengajukan luaran hasil penelitiannya. Selain itu, para Mitra Bestari yang telah meluangkan waktu untuk membaca semua artikel dan memberi pertimbangan terhadap isi artikel. Ucapan terima kasih juga kami sampaikan kepada editor bahasa Inggris.

*Patrawidya* edisi No. 2, Agustus 2019 diawali dengan artikel yang membahas tentang pemikiran Koentjaraningrat mengenai masalah integrasi nasional, mulai dari awal karir beliau sebagai ahli antropologi, hingga masa pensiunnya, hasil penelitian Heddy Shri Ahimsa-Putra dengan judul “Koentjaraningrat Dan Integrasi Nasional Indonesia: Sebuah Telaah Kritis”. Terdapat tiga tahap perkembangan pemikiran Koentjaraningrat mengenai integrasi nasional di Indonesia yaitu tahap pertama (tahun 1970an) sebagai masa awal perkembangan pemikiran beliau. Penggunaan konsep-konsep lebih untuk memenuhi keperluan deskripsi daripada analisis. Tahap kedua (tahun 1980an), Koentjaraningrat mulai lebih analitis dalam memahami masalah integrasi nasional, dan identifikasi masalah-masalahnya menjadi lebih tajam dan rinci. Tahap ketiga (tahun 1990an), Koentjaraningrat menggunakan perspektif yang lebih komparatif dan makro untuk memahami fenomena integrasi nasional.

Artikel lainnya yaitu hasil penelitian Erlita Tantri tentang narasi dampak letusan Gunung Tambora, tahun 1815. kondisi setelah letusan Gunung Tambora 1815 memberikan dampak kerusakan pada ekologi akibat masifnya kuantitas material yang dikeluarkan sehingga berakibat pada perubahan iklim dan lingkungan. Bencana kelaparan, kekurangan air bersih, penyakit, tidak tersedianya pangan akibat kerusakan lahan dan perubahan musim yang berakibat pada kegagalan panen di berbagai wilayah, menjadikan letusan Gunung Tambora 1815 sebagai sejarah bencana besar di tanah air di abad XIX.

Tari Gending Sriwijaya sebagai icon cultural. Tulisan Yoan Mareta, Sariyatun, Leo Agung Sutimin tersebut menjelaskan bahwa tari sambilan asal Sumatera Selatan sebagai warisan nilai estetika sejarah yang panjang, dapat difungsikan sebagai bentuk manifestasi nilai yang relevan dengan realitas masyarakat selama ini, di antaranya nilai sosial, nilai budaya, nilai moral dan nilai religius. Ulasan secara lengkap dapat ditemui dalam artikel berjudul “Pengejawantahan Tari Gending Sriwijaya: Sociocultural Dalam Perspektif Nilai”.

Artikel berikutnya berjudul “Roti Buaya dalam Penelaahan Etnozoologi dan Budaya Betawi”. Artikel tersebut menjelaskan bahwa Roti buaya sebagai roti khas Betawi yang selalu muncul di upacara pernikahan masyarakat Betawi merupakan pengetahuan lokal yang sudah dilakukan secara turun-temurun. Buaya menjadi simbol kesetiaan, dan dari sudut pandang etnozologi, karakter buaya dalam roti buaya dikaitkan dengan karakter buaya di alam. Karakter buaya yang

dapat hidup di darat dan di air, sifat buaya yang setia, merupakan karakter buaya yang menjadi interpretasi positif masyarakat Betawi terhadap buaya.

Artikel selanjutnya yaitu hasil penelitian Agung Suryo Setyantoro, Setiadi dan Nur Rosyid. Artikel yang berjudul Pemuda, Belah dan Solidaritas: Kajian Model Solidaritas Anak Muda Gayo berisi tentang bagaimana pemuda Gayo berhadapan dengan signifikansi belah, salah satu dari beban kultural, yang menopang dalam bertindak di lingkungan masyarakatnya. Semakin mencairnya sekat-sekat identitas karena pengaruh kemajuan teknologi dan dorongan sifat materialisme, justru membuat pemuda Gayo tetap mampu memperlihatkan identitas belahnya sebagai pondasi solidaritas diantara mereka. Belah yang muncul karena hubungan kekerabatan dan memiliki satu ikatan sejarah menjadikannya mudah untuk mengikat dalam satu jaringan dan modal sosial. Belah juga mampu menginternalisasikan nilai-nilai bersama kelompok.

Hasil penelitian Ani Rostiyati berisi tentang lukisan sebagai objek dalam bentuk visual. Tulisan yang berjudul “Memaknai Lukisan Perempuan Dalam Konteks Budaya Visual” merupakan penelitian terhadap beberapa lukisan perempuan Jawa yang dipamerkan oleh kelompok ”pepeling” Surakarta yang menggambarkan perempuan sebagai housewifization dan ibuisme yakni peran utama perempuan sebagai ibu rumah tangga yang melakukan tugas domestik. Housewifization dan ibuisme ini merupakan identitas visual yang dikonstruksi sehingga menjadi sumber pembentukan atau citra perempuan dalam realitas sosial masyarakat Jawa, terutama di pedesaan.

Artikel terakhir membahas tentang Sosok yang berpengaruh terutama dalam perkembangan organisasi Muhammadiyah, yaitu K.H. Sangidu. Artikel Fandy Aprianto Rohman yang berjudul “K.H. Sangidu, Penghulu Penemu Nama Muhammadiyah” menarasikan sosok K.H. Sangidu sebagai sosok yang penting karena pandangan mengenai Islam berkemajuan. Beliau juga menjadi penghulu ke-13 di Kesultanan Yogyakarta dan memiliki nama lain Muhammad Kamaluddiningrat. K.H. Sangidu telah melahirkan ideologi kemajuan yang dikenal luas sebagai reformisme Islam. Gagasan pembaruannya juga merupakan suatu upaya dalam meluruskan, sekaligus menampik penilaian-penilaian kurang tepat terhadap Muhammadiyah. Sejumlah artikel tersebut menjadi artikel yang berhasil dihimpun pada edisi kali ini. Ibarat pepatah “tiada gading yang tak retak”, penerbitan jurnal *Patrawidya Seri Sejarah dan Budaya* Vol. 20 No. 2, Agustus 2019 ini masih ada kekurangannya. Namun begitu kami berharap semoga hasil terbitan ini dapat bermanfaat bagi yang membutuhkan. Terima kasih kepada semua pihak yang telah membantu penerbitan jurnal ini. Selamat membaca.

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# PATRAWIDYA

seri penerbitan penelitian sejarah dan budaya

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## **KOENTJARANINGRAT AND INDONESIAN NATIONAL INTEGRATION: A CRITICAL DISCUSSION**

**Heddy Shri Ahimsa-Putra**

*Abstract*

*In this article the author discusses critically Koentjaraningrat's views on national in-tegration in Indonesia since late 1960s until 1990s. The author identifies three phases of development in Koentjaraningrat's analysis and understandings of national integra-tion. The first phase is the years of 1970s, which is the emergence years of Koentjara-ningrat's views on national integration. In this phase his use of concepts related to na-tional integration was more descriptive rather than analytical. The second phase is 1980s, when Koentjaraningrat was more analytical in studying the phenomenon. His analysis was more detailed. The 1990s is the last phase, in which Koentjaraningrat used macro and comparative perspective to understand national integration in Indone-sia. The three phases is the result of the author's analysis of Koentjaraningrat's works using content analysis method to uncover the content and the information within the works.*

*Keywords : national integration; culture; Koentjaraningrat; Indonesia.*

## **A NARRATION OF THE IMPACTS (NATURE AND SOCIAL) MOUNT TAMBORA ERUPTION IN 1815**

**Erlita Tantri**

*Abstract*

*Indonesia is a country that located on the ring of fire, so it is rich in volcanoes, tectonic and volcanic earthquakes. In general, about 13 percent of the world's volcanoes are in Indonesia (129 volcanoes) but in the history of the world volcanic disasters, half of the eruption victims were in Indonesia. Mount Tambora is one of the active volcanoes in Indonesia which has a very high risk of eruptions. The impact of the eruption in 1815 was more or less recorded in history. However, what were the conditions after the Mount Tambora eruption in 1815 and its impacts (nature and social) from records that documented by the colonial governments and local people (or from other sources)? Through literature study, this paper will concisely describe the conditions and impacts after the Mount Tambora eruption on the environment and society (local and global). The eruption of Mount Tambora had caused damage to the ecology due to the massive number of materials that were released then impacted on the climate and the environmental change. The danger of starvation, lack of clean water, diseases, unavailability of food due to land damage and seasonal changes that had resulted in various crop failures, made the Mount Tambora eruption in 1815 as a great disaster in the 19th century of Indonesian history. From the conditions after the eruption of Mount Tambora in 1815, it is hoped that the community will have the knowledge and awareness of the dangers of the Mount Tambora eruption. Thus, the community and the government will have understanding and preparedness in facing the next eruption of Mount Tambora.*

*Keywords: historical disaster, Mount Tambora Explotion, Sumbawa, disaster risk*

## **EMBODIMENT OF GENDING SRIWIJAYA DANCE: SOCIOCULTURAL IN VALUE PERSPECTIVE**

**Yoan Mareta<sup>1</sup>, Sariyatun<sup>2</sup>, Leo Agung Sutimin<sup>3</sup>**

### **Abstract**

*Gending Sriwijaya dance is a welcoming dance from South Sumatra that has so far been seen as a cultural icon. As a legacy of aesthetic values from a long historical journey, this dance can be used as a manifestation of value. The purpose of this study is to interpret what values contained in each of the Gending Sriwijaya dance movements, translate those values, and their relevance to the reality that has existed in society so far. This study uses descriptive qualitative method with observation and literature review techniques. The results of this study indicate the existence of a very broad contribution of meaning literacy from each of the Gending Sriwijaya dance movements. After being studied through a sociocultural approach, it was found that the values contained in the Gending Sriwijaya dance consisted of social values, cultural values, moral values and religious values. These values are still relevant to be applied in people's lives today.*

*Keywords : dance, value, Gending Sriwijaya Dance, sociocultural*

## **THE INTEGRATION OF LOCAL KNOWLEDGE AND SCIENCE: THE EXAMINATION OF ROTI BUAYA IN ZOOLOGICAL PERSPECTIVE**

**Vera Budi Lestari Sihotang, Amir Hamidy & Hellen Kurniati**

### **Abstract**

*Roti buaya is a typical Betawi bread that always appears at the wedding ceremony of the Betawi community (Roti means bread, buaya means crocodile). The use of roti buaya is local knowledge that has been carried out for generations. The symbol of loyalty is the meaning that arises from roti buaya. This article aims to see the integration of local knowledge and science which seen in the use of roti buaya in Betawi marriages. The crocodile's character in roti buaya is associated with the character of crocodiles in nature. This research was conducted through two methods, namely interviews and literature studies. From the collected data, it is known that the type of crocodile described in roti buaya is estuarine crocodile (*Crocodylus porosus*). The crocodile's character that can live on land and in water, the size of the female crocodile which is smaller than the male crocodile, are crocodile's characters depicted in roti buaya. The characters are in accordance with the character of crocodile in nature. The crocodile symbol as a symbol of loyalty is only appropriate when the crocodile is placed in a couple cage system. Even so, the understanding of crocodile as a symbol of loyalty is still held by the Betawi people. This is indicated by the use of roti buaya in marriages which survived until now.*

*Keywords : roti buaya, crocodile, symbol, local knowledge.*

**YOUTH, BELAH AND SOLIDARITY:  
STUDY OF SOLIDARITY MODEL AMONG YOUNG GENERATION OF GAYO**

**Agung Suryo Setyantoro<sup>1</sup>, Setiadi<sup>2</sup> dan Nur Rosyid<sup>3</sup>**

**Abstract**

*This paper discusses the youth people of Gayo are significantly dealing with one of the cultural burdens called as belah, which sustain their daily life in the community. The research focuses on to what extent belah becomes a driving factor for Gayo youth in their social activities in their villages. This is remain interesting bearing in the midst of increasingly thawing the barriers of identity due to the influence of technological advances and the impetus of materialism, Gayo youths are still able to maintain their identity as a foundation of solidarity among them. The activities that are carried out jointly by the youth become a form of spaces for the formation of social solidarity. Belah that arise within the kinship structure and having a historical bond make it easy to tie in closed network and able to be a social capital. Belah is also able to internalize values with groups, which are understood as attributes or individual identities and collectivities.*

*Keywords: belah, youth, solidarity, Gayo*

**UNDERSTANDING OF THE WOMEN PAINTING WITH VISUAL CULTURE  
CONTEXT**

**Ani Rostiyati**

**Abstract**

*A painting is an object in a visual form that has meaning. Correspondingly, this paper aims to show how a painting condenses certain ideas and values as a medium to convey messages and how visual identity is constructed so that it becomes the source of the construction of an image and reality. This research is conducted using Barnard's theory of visual culture and gender from Megawangi and Abdullah. The results of this research is to revealed that the four paintings of Javanese women exhibited by the pepeling group described women as housewifization, which is the main role of women as housewives who carry out domestic tasks. This housefization and motherism is a constructed visual identity that becomes a source of women's construction or image in the social reality of Javanese society. This research using an interpretive ethnographic methodology, namely a interpretation approach using "text" as an analogy or model that views, understands, and interprets a particular culture or social cultural phenomenon. In order to collect the data, researchers conduct interviews, literature studies, magazines, and books.*

*Keywords: meaning, paint of women, visual culture.*

## ***K.H. SANGIDU, PENGHULU THE FOUNDERS OF MUHAMMADIYAH***

**Fandy Aprianto Rohman**

### ***Abstract***

*Muhammadiyah began to develop rapidly when one of its cadres, namely K.H. Sangidu was appointed as the 13<sup>th</sup> head of the Yogyakarta Sultanate and earned a title K.R.P.H. Muhammad Kamaluddiningrat. This is inseparable from the similarity of religious understanding between K.R.P.H. Muhammad Kamaluddiningrat with K.H. Ahmad Dahlan. This study aims to determine the development process of the Muhammadiyah carried out by K.H. Sangidu or K.R.P.H. Muhammad Kamaluddiningrat, to the effect that has arisen from the idea of his renewal people's lives in Yogyakarta. Based on studies conducted, a progressive Islamic view that is widely known as Islamic reformism. The idea of renewal is also an effort to rectify, while rejecting inappropriate judgements on Muhammadiyah.*

**Keywords:** *penghulu, K.H. Sangidu, Muhammadiyah*