

ABSTRACT

BORO: THE MOBILITY OF TEGALOMBO COMMUNITY, SRAGEN

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This study aims to understand the *boro* (circular migration) phenomena as community mobility of the process and meaning viewed as subjective reality. The focus of this present study is on 1) understanding and finding the systematic-social knowledge in terms of basic reasons why the community does a *boro*, social construction of the *boro* process and its meaning as community mobility and social phenomena; and 2) modifying the quantitative migration theory of Averett S. Lee as objective reality into the qualitative migration theory as subjective reality.

This study uses the qualitative method that focuses on the analysis of understanding and interpreting, its paradigm of social definition in micro-study. The data analysis uses the first order understanding, i.e., having the researcher ask the observed subjects in order to gain any valid clarification; then, the researcher does the second order understanding, i.e., the researcher understands the subjects' interpretation in order to gain the new meaning of basic reasons for *boro*, construction of the *boro* social process and its meaning. Such information is respectively called externalization and objectivity.

The result of this study states that 1) the *boro* is an action by a group of labor community who does not have fields but has houses (*kuli setengah kenceng*), and has a variety of social constructions related to the basic reasons for *boro*. In one side, the action of the *boro* is any economic reason; and in the other side, it is any non-economic reason. For the non-economic reason, the community does a *boro* as a result of the senses of social tie and social guarantee; religion; and science and social status. The *boro* process is based on the cycle system and ethnic relationship. The *boro* has a wide range of meanings, including economic meanings and non-economic ones, such as those of social tie and social guarantee; religion; and science and social status. In terms of economy, the *boro* refers to the improvement of a household's economy; that of religious belief, the *boro* refers to the sense of religion; that of the relative tie between the former and recent *boro*, the *boro* refers to the sense of social tie; that of the household security and health at home, the *boro* refers to the social guarantee; and that of the experience, the *boro* refers to the senses of science and social status. 2) The *boro*, that has a wide range of meanings, modifies quantitative migration theory into the qualitative migration theory as subjective reality.

Keywords: *Boro*, wide range of meanings, first and order understanding methods, qualitative migration theory, subjective reality.