

Research Article

Proposing Jagani Tradition of Buton as a Convergent Cultural Intervention for the Demographic Dividend

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Abstract.

Indonesia is estimated to face a demographic dividend in the next few years. The Indonesian government had programmed demographic dividend convergence in various domains, including the health sector. The stunting derivation program was strongly associated with the first 1000 days. We recommended a strategy for initiating convergence through the *jagani* tradition. This tradition was the potential to be a medium of intervention to achieve a positive demographic dividend for several reasonable arguments. First, the aspect of time was the moment of marriage which is considered a sacred moment marking the union of two persons to form a family. Second, the element of the actor leading the ritual, *bhisa*, is culturally highly respected because it impacts a bride's married life. Third, the speech in the *jagani* tradition contained household guidance materials covering various dimensions of life. These three aspects complemented each other in delivering messages for forming quality families and accomplished generations. The adjustment of the *jagani* verbal message convergently touched potential targets: the new families of prospective parents of the next generation. Internalization converges at the beginning through the *jagani* tradition.

Keywords: *jagani* tradition, Indonesian demographic dividend, convergence, cultural intervention

1. Introduction

In a press release from the Ministry of National Development Planning Indonesia, the demographic dividend is estimated to occur in 2030-2040 [1]. The demographic dividend is paradoxical so that it needs to be appropriately prepared. Social inequality and an aging population will be a threat in the future. On the other hand, these conditions can also impact economic growth. Attachment one to Presidential Regulation of the Republic of Indonesia, Number 18 of 2020, concerning the 2020-2024 Medium-Term Development Plan, states that life cycle development is integral to realizing a quality demographic dividend that can support the country's development. The life cycle includes the first 1000 days of life (*1000 Hari Pertama Kehidupan*; HPK), early

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childhood education, parenting and character building of children in the family, youth, transition from school to the world of work, as well as preparation for family life. The 1000 HPK is a golden period for a child, starting from the womb until the child is two years old, to prevent diseases and become the basis for the development and growth of the child [2], [3]. Therefore, parents become a strategic target for supporting health practices related to children because they become an example and determine their child's health behavior [4]. Even before becoming a parent, knowledge about preparing a healthy child is vital to know the strategic steps the government has taken to fill the gaps and gaps so that all parties can move in a convergent, holistic, integrative, and quality manner. The convergence of this government program at least involves some high-level institutions, including the Ministry of Health, Ministry of Social Affairs, Ministry of Religion, National Population and Family Planning Agency (BKKBN), Ministry of Education and Culture, Ministry of Home Affairs, and Ministry of Public Works and Housing.

These higher institution programs target couples of productive age/pre-marital period and during pregnancy, the period of child growth and development, and community facilities. The productive age population, especially the pre-marital period, is the target of the Ministry of Religion, BKKBN, and the Ministry of Health.

Unfortunately, the concept of convergence in its implementation still needs to be improved. Sectoral ego and the absence of operational and technical guidelines are the reasons [5]. Besides, implementing the convergence program to realize the demographic dividend has yet to consider the context of Indonesian society, which generally has traditional life cycle markers. Several previous studies have recommended that strengthening the capacity of local communities in Indonesia is essential in implementing family planning programs. The study result shows that the Dani tribe in Papua considers sacred customs and values, including those related to customary norms, marriage, loyalty, pregnancy, and birth. Hence the involvement of these customs is vital to achieving the aspired goals [6]. Other studies also recommend traditional media, such as oral traditions and folk arts, to socialize the government's and stakeholders' appeals. Social media is used as a complement, considering that many also use social media [7]. Muis [8] recommends the *jagani* tradition in Buton as an intervention medium because it includes instilling an understanding of family parenting patterns for prospective parents. However, Muis's research needs to focus more on the potential convergence contained

in the tradition. In addition, the identification of *jagani* oral tradition aspects that can be media intervention has yet to be identified.

Therefore, this paper offers the *jagani* tradition to instill the concept of convergence of materials proclaimed between ministries and agencies related to providing prospective parents. Thus, the social process carried out is a consensus because tradition is still a part of people's lives, so the penetration of the concept of convergence to each person becomes subtle.

2. Understanding the Indonesian demographic dividend context

In the 2020-2024 Medium-Term Development Plan [1], the number of districts that implement the program is an indicator of the achievement of the stunting reduction convergence program. The substance of the convergence program is well understood, namely alignment from planning, budgeting, implementation, monitoring, and evaluation of cross-sectoral activities at various levels of government. Through local governments, the Ministry of Home Affairs is responsible for ensuring that these cross-sectoral interventions can be implemented effectively at the provincial, district/city, and village levels. The Ministry of Religion provides a pre-marital course program considering the high divorce rate, consultation, and family assistance rate. Collaborating with BKKBN, they provide material focusing on reproductive Health, primarily the 1000 HPK [9], [10] BKKBN supports the socialization of filling out the Marriage Management Information System. Also, filling out health data on nutritional status (ready for marriage-ready to get pregnant) and establishing a Quality Family Village to improve the quality of human resources and organize empowerment to strengthen family institutions [11]. The BKKBN also collaborates with the Ministry of Religion in monitoring and evaluating program effectiveness. The Ministry of Health also conducts education for prospective brides, health checks, and mentoring for prospective brides [12]. The services include pre-pregnancy, childbirth, postnatal, contraceptive, and sexual health services. The Ministry of Public Works and Housing focuses on developing good sanitation facilities in the community. The Ministry of Social Affairs programs social assistance, especially food, for low-income families.

In addition to sectoral egos, the obstacle to implementing convergence is that no provision of the same database is needed to converge in terms of program objectives

[5]. In the field, overlapping programs from related institutions are frequently found. The fact certainly does not reflect the established concept of convergence, so the breakthroughs are necessary for better and more strategic solutions.

3. The potential convergence of jagani tradition

There is a mechanism to anticipate people's problems in the traditional order of life. The tradition is a social practice of traditional society in Indonesia. Since ancient times, tradition has been used to promote, socialize, and reinforce a norm, even to perpetuate power. Tradition has become soft diplomacy during the previous Islamic religious broadcasters who persuasively preached using local traditions so that the local community quickly accepted them. When the COVID-19 pandemic hit the world, Indonesia was no exception, and modernism was in shock because people began to doubt the truth that had previously been changing and changing in a matter of days. Traditional knowledge shows its existence, significantly since the panic buying so that the prices of vitamins and supplements have soared. People seek knowledge from generation to generation to deal with these problems. They return to planting a variety of food ingredients to meet their daily needs and switch to traditional ingredients made from various *empon-empon* and other herbal medicinal plants. The fact of "going home—back to tradition" directs the thought that the *jagani* tradition, as one of the oral traditions in the series of human life cycles practiced by the Buton community in Indonesia, also has the potential to internalize the concept of convergence of parental preparation. This tradition is part of a wedding ritual where the groom and the bride are given guidance on married life. In addition, this tradition has become a part of local community life and is still practiced today.

Jagani is one part of a series of weddings in the Butonese community. *Jagani* means to guard. *Jagani* is an educational medium because the social interaction between men and women was restricted by many norms in the past. In the implementation of this tradition, debriefing is delivered to the bride and groom so the values of married life can be internalized. It is done before husband and wife touch each other physically. *Jagani* is also considered an intermediate period to guard the bride before the wedding to avoid unwanted or maligned things. The unwanted or harmful things can be *humbuni* or deprivation of the bride by another man disapproving of the marriage. The thing awaited in the *jagani* period is a waiting period from various parties if anyone feels

aggrieved in the marriage and a period of taking care of the groom and bride to not have sexual intercourse before getting guidance about married life. Thus, *jagani* can be defined as an awaiting period for the bride and groom to prevent them from unwanted things but also to be a medium of provision of married life for the bride and groom. In Butonese society, *jagani* is also recognized as *motunggua* and *motungguna*.

In performing the *jagani* tradition, two important aspects are verbal and nonverbal. The verbal aspect is spoken or read silently by *bhisa* during the traditional procession. In comparison, the nonverbal aspect is an aspect other than the verbal aspect. It is based on Brunvand's [13] classification, which divides folklore into oral or verbal folklore, partly oral, and entirely non-oral.

Overall, the practice of the *jagani* tradition is guided by *bhisa*. The *bhisa* is an older woman and a widow because it is considered that a married woman still has worldly desires and is still obliged to take care of her husband. Moreover, when a woman still has a husband, she is responsible for exemplifying the ideal wife according to the concept constructed in Butonese society because she delivers the concept. However, the *bhisa* with the husband can still be found.

Being a traditional leader in the *jagani* tradition has a huge moral burden because *bhisa* is responsible for realizing the ideal wedding the brides and their families desire. Therefore, their track records of success are also crucial and become a reference for the next bride-to-be in choosing the *bhisa*. Generally, the profession of *bhisa* is a legacy of previous generations.

Three aspects strengthen the *jagani* tradition's potential to be used as a medium of internalization: (1) the aspect of time/moment: (2) the aspect of the implementer/actor, and (3) the verbal aspect/speech delivered. In Indonesia, marriage is still a sacred moment that people are willing to carry out traditionally, even though implementing a series of rituals takes a long time, is expensive, and is troublesome. Marriage is when someone from a multi-ethnic family shows their ethnic identity. The moment of the *jagani* tradition carried out in a series of wedding rituals is an emotional moment that unites the two brides in a sacred bond. The household provision for the bride and groom through the *Jagani* tradition is a conducive moment compared to the persuasive methods that the government and related parties have carried out. The groom and the bride are ready to face a series of traditions prepared and become the moment they have been expecting. In practice, the *jagani* tradition involves *bhisa* (influential Buton traditional leaders tasked with providing supplies to the bride and groom). There are four *bhisa*

involved in the *jagani* tradition, namely one *bhisa bawine* (who provides household supplies to the bride) and three *bhisa umane* (who provides household supplies to the groom) [14].

The presence of *bhisa*, who will convey concepts adapted to the convergence material, becomes part of the tradition so that they can be more open to accepting the advice given by officers in uniform/from government offices who are not well known. There is a hierarchical position from top to bottom so that the possibility of causing discomfort can occur. Also, the *jagani* tradition promotes the concepts of a biological mother and a social mother. *Bhisa* is a social mother acting as a cultural agent transmitting local knowledge from generation to generation.

In addition, marriage advice is commonly conveyed in religious events, so 'lectured' has a negative connotation. The material presented in the *jagani* tradition is flexible, so there is room for innovation following the times. Materials that solve problems in preparing quality future generations can be given to prospective parents through *bhisa*.

4. Conclusion

Three things make the *jagani* tradition potentially optimize the convergence programs to achieve accomplished demographic dividend: the aspect of time/moment, the aspect of the implementer/actor, and the verbal aspect/speech delivered. The three aspects in their implementation support each other in strengthening the internalization of values and knowledge conveyed through the verbal aspects. The internalization of the sacred moment of the formation of a new family positively is expected to be more imprinted in the bride and groom's memories. The actor aspect who delivers the verbal aspects, in this case, is *bhisa*, who makes the messages expressed more culturally valuable, so the bride and groom obey and perform it in their household.

The proposal to use the *jagani* tradition needs to be followed up with the implementation of the advanced stage. It is the preparation of innovative material for verbal aspects delivered by *bhisa*. The material that is not relevant to the current life is modified so the knowledge implied in the verbal aspects is always sophisticated. The preparation of material can involve local governments, customary figures, and *bhisa* in terms of the convergence concept in actualizing an accomplished demographic dividend.

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