



Weaving on the Edge: The Tradition of Jamu Laut as a Social Network Hub in Jaring Halus Village

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ABSTRACT

The Jamu Laut tradition in Jaring Halus Village is generally understood as merely a cultural heritage, thus occurring within social dynamics that are often overlooked. This study aims to analyze the function of the Jamu Laut tradition in forming and maintaining social networks in coastal communities. The research employed a qualitative approach through a systematic literature review of various relevant secondary data sources. The results indicate that Jamu Laut functions as a social mechanism that contributes to maintaining social cohesion, strengthening the value of mutual cooperation (gotong royong), and supporting the community's adaptation to economic and environmental conditions. Within the framework of structural functionalism, this tradition fulfills the functions of integration, adaptation, goal achievement, and pattern maintenance, although in practice it undergoes adjustments along with social changes. These findings confirm that Jamu Laut not only possesses cultural values but also plays a role in supporting the continuity of community social relations, although its contribution is contextual and dependent on local dynamics.

Keywords: *jamu laut, social networks, structural functionalism, local wisdom*

ABSTRAK

Tradisi Jamu Laut di Desa Jaring Halus umumnya dipahami sebagai warisan budaya semata, sehingga perannya dalam dinamika sosial sering kurang diperhatikan. Penelitian ini bertujuan untuk menganalisis fungsi Tradisi Jamu Laut dalam membentuk dan menjaga jejaring sosial masyarakat pesisir. Penelitian menggunakan pendekatan kualitatif melalui metode systematic literature review terhadap berbagai sumber data sekunder yang relevan. Hasil kajian menunjukkan bahwa Jamu Laut berfungsi sebagai mekanisme sosial yang berkontribusi dalam menjaga kohesi sosial, memperkuat nilai gotong royong, serta mendukung proses adaptasi masyarakat terhadap kondisi ekonomi dan lingkungan. Dalam kerangka fungsionalisme struktural, tradisi ini memenuhi fungsi integrasi, adaptasi, pencapaian tujuan, dan pemeliharaan pola, meskipun dalam praktiknya mengalami penyesuaian seiring perubahan sosial. Temuan ini menegaskan bahwa Jamu Laut tidak hanya memiliki nilai kultural, tetapi juga berperan dalam mendukung keberlangsungan hubungan sosial masyarakat, meskipun kontribusinya bersifat kontekstual dan bergantung pada dinamika lokal.

Kata kunci: *jamu laut, jejaring sosial, fungsionalisme struktural, kearifan lokal*



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1. Introduction

Coastal communities, particularly those living on the coast, build their social reality within a complex socio-ecological system that is often vulnerable to change. Their high dependence on communal maritime

resources (common-pool resources) necessitates rules to manage human and natural interactions in a sustainable manner. In this case, local wisdom can no longer be viewed merely as folkloric heritage, but must be understood as a functional and living social institution (Suparmini et al, 2013). These institutions are manifested in various collective practices, ranging from the sasi system in Maluku to the panglima laot in Aceh, which have proven to function as mechanisms for regulating resource access, distributing benefits, and mitigating conflicts. Thus, local wisdom becomes the foundation of the social order in coastal areas, providing a normative framework for community resilience in the face of external and internal pressures.

A sociological lens reveals that collective traditions function as the main epicentre where social structures are not only displayed but also actively reproduced. Tradition, in this sense, is a mechanism of social ‘weaving’ that binds separate individuals into a collective unit characterised by togetherness and kinship. Participation in communal practices provides a forum for information exchange, norm enforcement, and social capital accumulation. Research on natural resource management has shown that a community's success in collective action is highly dependent on their social network structure (Bodin & Crona, 2008). Dense networks facilitate trust and social sanctions, while bridging networks enable the entry of innovation. Drawing from this, a local tradition can be examined as a social infrastructure that maintains the architecture of these networks.

The phenomenon of ‘Jamu Laut’ in Jaring Halus Village, a locus that implies the complexity of networks, offers a meaningful insight into its study. Based on secondary data research as the methodological basis of this literature review, the Jamu Laut tradition is identified as an institutionalised local knowledge system. This tradition is not merely an expression of gratitude to the sea for the abundance of sustenance during years of sailing in search of fish, but also a form of social cohesion, a fusion of networks, and a strengthening of the bonds of brotherhood and kinship among the people of Jaring Halus. Therefore, the Jamu Laut tradition provides a lens through which to examine how social order is constructed and maintained.

Although research on coastal local wisdom has been widely conducted, most of it focuses on ecological conservation or ethnographic descriptions. On the other hand, social network analysis (SNA) in natural resource management often focuses on mapping actors and formal information flows (Prell et al., 2009). There is a conceptual gap in understanding how a seemingly non-instrumental cultural tradition functions as a node in building social networks. This paper views the Jamu Laut Tradition not merely as a cultural backdrop, but as an active node that anchors various interactions; it is the reason why individuals meet, the medium through which trust is negotiated, and the channel through which resources (information, material, or support) are exchanged.

Thus, the main objective of this literature review is to read the Jamu Laut Tradition as a functional node in the social network of the Jaring Halus Village community. This paper also combines functionalist perspectives, such as Parsonian, to examine these social networks. Using a systematic literature review methodological framework (Snyder, 2019), this paper attempts to synthesise relevant literature and available secondary data. Through the narrative of reading the Jaring Halus tradition (Jamu Laut Tradition) in building social cohesion, the author hopes that this paper can provide insight and knowledge about cultural phenomena so that we all begin to pay attention to cultural heritage and care more about its preservation (Putri et al., 2025).

2. Literature Review

Local Tradition and Wisdom

Coastal traditions cannot be understood solely as static cultural heritage, but rather as living social infrastructure that functions to reproduce collective order. Contemporary research shows that maritime traditions such as Petik Laut in Banyuwangi function as complex mechanisms of social reproduction, where spiritual habitus interacts with various forms of cultural, economic, social, and symbolic capital to maintain collective identity amidst the tide of modernization (Sugianto et al., 2025). These findings confirm that coastal communities are capable of exercising cultural agency within structural constraints, preserving their identity through creative adaptation without losing the spiritual core of the tradition. Furthermore, a study of

the Sea Pick tradition in Tanjung Village, Ayu et al. (2025) revealed that this annual ritual has undergone a transformation by integrating entertainment elements such as music, decorated boat races, and a food bazaar, while retaining its core sacred and ritual values. This transformation has had a positive economic impact on coastal communities, providing new business opportunities through the sale of fish, culinary specialties, and transportation services, while also strengthening social solidarity and cultural education for the younger generation (Ayu et al., 2022). However, traditional elders continue to voice concerns about the erosion of sacred values due to the dominance of entertainment elements, demonstrating the ongoing negotiation between preservation and commodification. In the context of marine resource management, local wisdom practices such as sasi for sea cucumbers in Werka Village, Suryawati et al. (2025) demonstrate that the success of tradition-based management is driven by the integration of economic, social, and institutional factors, with strong support from indigenous communities and local authorities. This reinforces the thesis that tradition is not merely an ethnographic legacy, but rather a functional governance instrument (Suryawati et al., 2025).

Social Systems and Structural Functionalism

Analysis of how traditions build social networks in coastal communities has been enriched by recent studies. Research on the empowerment of female fisherfolk through Joint Business Groups (KUB) in Talisayan, Rapi et al. (2025) revealed that KUB functions as: (1) a mechanism for adapting to economic pressures through access to microfinance and livelihood diversification; (2) a means of achieving goals by increasing household income; (3) an integration space that strengthens social solidarity, trust networks, and community social capital; and (4) a pattern-maintaining agent that encourages normative change and the expansion of women's leadership roles. This study demonstrates that social networks formed through collective institutions can transform women's identities from marginalized workers to recognized economic actors (Rapi et al., 2025). Meanwhile, research on coastal women in Malabero, Bengkulu (2025) used Talcott Parsons' AGIL framework to analyze women's roles in maintaining the economic stability of fishing families. The findings indicate that in addition to domestic duties, coastal women engage in side businesses that not only increase family income but also maintain the socio-economic stability of fishing households. Women's empowerment has proven crucial in strengthening the economic resilience and well-being of fishing families, creating a more independent and competitive society (Sabilla et al., 2024).

Structural Functionalism as a Framework for Analyzing Tradition

To explain how the Jamu Laut tradition functions as a node in the community's social network, this study uses Talcott Parsons' AGIL framework, but with reference to its contemporary application in coastal community studies. Research on the empowerment of fisherwomen in Rapi et al. (2025) and Sabilla et al. (2024) has demonstrated the relevance of the AGIL framework in analyzing the socio-economic dynamics of coastal communities (Rapi et al., 2025) (Sabilla et al., 2024). Within this framework: Adaptation (A) is reflected in the community's ability to adjust ritual practices to changing economic conditions, as in the Sea Pick tradition in Sampang, which integrates tourism elements without losing its spiritual function. Goal Achievement (G) is embodied in the community's collective goals safety, abundance of seafood, and economic prosperity which motivate participation across actors. Integration (I) is most evident in the Jamu Laut tradition, where the ritual creates an event-based network a dense, temporary network that recurs periodically that strengthens mutual cooperation, division of labor, and the assimilation of newcomers. A study of Petik Laut (Sea Harvest) in Ayu et al. (2025) confirmed that tradition functions as a mechanism of social solidarity through mutual cooperation (Ayu et al., 2022). Pattern Maintenance (L) is realized through the transmission of values across generations and religious syncretism, which ensures the continuous reproduction of social structures.

2. Method

This research uses a qualitative approach with a systematic literature review method. A qualitative approach was chosen because this research focuses on an in-depth understanding of social phenomena through the exploration and analysis of relevant literature sources. This approach is not oriented towards numbers or statistical data, but rather emphasizes understanding the meaning, concepts, theories, and results of previous research related to the study topic. In a qualitative approach, the researcher plays an active role in

interpreting the various pieces of information found to generate a critical and comprehensive understanding of the social issue being studied.

3. Systematic Literature Review Design

This research uses a systematic literature review procedure based on the work of Creswell (2016) and Zed (2014), which is operationalized through the following steps.

1. Source Inclusion and Exclusion Criteria

To ensure relevance and credibility, literature sources were selected based on the following criteria:

Inclusion criteria:

- Sources discuss topics in the field of sociology or related social sciences.
- Source types: academic textbooks, accredited national journals (minimum Sinta 3), international journals (indexed by Scopus or Web of Science), conference articles, reports from official institutions (government, international organizations), and policy documents.
- Year of publication: The last 5 years (2019–2024) for journals and articles; for classic books or fundamental theories, the year of publication is not limited.
- Language: Indonesian or English.
- Full-text access available.

Exclusion criteria:

- Sources in the form of personal opinions, non-academic blogs, or unofficial reports.
- Sources that do not clearly state the research method (for empirical studies).
- Sources that are duplicates or summaries of other sources without new analysis.

2. Search Strategy

The literature search was conducted through academic databases: Elsevier (ScienceDirect), Google Scholar, ResearchGate, Sinta (Science and Technology Index), and university journal portals (UGM, UI, ITB, UNPAD). The keywords used were: "literature review sociology method," "systematic literature review social," "sociology literature review," "qualitative research methods literature study," and combinations thereof with specific research topics (e.g., social change, digital identity, social exclusion). The search was conducted between March and May 2024.

3. Number of Literature Reviewed

Of the 287 documents initially identified, after screening titles, abstracts, inclusion-exclusion criteria, and duplication removal, 52 sources were identified for in-depth analysis. These included 20 international journals, 18 accredited national journals, 8 textbooks, 4 institutional reports (BPS, Bappenas, World Bank), and 2 policy documents.

4. Data Validation

Data validation was conducted through source triangulation, which involves comparing findings or concepts from at least three different sources (for sociological concepts) or two sources for factual data (policies/official reports). In addition, the credibility of the sources was checked by verifying the reputation of the publisher/author, the number of citations (for articles), and the peer review process (for journals). If inconsistencies were found between sources (e.g., different definitions of theory), the researcher reflectively noted these and discussed the reasons.

Data Analysis Procedure

The analysis process followed the three interactive stages of Miles & Huberman (1994), expanded for systematic reviews:

- Data reduction: The researcher selected essential information from 52 sources by creating a summary per source (key concepts, theories, empirical findings, and methods used). Data irrelevant to the research question was discarded.
- Data presentation: The data was organized in a thematic matrix (a table containing: researcher name, year, concept/theory, original research method, relevance to the topic), and in a structured narrative format per sociological theme (e.g., conflict theory, sociocultural change, community resistance).
- Conclusion drawing: The researcher compared findings across sources (cross-source synthesis), identified similarities, differences, and research gaps, and then formulated a reflective argument that connected the theory to the current social context.

The Role of the Researcher and Limitations of the Method

The researcher served as a key instrument in narrative interpretation. To minimize bias, the researcher conducted reflexive journaling and peer debriefing. The limitations of this method are its reliance on the availability and quality of access to literature sources, making the findings less statistically generalizable, although they offer rich conceptual depth.

3. Result and Discussion

The tradition of Jamu Laut in Jaring Halus Village, as a complex ritual system, is not merely a series of symbolic actions but a socio-ecological mechanism that regulates relationships between humans, between generations, and between the community and the marine environment as well as supernatural entities that are believed to exist. Hutapea & Amal (2018) emphasize that Jamu Laut functions in various aspects, namely spiritual, normative, economic, and local politics. In terms of ritual implementation, Jamu Laut has a detailed technical and symbolic sequence. The peak of the ritual is marked by a waving ceremony (waving white cloth towards the sea) led by a sea shaman, the arrangement of bale-bale as an altar for offerings on the beach, and the presentation of various offerings (goat heads, chickens, incense, oil, rice, cakes, fruit, etc.). There is also a day of abstinence (usually 24 hours or more) that prohibits certain activities (lighting fires, picking things up from the ground, using foul language), as a form of social discipline internalized by residents during the ritual period. This technical sequence emphasizes that the ritual is not improvised but a formal ceremony based on the instructions of the sea priest and local committee.

The organizational and economic aspects of the ritual demonstrate the collective involvement of the community. Preparations begin well in advance, with socialization up to five months prior, the formation of a committee, the collection of household contributions (reported to be around £15 per household as a benchmark) and additional funding from local entrepreneurs and village government support. The combined financial involvement and support of local institutions signifies that the ritual has become a public village agenda, not just a private family activity. The distribution of tasks (men erecting tents and preparing the slaughter, women preparing spices and cooking) illustrates a division of labor according to gender roles that remains adaptive to the needs of the ritual. The role of the sea shaman occupies a central and important position; the shaman not only leads the procession but also acts as an intermediary for communication with the wangsit or instructions from the guardian spirits of the sea. Every key decision, including the timing of the ritual, is based on the wangsit of the shaman. When the previous shaman (Zakaria) passed away, the selection of a new shaman (Sofian) demonstrated the mechanism of ritual authority reproduction. The community accepted the change as long as the selection and legitimization process was carried out through

deliberation (Hutapea & Amal, 2018). This is important because the legitimacy of the shaman influences the compliance of the community, including the application of customary sanctions for violations of the taboo day.

The shift in Jamu Laut's frequency from annual to every two or three years reflects the community's adaptive capacity (Parsons' A function), adjusting to economic and demographic pressures while preserving core values of gratitude, ecological harmony, and solidarity (Parsons' L function). However, this adaptation raises a critical question: does reducing frequency signify resilience or gradual erosion of ritual intensity? Furthermore, the ritual's integrative function (I) is evident in how it compels even hesitant migrants due to religious objections or taboo compliance difficulties to participate or at least show respect under communal norm pressure. Drawing on Hutapea & Amal's (2018) account, this coerced participation facilitates social integration between native Malay and immigrant groups (Banjar, Javanese, etc.) through practical compromises (e.g., family members temporarily relocating to avoid taboos). Yet, such compromises, while pragmatically effective, risk normalizing selective adherence, potentially weakening the ritual's normative authority over generations.

Important methodological note: While this paper interprets Jamu Laut as a potential "node" in community social networks, it is important to acknowledge that this remains an interpretive claim rather than an analytically demonstrated finding. This study did not employ social network analysis (SNA) methods such as ego-network mapping, density calculations, or centrality measurements that would be required to empirically verify network structures. The description of social interactions, mutual cooperation, and inter-group integration presented above is better characterized as ethnographic synthesis than as network analysis. Therefore, claims about "social networks" in this paper should be understood as heuristic metaphors for patterned social relationships, not as empirically mapped network configurations.

Keraf (2002) also argues that the religious-cultural dimension of rituals reveals a pattern of syncretism. The community combines traditional animistic/dynamic practices of reverence for the guardian spirits of the sea with explicit Islamic elements (recitation of the Qur'an, tahlil, prayers). This syncretism is not a battle between two belief systems, but rather a cultural legitimisation strategy that maintains the continuity of customs without causing serious theological conflicts. The harmony of Qur'an recitation and prayers in the ceremony produces a narrative that the ritual is an expression of gratitude to the Creator as well as respect for ancestral traditions. The ritual functions as an instrument of ecological regulation. The symbolism attached to offerings and prohibitions serves to internalise the ethics of marine management, prohibitions on overfishing, prohibitions on habitat destruction, and warnings of retribution for violating natural norms. In practice, Jamu Laut becomes an unwritten rule that regulates fishing behaviour and preserves resources. It is more like a sociocultural norm that guides sustainable management practices than a formal policy.

According to Koentjaraningrat (1984), rituals have additional economic and cultural implications. In addition to being a moment of social redistribution (eating together, sharing the harvest) and strengthening solidarity networks, ceremonies also have the potential to attract tourists. The village government provides funding to support preservation efforts because it recognises the cultural value and tourism potential. However, this potential must be managed carefully so as not to commodify rituals and erase their sacred meaning. Finally, from a social reproduction perspective, Jamu Laut acts as a mechanism for transferring values between generations. The involvement of young people, the role of mothers in preparing food, and the narratives of ancestors that continue to be told ensure the inheritance of ritual knowledge. Challenges remain: modernisation, economic pressures, and theological criticism. However, the community's ability to negotiate change (e.g., adjustments to offerings, replacement of shamans, integration of holy scriptures) shows that this local wisdom is resilient and adaptive. The Jamu Laut in Jaring Halus Village is a ritual system that binds spiritual, ecological, social, and economic aspects. It reflects how local wisdom works, providing a framework of norms, organising social control, supporting resource conservation, and strengthening collective identity while transforming to meet the needs of the times without losing its core function.

4. Conclusion

The Jamu Laut tradition in Jaring Halus Village demonstrates that coastal rituals cannot simply be understood as symbolic cultural heritage or ceremonial folklore. This study shows that Jamu Laut functions

as a socio-cultural mechanism that helps maintain collective cohesion, regulate social relations, reproduce local norms, and strengthen communal solidarity within coastal society. Through the perspective of structural functionalism, the tradition reflects the operation of adaptation, integration, goal achievement, and pattern maintenance (AGIL), particularly in the way the community negotiates economic pressures, demographic changes, religious values, and modernization while still preserving the ritual's core meaning.

The findings also indicate that Jamu Laut operates as a social arena where trust, cooperation, reciprocity, and communal obligations are continuously reproduced. The ritual becomes a medium through which collective identity is reinforced across generations and across different ethnic groups living in the village. At the same time, the study reveals that the continuity of the tradition is not free from tension. Adjustments in ritual frequency, selective participation, theological criticism, and the increasing potential for commodification suggest that local traditions survive not because they are static, but because they are continuously negotiated within changing social structures.

More broadly, this paper contributes to wider sociological debates concerning the relationship between culture, social cohesion, and community resilience in peripheral societies. Rather than treating local tradition as merely a passive cultural remnant, this study positions ritual practice as an active social institution that shapes patterns of interaction, regulates moral obligations, and supports the reproduction of social order. In this sense, Jamu Laut illustrates how local wisdom can function simultaneously as cultural identity, informal governance, ecological ethics, and social infrastructure within vulnerable coastal communities. The study therefore contributes to discussions in the sociology of culture, sociology of community, and environmental sociology by demonstrating that traditional rituals remain socially functional even under conditions of modernization and social transformation.

Nevertheless, this research has several limitations. First, the study relies entirely on secondary data through a systematic literature review, meaning that the analysis does not directly capture contemporary community experiences or internal contestations surrounding the ritual. Second, although this paper discusses Jamu Laut as a "social network node," the argument remains interpretive because no empirical social network analysis (SNA) methods were employed. The absence of network mapping, actor-based interviews, and quantitative relational analysis limits the ability to empirically verify the structure and dynamics of social ties produced through the ritual. Third, the study focuses only on one coastal community context, making the findings context-dependent and not fully generalizable to other maritime societies in Indonesia.

Future research should therefore incorporate ethnographic fieldwork, participatory observation, and empirical social network analysis to examine how ritual participation shapes concrete relational structures within coastal communities. Comparative studies between different maritime traditions across Indonesia would also be important to understand how local rituals adapt differently to modernization, tourism, religious transformation, and ecological crisis. In addition, future studies could further explore the role of youth, gender relations, and digital media in transforming the transmission and meaning of coastal traditions in contemporary society.

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