

## Religion and Culture in Social Transformation of Subang North Coast Community

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### Abstract:

The presence of the port certainly impacts the Patimban community, ranging from positive and negative impacts. Furthermore, besides physical effects, psychological consequences must be observed and investigated from religion, culture, environmental change, and social transformation. The purpose of this study was to analyze the views of the Patimban community on the north coast of Subang in interpreting the dimensions of belief, the sizes of experience, the dimensions of social consequences, and resistance and accommodation to social change in Islam and religious practices in a life that is in synergy with culture. The results of this study indicate that the views of the Patimban community on the northern coast of Subang in interpreting resistance and accommodation to social change, in terms of resistance to the peculiarities of social interaction in rural models in Patimban, are gradually fading and changing with the interaction patterns of urban models. However, it is still difficult to let go of identity as a rural community with its various characteristics in specific contexts.

**Keywords:** urban sociology; social transformation; interaction patterns; problem-solving; religion and development

### Abstrak:

Kehadiran pelabuhan tentunya memberikan dampak bagi masyarakat Patimban, mulai dari dampak positif dan dampak negatif. Selain dampak fisik, terdapat pula dampak psikologis yang perlu dicermati dan diteliti dari aspek agama, budaya, perubahan lingkungan dan transformasi sosial. Tujuan penelitian ini adalah untuk menganalisis pandangan masyarakat Patimban pesisir utara Subang dalam memaknai dimensi keyakinan, dimensi pengalaman, dimensi konsekuensi sosial dan resistensi serta akomodasi terhadap perubahan sosial dalam Islam dan praktik keagamaan di masyarakat. kehidupan yang bersinergi dengan budaya. Hasil penelitian ini menunjukkan bahwa pandangan masyarakat Patimban di pesisir utara Subang dalam memaknai resistensi dan akomodasi terhadap perubahan sosial, dalam hal resistensi terhadap kekhasan interaksi sosial model pedesaan di Patimban,

*berangsur-angsur memudar dan berubah seiring dengan berjalannya waktu. Pola interaksi model perkotaan, meskipun dalam konteks tertentu masih sulit melepaskan identitas sebagai masyarakat pedesaan dengan berbagai karakteristiknya.*

**Kata Kunci:** *sosiologi perkotaan; perubahan sosial; pola interaksi; pemecahan masalah; agama dan pembangunan*

## INTRODUCTION

Religion and culture arise because they have spiritual vibrations or religious emotions (Wibisono, 2020). From religious emotion arises belief in those who have extraordinary powers, for example objects that are considered sacred and are considered to have great power (Hadikusuma, 1993; Litz & Kerig, 2019). According to Durkheim (Durkheim, 2014), people still believe in things that become sacred, not because there is something special or something else in the object, but the belief that is considered sacred comes by the subject who believes, but not on the object which is considered sacred. Religious life is found in sacred attitudes, for example places, certain objects and so on (Bustanuddin, 2006; Mohammad Taufiq Rahman & Anwar, 2022).

In this study, the author explores religion and culture, especially in the community in Patimban, the north coast of Subang district, in the flow of inevitable social transformation. In this case, the author sees a shift in views and values of religion and noble culture and a significant social transformation after the Patimban coast is made into one of the international standard ports with a second-class type. Furthermore, from the explanation above, several problems will emerge that will be discussed related to the pattern of community life mentioned above in terms of the configuration of the relationship between the existence of religion and local culture that has shifted, religion and ethnicity, religion and religious thought as well as religion and social conditions after the presence of the Patimban port (Truna & Zakaria, 2021). Then it is interesting to know the existence of religion and culture in the Patimban community on the north coast of Subang Regency.

Meanwhile, the Patimban coastal community is a group of individuals or groups who occupy or live in the coastal or coastal area and the source of their economic life is mostly even almost all of the Patimban people depend directly on the utilization of marine and coastal resources through fishing activities at sea and fish cultivation. Coastal communities are communities that have quite diverse characteristics. In general, the characteristics of coastal communities are open, straightforward, and egalitarian (Green, 2022; Paidakaki et al., 2022; Ruslan, 2014). This can be done from three aspects, namely (1) aspects of geographical conditions of residence, (2) aspects of the types of work commonly occupied by the population concerned, and (3) historical aspects in the context of the entry of Islamic teachings (Paidakaki & Parra, 2018).

Geographically, coastal areas provide opportunities for residents to utilize natural resources, including biological resources such as coastal plants, marine cultivation, and most significant marine resources such as fish and the like (Bax et al., 2022; Lewis et al., 2020). The existence of the natural environment, the types of work carried out, and the coastal area itself, seen from the geo-political aspect, affect the culture and character of the coastal people, who are open, straightforward, and egalitarian. The openness of coastal people is related to physical spatial planning (coastal natural environment) which is open and social spatial planning, especially in interacting with or to outside parties.

In simple terms, it can be understood that what is meant by coastal communities is a group consisting of individuals who inhabit or live in coastal areas or beaches. While their profession on average is a fisherman, namely as fish seekers in the sea either using simple or modern fishing equipment. According to Ismail (2012), the term fisherman is a social limitation that refers to anyone who works at sea to find or catch fish to fulfill immediate needs or commodities. As for whether to search for or catch fish using a boat, or a ship, including hooks or nets, it is a matter of equipment. The chosen device is strongly influenced by the purpose behind the effort itself, the level of knowledge (local knowledge), and technology. Behind it all, there must be something that underlies how the fishing community works and cooperates: social institutions. Social institutions are concepts about the rules of the game, propriety, and ethics for citizens to work and work together to achieve common goals safely (Ismail, 2012; Putsenteilo et al., 2020).

Arifuddin Ismail emphasized that the fishing community is one of the components that fall into the category of coastal communities. The mention of fishermen is associated with catching fish at sea. In other words, fishermen make a living directly from the sea related to fishing. People who use the sea as a source of livelihood,

especially those related to fishing, are called fishermen, regardless of the variety of catches they have (Ismail, 2012).

The Nadran tradition is a traditional ceremony routinely held by coastal communities whose lives depend on marine products. Nadran Tradition is an annual tradition carried out by coastal communities as a form of gratitude to the almighty, whose implementation is led by a traditional leader (Agustina, 2009).

Historically, coastal communities have been accustomed to conducting trade transactions to other areas by sea (Lau et al., 2021; Ulriksen, 2020). Besides that, they are also used to accepting the presence of foreigners who come to the coastal area, especially those adjacent to it. Straightforward behavior, namely telling others as they are, is their original character in adapting strategies to survive in social, economic, and even diversity activities (Bansal, 2021).

The construction of the Patimban port is expected to positively impact the national and regional economy by increasing foreign exchange earnings, increasing the competitiveness of export products, increasing the use of local resources and increasing the quality and productivity of human resources. This sector is also expected to increase investment and employment so that people's lives can be better and more prosperous. The construction of seaports is certainly intersect with the lives of coastal communities.

The presence of the port certainly impacts the Patimban community, starting from the positive impact that results in rising land prices, dense mobility resulting in increased economic wheels, and new business opportunities such as trading and opening boarding houses/rented houses—many immigrants who come to the Patimban area. However, the negative impact is also felt by most of the Patimban people who work as fishermen, who find it difficult to catch fish due to the return access of their boats. These fishermen were initially free, now after the Patimban port the accessible routes no longer exist. There is a port zone that should not be passed by the general public because there are rules as well as fish areas that are usually fishermen in catching free fish anywhere, now there are several zones that are separated by the Patimban port regulations. Furthermore, apart from the physical impacts, psychological impacts also need to be observed and investigated from the aspects of religion, culture, environmental changes, and social changes.

## RESULTS AND DISCUSSION

In dealing with socio-cultural transformation (change), of course, the main problem that needs to be resolved is the limitation of the understanding or definition of social change (and cultural change) itself. Sociologists and anthropologists have talked about it a lot.

William F. Ogburn (Ogburn, 1957) argues, the scope of social change includes elements of culture, both material and immaterial. The material elements have great influence over the immaterial. Kingsley Davis (Davis, 2017) argues that social change is a change in the structure and function of society. For example, with the emergence of labor organizations in a capitalist society, there were changes in the relationship between workers and employers and economic and political organizations (Soekanto, 1987).

The coastal community of Patimban after the presence of a strategic project in this case the construction of an international standard Patimban port with a second class type as regulated in Presidential Regulation Number 3 of 2016 concerning Acceleration of Implementation of National Strategic Projects. This Presidential Regulation includes planning, construction, operation, exploitation, technical guidance, and development of shipping and environmental safety management (Iryana, 2018). It certainly has an impact on the Patimban coastal community from several aspects. Among them are the effects of economic change, social change, ecological change, and the surrounding environment and culture (shifting existing cultural values). (1) Changes that impact the Patimban community's economy include the process of land conversion. Such as agricultural land, pond land, salt land, and of course changes in coastal ecology covering an area of +372.02 Ha, as well as the sustainability of the livelihoods of rice, pond and salt farmers in Patimban Village, according to information from Mr. Ibnu who lives in the hamlet Siwalan, many investors have come and gone after the stipulation of Patimban as an international port. These investors came and looked for land in Patimban village, intending to buy and transfer functions to be used as industrial areas, offices, buildings, etc. However, now in 2022 physical changes related to land that have been acquired and planned to be converted, few buildings are visible. Many industrial buildings, offices or other buildings physically in Patimban Village have not been built, only a small part of which is located in the main port of Patimban, namely in the coastal area of Patimban Hamlet, but most of the ponds and rice fields have been sold to local investors. Most of them are still being worked on according to their original functions and are temporarily empowered by renting them out again to interested Patimban residents,

some are managing land that has been sold to investors without conditions to use it temporarily. Then like Mr. Ibnu himself is one of the people who become a broker in the land sector, especially in the village of Patimban and its surroundings. Mr. Ibnu explained:

“After the establishment of Patimban as an international port, many investors came to Patimban. Estimated in mid-2016 until now 2022. Through me, investors from Japan have purchased land in Patimban and its surroundings for around 900 hectares, including the land area that has been used as a ready-made toll road that connects the Patimban port with the main route, Jalan Pantura (Pantai North) with the target of buying land in Patimban and its surroundings around 2000 hectares and even planning to go to the Indramayu coast, precisely in the pond area in Eretan and Parean Villages, Kandnaghaur District, then the land that will be used as access to the toll road from the Pantura road to the Cipali toll road (Cikampek) to Palimanan and the map of the land, God willing, I already have it” (Ibnu, Interview, 3 February 2022).

This condition makes the Patimban residents who own land and sell it to investors to become suddenly rich, but many are not ready for the changing circumstances in each of them, especially those who have a lot of money but cannot use that much money for what to use. For example, the neighbor behind Mr. Ibnu's house named Sujono who has the money from selling his land up to 7 billion, but Mas (daily call) Sujono is unable and mentally not ready (to be a rich person) with this money in the sense of not being able to manage money so that it runs out within one year and even has debt again. But some have a lot of money from selling land to buy more land in the Patimban sea as a future investment, there are also those who build large and luxurious houses, buy other luxury items such as cars that are quite expensive more than one, so that one house is available. have two cars, three cars, even more than three, like Mr. Ibnu himself the author saw directly at his house he has 9 cars, even Mr. Ibnu is still planning to buy another quite expensive car.

Furthermore, the impact of economic growth on the Patimban community includes the number of new buildings being built for rent, for shops, for lodging and so on, such as Pak Kersa who now serves as the Patimban Village Secretary. He explained:

This Patimban village, which has many boarding houses, houses that are rented out and even temporary new buildings, include the most Patimban blocks (hamlets), Trungtum Block, and the neighboring village of Rancadaka, because the Patimban and Trungtum hamlets are located very close to the main area. Patimban port, which is still under construction, and close to the toll gate (as access for the entry and exit of vehicles where the road connects directly to the Patimban port) which later the toll road will connect with the Cipali toll road. This is what makes the Patimban people have the most boarding houses, rented houses, become traders on the edge of the coast and other activities that show economic activity (Kersa, Interview, 20 March 2022).

Then many young people used to be unemployed and work as farm laborers and as far as possible now many are working in the Patimban port either as laborers (who work in the field) or as employees (who work in offices), now many young people are teenagers, especially on the coast. Patimban who graduated from Senior High School (SLTA) such as graduating from SMA, SMK, MA and the equivalent, they found a new direction in the world of work which initially seemed as if they had no other choice but to go to sea to become fishermen, fresh fish traders, fish middlemen, salters or migrate. , some are even unemployed because it is difficult to find work. But after, the presence of the Patimban port, it now provides new opportunities for them, namely working as employees at the Patimban port or in the industrial world (factories) in Patimban, although there are still not many. Like one of them is Kang Seno and Kang Dirta. (they are both security guards in the Patimban port area) He explained:

Many young people from our village Patimban and maybe also villages around Patimban a few years ago before the Patimban port, many worked with their parents' jobs, especially the children of fishermen mostly go to sea, because it is clear that if they catch a little or a lot of fish they will get cash after being sold directly through the Fish Auction Place (TPI), some of them besides continuing there are also temporarily unemployed because it is difficult for them to find work. But alhamdulillah (said Kang Seno) after the Patimban port, many young Patimban and surrounding children became employees at Patimban port even though they were field workers, like myself grateful to be accepted as security guards in the Patimban port office area. Because it is said that one of the regulations, especially for workers, a percentage of them must be from the surrounding area (Seno, Interview, 20 March 2022).

Economic growth in the coastal community of Patimban is quite advanced and grows significantly, as explained above due to the presence of a new element, namely the Patimban port. However, the company of the Patimban port on the economy of the Patimban coastal community has both positive and negative impacts. The positive impact is that in general the economy of the Patimban community has progressed quite rapidly, while the negative impact is especially on the small fishing communities in Trungtum and Genteng hamlets. They are small fishermen who leave in the morning and return in the afternoon or leave in the evening and return in the afternoon, quite uncomfortable with the presence of the Patimban port, because it impacts their efforts to catch fish at sea. First, their access to sea after the Patimban port is not as free as it used to be when there was no Patimban port. Second, the operational costs of going to sea have increased due to the diesel fuel they need, because they are fishing farther away and trying not to be close to the Patimban port area. Third, after the arrival of their Patimban port, small fishermen feel that their fish catch is decreasing and often have difficulty getting fish because of the sea areas which are quite a lot of large ships passing through the Patimban port both day and night so it is quite influential on the location. - a location where fish gather in the sea to scatter and scatter.

The second one is changes from the social aspects in Patimban, the north coast of Subang Regency, including the effects of economic changes which generally grew significantly after the Patimban port and the effects of changes in ecology and the surrounding environment such as due to the conversion of ponds, salt, and agricultural land that is sold to local and foreign investors, it can have an impact on the sustainability of the Patimban people's livelihoods (especially the pond farmers and their laborers, salters and their laborers, as well as rice or plantation farmers and their workers). This impact is quite difficult for the economy of the pond farmers, salt workers, and farm workers (rice fields), because the sale of their land for work impacts the loss of their jobs, resulting in their economic difficulties. Like "Wa" (a colloquial term for old people) Casdiman in Patimban village, Dusun Galian, explained:

I now work as a "jabrungan" (laborers who do whatever they can to support their families) sometimes as a construction worker, sometimes as a fish porter at TPI, even now I often trade fish in "mider" (village salespeople). And many of the other workers whose previous jobs were managing ponds, ponds and salt fields in Trungtum are now all "jarugan" jobs. But for those who own land (pond land, salt ponds and rice fields) and sell it to investors at a price that is 3 times, even if the land is strategically located it can reach 5 times the general price. Many of the landowners became suddenly rich, they made a lot of selling their land and built a new house with a modern design, some bought a car, some bought more land outside Patimban, some were indecisive, only a small part made a business.

The impression of being traditional now seems to lead to a more dynamic and semi-modern life of the coastal community of Patimban. The stretch of change can be seen from economic aspects, social aspects and environmental and ecological aspects, even to cultural aspects, so that the Patimban community is now in a transition period in the social transformation that occurs in the Patimban coastal community, such as lifestyle changes in the Patimban coastal community which is now already Many have experienced a shift which is of course caused by several factors, including many Patimban coastal communities who used to seem traditional in the last few years after the presence of the Patimban port, there have been many who are interested in new things from the people of Urabn who have a modern lifestyle who come from outside the Patimban area, especially children. -Young people from the coast of Patimban, such as from the style of dress, a more consumptive lifestyle, dependence on technology, and getting instant necessities of life, the conditions of social transformation that occur in the Patimban coastal community have led to a lifestyle called globalist breast milk. Like "Mas" (a colloquial term by the surrounding community), Wawan and his sister in Patimban village sell fresh fish and other goods using applications such as Tokopedia, or Shopie. This is very profitable for them and expands their sales access. Then after the presence of the Patimban port, there were more shops selling primary and secondary needs and this made it very easy for the Patimban coastal residents to get basic needs for them.

(3) Changes from the ecological aspect and the surrounding environment in Patimban are the changes in the ecosystem on the Patimban coast. before the Patimban port, precisely in the Patimban hamlet, many coconut trees grew and were maintained by the local government to preserve the beautiful environment and add to the beauty of local tourism called "coconut beach tourism" or the Patimban people call it "coconut coast" which many days a day. Residents or domestic tourists who come for just refreshing, especially public or domestic holidays will be more than normal days. But the current situation (in 2022 after the Patimban port) the location has changed completely, the coconut trees are no longer there, now they have become large buildings such as

offices and industries, but the traders who used to mushroom in several places along the Patimban coast were numerous the coconut tree has now been relocated to a place that is still used as a tourist area.

The next change in the terrestrial ecosystem is due to the conversion of productive green land and productive ponds and ponds as well as ferocious ponds which are then planned to become industrial areas, offices and other buildings like the Patimban port which was built by the central government for some of its office areas built on the Patimban coastal land. Still, part of it was built on the Patimban coastal sea, so that in the Patimban coastal sea there is a marine zoning with a boundary sign as a boundary for the Patimban port area, of course with the existence of buildings permanently in the coastal sea of Patimban. The existence of large ships carrying goods will disturb the comfort of the surrounding marine ecosystem. There is an impact felt by fishermen as well as in fishing after the presence of the Patimban port, they feel a little difficult regarding access which used to be easy. and being free to fish in the sea is now against the rules and it is getting farther and harder to catch fish in the sea. The researcher himself during an interview with the security guard asked permission from the security guard for the Patimban port area, namely Kang Seno, to be able to enter the Patimban port area in the Patimban coastal sea, but at that time all parties who had no interest in sea transportation were temporarily prohibited from entering the port area. patimban in the Patimban coastal sea, so in the end the researcher could only interview the security guard.

The forth, changes (a shift in sacred values and spirituality in culture) from the cultural aspects that exist in the patimban community, basically they still maintain existing traditions or cultures and have been passed down from generation to generation from their ancestors but over time and the presence of the new element, namely the presence of the Patimban port, little by little there is a shift in sacred values and spirituality in its implementation. Moreover, there are already many newcomers working at the Patimban port and they live (rent) in the Patimban village, of course sooner or later there will be cultural acculturation in the lives of the Patimban people which will lead to cultural changes in the Patimban coastal communities, as well as their behavior. Socially, there will be a social transformation in the life of the Patimban coastal community.

Furthermore, the discussion of the findings in the field, the author tries to connect from some literature that is used as a reference by the author, such as; Mac Iver, defines social change as a change in social relations or a change in the balance of social relations. Gillin and Gillin view social change as a deviation from an accepted way of life, caused either by changes in geographical conditions, material culture, population composition, ideology or due to the occurrence of gums or new discoveries in society. Furthermore, Samuel Koeing defines social change as a modification that occurs in the patterns of human life, caused by internal or external things.

There is nothing in this life that does not change. culture changes quickly, slowly and sometimes in island communities cultural change can be rejected, cultural change is certainly not only a matter of material such as the shape of ships, houses, fishing gear for puka boats, etc., but changes in cognitive or understanding of traditional and religious activities and systems, actions and symbols in society.

Cultural changes from tradition as a belief in the life of the current era appear to contain many elements of entertainment, for example, such as the Nadran tradition, Bapak Jatma (fisherman from the tile hamlet who comes from the Parean area, Karanghaur sub-district, Indramayu district, and Mr. Leman (about 57 years old) one of the small fishermen in the tile village explained:

When I was little, the nadran tradition was not as busy as it is now, because it used to be busy for only two days, namely ruat with "response" (entertainment containing rituals) wayang kulit and hajat, which is the implementation of the ritual of throwing buffalo heads into the sea. But now, a week or two before, even if in Indramayu, there are far more fishermen and the Village Unit Cooperative (KUD), which is specifically for fishermen, is also much bigger. Many fishermen have entered the upper middle class, because On the eretan, many have sailed to the sea using large ships, they can stay at sea for more than a month. The fish catches are also tens of millions of rupiah and even hundreds of millions if it is the ship of the tekongs looking for squid at sea. From this situation, it can be three to one month before it is already crowded, before the nadran tradition is carried out, such as the night market, dangdut entertainment, plays and tournaments in the field of sports, which if calculated the rotation of the money can be hundreds of millions (Jatma and Leman, Interview, 3 February 2022).

The researcher's observations from several interviews related to the culture in Patimban have begun to shift many values, meaning that the existing culture, especially those carried out in groups, already contains many entertainment and economic elements or has been codified by itself over time and social changes that are not can be avoided, and the process sooner or later gradually begins to fade the belief, sacredness and

spirituality of the culture (M Taufiq Rahman, 2018). On the other hand, it could be the rejection of changes in traditions such as sacralizing trees and graves (*Buyut*), which in this case are ancestral heritage, which a small part still maintains, but in general the cultural changes that occur in the Patimban community occur by acculturation because it does not eliminate the substance of the culture.

Furthermore, the term tradition implies the existence of a past and present link, which shows the occurrence of cultural conventions or enculturation from generation to generation, so that when we talk about tradition as belief and tradition as entertainment, it means talking about a series of changes in the mindset of the local people's mindset that may be allowed. so it is a product of changes in the environment or times, but there are some traditions that need to be discussed and become controversial, namely traditions that do not experience change and instead reject change, for example traditions that contain religious values, such as in death rites, the existence of tahlilan from the first day to the seven consecutive days, then 40 days, then 100 days, the birth of a child, the existence of food alms that have been prepared with *marhaban* (Aqiqah) activities, food alms before the harvest which is called by the mapag sri farming community, and other cultures that contain religious values, or vice versa, religious practices that contain cultural or traditional values, such as sacred certain days and so on. Furthermore, on the other hand, looking at the current situation from several researchers' observations when cultures or traditions that are no longer suitable for modern times such as shamanic practices, both in child birth, medical treatment accompanied by myths have been replaced by many reliable midwives and modern treatments. So the researcher states that the culture that has undergone changes is similar to Islamic culture and is understood by people with a fairly good religious level. However, some cultures still survive, for example animism beliefs, because they are ancestral heritage and understood by people at a higher level. Culture is not only inherited, but constructed so that sometimes there is a culture that is difficult to change and a culture that is easy to change.

On the other hand, related to social transformation that will affect the culture that exists in the community, especially the location of the author's research, namely the Patimban coast so that cultural acculturation will occur in the communication process, it certainly underlies the acculturation process of an urban or immigrant. Acculturation can occur naturally or through identifying and internalizing indigenous peoples' symbols. Just as indigenous people acquire indigenous cultural patterns through communication, an urban or immigrant also acquires indigenous cultural patterns (Mohammad Taufiq Rahman, 2014). An immigrant sets himself up to know and be known in his dealings with others. This is done through communication. The trial-and-error process during acculturation is often disappointing and painful. In many cases, the native language of immigrants is very different from the native language of the indigenous people. Other communication problems include nonverbal communication problems, such as differences in the use and arrangement of space, interpersonal distance, facial expressions, eye movements, other gestures, and perceptions of the importance of nonverbal behavior.

Through socialization and education, cultural patterns are instilled into nerves and become part of our personality and behavior. This internalized learning process makes it possible to interact with members of other cultures. The method of acquiring such patterns by individuals is called enculturation or other similar terms such as cultural conditioning and cultural programming. The second process of enculturation that occurs in immigrants is usually called acculturation. Acculturation is a process carried out by immigrants to adjust to and acquire indigenous culture, ultimately leading to assimilation, the highest degree of acculturation (Herskovits, 1955).

Several factors have acculturation potential: cultural similarity, educational background, personality, age. While cultural pluralism emphasizes ethnic continuity, assimilation produces two consequences: 1). Minority groups lose their uniqueness and resemble the majority group, 2). Ethnic groups and majority groups are homogeneously mixed. Each group loses its uniqueness, and another product emerges, this is called a melting pot. Indeed, ethnicity covers all areas of life between individuals and ethnic groups, which causes cultural pluralists to reject the melting pot. Some multiculturalists build an understanding that the meeting of two cultures does not have to eliminate substance.

Based on the principle of integration, which was later also adopted by A.L. Kroeber, but from the point of view of the original culture it is not easy to replace, if the elements have been integrated, have been processed into one other scholars say that a component is not easily lost, if it has an important function in society, the theory that Based on the principle of function or function as the most important principle in the acculturation process, for example, adopted by R.K. Marton, he came to an assumption that the elements of culture that were studied first, the individual supporting the culture was still a child, the most difficult to be replaced by elements This theory is based on the principle of early learning as the most important principle in the acculturation process, adopted among others by E.M Bruner. M. Spiro M.J. Herskovits. M Bruner has tested this assumption on cultural

materials from the Mandan-Handatsa tribes who live in village of Lone Hill in North Dakota, United States. Some people think that one original element is difficult to lose, or a new element is easily accepted if these elements greatly benefit the community. The theory based on the principle of utility or the principle of utility is adopted by almost all scholars. The assumption that the concrete elements are easier to lose are replaced with concrete elements, especially those referred to as elements of physical culture, objects, tools, and so on. This theory based on the principle of concreteness is adopted by almost all undergraduate (Herskovits, 1955).

Acculturation has a lot to do with adapting to, and accepting the dominant communication patterns and rules that exist in indigenous peoples (M Taufiq Rahman & Setia, 2021). The acquired indigenous communication skills in turn facilitate all other aspects of adjustment in indigenous society. And information about immigrant communication allows predicting the degree and pattern of acculturation.

The acculturation potential of an urban or immigrant before urbanization or immigration can facilitate the acculturation he experiences in indigenous communities. If an urban or immigrant wants to enhance his acculturative capacity and consciously tries to facilitate his acculturation process, then he must realize the importance of communication as an important mechanism to achieve these goals. Possess a communication skill in indigenous cultures, cognitive, affective, and behavioral skills in dealing with indigenous environments.

Because the acculturation process is an interactive "push and pull" process between an urban or immigrant and the indigenous environment. So immigrants never get their acculturative goals alone. But members of indigenous communities can facilitate acculturation of immigrants by accepting the familiarity of the native culture of immigrants, by providing immigrants with favorable communication situations, and by patiently providing themselves with intercultural communication with immigrants. Indigenous people can be more active in assisting immigrant acculturation by conducting communication training programs. And later all these training programs should help immigrants acquire communication skills.

The presence of a new element, namely the Patimban port, which until now (in 2022) the construction is still ongoing, has caused a lot of new people coming from outside the region to be present in Patimban, of course in this case as Transmigrants. These conditions cannot be separated from the changes and impacts that occur in the Patimban, including, (1) the impact on changing socio-economic conditions. This impact occurs because of the public's perception of positive and negative changes. A positive change is that the Patimban Village has become more popular compared to before the construction of an international standard Patimban port with a second-class type. As for the negative impact, with the construction of the Patimban Port, there will be unusual social interactions as before and there will be many residents who come from outside the Patimban area (transmigration), either as job seekers, or investors or traders and others, because it will many companies will operate in the port of patimban, of course this will gradually change the habits of the surrounding community along with the development and progress of the port of patimban. Then (2) the impact on the livelihoods of the surrounding community as the Patimban port develops, of course, their livelihoods, pond farmers, pond owners and rice farmers as well as plantations whose land is sold, will be displaced, as well as fishermen who will be farther away from sea, as well as increasing fishing operations. This is because there is a port zone with its own rules, and (3) the impact on the mobility of the Patimban population caused by the construction of the Patimban port, including being exposed to government regulations, their desires, and depending on others.

Furthermore, on the other hand along with the development of an increasingly advanced era and leads to globalization that education in schools is only one tool of enculturation of education, including families, peer groups and mass media, each with its values and goals. Likewise, educators may wish to instill certain qualities in children, such as clear thinking and independent judgment. Still, educators are limited in their ability to do so because other bodies may shape children differently. Television, for example, seeks to provide information, but most TV provides entertainment, sometimes sensation, and constantly "sells" through insinuation, protrusion, and persuasion.

Conny R. Semiawan (Semiawan, 2020) said that education is a "process of liberating oneself", where human beings have the opportunity to optimally actualize themselves "to become what he is capable of", an effort to empower humans according to their abilities and according to their own choices. This is a human capacity development (HCD). This statement underscores that education helps humans change, develop, and enculturate themselves, not isolate themselves.

Then R. G. Paulston (Paulston, 1980) and D. Lejeune (Lejeune, 2011) described functioning education and the relationship between the following variables; Various other variables that are thought to affect the occurrence of enculturation also need to be explored further, for example those related to the properties of the cultural system. Included in these variables are (1) a boundary maintaining mechanisms that are found, whether the



system is open or closed, (2) relatively, whether the internal structure of the cultural system is rigid or flexible, (3) the characteristics and functions of the self-correction mechanism of the cultural system. These various variables are not needed only to complement the cultural system variables that lead to enculturation. Of the three components of culture that resulted in enculturation above, what happened is very relevant and essential. Until now, not much analysis has been associated with enculturation studies.

## CONCLUSION

Resistance and accommodation to social change, in terms of resistance to the peculiarities of rural social interaction in Patimban, gradually began to fade and change to an urban model interaction pattern, although in certain contexts it is still difficult to let go of identity as a rural community with its various characteristics. Meanwhile, in terms of accommodation, the coastal communities of Patimban tend to be open to new things, including thoughts and actions (traditions). Therefore, their religious traditions have their uniqueness. Some of the uniqueness can be seen in the implementation of several ritual ceremonies held by them from the past until now, although recently there has been a slight change.

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