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COHESIVENESS OF THE WETU TELU ISLAMIC SOCIETY IN PRESERVING THE ESOT TANAK TRADITION

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Abstract

This study focuses on discussing the cohesiveness of the Wetu Telu Islamic community in the practice of the esot tanak tradition in Bangket Bayan. Peraktik the tradition of esot tanak is a tradition owned by the Wetu Telu Islamic community for generations. Even though the tradition has been around for a long time, the enthusiasm of the Wetu Telu Islamic community in carrying out the practice of the esot tanak tradition still exists until now. Although the development of the current era is able to shift the habits, especially the traditions of the community, it does not have an impact on the practice of the esot tanak tradition. The researcher uses a qualitative method with a phenomenological approach. As for data collection, the researcher uses three types such as, first, observation, in-depth interviews, and documentation. The results of this study show that the cohesiveness of the Wetu Telu Islamic community is formed on the basis of beliefs that have been passed down by their ancestors. The development of the times cannot be an obstacle for the Wetu Telu Islamic community in carrying out the tradition of esot tanak, because the values of their ancestors are always strong in their beliefs. This can be seen from the tradition of esot tanak which based on the beliefs of the Wetu Telu Islamic community is able to make their plants fertile and have an abundant harvest. In carrying out this tradition, it is required for the Wetu Telu Islamic community to always go together caused by the rules of the esot tanak tradition.

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A. INTRODUCTION

The development of the times is usually able to change the life of traditional people to modern, (Matondang, 2019, p. 191). However, not a few are able to adapt to this. That is what makes people have challenges in various aspects of their lives, (Gustiasari, 2018, p. 434) and usually challenges have positive and negative impacts. If the 21st century is part of transformational into all aspects of life and brings unprecedented changes (Shamsuddinova et al., 2024). In accordance with the phenomenon of modern society, (Ullman, 2023) where not a few of them are able to maintain the quality and quantity of their lives, especially regarding the culture of their ancestors. This is due to the massive influx of urban flows into the lives of rural communities. The entry of urban flows into rural areas is usually through the transformation of the tourism industry.

From the tourism industry to the beginning of the shift brought by urban communities, and resulting in difficulties for rural communities in maintaining their traditional culture. This condition has a negative impact that causes the collapse of traditional culture. From the negative impact presented by the development of the era, there are some communities that still maintain traditional culture without any negative influence in it. As seen in the Wetu Telu Islamic community, (Rahman & Bramantyo, 2020) by having many traditional cultures that still exist in the midst of the development of the times. One of the traditional cultures that still exists is the tradition of esot tanak and this tradition is carried out only in Bangket Bayan (Ljap, 2023).

Studies that discuss traditional culture that is preserved in the midst of the development of the times, tend to focus on three studies conducted in previous research. *First*, studies that focus on traditional cultural spaces that are maintained on the basis of strong awareness of ancestral heritage such as research; Danjuma Abdu Yusuf, et al . (Yusuf et al., 2023). Dogsonovich Tsybenov Bazaar, (Цыбенков, 2020) A. Chernykh.(Institute of humanitarian Studies, Perm Federal Research Center, Ural Branch, Russian Academy of Sciences & A., 2023) All three studies tend to show the benefits for them in preserving ancestral traditions. *Second*, which focuses on cultural development based on the awareness of the loss of traditional cultural

values such as; Adel Alkahtani, (Alkahtani, 2018) H. N. Mameeeea, (Цыбенков, 2020) Andrea Bersamin, et al . (Bersamin et al., 2019).

The research tends to focus on awareness of the loss of tradition caused by the massive entry of modern culture. *Third*, studies with a focus on promoting traditional culture through tourism spaces such as; S. Dasthakur, (Dasthakur, 2010) G. V. Shevtsova, (Shevtsova, 2023) Cigdem Karakay (Karaçay, 2021). Sudarman Yuwono and Sitti Wardiningsih (Yuwono & Wardiningsih, 2016). From the four studies, it tends to discuss awareness by taking advantage of the development of the times to maintain traditional culture. The three studies have a variety of focuses on maintaining traditional values left behind by their ancestors. However, some of the focuses of the study, there are gaps that do not pay attention to the preservation of traditional culture that is able to bring out the community's sensitivity.

Maintaining traditional culture is a difficult part for people to exercise, especially the entry of the influence of the times into aspects of daily life (Gnat, 2024). This can be seen in the culture of the city that entered the village massively, causing traditional culture to be displaced and almost not applied from year to year. The influence of urban culture in the Wetu Telu Islamic community is also inevitable which can be seen in aspects of life, but this influence does not have a big impact, especially in traditional cultural practices. Thus, the traditional culture of the Wetu Telu Islamic community is able to exist in the midst of today's developments.

If you look at the existence of traditional culture, one of them is the tradition of esot tanak which is carried out in Bangket Bayan. Moving on from this phenomenon, the researcher presents two questions. *First*, how is the dialectic presented from traditional culture and the development of modern times? *Second*, how can the Wetu Telu Islamic community maintain traditional culture, especially in the tradition of esot tanak in the midst of the development of the times? From these two questions, it is a phenomenon that occurs in the life of the Wetu Telu Islamic community in Bayan.

The Wetu Telu Islamic community can be said to be part of a minority group in the Sasak community, with that position shaping them in implementing

local traditions until now. Traditional culture that still survives in the midst of the development of the times is seen in the tradition of esot tanak. This tradition is an ancestral heritage of the Wetu Telu Islamic community, and interestingly the tradition has always existed until now. The existence of the esot tanak tradition is part of a belief that has high social value in the life of the Wetu Telu Islamic community. By having such values, the tradition of esot tanak is able to survive from the past to the present. In addition to the development of the increasingly advanced times, the influence presented by the tradition of esot tanak is able to make the cohesiality of the Wetu Telu Islamic community even higher.

The high sociability of Wetu Telu Islam is seen in the existence of the esot tanak tradition that they fabricated. This condition is a reality that needs to be explored in an effort to maintain and take the positive side related to the development of an increasingly modern era (Riyanto & Abror, 2021). For this reason, when the community can maintain traditional culture without losing its sacred values, then it is part of the success of the community in carrying out life in the midst of the development of the times. Because the development of the times has a positive and negative impact. Of the two impacts presented, it is part of the challenges that must be carried out by the Wetu Telu Islamic community.

B. METHODS

This study is studied using a descriptive qualitative method (Moleong, 1998, p. 24), namely by looking specifically at social phenomena related to unique and interesting problems before being studied. This research data is based on facts or phenomena that occur in the life of the Watu Telu Islamic community, especially in maintaining the Esot Tanak Tradition. The development of the increasingly advanced and modern times has no effect on maintaining and implementing the traditional culture passed down by their ancestors.

In data collection, this study uses three classifications in the data collection process. *First*, the observation made by the researcher by jumping directly and following the Esot Tanak Tradition by the Watu Telu Islamic community. *Second*, using direct interviews with traditional leaders and communities who participated in the implementation of the Esot Tanak Tradition. *Third*, data is obtained from previous studies that have relevance to what is being studied. To analyze the Esot

Tanak Tradition owned by the Watu Telu Islamic community, the researcher used Peter L Berger's ideas related to social construction. In Berger's ideas related to social construction theory, it can be seen that there are three concepts such as; Externalization, Objectification, and Internalization (ErtiIt, 2020).

C. RESULTS AND DISCUSSION

Existing studies have shown that the phenomena that occur in people's lives turn out to have the ability to maintain traditional culture even in the midst of the development of the modern era. Maintaining traditional culture is not spared from the condition of external material expression and internal spiritual core (Cao et al., 2024). This has become a uniqueness for people's lives and has caused many previous studies to focus on studying this uniqueness. When viewed in terms of social phenomena of people's lives, not a few studies show results that focus on the existence of traditional culture in the midst of modern developments. To discuss more complex and confersive related to cohesiveness in the celebration of Esot tanak, there are at least some discussions that can be found in this study:

Cohesion in the Traditional Cultural Space

Cohesion is the level of strength or close relationships between members of a group or team. This reflects how strong the sense of solidarity, attachment and identification of group members towards the group. Cohesion is part of a state of mutual interest in where members are united in achieving a common goal and to maintain a positive relationship, as well as a feeling of *esprit de corps*. (Littlejhon & Foss, 2016, p. 35) Positive relationships are built with the aim of promoting cohesiveness with various groups and other people. (Pinto et al., 2024) Community cohesion is also shaped by the Nahulima *culture (shared responsibility)* and Masohi *culture (gontong royong)*, it will create a sense of communal ownership and responsibility so that it results in cooperation in maintaining cohesiveness and common interests (Abdurachman et al., 2020). In addition, in maintaining public trust by relying on extrinsic and intrinsic motivations (Warsah et al., 2019). By relying on that motivation, it will produce a strong existence and exist in the midst of the development of an advanced and modern era.

The functional role in building and maintaining the general sense of society and norms by demanding cohesiveness can be through cooperative dependence (Alpay, 2022). Other research also shows that to bring out cohesiveness, it is necessary to first look at the type of small talk that can be seen as a tool to increase a person's social capital by being active (Sarjanoja et al., 2013). Doppler and Lauterburg cite informal communication as one of the most important success factors for organizational performance (Doppler & Lauterburg, 2014, p. 13). The positivity of the relationship model can also encourage closeness between group mates, which can strengthen cohesiveness in implicit growth (Wang et al., 2024).

In addition, leadership that is committed to implementing complementary values produces important strengths and has an impact on cohesiveness in the group (Phillips et al., 2024). For this reason, emotionally savvy group mates can also help teams in building strong bonds with each other. In addition, organizational culture positively and significantly impacts the relationship between successful projects and cohesive teams (Watanabe et al., 2024). From several of these studies, cohesiveness models are divided into forms such as, social attraction models, social dependency models, structural models, leadership models, and social identity models. Based on the cohesiveness model, it is a condition that exists in several previous studies and is part of the life of the Wetu Telu community.

Wetu Telu Islam and the Ancestral Cultural Network

In general, the normative Islamic society or 'Time Five Islam views Wetu Telu Islam as "Time Three" and part of the reduction of all worship (Sirnopati, 2021, p. 109). According to Solicin Salam Wetu Telu, it is possible based on three types of priority worship carried out by its adherents, such as the funeral prayer, Friday prayer and Eid prayer.

The religious practice of Wetu Telu is based on the literal meaning of three times, which is to interpret Wetu Telu by reducing and summarizing almost all worship services into three (Sirnopati, 2021, p. 109). Islam Wetu Telu or Bayan Islam has a strong belief in customs (Jahroni & Darmadi, 2014, p. 189). Because it contains aesthetic values, holistic education, politeness, social values, cultural

values, and economic values (Baharudin et al., 2023). According to Nashuddin, the character development pattern based on Sasak cultural wisdom is carried out through three stages; moral knowledge, moral feelings, and moral actions. From these three stages, it succeeded in uniting Islam and local traditions of Sasak in educational practices (Nashuddin, 2020).

Most of the manuscripts in Lombok are written on Lontar leaves, and usually these Lontar manuscripts are used to be kept by people in large numbers, especially among the Wetu Telu. Muslims who adhere to various local Islams differ from mainstream Sunni Islam (van der Meij, 2022). Wetu Telu Islam for the people of Bayan is a perfect Islam and part of the teachings of Sufism that emphasizes the heart and soul, this is a holistic spirit namely sharia, thoriqot, haqiqot, and ma'rifat (Muliadi & Komarudin, 2020). That is what makes Islam Wetu Telu still exist today, because it is built by strengthening each other. In the teachings of Wetu Telu there are many elements of Islam, but their meanings are more articulated in traditional idioms. Here the colors are mixed with those colors, and the custom itself is not always in line with religion. The mixing of religious practices into this custom caused the Wetu Telu figure to become very syncretic (Zuhdi, 2016, p. 129). Therefore, the Islamic teachings practiced by the Wetu Telu community are not spared from the local traditions they have.

Preservation of Traditional Culture in the Context of Modern Changes

The preservation of traditional culture has a tough challenge, especially with the development of modern times, but not a few of the traditional culture can be preserved. According to the study of Amr Al-Ansi, et al, preservation can be done by contributing to several constructions that contribute significantly to sustainability such as; direct protection management, trust in the government, community participation, support for sustainable tourism (Al-Ansi et al., 2021). And what must be paid attention to intensively is by monitoring all dynamics of the development of the times in achieving the existence of traditional culture (Altaweel, 2021). In addition, broad-based education and awareness campaigns can also be a step towards increasing public understanding of conservation (Andereck et al., 2005). Regarding techniques in preserving traditional culture, it turns out that Kathleen L. Andereck et al.'s study showed that religion-based

organizations (NW) are able to create a wider sense of cohesion and increase social capital in community networks more than before (Koopman, 2023, p. 9).

Implementing preservation of traditional culture is an important part to pay attention to. The preservation of traditional culture must first prepare social capital such as deliberation, mutual cooperation, and cooperation between communities (Zullam et al., 2020, p. 118). From these three models, it turns out that it is able to give rise to a natural strength within the community to achieve the preservation of traditional culture. But to realize the natural strength in the community, the teacher plays an important role in giving lectures and holding meetings with the community (Koopman, 2023, p. 7).

In addition, in conservation, it is also required to consider the role of indigenous peoples and their cultural wisdom for better conservation and restoration of degraded ecosystems (Li et al., 2024). This must exist in every preservation of traditional culture. Regarding the important role of indigenous peoples in preserving traditional culture, it can be seen in the study of Dragan Bataveljic (University of Kragujevac, Faculty of Law & Bataveljić, 2023). By showing the role of the community exists in a specific way and is able to produce the preservation of traditional culture in the midst of the development of the times. In addition, the preservation of traditional culture or locality conditions is also required to be strengthened through a law in an effort to preserve locality in an area and people's lives about their identity (Humaedi et al., 2024).

Portrait of the Esot Tanak Tradition in the Islamic Space of Wetu Telu

The tradition of esot tanak is part of the local beliefs of the Wetu Telu people on the island of Lombok. In the beliefs of the Wetu Telu community, Tanak is a center of spirituality which is considered a place for the resurrection of ancestral spirits and spirits. Regarding the beliefs of the Wetu Telu community, it is in line with Peter Berger's view who emphasized that the religious system is a *sacred canopy* for people's lives (Berger, 2011, p. 211). Esot Tanak is associated with Islam in the context of Wetu Telu beliefs which is an Islamic school that is acculturated with local beliefs of Sasak in Lombok. In Islam, there is a concept of the importance of the relationship between humans and the universe and respect for ancestors.

Likewise, the people of Wetu Telu who have a belief that the relationship between humans and the surrounding nature is inseparable. This can be seen in the local tradition about esot tanak, which contains a relationship between humans and nature. Based on people's beliefs when carrying out the tradition of esot tanak, it will have a great impact on several aspects of their lives. The belief is part of the ancestral ancestors of the Wetu Telu community, and that belief is preserved until now.

The tradition of esot tanak carried out by the Wetu Telu community is only located in Bangket Bayan, because the location is a sacred place for them. Because the 'sacred' thing is always a revered thing, it has great power and is forbidden to be approached at all times by everyone. On the contrary, the 'profane' is a common and ordinary experience, a routine practice of everyday life (Adams, 1916, pp. 300–301). From this sacred related understanding, the amount applied in the tradition of the Esot Tanak of the Wetu Telu community. In the tradition, it is only carried out in Bangket Bayan as a sacred place, the belief is part of their ancestors.

Bangket Bayan as a sacred place also has strict rules. The rules must be heeded and applied by the people of Wetu Telu, such as not cutting down trees carelessly, must go through water guards, are not allowed to plow rice fields with tractors but must be with karbau or traditional, and must not carelessly say bad things (S. Azhari, personal communication, t.t.). Of these rules, the part that is always applied by the Wetu Telu community, especially when the tradition of esot tanak continues. The practice of the esot tanak tradition is also accompanied by local and Islamic beliefs. Although the tradition of esot tanak is part of local beliefs, it is not spared from the teachings of Islam.

This awareness is also more complex when in the religious system "presented" in it the concepts of holiness that are not only related to the subjective elements of humans, but also related to "other subjects" that are outside of humans (Hamsah, 2020, p. 256). In the context of the beliefs of the Wetu Telu community, the combination of local belief elements with Islam is carried out in various ways. Some emphasize more on the Islamic aspect, while others also maintain local traditions with little Islamic influence. For some adherents of the Wetu Telu community, the tradition of esot tanak is a symbol of

their religious and cultural identity, while for others it can be a point of tension between religious beliefs and local spiritual practices. Because, the purpose of the practice of the esot tanak tradition is to get more agricultural products.

The Practice of the Esot Tanak Traditional Ritual of the Wetu Telu Community

The Wetu Telu community who carry out the tradition of esot tanak had a very sacred procession at that time. For the sacred ritual procession it involves steps and symbols, and combines local Sasak beliefs with Islamic teachings. This is what makes religion the highest source that is able to unite various social and cultural elements, and has the potential to provide solidarity and identity. When viewed from the perspective of Sociology of Religion, all human activities are always related to religion, and appear in very complex forms of manifestation (Berger, 2011, p. 127). The ritual activities held by the Wetu Telu community in the tradition of esot tanak, have social values of life, besides the ritual is part of the traditional culture passed down by their ancestors.

The procession during the esot tanak tradition ritual has a complexity that cannot be violated by the Wetu Telu community. With the complexity of the ritual procession, the event was almost a full day. In the procession, there are many needs that must be prepared, because besides having the complexity of the ritual place, it is quite far from their settlement. That is one of the reasons why they are always ready to be on standby for the needs of the ritual. The needs in the implementation of the esot tanak tradition ritual are borne by the land owner himself. Therefore, the necessities that must be needed such as one cow or karbau ekokos, rice, sugar and brown, cooking spices, and utensils for cooking and becoming a place for rituals.

These needs are part of what must be completed first before implementing the esot tanak tradition. These needs have their own meanings in carrying out the tradition of esot tanak, because the need is a symbol and a means to strengthen the goals they want. In the ritual procession of the esot tanak tradition, the community and families of the landowners were enthusiastic until it was finished. The enthusiasm of the community in following the esot tanak tradition is the main basis for the success of various forms of rituals of the esot tanak tradition.

The uniqueness of the esot tanak tradition ritual is the cohesiveness of the community in carrying out from the beginning to the end of the event. Because the ritual procession is required to have cohesiveness in making various kinds of needs such as; dodol, nimbung, diamond, karbau meat. Of the four models, it is a necessity that must be possessed when carrying out the tradition of esot tanak in Bangket Bayan. Because, by meeting the needs of the four, the ritual of the esot tanak tradition can be carried out and successful. In addition to the success of the ritual, there must be a kia or traditional figure in it.



Figure 1. Nimbung Making Procession
(Source: Direct Documentation of the Esot Tanak Traditional Ritual Procession)

Based on the image above, it shows that the Wetu Telu people are carrying out the ritual procession of the esot tanak tradition in Bangket Bayan. *First*, the making of Nimbung and must be present in the ritual of the esot tanak tradition, because Nimbung is one of the very sacred needs that must exist. Nimbung itself has a very complex meaning and symbolizes as a root. With the existence of Roots, anything that is planted will have fertility and grow healthy. Even in difficult circumstances experienced by other landowner plants. This condition is the belief of the people of Wetu Telu, and that belief has become a hereditary form of their ancestors.

Second, the making of Dodol which has a complex meaning with mana as Land. Dodol is symbolized as the soil where plants are containers or planted. Making dodol during the ritual procession of the esot tanak tradition becomes mandatory, because Dodol itself symbolizes the land where they live. With the

presence of soil, the roots planted will grow thriving and healthy. Therefore, the ritual becomes sacred.

Third, the creation of Diamonds which has a high complexity meaning as well. Because by making the ritual, it will also be successful and in accordance with the purpose of the esot tanak tradition. The diamond made by the community is one of the symbols in the ritual of the esot tanak tradition by symbolizing as the flower of the plants on the land. For the making of the Diamond itself, it can be seen in this picture;



Figure 2. Diamond making procession
(Source: Direct Documentation)

The documentation above shows the enthusiasm of the community in carrying out the ritual procession of the esot tanak tradition by making Wajik. The meaning of Wajik based on the beliefs of the Wetu Telu people is as a plant that they plant on the land. *Fourth*, the making of meat from cows/karbau that has been prepared in advance, and the meaning of cows/karbau is as a strengthening of the earth. By making cows/karbau as the earth's bonds, it can be said that it is part of the form of the Wetu Telu community in respecting the earth. This belief is part of the local tradition of the Wetu Telu community, where the belief is carried out from generation to generation.

Related to the picture above which shows the last procession of the esot tanak tradition ritual in Bangket Bayan. With the existence of the four needs in the ritual of the esot tanak tradition, it ends with a prayer and meal event. The

prayer procession is also carried out by religious and traditional leaders who are prepared with special training in serving in front of them. If one of the four is not present, then religious and traditional leaders cannot continue their prayers. This belief is something that is in the minds of the people of Wetu Telu when carrying out the ritual procession of the esot tanak tradition.

Based on the researcher's experience, when the prayer procession continues, no one is allowed to go home or leave the area where the ritual takes place. Because based on the beliefs of the Wetu Telu community, the ritual of the esot tanak tradition that has been passed down will be damaged and not sacred. That is what makes the researcher to participate until the end when the prayer procession continues. With the completion of the prayer, the meal is started by religious and traditional leaders, who are in the prayer. If it has begun, the community will participate together in a meal together at the place of the esot tanak tradition ritual.

The procession of the esot tanak tradition ritual carried out by the Wetu Telu community almost spends time from morning to evening, because the four needs must be cooked in the place of the esot tanak tradition ritual itself. Based on the belief of the Wetu Telu community that by making four needs outside of the ritual place, the ritual cannot be carried out because the nature of the various ritual processions is sacred. Thus, the ritual procession of the esot tanak tradition is very sacred and sharing the making of the procession of ritual needs must be done by needing a large number of people.

The Power of the Esot Tanak Tradition in the Midst of the Development of the Times

Local traditions often play an important role in people's lives, even in the midst of changing times. Local traditions themselves have important elements in shaping community life, governance, and development (Sharabi, 2023). Local traditions also have a very specific meaning in people's lives, especially in the Wetu Telu community. The existence of local traditions is able to make changes in their lives, the changes that will be experienced are able to have a positive impact on all aspects of their lives. Thus, local traditions can be very important in any aspect of their lives, even though there are developments in the times that continue to advance and change from year to year.

Although the development of the times is increasingly modern, local traditions hold significant strength in showing resilience and ability to adapt (Sutarto, 2016). In addition, local traditions also play an important role in shaping community identity, social cohesion, and solidarity (Orr & Vince, 2009). With the important role that local traditions have, it is not surprising that local traditions are able to exist in the midst of the development of today's times. Although the development of the times has a positive and negative impact, the existence of values in local traditions is able to bring a positive impact.

The existence of the esot tanak tradition that exists in the midst of the development of the current era, is part of the values that exist in this tradition. The tradition of esot tanak is often closely connected to the cultural identity and history of a society. This condition can be the source of strength for the esot tanak tradition that still exists today, because many Wetu Telu people feel emotionally and spiritually connected to their cultural heritage. With this principle, it can be the main foundation related to the Wetu Telu community to maintain and apply the tradition of esot tanak in the midst of the development of the times.

Despite being tied to ancient traditions, many practitioners of the esot tanak tradition have the ability to interpret and adapt their teachings to remain relevant to modern times. The flexibility of such a tanak esot tradition can always help to survive the development of the times. In addition, the esot tanak tradition often forms a strong community among their practitioners. The power of this solidarity can be an important source of emotional and spiritual support in the midst of uncertain times.

The values contained in the tradition of esot tanak can be its strength to always exist in the midst of the development of the times. Although the value in the tradition of esot tanak is actualized in the daily life of the Wetu Telu community, but the value is strong because it is channeled through existing figures and the community. Because, traditional leaders and community leaders have high authority in providing input to the Wetu Telu community regarding the values in the esot tanak tradition. If you look at traditional authority, it is based on traditions, customs, ancient strength, and the sacredness of rules (Musthofa &

Gunawijaya, 2018). That is what causes the authority of religious leaders and the community to still survive today in the Wetu Telu community.

The above conditions are a form of social reality that occurs in the Wetu Telu community, where they are able to actualize the values that exist in the esot tanak tradition in their lives. The existence of the values of the esot tanak tradition in the life of the Wetu Telu community is able to provide their cultural adaptation in accordance with the development of the current era. The development of the increasingly advanced times is not an obstacle for them to always apply the tradition of esot tanak in Bangket Bayan.

One of the traditional cultures owned by the Wetu Telu community that still exists and is practiced until now is the tradition of esot tanak. The practice of the esot tanak tradition that is carried out until now is part of the power of values that are able to influence their lives. Because, the tradition of esot tanak has values that are able to affect aspects of the life of the Wetu Telu community. According to Berger, *human expressivity is capable of objectivation*, a part of human expression that can be standard and objective so that it becomes a way for a social group to express, because objective expression comes from something subjective (Samuel, 2012, p. 21). This concept is part of the externalization of the Wetu Telu community by seeing the impact that is carried out in accordance with the social reality itself, so that they realize that there is a positive impact on them by applying the tradition. It is a world that derives from their thoughts and actions, and is maintained as something real (Berger, 2011, p. 35).

Besides that, the tradition of esot tanak is part of the ancestral heritage that is still believed by the community, that strong belief is the main basis for them to always practice the tradition of esot tanak. The practice of the esot tanak tradition is carried out with the aim of eliminating the bad luck that they experience such as crop failure, the yield of the land they plant, and the plants planted are not healthy and fertile. According to Berger, this concept is part of objectification in the reality of the individual, and this reality is a historical reality that reaches the new generation as a tradition and not as a biographical memory (Berger, 2011, p. 79). From that background, the Wetu Telu people applied the tradition of esot tanak, because by performing the ritual the land that was once problematic would become healthy and fertile. This trust is owned by the people of Wetu Telu and

has been preserved from the last year. From the belief of the Wetu Telu people about the tradition of esot tanak, it is their background to always apply the tradition.

Carrying out the ritual of the esot tanak tradition is carried out in a customary land called bangket bayan. As for the ritual procedures, the esot tanak tradition itself has complex rules to be followed by the Wetu Telu community. In the rules, the people of Wetu Telu are not allowed to cook outside except on land that has experienced crop failure. According to the beliefs of the Wetu Telu community, if they do not follow these rules, the ritual of the esot tanak tradition will not be able to be carried out. This causes the community to be enthusiastic in bringing cooking utensils and tents as a place for them to carry out the traditional ritual of esot tanak. In addition, the needs that must exist in the ritual of the esot tanak tradition are such as karbau cooked to be eaten by the people who participate in the ritual and the karbau is interpreted as their form of respecting the earth, dodol is interpreted as soil, nimbung is interpreted as root, and diamond is interpreted as a plant buma. Of these various models, it is a mandatory part in carrying out the tradition of esot tanak by the Wetu Telu community.

Based on the needs in making the esot tanak tradition ritual event successful which is carried out in bangket bayan, the people of Wetu Telu are required to be enthusiastic in participating and carrying out the ritual. According to the Wetu Telu community, people who do not participate in the ritual of the esot tanak tradition, so when they perform the ritual of the esot tanak tradition, the people who follow it will be few (S. Azhari, personal communication, t.t.). From the results of the interview, it can be said that the people of Wetu Telu have rules that they must obey and follow. Thus, the existence of this rule makes the people of Wetu Telu have high enthusiasm in carrying out the tradition of esot tanak in bangket bayan.

Meanwhile, in the preservation of the tradition of esot tanak carried out by the Wetu Telu community by presenting their children to participate in the ritual activity. This method of preservation is in line with Berger's idea of Internalization, where the concept is built on the argument that the individual is not born as a member of society but is born with a tendency towards sociality,

and he becomes a member of society. Therefore, in the life of each individual, there is a temporal series, in which he is stimulated to participate in the dialectic of society (Berger, 2011, p. 149). Based on this idea, it shows that the preservation carried out by the Wetu Telu community related to the tradition of esot tanak is able to present the tradition to always exist in the midst of the development of the times. Although the development of the times presents positive and negative impacts by entering all aspects of the life of the Wetu Telu community. However, this condition does not hinder them from always implementing the tradition of esot tanak from year to year. In addition, the tradition of esot tanak itself has values that are able to influence the lives of the people of Wetu Telu. This value is the main reason for the community in maintaining and preserving the tradition of esot tanak in the midst of the development of the times.

Pointing to the values that exist in the esot tanak tradition such as obedience, solidarity, humanism, friendship, and religious values. Based on the values that exist in the tradition of esot tanak, it is a goal that must be owned by everyone, especially the people of Wetu Telu. The existence of this value is the main factor for the Wetu Telu community in preserving traditional culture, especially the tradition of esot tanak in the midst of the development of the times. In addition, the development of the times itself has a negative impact on all aspects of people's lives, but by always applying the tradition of esot tanak by the Wetu Telu community, the negative impact presented by the development of the times does not have a major effect on all aspects of their lives.

Thus, the Wetu Telu community is one of the communities in Indonesia that has high cohesiveness, especially with the development of an increasingly advanced and modern era. The position of the Wetu Telu community, judging from their cohesiveness in carrying out the esot tanak tradition which requires a lot of community enthusiasm in making the tradition a success. In addition to the enthusiasm of the Wetu Telu community, they are influenced by the rules that they are obliged to do, but besides that they are influenced by all forms of values that exist in the tradition. Therefore, the people of Wetu Telu are seen to have high cohesiveness in the midst of the development of the times.

For the cohesiveness model of the Wetu Telu community, it can be seen based on the reality in carrying out the ritual of the esot tanak tradition which is

divided into several models. *First*, the Wetu Telu community has social-intracial capital which is seen when the community always intracloses each other in every ritual event of the esot tanak tradition. The intraclosure carried out by the Wetu Telu community during the ritual procession of the esot tanak tradition looks very active and intense. *Second*, the Wetu Telu community has social interdependence which is seen in people who carry out the ritual practice of the esot tanak tradition. Because in carrying out the ritual of the esot tanak tradition, it is required to always be compact in meeting the needs for the tradition, in addition to that, the people of Wetu Telu divide each other's duties according to the needs needed in succeeding the esot tanak tradition ritual in Bangket Bayan.

Third, the Wetu Telu community has a structural model in carrying out the traditional ritual of esot tanak. This structural model is seen in traditional leaders, community leaders, and religious leaders, of the three figures are structural forms that exist and have different functions in carrying out the ritual procession of the esot tanak tradition in bangket bayan. With this structure, it is able to provide the success of the esot tanak tradition ritual event. *Fourth*, the Wetu Telu community has a social game in the tradition of esot tanak. This was seen before and after the ritual event of the esot tanak tradition continued. Because before starting the event, one of the communities played the role of conveying a message to the other community to participate in the ritual of the esot tanak tradition, both carried out in the village and outside the village.

As for the procession of the ritual event taking place, there is one of the community as the person who escorts and informs the needs and needs of the community to be used in the success of the esot tanak tradition ritual event. *Fifth*, the people of Wetu Telu make the tradition of esot tanak as a form of their identity. It is seen that the tradition of esot tanak is only carried out by them and in certain places. In addition, the people of Wetu Telu believe that this tradition is part of the heritage of their ancestors that must be preserved until any time. This belief is owned by every Wetu Telu community and is embodied in the form of their enthusiasm in carrying out the tradition of esot tanak.

The models of cohesiveness owned by the Wetu Telu community as seen in the ritual practice of the esot tanak tradition above, show that harmony between communities will always be strong in the midst of the times. If seen in

the reality of the esot tanak tradition owned by the Wetu Telu community, it can be said that this tradition shapes the cohesiveness of the community to always be harmonious. With the existing cohesiveness presented by the values of the esot tanak tradition, it can be said that the social level of the Wetu Telu community has the highest level in the midst of the development of an increasingly advanced era. If you look at the modern era in a specific way, it can have a bad impact on the cohesiveness of the community, but to counter these negative impacts, one of them is by strengthening and preserving the traditions that they have. Because, the tradition that has is able to give rise to a high cohesiveness, which has an impact on the harmony and solitude of the community in carrying out various daily life activities.

D. CONCLUSION

The cohesion of the Wetu Telu community in carrying out the ritual of the esot tanak tradition has a very high level. This can be seen from the social reality before and after carrying out the esot tanak tradition, which has an active interaction with other communities. In addition, the people of Wetu Telu have a harmonious life with other communities, especially when carrying out the ritual of the esot tanak tradition in Bangket Bayan. The area is an area that is sacred by the Wetu Telu people and part of their customary land that cannot be influenced by anything. From the agricultural system implemented by the Wetu Telu community, it can also be seen that they are still using traditional equipment, because the land planted is part of customary land. Therefore, the purpose of the practice of the esot tanak tradition is to get abundant harvests, because the land products owned by the community do not produce a large harvest.

If this condition occurs, the landowner is required to be ready to carry out the ritual of the esot tanak tradition. And the ritual also has a complex nature and many rules, which requires the Islamic community of Wetu Telu to be enthusiastic in the procession of the ritual of the esot tanak tradition. The tradition of esot tanak that has always been carried out by the Wetu Telu people is a hereditary form from ancestors, but the tradition has been able to exist until now in the midst of the development of the modern era. The development of the modern era does not have a negative impact and shifts the existence of the esot

tanak tradition, because the people of Wetu Telu always preserve it. For the preservation of the tradition of esot tanak carried out by the people of Wetu Telu, one of them is by inviting children from small to large up to always participate in the procession of ritual events of the esot tanak tradition. These preservation techniques are able to present a positive impact, and have an impact on the existence of the tanak esot tradition in the midst of modern developments.

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