

**Phubbing in Social Solidarity Study
(Ethnographic Study Of Social Solidarity Tapping Repong Damar
Krui, Pesisir Barat Regency, Lampung Province)**

Ratna Puspitasari¹ & Berlin Toni²

¹puspitasarinana72@gmail.com

²berlintonibadrin3@gmail.com

¹IAIN Syekh Nurjati Cirebon

²SMP Negeri 10 Pesisir Barat Lampung

Abstrak

Di masa pandemi, smartphone menjadi kebutuhan mendesak bagi anak muda yang telah mengubah saluran offline menjadi online. Di satu sisi smartphone membawa kemajuan bagi orang-orang dari segala usia, namun disisi lain menciptakan kebiasaan baru, kecanduan smartphone, sehingga mereka sering mengabaikan kehadiran orang lain di sekitarnya, bahkan orang tua mereka di depan mereka. Ini adalah bentuk baru dari perilaku sosial. Lampung Barat memiliki potensi alam yang luar biasa. Damar adalah identitas masyarakat Krui. Damar mata spong meliputi area seluas 17.500 hektar dengan total 1.750.000 pohon damar mata kucing dengan produksi rata-rata 315 ton per tahun yang diekspor ke Italia, India, Bangladesh, Pakistan, dan Uni Emirat Arab dengan tenaga kerja dari berbagai kalangan termasuk kaum muda. Anak-anak muda yang menyadap damar seringkali tampak sibuk dengan gadget di tangan mereka, sehingga mereka tidak memiliki kepedulian atau kepedulian terhadap siapapun di sekitar mereka. Karena sudah menjadi fenomena umum dan simptomatik. Pandemi merupakan kondisi yang tidak pernah berakhir dan membutuhkan solidaritas sosial. Sehingga timbul kontradiksi dalam masyarakat penyadap damar Krui. Penelitian ini menggunakan studi etnografi dengan teori solidaritas sosial oleh Emile Durkheim dan Anthony Giddens. Implikasi teoritis adalah penguatan solidaritas sosial adalah sisi lain dari phubbing, dan implikasi praktisnya adalah revitalisasi etnografi pemuda di Krui.

Kata kunci: Phubbing, Solidaritas, Ketergantungan

Abstract

During the pandemic, smartphones have become an urgent need for young people who have changed offline channels to online. On the one hand, smartphones bring progress to people of all ages, but on the other hand, it creates a new habit, smartphone addiction, so that they often ignore the presence of other people around them, even their parents in front of them. This is a new form of social behavior. West Lampung has extraordinary natural potential. Damar is the identity of the Krui community. Spong's eye resin covers an area of 17,500 hectares with a total of 1,750,000 cat's eye resin trees with an average production of 315 tons per year which is exported to Italy, India, Bangladesh, Pakistan, and the United Arab Emirates with employment from a wide range of people including youth. The young people who tap the resin often seem busy with their gadgets in their hands, so they don't have any concern or care for anyone around them. Because it has become a common and symptomatic phenomenon. Pandemic is a condition that never ends and requires social solidarity. So a contradiction arises in the community of Krui resin tappers. This study uses an ethnographic study with the theory of social solidarity by Emile Durkheim and Anthony Giddens. The theoretical implication is that strengthening social solidarity is the other side of phubbing, and the practical implication is the ethnographic revitalization of youth in Krui.

Keywords: Phubbing, Solidarity, Dependence

Preliminary

The postmodern era is marked by advances in science and technology that produce very sophisticated technological and communication tools to meet human needs that are no longer limited by time, including smartphones or gadgets that can access information and communication in seconds (ABBAS, 2020). As a result, in 2013, Indonesia became the country with the highest market share in Southeast Asia, and in the next few years, it experienced a rapid increase (Abbas, 2021).

Phubbing is known as the acronym phone and snubbing, which Macquarie Dictionary spreads in referring to a behavioral term or attitude of letting the other person talk because they are more concentrated on operating gadgets (Abbas, Jumriani, Handy, et al., 2021). The culprit is called a phubber, while the victim of phubbing is phubbed (Abbas, Jumriani, Syaharuddin, et al., 2021). Phubbing often occurs when two or more people are physically close together and are in the same space and place (Abbas, Rusmaniah, Rival, et al., 2021). The particular preoccupations among the phubbers limit the relationship between family and work colleagues because each of them looks down on each other and is busy communicating with other parties through social media, accessed through their gadgets. A result is a poor communication (Abbas & Warmansyah, 2014). Phubbing originated from the theory of modernization, which targets developing countries; it is difficult to achieve progress and remains underdeveloped. Still, this theory is opposed to the dependency theory, which states that underdevelopment is not caused by internal factors but is more determined by external factors or the intervention and dominance of developed countries due to capitalism (Fathurrahman et al., 2022)—increasingly causing backwardness and dependence, including dependence on technological tools, including gadgets or known as smartphones.

Media dependence theory or dependency states that the more a person depends on the need to use the media, the more critical the role of the media in an individual's daily life. This raises various influences on the individual concerned (Barran, 2010). For example, when someone is too focused on operating the gadget when they are involved in a conversation, likely, they will not be able to absorb information from the other person to the fullest. Often their interlocutor must repeat the same question to explain something.

The above phenomenon is related to social solidarity; as called Durkheim (2014), solidarity is a feeling of mutual trust between members in a group or community that is implemented with mutual respect and has a responsibility to pay attention to the interests of the community in emotional and moral aspects so that it becomes a tool to achieve common goals. (Soedijati, 2009: 25-27). Social solidarity includes: first, mechanical solidarity with characteristics of homogeneous community bonds, with collective impulses and the same results, adherence to cultural and religious values with an undeveloped division of labor (Jumriani, Rahayu, et al., 2021). Second, organic solidarity with a form of solidarity that binds a complex society with a clear division of labor with dependencies and the role of work efficiency in society (Jumriani, Syaharuddin, et al., 2021). Third, social solidarity is a moral phenomenon built on an ethnic group in a specific culture.

The sudden change in the gadget user community, especially as a basic need with the convenience offered, is very beneficial on the economic side. Still, on the other hand, it turns out to have harmful excesses, namely the phenomenon of phubbing, which comes from the word phone, and snubbing, namely the activity of hurting the interlocutor by using gadgets outside the limits of normality: activity intensity and focus.

Rapid growth occurred in the economic field, including the increase in changes in the social structure from mechanical solidarity to organic solidarity (Mardhiah et al., 2021). In the previous era, Indonesian people were known as people with a low division of labor, high collective awareness, adhered to dominating repressive laws, very low individualism, consensus on normative patterns was essential, and community involvement was so strong in giving rewards and punishments. As a result, people who excel or even deviate have very low dependence and tend to be primitive and rural agrarian. At present, everything is turning to organic solidarity, which is characterized by a high division or division of labor, low collective consciousness, restitutive law is very dominant, individuality is very high, has an interest in consensus on abstract or general values, institutions social control with professional skills in deviant people, there is high interdependence and industrial nature in urban communities.

As stated by Emile Durkheim in *The Division of Labor in Society*, social solidarity refers to a condition of relationships between individuals and or groups that have a moral feeling based on shared beliefs that are strengthened by shared emotional experiences (Durkheim, 2014).

For Durkheim, society is a moral order, i.e., several normative demands more on the ideal than material reality contained in the individual, even though it can also be in specific ways outside the individual. Related to social reality, Durkheim divides two social realities in society, namely the collective image (symbols have the same meaning) and collective consciousness (shared ideas). In this society, there is social integration and social cohesiveness so that it becomes the basis of a rational contractual relationship. Durkheim's central concept through social solidarity is a condition of relationships based on shared morality and beliefs that birth to emotional experiences that strengthen these relationships. Based on the results, social solidarity is divided into positive solidarity with negative solidarity or solidarity without specificity without producing any integration. Still, on the other hand, solidarity has, first of all, binding individuals with individuals in society directly, individual dependence in society because it becomes a part of society (Durkheim, 2003). 2014).

Referring to the concept above, the author explores the cultural aspects of the community of cat's eye resin tappers who still survive to preserve inland cultural patterns even though, geographically, they are spread along the west coast of Lampung. The contribution of this paper to science is to understand the study of social capital and local wisdom with media dependency theory as part of meeting needs which is an essential element in the social structure of society (Mutiani et al., 2021). The usefulness aspect of the research includes theoretical benefits, namely strengthening the study of social capital and local wisdom for the development of knowledge. Practical benefits: first, for Krui tribal stakeholders, policyholders in Krui as well as youth, the phubbing phenomenon does not always have a negative impact but has a positive impact on

social interaction between traders and collectors of Repong Damar. High originality and novelty can be seen in the discussion of research related to phubbing, social capital, and local wisdom in the Krui Tribe community on the West Coast of Lampung, which other researchers have never studied.

Research on phubbing, social capital, and local wisdom on cat's eye resin pouring activities was conducted to improve our understanding of the social life of the Krui tribe. Research provides the information and knowledge needed to solve problems and make decisions such as forest management regulations that protect ecosystems. The results of this study can be used as a basis for the further development of local wisdom studies based on social capital. In addition, it is also an added value to the repertoire of scientific knowledge in the field of social sciences in the Covid-19 era that was affected in Indonesia. The practical benefits are applying local wisdom studies according to certain types of social capital, having knowledge and insight about phubbing, local wisdom, and social capital studies appropriate for the era. Novelty in this study is a field that has been studied very recently and is relevant to the community's needs, namely phubbing and social capital. Local wisdom (2) making a real contribution to the social life of the indigenous people of the Krui tribe, (3) going through the correct methodological process, (4) not a repetition, let alone plagiarism, of previous works, and (5) done with complete honesty.

The ecological system that develops in the local community is, in fact, able to encourage individuals in social functioning. This means that individuals in the ecological system in the era of the industrial revolution are viewed from a strength-based perspective so that the entire system within the individual can increase social solidarity among young people who tap resin.

The results of initial observations showed that there was a phubbing habit that was symptomatic in young damar tappers, while on the other hand, the decline in the number of damar tappers was due to a decrease in the number of damar cultivation lands and the habit of migrating to work in the city or continue their education. The formation of self-concept among them is built from the more they interact with their environment, including environmental influences, strong bonds with peers, and feeling valued and loved so that social solidarity is formed. Responses from other parties through social media accounts have increasingly formed self-concept among teenagers. Friendships built at this level will further increase their self-esteem and vice versa. The virtual world is a place to experiment and continue to explore in search of self-identity. If it takes place continuously, the phenomenon of excessive use will lead to addiction. Researchers are interested in knowing the extent of phubbing habits among young tappers and how the implementation of social solidarity values is preserved in the era of the industrial revolution 4.0 with the research theme "Phubbing in the Study of Social Solidarity (Ethnographic Study of Social Solidarity of Youth Tappers Repong Damar Krui Pesisir Barat Regency, Lampung Province)".

Method

The location of the research is in Pesisir Barat Regency, precisely in Krui Subdistrict, which was determined purposively based on considerations that support the research objectives, namely knowing the description of Phubbing in the Study of Social Solidarity (Ethnographic Study of Social Solidarity of Repong Damar Krui Tappers, Pesisir Barat Regency, Lampung Province).

Researchers conducted in-depth interviews with 20 informants consisting of 15 young respond damar singers, two traditional leaders, one religious leader, and two officers from the West Coast Lampung forestry service by purposive sampling between June and July, then data reduced in August 2021, with participatory observations living with Repong Damar farmers with activities using descriptions to interpret the results of data collection related to the solidarity value of cat's eye damar singers, observing phubbing habits among listeners from morning to evening and third doing a description analysis and classification of phubbing as entertainment and phubbing as marketing activities among listeners with damar collectors in Krui and its surroundings. Researchers conduct participatory observations where researchers take on the role of various activities carried out by crucial informants so that researchers can obtain valid data and are following what is happening in the field (Moleong, 2012: 78-92). Document study was conducted by collecting secondary data consisting of population, occupation, and education, including forest area in Krui Pesisir Barat Lampung.

The essential elements of ethnographic in this study are: first, the researcher uses descriptions to interpret the results of field data collection related to the values of social solidarity in the process of penderas damar, the second writer explores the theme of social solidarity related to the phubbing habit of young damar singers, and the third is an analysis in the form of fact descriptions, analysis the interpretation dimension includes notes reflecting research results (Creswell, 2018: 104).

Results and Discussion

Social and Cultural Background of Repong Damar Community Streamers

Each region has different local wisdom with a unique cultural background that supports it. The management of repong damar resources is usually managed as family assets inherited in a single system, namely to the eldest son or sal tuha bakas (Syaharuddin et al., 2021). The beneficiary has the right to control the property with all the consequences. Ownership rights are with the family, so the transfer of functions such as selling to other parties is taboo and prohibited from affecting sustainability and sustainability in its management (Sukmadinata, 2010).

This management activity begins with land clearing and ends with downloading the results by developing traditional technology so that economically and ecologically, there is harmony with the local community environment (Wiriaatmadja, 2015). Because prices tend to be stable and supported by increasingly high market demand, repong cultivation is carried out widely. Cat's eye resin, or *Shorea javanica*, is a mainstay product of the Krui community and is

used as a raw material for making paint, ink, putty, varnish, cosmetics, and incense that has been around since the Dutch East Indies era.

The preservation of Repong damar involves customary law where whoever cuts it must replace it with new seeds, and every couple who wants to get married is obliged to plant repong damar. A person's social status is determined by the area of repong damar he has. Many parents have succeeded in sending their children to college from the results of repong damar because most people make repong damar the source of life for the Krui residents. Usually, they collect in large quantities and are sold to resin collectors (Yusnita et al., 2021). However, since the end of 1980, the opening of oil palm plantations has resulted in the decline of customary law due to the conversion of the function of repong damar to oil palm plantations. Whereas ecologically, the emergence of repong damar as a water catchment area is also a buffer and protection area for the Bukit Barisan Selatan National Park area for biodiversity conservation (Darusman, 2001). That is why in 1997, the government awarded the Krui community the Kalpataru award. The entry of foreign culture into society has the potential to sell repong damar, transfer ownership, and change professions because many Krui youth choose to work in the industrial sector after pursuing higher education in big cities rather than maintaining the sustainability of repong damar with stagnant income from time to time. The Association of Community Owners of Repong Damar has made every effort to improve the quality of repong damar, among others, by crushing the sap again and then reprinting it in a larger size with the help of the Center for International Forestry Research (CIFOR) in 2004 stating the total income of RP. 10,000,000/year repong damar can become a source of income with sufficient criteria.

Phubbing and Social Solidarity for Repong Damar

Along the road in the West Coast area is a land with various trees and fruits, including repong resin from non-timber forest products (NTFPs), so it is known as agro forestry (forest-agriculture). Repong damar is one of the primary sources of income for the local community, which is routinely able to meet the family's needs.

In the 2000s, resin harvesting affected farmers' income. However, in recent years the decline in land due to turning into residential land has dramatically affected the income of repong damar farmers in this area. As a result, many village youths continue outside their territory; some become workers in the non-formal sector in big cities in Indonesia.

The concept of modern life that lives among the Krui tribe sometimes brings a pattern of life that is complicated and not as simple as in the past, for example, society's consumptive power on plastic objects, aluminum, and even modern communication tools such as cellphones. On the other hand, many parents express concern over shadows—the influx of foreign cultures and a reduced understanding of traditional values. The Krui tribe, divided into two generations, namely the older generation (parents) and the younger group (youth), complement each other for the shift in values that occurred in Krui Pesisir Barat Lampung. The Lampung people have the Saibatin tradition led by the Village Customary Head (Lampung, *kampong-pekon-tiyuh-anek*), which all groups in the Krui tribe still preserve. Still, social change must be understood

objectively since the entry of communication technology developments such as smartphones. Unlike the case with previous communication media, this smartphone is equipped with social media that can convey image messages, photos, video location sharing, document files, scans, and others. Smartphones can also meet entertainment, transportation needs, ordering goods and food, socializing, online shopping for schoolwork, and even online payment methods. This convenience is chosen by farmers, including the damar taper.

Adolescents aged 13-18 years, according to Piaget (2017), belonging to generation Z who are accustomed to gadgets, have changed the ecological system in adolescents in the 4.0 industrial revolution era, which has given birth to a new society in the repong damar culture.

The ecological system includes the social environment (citizen) and (netizen) so that it develops increasingly complex. This is in line with Piaget in Suparno (2017), who states that during adolescence, humans experience cognitive development or formal operations or when they develop the capacity for abstract thinking to a complex stage.

The results of observations and interviews show that psychologically, young singers in Krui have a strength-based or a strength-based perspective that focuses on strengths and resources and believes that every youth has internal and external assets. This power-based perspective recognizes that individuals, communities, families, organizations, and communities have challenges, problems, and difficulties in dealing with the preservation of repong damar. The damar-in-producing community said they are working towards their hopes for the future. The instant behavioral effect of smartphones makes them sometimes less direct, verbally communicating to observe the general price of resin that applies among mediators. They are more used to communicating through social media to communicate with mediators, and some people, especially the elderly, say that the intensity of physical meetings has decreased, and meet-ups with fellow mediators are rare. Daily activities after rushing are immersed in their respective gadgets, including sharing the focus between the virtual and real worlds. What is seen on the outside looks indulgent; they have their way of preserving their social solidarity—mechanical solidarity shifts to organic solidarity, where social media is part of their daily lives. Nomophobia (no mobile phone phobia) describes an excessive fear of losing their cell phone or seeing incoming notifications, fear of running out of batteries, losing signal, and even missing messages and calls.

The Ethnographic Study of Damar Streamers in Local Wisdom in Krui

What is unique about the Repong Damar cascade in Krui is the best cropping pattern subject to local customs. The first cropping pattern is to make cacao the main crop with cloves, bananas, durian, petai, and Tangkil as secondary crops. The second pattern combines damar as the first plant and durian, clove, banana, petai, and coconut as secondary crops. This pattern is supported by the government and non-governmental organizations that make damar a sustainable local cultural identity. The Krui tribe calls it agroforestry repong damar. Even though they live on the coast, they do not know the maritime culture. The most significant part of the process of the Krui tribe interacting with nature is when they are in an artificial forest that they have built

over tens or even hundreds of years. They call it repong damar as a cohesive blend of agriculture and forestry. The Forestry Service of Pesisir Barat Regency says there is around 10,000 ha, spread over three sub-districts of the North Coast, Central Coast, and South Coast. Damar repong is built on ulayat land, traditionally controlled by clans (territorial clans).

Conclusion

The implications for future research are that, theoretically, phubbing is expected to become a new study in the ethnographic of local wisdom based on social capital because although there is no direct interaction through face-to-face, phubbing has a positive impact on social interaction activities such as repong damar marketing. In this study the results of this study can be used as input for indigenous peoples in fixing social interactions to increase the quality and quantity of social interactions in the social system in Krui, such as marketing of repong harvests, for policyholders to be able to strengthen solidarity through policies that favor indigenous peoples.

Bibliography

- ABBAS, E. W. (2020). *Menulis Mudah, Menulis Ala Ersis Writing Theory*. Program Studi Pendidikan IPS FKIP Universitas Lambung Mangkurat. <https://repo-dosen.ulm.ac.id/handle/123456789/17292>
- Abbas, E. W. (2021). *Manusia, Berpikir, dan Filsafat*. Program Studi Pendidikan IPS FKIP ULM. <https://repo-dosen.ulm.ac.id/handle/123456789/24445>
- Abbas, E. W., Jumriani, J., Handy, M. R. N., Syaharuddin, S., & Izmi, N. (2021). Actualization of Religious Values through Religious Tourism on the River As a Source of Social Studies Learning. *AL-ISHLAH: Jurnal Pendidikan*, 13(3), 1663–1669. <https://doi.org/10.35445/alishlah.v13i3.1013>
- Abbas, E. W., Jumriani, J., Syaharuddin, S., Subiyakto, B., & Rusmaniah, R. (2021). Portrait of Tourism Based on River Tourism in Banjarmasin. *The Kalimantan Social Studies Journal*, 3(1), 18–26. <https://doi.org/10.20527/kss.v3i1.4145>
- Abbas, E. W., Rusmaniah, R., Rival, M., Yusup, Y., & Maulana, M. (2021). Training in Making Learning Media in The Form of Attractive Photos for Teachers to Increase Student Learning Motivation At SMPN 7 Banjarmasin. *The Kalimantan Social Studies Journal*, 3(1), 27–35. <https://doi.org/10.20527/kss.v3i1.4144>
- Abbas, E. W., & Warmansyah, E. (2014). *Berpikir Historis dan Pendekatan Saitifik dalam Pembelajaran Sejarah*. 78–84.
- Fathurrahman, F., Susanto, H., Yuliantri, R. D. A., & Abbas, E. W. (2022). Analisis Pembelajaran Kooperatif dalam Penerapan Blended Learning Masa Pandemi Covid-19. *Jurnal Pendidikan Dan Konseling*, 4(3), 733–739. <https://doi.org/10.31004/jpdk.v4i3.4475>
- Jumriani, J., Rahayu, R., Abbas, E. W., Mutiani, M., Handy, M. R. N., & Subiyakto, B. (2021). Kontribusi Mata Pelajaran IPS untuk Penguatan Sikap Sosial pada Anak Tunagrahita. *EDUKATIF: JURNAL ILMU PENDIDIKAN*, 3(6), 4651–4658. <https://doi.org/10.31004/edukatif.v3i6.1536>
- Jumriani, J., Syaharuddin, S., Abbas, E. W., Mutiani, M., & Handy, M. R. N. (2021). The traditional clothing industry of Banjarmasin Sasirangan: A portrait of a local business

- becoming an industry. *Journal of Socioeconomics and Development*, 4(2), 236–244. <https://doi.org/10.31328/jsed.v4i2.1597>
- Mardiah, M., Abbas, E. W., & Putra, M. A. H. (2021). The Influence of Islamic Education on Social Behavior in The Nahdlatul Ulama Student Association of Banjarbaru. *The Kalimantan Social Studies Journal*, 3(1), 45–51. <https://doi.org/10.20527/kss.v3i1.4151>
- Mutiani, M., Supriatna, N., Wiyanarti, E., Alfisyah, A., & Abbas, E. W. (2021). Kuhnian's Paradigmatic Analysis Method As a Solution of Abstract Thinking Difficulties in Social Studies. *AL-ISHLAH: Jurnal Pendidikan*, 13(3), 1653–1662. <https://doi.org/10.35445/alishlah.v13i3.1046>
- Sukmadinata, N. S. (2010). Pengembangan kurikulum teori dan prakteknya. *Bandung: PT Remaja Rosdakarya Offset*.
- Syahrudin, S., Handy, M. R. N., Mutiani, M., Abbas, E. W., & Subiyakto, B. (2021). The Social Capital of Banjar Community in The Implementation of Religious Rituals: A Literature Study. *The Innovation of Social Studies Journal*, 3(1), 76–82. <https://doi.org/10.20527/iis.v3i1.3992>
- Wiriaatmadja, R. (2015). *Buku Ajar Filsafat Ilmu: Relevansinya dengan Pendidikan IPS*. Bandung: Rizqi Press.
- Yusnita, A., Apriliani, S., Abbas, E. W., & Rochgiyanti, R. (2021). The Differences of Education Unit Level Curriculum (KTSP) and The 2013 Curriculum in Social Studies Lessons. *The Innovation of Social Studies Journal*, 3(1), 9–14. <https://doi.org/10.20527/iis.v3i1.3182>