

The Influence of Community Daily Activities to Rhythm of a Place with Geography Rhythm Approach in Lubuk Beringin Village, Bungo Regency, Jambi Province

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Abstract. This research explains about the daily activities of Lubuk Beringin Village community which influences the rhythm of a place by using geography rhythm analysis. In describing the daily activities of the community in this paper using time geography. The purpose of this paper is to know how the daily activities of the people of Lubuk Beringin Village affect the rhythm of a place in Lubuk Beringin Village, Bathin III Ulu Subdistrict, Bungo Regency. This research is a qualitative research conducted by using ethnography approach in understanding the daily practice of society. The result is local wisdom conservation conducted by the community affects lubuk larangan and village's forest rhythm. Based on Time Geography, the most widespread space is performed by men who work as farmers and civil servants, while the smallest space is done by women as housewife. In addition, there is also a rhythmic clash of rhythm, work and religious rhythm.

1. Introduction

In Jambi Province the number of primary forest loss in the period 2013-2014 is 4,523 ha and the decrease of secondary forest is 18,025 ha (Statistic of Ministry of Environment and Forestry 2015). Most of the land use change is for plantations, settlements, industrial estates, and others. To reduce the negative impact, Jambi Province has also planted 33,390 ha of forest. In addition, in Jambi province also found many illegal gold mining that damage the river ecosystem. The existence of illegal mining is also a problem for Jambi Provincial Government, because until now there are still many illegal mining such as in Batang Hari, Batang Merangin, Batang Bungo and other rivers. The negative impact of illegal gold mining is the main one is river pollution. Rivers that contain illegal mining generally have turbid water, in addition to many miners who throw mercury crisscrossed into the river. Impacts on ecosystems are now rarely encountered by endemic fish in the river. Besides mercury is also a negative impact for humans, because in general people are still bathing in the river, so it is very vulnerable to negative impacts of mercury.

Lubuk Beringin Village, Bathin III Ulu Sub district, Bungo Regency, is one of the villages that is able to manage its forest well through the local wisdom of customary forest and able to manage the watershed by passing the local wisdom of lubuk larangan. The people of Lubuk Beringin strongly uphold their local wisdom, making the forests and rivers in Lubuk Beringin Village still sustainable. Local wisdom in the village of Lubuk Beringin has become a culture in society, so that it can defend its territory



from the change of forest land use and the destruction of forests and watersheds. Crang argues that culture is something embedded in real-life situations. So that culture can be interpreted as part of everyday life [1]. In Lubuk Beringin the culture of the lubuk larangan and the village forest has become part of the daily life of the people.

It is very interesting to see the area around the village of Lubuk Beringin, is now beginning to be met illegal gold mining, then coal mining, and change the forest into palm oil plantations. In this research, researchers want to study how the local wisdom that has been done in the daily life of the community is able to survive amid the pressure of economic development that indirectly destroys forests and watersheds for the meet of economic needs through rhythm analysis.

2. Research method

The research method used in this research is descriptive qualitative, by using ethnography approach and using the point of view of Rhythm Geography, and implemented with Go-Along interview. Qualitative descriptive method of research which leads more to the disclosure of an existing problem or circumstance and revision of the facts that exist, although sometimes provide interpretation or analysis [2] [3].

3. Finding and discussion

In understanding the rhythm of a place, it can be done by observing how the environment is built, the social life encountered, and the daily practice of the people in a living space. Before analyzing the rhythm of place and mobility in the village of Lubuk Beringin, it is necessary to understand how the daily rhythm of society or daily activities in the village of Lubuk Beringin.

3.1. Time Geography

Daily life of Lubuk Beringin Village community in general have activities that are done over and over again every day to form a certain rhythm. In the community in the village of Lubuk Beringin in general have started the activity at 04.00 am. At that hour, the inhabitants have awakened and are preparing themselves for activities in the fulfilment of physical and spiritual needs. At that time the population was up and ready to go to the mosque in the middle of the village to perform the dawn prayers. At 04.30 to 05.00 am the mosque becomes a place for the people to pray and dhikr.

After the morning pray, people return to their homes and start preparing for their daily activities ranging from cleaning the house, bathing, taking care of the children and others, the activity takes an average of one to two hours. At that time, many people spend their activities in the house. But there are some people at that hour who bathe in the river, especially close to the lubuk larangan.

Then at around 7:00 to 8:00 am people start to work, for rubber tappers they leave for the rubber forest, teachers and their students go to school, for the mothers are divided into two, some go to the garden, rice fields, or fields (depending on Season) and who just spend time at home as housewife. At that time the condition of the village is very quiet, because generally the local people come home from gardening and going to forest in the afternoon. So at that time the dominant place is visited in the rice fields, gardens, fields and rubber forests. The least people who are in the village from morning to afternoon, causing the mosque is very quiet when the time dhuhur and ashar, so it is practically rarely held worshipers dhuhur and ashar.

Then in the afternoon after work, between 16.30 to 18.00, many people return to the river to bathe and wash. At the time most of the villagers did activities in the river. Then until the magrib prayer adzan villagers back to their respective homes and prepare themselves to perform prayers worshipers in the village mosque. The time interval between magrib and isya is often used by children to learn. Then at the time, the villagers returned to the mosque. In the period between the magrib and isya, the dominant community activity is in the mosque.

After running the prayers, people returned to their homes. After isya until 21.00, many villagers do activities at home such as dinner, watching tv, until chatting with the family. Very rarely in the day people out, except to go to the shop to buy something. After that most villagers will rest at home, but

there are some villagers who are still doing the activity of shooting fish that are in the river outside the lubuk larangan, usually until 23:00. Then they returned home to rest.

In more detail, the researcher determines five samples of daily activities of Lubuk Beringin Village people who are considered to represent the daily activities of the villagers, among others, are men with farmers' jobs, men with civil servant work (elementary school teachers), women with Farmers' jobs, women with housewives and children's jobs.

Based on the analysis of the daily activities of Lubuk Beringin Village residents, there are some places that are very dominant for the villagers doing daily activities. Some places include the mosque is a place to worship, especially at subuh, magrib and isya. Then fields, gardens, rubber forests and rice fields, most of the population has livelihoods in the agricultural sector, so these places become dominant during working hours. Then the river, especially around the prohibition area, many residents who use the river for their daily needs such as bathing, washing clothes, plates to motor vehicles, and others. And the last of the house, of course, home is the most frequent activity for the community because almost half their time, spent in the house. This can be seen in the picture time geography of Lubuk Beringin Village in Figure 1.

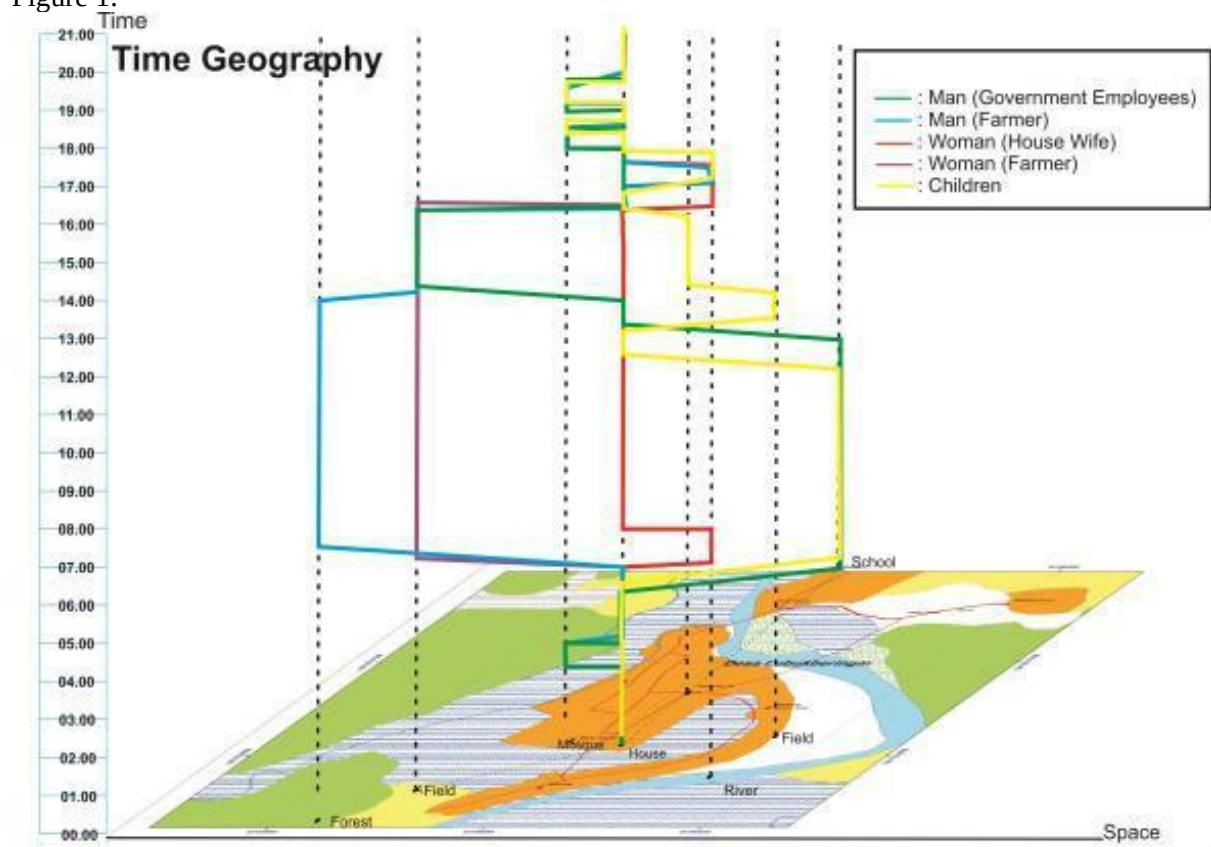


Figure 1. Time geography of lubuk beringin village people

Based on the figure 1, picture of time geography of Lubuk Beringin Village people, can be seen several places influenced by daily activities of the community, in the picture seen some places visited almost all elements of society is the mosque. This is related to the religious rhythm of the majority of Muslims. Then the next place is forests and gardens, is one of the places frequented by the community, this is because Lubuk Beringin Village community mostly livelihood as a farmer, so that the influential rhythm can be regarded as the rhythm of work. Then the river, a river of civilization around the bottom of the lubuk larangan is often used in the fulfillment of community needs such as bathing, washing, and

others. Then, the last is house, the house becomes a very vital place for the village community, because most of the time the community spent at home.

3.2. *Rhythms of Place*

Based on the daily activities of the community, there are several places whose rhythm influenced the daily activities of the community. The rhythms are formed differently in one place to another, according to the daily activities of the community. Here are some rhythms of place in the village of Lubuk Beringin.

3.2.1. *Mosque Rhythm:*

The majority of Lubuk Beringin Village residents are Moslems, of 89 heads of households recorded, only 1 KK are non-Muslimin in Lubuk Beringin village. With the majority of the population embracing Islam, of course the mosque has a very dominant role in society. The main function of the mosque is as a place of worship, but in the village of Lubuk Beringin, the mosque also has other functions as a gathering place, information delivery, and other activities.



Figure 2. Masjid Desa Lubuk Beringin

In general, the mosque is used to worship pilgrims five times a day in accordance with the time of prayer is subuh, dhuhur, ashar, magrib and isya, but the mosque in Lubuk Beringin Village is very unique, because it has a different rhythm than the mosques in general. The mosque is only active at three times, namely subuh, magrib and isya. This is because at the time dhuhur and ashar villagers are still many who are in the fields, gardens and forests, so the mosque is quiet from the activity. Another interesting point is that the mosque in Lubuk Beringin village is also a place of dissemination of important information for the village community. One example is the socialization related to security by the local police chief, usually the activity is done after Friday prayers finished. So it can be concluded the mosque in Lubuk Beringin Village has daily rhythm as a place of community worship that is at subuh, magrib and isya. The rhythm of the mosque is directly influenced by the time of worship of the Muslims, but at the time dhuhur and ashar not many who visited the mosque because it is influenced by the daily activities of the village community that is farming.

Then in weekly recurring rhythms is the mosque used for the jumatan and delivery of several announcements. Announcements related to village activities held every Friday afternoon at 12:00 to 13:00. Beyond this routine rhythm, the mosque in Lubuk Beringin village is also used as a place of deliberation for villagers, whose time is not binding.

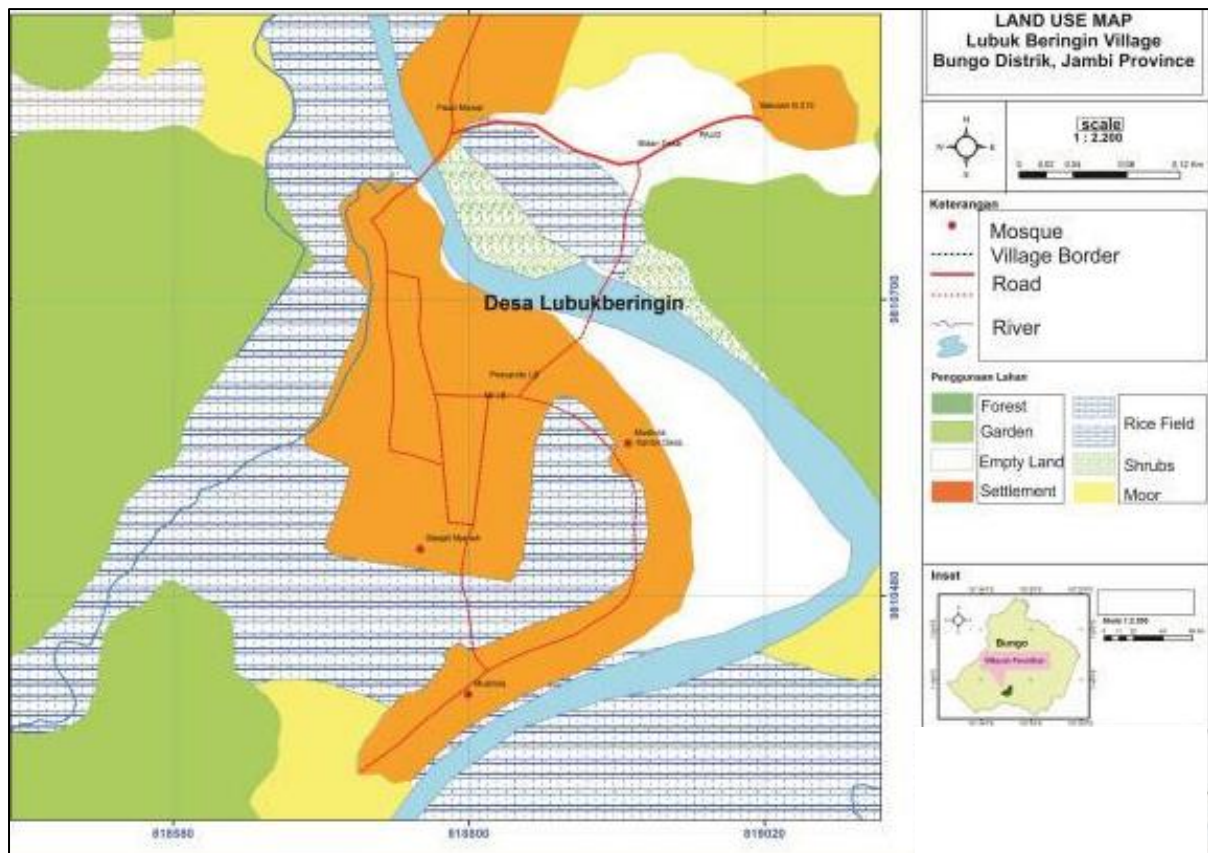


Figure 3. Location of Lubuk Beringin Village Mosque

The location of the mosque in the village of Lubuk Beringin can be seen on figure 3. When viewed spatially, the location of the mosque is in the middle of the village, it also makes the mosque as a vital object of the village because it has a strategic location, i.e. in the middle of the community settlement, so the mosque in the Village Lubuk Beringin is not only a place of worship but also as a place of daily interaction center, because in the community mosque almost every day meet, in addition some village activities are also carried out in the mosque such as counseling from local police, custom meeting or other activities .

3.2.2. Village Forest Rhythm

Most Lubuk Beringin villagers have livelihoods in the agricultural sector such as rice farmers, rubber tappers, and gardening. For daily work the people spend a lot of time in the village forest, while for gardening and working on the fields are done at certain times only. Forest village in Lubuk Beringin is also one form of forest conservation based on local wisdom. Residents apply customary regulations to preserve the forests. Currently the areas around Lubuk Beringin village are beginning to change from forest to palm oil plantation or coal mining, with the existence of village forest with the customary law is indirectly able to maintain the existence of existing forest there from investors palm oil plantation or coal mine.

Forest village is one of the places frequented by villagers to earn a living, so the forest has a repeatedly rhythm every day. So the village forest has its own characteristics. In this case the village forest has a characteristic based on repetitive social practices, which occur in Lubuk Beringin Village, repeated community activities that occur in the forest every day is to tap rubber.

In the Lubuk Beringin village forest, although there is a recurrent rhythm in the village forest with the presence of rubber tappers coming every day, but at certain times, the rhythm may change, for example, on Friday, most people do not tap rubber, Friday prayer service. In addition, the rhythms that exist in the village forest also change when the harvest season of rice and fruit, the community changed many of its activities by harvesting rice and fruits. And lastly some people change their rhythm because of the rain, because rain water can reduce the quality of rubber, so people prefer not to tap rubber when it rains.

So it can be concluded that the village forest has a characteristic or sense of place that is formed from the daily rhythm or daily activity of villagers who tap rubber. Then the annual rhythm is when some people enter forests to take durian, as well as several yearly rhythms of people typing into the forest to pick up wood in the forest, with permits and customary agreements, for example for mosque renovation. The existence of this village forest can also be interpreted as a place of community in work and as one form of forest conservation based on local wisdom. But it is also found that the rhythm that occurs is also not entirely the same, there are certain moments that change the rhythm that is in the village forest. For more clearly the location of village forest in Lubuk Beringin Village can be seen in figure 4.

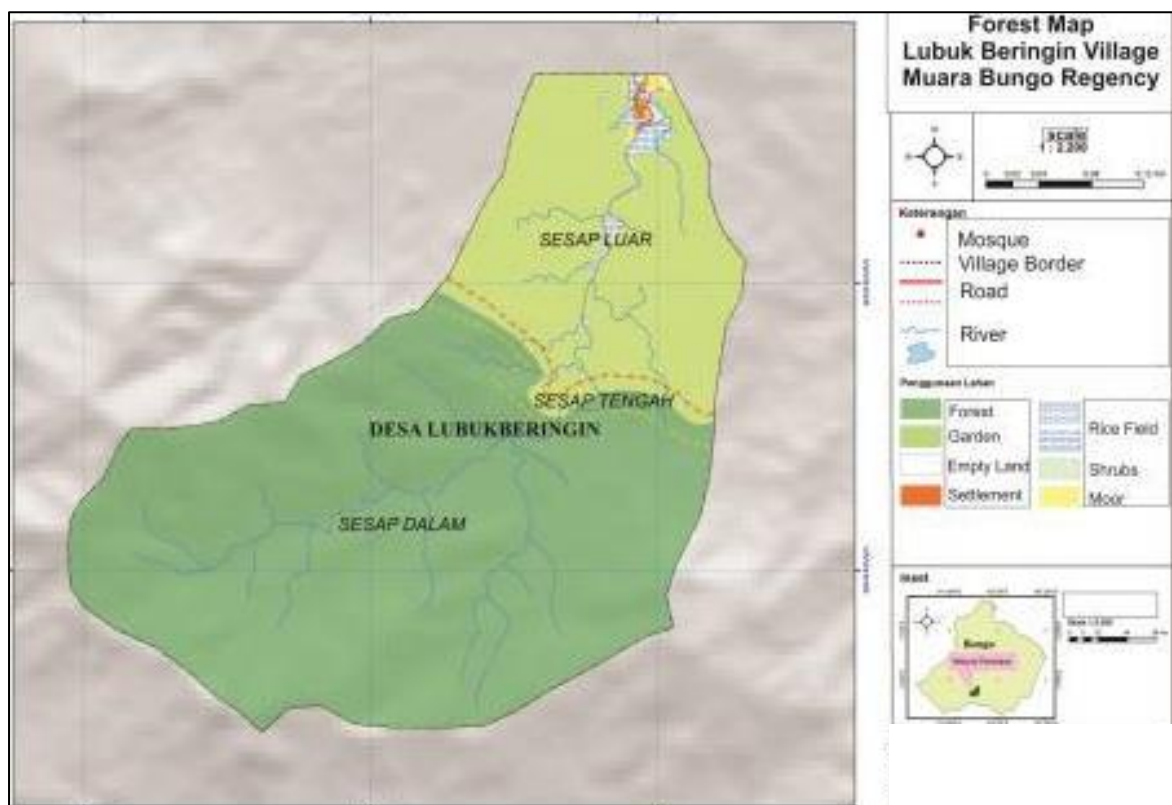


Figure 4. Location of Village Forest in Lubuk Beringin

3.2.3. Lubuk Larangan Rhythm:

Based on the daily rhythm of the community, the prohibition of this ban every day visited by villagers to perform daily needs, especially those related to water, among others are bathing, washing dishes, washing clothes up as a playground for children - children. Although some houses have been equipped with proper toilets, but the habit of descending from the past has kept villagers from performing bathing in the river, especially around the prohibition holes, activities that occur in the lubuk larangan or prohibition of the river during the morning and evening. But specially on Sunday at this location becomes very active from morning until afternoon because of the existence of tourists.

Characteristically, people outside the village are interested because the village of Lubuk Beringin is known as a village that continues to preserve the ban. What is unique in the village of Lubuk Beringin is the river that crosses the village area there are three adjacent prohibition holes, so that the village community to make a rule by combining the prohibition of the ban into a prohibition river, which is approximately 200 m long. Along the river the prohibition is prohibited to destroy and fish, if there are violations will be subject to customary sanctions. The lightest is to pay “kambing se-asam se-garam” which means that the offender of the rule slaughters the goat and cooks it and then distributed to all the villagers. By economic value it is not so heavy for the rich, but in the customary communities that violate it will be ostracized by the community. Besides, the toughest sanction is the swearing “ ke atas tak berpucuk, ke bawah tak ber urat, di tengah rakuk kumbang “which is the oath committed by the entire population, even the Lubuk Beringin Village community believes that it can make the pain even death to the thief fish. According to the villagers when they opened the ban, all villagers did "yasinan", which was a kind of recitation to keep the ban prohibited, so that the villagers believed that if they stole the fish, the thief would be punished directly by Allah. The villagers can actually enjoy the fish in the lubuk larangan, that is when the hole is opened together by all villagers, with customary agreement. The process of opening the hole has a time that is not fixed, sometimes once a year, every two years, or within a certain time according to customary agreement.

So, the prohibition hole has a sense of place that is formed from the daily rhythm or daily activity of the population and its trademark that still use customary rules and rarely owned elsewhere, thus making the existence of the prohibition hole becomes a very interesting thing for the local community and the community outside the village area Lubuk Beringin. Image of lubuk larangan in Lubuk Beringin village can be seen in figure 5.



Figure 5. Lubuk Larangan in Lubuk Beringin Village

3.2.4. Agriculture Rhythm:

Most of the people's livelihoods in Lubuk Beringin Village are farmers, both farmers of rice fields, fields, gardens, and rubber. This indirectly makes the agricultural land is a place that every day visited by Lubuk Beringin village community. When viewed from the daily activities of the community, almost a third of the time the community spent on agricultural land, from morning to evening. So that the rhythm on agricultural fields in Lubuk Beringin village is strongly influenced by the daily activities of the community.



Figure 6. Community activities on field

Based on the daily activity of the community, agricultural land almost every day is visited by the community. But in the monthly rhythm, can be distinguished to some places, for example when during the planting season in the fields, for 3-4 months people go to the fields, during the time when not in the planting period, people will go to their fields and gardens. So the agricultural land visited is influenced by the growing season on the farmland. Generally, the locations of agricultural land close to the settlement of rural communities.

3.2.5. House rhythm:

Like the typical houses, in Lubuk Beringin Village, the house is the most used place for people to spend their daily life. Almost half the time people spent at home. Rhythm that is in a community house full of daily activities of society, among others, almost every night the village community breaks from 21:00 hours. until 04:30 hours. After the morning prayers, the community returned home from 5 am to 7 am before doing their daily activities. At 16.30 to 17.00 the community returns from their daily activities for a while, then resumes the cultivation in the river. After returning from the river from 17.30 to 18.00 people returned to the house to open themselves for the evening prayers at the mosque.

The break between the sunset prayer and the isya prayer is often used as the time for dinner for the villagers, which is around 18.30 to 19.00. Then after returning from prayer at 19.30 to the evening is used to gather family. So from the rhythms is known that the house is very dominant in the activities undertaken by Lubuk Beringin Village community. Then for the distribution of settlement in Lubuk Beringin Village can be seen on figure 7.

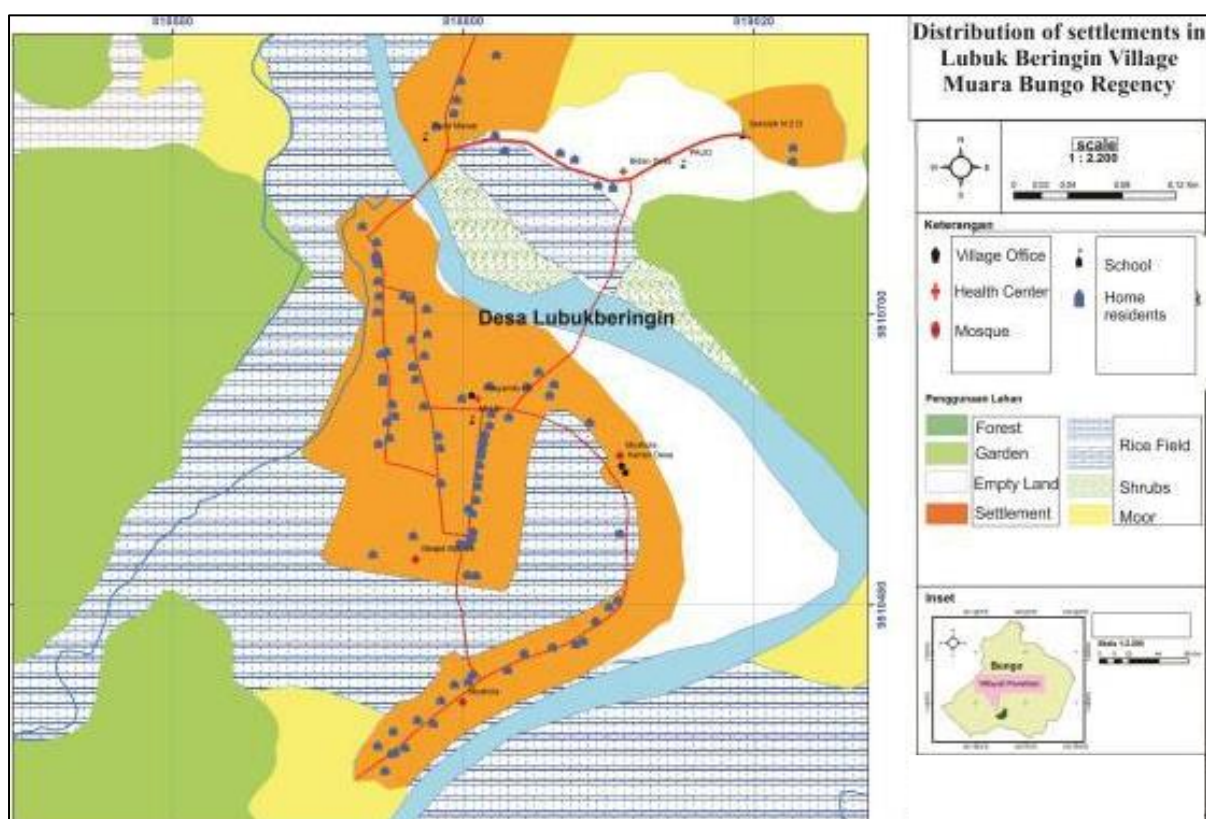


Figure 7. Distribution of settlements in Lubuk Beringin Village

In Edensor (2009) [3], Lefebvre mentions that despite having a repetitive rhythm, they are not always the same, the difference is always found because there is no rhythm ever with each other, and every rhythm has its own beat. Based on the analysis of the place rhythm, a place has its own rhythm based on the characteristics of the place. In addition, the daily activities of the community such as work rhythm,

religious rhythm, the rhythm of personal needs such as bathing, and others also affect how the rhythm of a place is formed.

As in the research sites, especially in the prohibition and forest of villages in addition to having their respective characteristics, the place becomes a place that every day visited by villagers in doing their activities, so that the two places become a very interesting place and become one of the causes the number of people outside the village to visit. It shows that the rhythm of a place not only formed by its own characteristics, but also influenced by the existence of daily activities of society.

In addition, there is also a rhythmic clash between the rhythm of religion and the rhythm of work. Most Lubuk Beringin villagers have jobs as rubber farmers and farmers, because the location of rubber plantation is quite far from the village, so that at the time of worship, especially dhuhur and ashar prayers are not held in congregation, unlike in other places in general perform worship or perform the rhythm worship prayer in congregation of Muslims five times a day, but in Lubuk Beringin Village Mosque congregational prayers are often held only three times the time of subuh, magrib and isya, except Friday that still carry out Friday prayers during the day.

4. Conclusion

The result of local community-based wisdom conservation affect the rhythm of prohibition and village forest in Lubuk Beringin Village, Bathin III Ulu Subdistrict, Bungo Regency, Jambi Province. Based on Time Geography, the most widespread space is performed by men with the work of farmers and civil servants, while the smallest space is done by women with housework as housewives who move around the house, mosque and river. In addition, there is also a rhythmic clash of rhythm work and religious rhythm, the community there to pray in the mosque a day three times, unlike the mosque in general in a day carried out five congregational prayers. This is because some villagers work as farmers, so that time dhuhur and ashar many residents who are still on the farm.

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