

## Communication Activities in Mitoni Events in Layansari Village (Study of Communication Ethnography Regarding Communication Activities at the Mitoni Event in Layansari Village, Gandrungmangu District, Cilacap Regency in requesting the safety of Mother and Child)

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### Abstract

*This research was intended to give a deep insight about the communication activities in mitoni events in Layansari village. As for focus problems divided by researchers into some sub micro problems that is the situation communicative, communicative events, and the act of communicative in mitoni event. The Methods used in this study was a qualitative methodology tradition ethnography communication. Research Informant amounted to 4 (four), 1 key informant and 3 supported informants that selected by Purposive. Data collecting technique through in-depth interviews, non participants observation, study literature, internet searching, and documentation. Technique of data analysis is data Collection, Data Reduction, Data Display, Conclusion Verification. The results showed that the Communicative Situation, contained in mitoni event was conducted in the Layansari village at pregnant mother's home. Communicative events in a mitoni as a cultural tradition which is carried out by pregnant woman that seven months pregnancy for entreating the safety of Mother and Child. Communicative Action in mitoni is an action which embodies the verbal and nonverbal behavior as an gratitude expression and entreating the safety. The conclusions of this study that the communication activity in mitoni event inherited from their ancestors by hereditary to embody respect for the ancestors and applying the safety of Mother and Child. The advice from researcher in order to always execute when a pregnant woman that seven months pregnancy in entreating the safety and also to conservating this culture.*

### Keywords

ethnography; communication activities; mitoni event



## I. Introduction

Mitoni is a ceremony held when a prospective mother enters the age of seven months and is the first child. This mitoni ceremony is a custom or a traditional ceremony performed in the seventh month of a woman's pregnancy. This ceremony was held to ask for salvation, both for pregnant mothers and prospective babies to be born. In general, the Javanese community held a series of ceremonies in the ceremony including splashing, changing clothes, brojolan, and slametan.

Javanese society is basically a society that still maintains traditional culture and ceremonies, as well as any ritual related to natural events or disasters, which are still carried out in daily life. For example in the event of Mitoni, pregnancy, birth, childhood, adolescence, marriage, and death. Javanese people hold fast the beliefs about life cycle. Life cycle is seen as a part of ritual life that marks a person's age and maturity. The life cycle ceremony is carried out since a person is still in the womb until the end of his life. Javanese people recognize there are five life cycles, namely, (1) customs when humans are in the womb, (2) customs when humans are born, (3) teenage customs that include circumcision and dripping, (4) marriage customs, and (5) customs of death (in Ekowati, 2008: 206). Every life cycle is considered as something important in human life. Usually in every life cycle of the Javanese people often give appreciation in the form of traditional ceremonies.

The development of the era also plays a role in changing the mindset of the people. For people who are educated and understand about religion, little by little changes the notion of customs and traditions prevailing in society. Some Javanese people who still uphold the tradition, some other people are more flexible in carrying out the tradition. Flexible in terms of the salvation held according to ability, time, cost, and energy. So that the pregnancy salvation until the birth is not so complicated either regarding the preparation or procession of its implementation by not changing the purpose of the holding of the salvation.

Basically, the salvation of pregnancy until birth has a goal so that the process of pregnancy until birth can run smoothly without obstacles and the baby is given safety. As the origin of the word Slamet said, salvation also has a goal that all processions can be saved, survived obstacles that endanger pregnant women and their babies, and survive from disturbing spirits that like to interfere. Carrying out a pregnancy ceremony technically, carried out by a shaman or family member who is considered the oldest. A dukun is traditionally a woman who is considered to have special expertise to care for and treat women who will give birth when the baby reaches a certain age.

Likewise with the community in Layansari Village, Gandrungmangu District, Cilacap Regency. The Layansari Village situation is arguably advanced in the economic condition of its people, but the local community still preserves the mitoni event. The community still believes that the womb that has been aged for seven months or in Javanese is called pitu must hold a salvation. Although traditional mitoni ceremonies are considered unusual when related to the times, the local community believes that the mitoni life cycle ceremony needs to be carried out. If not implemented, there will be a disaster or disaster. The important thing to prepare for the mitoni life cycle ceremony is various kinds of offerings. All of that requires no small cost. The offerings are an equipment that is used as a means for the relationship between humans and ancestors. Every traditional ceremonial and salvation activity usually involves symbols or symbols that form a single unit. In general, these offerings are a series of sets of symbols that can be in the form of objects or materials, physical events, and certain parts or situations in the entire ceremony. One of the most important offerings is the interest, amounting to three kinds. This flower means that if a baby is born a boy will be able to carry a fragrant name for his parents as the fragrance of the flower, and if the baby is a woman, to be beautiful like a beautiful flower. According to their beliefs, offerings, especially flowers, must be complete, if the dish is incomplete it is likely that the baby will be born with difficulty or later, the child will not obey the parents.

Each process step in the mitoni event involves intentional behavior because at each stage the process deliberately sends a large number of both verbal and non-verbal messages where the message has meaning for others. Certain messages can be sent in different ways by

different cultures. Just as in the process of mitoni which has meaning contained in each of the stages of the process. Like Edward Safir and Benjamin Lee Whorf who stated:

"Language is the first element of a culture, because language will determine how the user community categorizes its experiences. Language will determine the concepts and meanings understood by the community, which in turn will provide an understanding of the outlook on life that is owned by the community itself. In other words the cultural meaning that underlies people's lives, is formed from the relationship between symbols or language ". (in Kuswarno, 2008; 9)

Thus, mitoni is one form of symbolization of Javanese cultural form which is passed down from generation to generation so that it becomes a custom that in some respects can be considered sacred. Culture means a lot to society and the individuals within it, because culture teaches humans to live in harmony with nature, while providing guidance for interacting with others. This is because language is a vehicle to carry on customs from one generation to another. The ability of humans to build cultural traditions, create an understanding of reality expressed symbolically, and pass it on to future generations.

Indonesia is a country that has a wide variety of ethnicities and cultures. Central Java is a province that has cultural diversity, especially in the city of Cilacap which is mostly Javanese in terms of traditional arts which is a legacy of their ancestors. The existence of a unique cultural heritage of Central Java is very meaningful for its people, because with this cultural heritage the community can show characteristics that can distinguish it from people from other regions. Among them are Javanese people who still use traditional traditional ceremonies.

Javanese culture is known for a culture that upholds manners. In general the character of Javanese people is gentle. Cheap smile and very respect for parents. That is a mirror of Javanese culture and culture. In Javanese, it is taught how to use polite language for parents, peers, and younger people.

Culture is a way of life that is developed and shared by a group of people and is passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, language, tools, clothing, buildings, and works of art. Language, as well as culture is an inseparable part of human beings so that many people tend to consider it inherited genetically. When someone communicates with people from different cultures and adjusts their differences, it proves that the culture is learned.

One of the elements of national culture that contains noble values is the traditional ceremony of Mitoni. Each particular ethnic group has a different pregnancy ceremony procession in terms of clothing, equipment, accessories and procedures for carrying out the seven months of each region. One of them is the mitoni event in Layansari Village. The majority of the Mitoni events are carried out in Javanese ethnic customs using various symbols created and interpreted by the Layansari Village community, therefore it is very natural that Layansari Village still uses the Mitoni ceremony during its pregnancy. Customs that are still maintained in society are the procedures and rules during pregnancy that have meaning for life as a representation of the event. Basically these symbols are divided into two namely verbal and non verbal symbols.

As in the "mitoni" ceremony, it is one of the Javanese cultures that are still held tight in Javanese culture which is still thick in daily life, because there are still many people who carry out this activity, especially in rural communities. In addition, there are many other interesting things such as the meaning behind this series of events, both from the day, the process, the tools used or other matters relating to the seven months. This is very interesting and unique to study from the standpoint of communication science, especially the meaning of

verbal and nonverbal communication that exists at the mitoni ceremony which has verbal and non verbal messages that not all Javanese know the meaning and message conveyed to the Javanese community.

The series of ceremonies from the baby's pregnancy are still preserved in Layansari Village, Gandrung Mangu District, Cilacap Regency. The village of Layansari was chosen by the researchers because in the village the series of pregnancy ceremonies and the process was more complete than the other villages. Based on the observations of researchers, it seems that when compared to other villages in carrying out rituals or salvation traditions Layansari Village is more consistent and complete in implementing it. In Desa Layansari, families who have an interest in carrying out pregnancy ceremonies are in a complete sequence of ceremonies than families in other villages. Where the series is rewang, splash, forehead, among-amongan, the husband delivers the cone to the dukun's house, reads the Repentance letter, and the feast, while other villages usually only do one. Research on the series of pregnancy ceremonies during this baby needs to know the meaning and function for the community.

Childhood piety is a concept to always love parents as a child. It is believed that even though loved ones, the relationships that have occurred so far are still ongoing, and people who have died have greater spiritual power than when they were still alive. The definition is that the ancestors are considered to be gods who have the ability to interact and influence the lives of living family members. (Suharyanto, 2018)

Mitoni ceremony that has a characteristic in it. In the process of the mitoni ceremony verbal and nonverbal communication takes place. The mitoni ceremony is closely related to ethnographic studies. Ethnography is a special study that discusses the culture or belief system in an area. Ethnography is basically a building of knowledge which includes research techniques, ethnographic theory, and various kinds of cultural descriptions. " (in Kuswarno, 2008: 32).

There is an element of communication that underlies and moves the tradition of the mitoni ceremony. Regarding this matter more focused discussed in the realm of communication, especially communication ethnography. Ethnography of communication looks at behavior in a sociocultural context, trying to find the relationship between language, communication, and the cultural context in which the communication event takes place (in Kuswarno, 2008: 17).

This ethnographic study pattern occurs at all levels of communication, namely society, groups and individuals. At the community level, communication is usually patterned in terms of its functions, speech categories, and attitudes and conceptions about language and speakers. The sound produced must be in the order of language and the form of words in a sentence limited by grammatical rules, and even the good definition of discourse formed is determined by culture.

As discussed earlier in the ethnography of communication, the study of communication ethnography is one of the many qualitative research studies, specializing in the discovery of various communication patterns used by humans in a speech society, to arrive at an understanding of communication ethnography, both as a theoretical foundation as well as research studies, actually starting from the basic issues that gave birth to it, namely Language, Communication, and Culture, because those three are illustrated in the study of communication ethnography.

In this study, the mitoni ceremony has certain symbols that create its own culture, especially in the mitoni ceremony. Humans understand their experience through the meanings found in the symbols of their main groups and language is an important part of social life. Symbolic interaction is social life which is basically human interaction using symbols.

Communication activities enter into the realm of communication ethnography. In communication ethnography, the focus of attention is communication behavior within a particular cultural theme. What is meant by communication behavior according to communication science is the actions or activities of a person, group or audience when involved in the communication process. (in Kuswarno, 2008: 35).

Hymes said "Communication activities are typical or complex activities, in which there are specific events of communication that involve certain communication acts and in certain communication contexts, so that the communication process in communication ethnography, is typical and repetitive events. " (in Kuswarno, 2008: 42)

Communication activities have discrete units namely communicative situations, communicative events and communicative actions. Communicative situation is the context of communication. The same situation can maintain a consistent general configuration of the same activities in the communication that occurs, despite the diversity in interactions that occur there. Basic unit for descriptive purposes. A particular event is defined as a whole set of components that are intact, starting with general purpose communication, the same general topic, and involving the same participants, who generally use the same variety of languages for interaction, in the same setting. And a communicative event is declared over, when a participant changes, a period of silence, or changes in body position. Communicative action is a single interaction function, such as statement, request, order, or non-verbal behavior.

From the above background the researcher intends to examine the communication activities in the interesting traditional ceremony according to researchers that this myth is still unique. Therefore, researchers are interested in conducting research with the following titles "Communication Activities at the Mitoni Event in Desa Layansari (Ethnographic Study of Communication Regarding Communication Activities at the Mitoni Event in Layansari Village, Gandrung Mangu District, Cilacap Regency in Requesting Safety for Mother and Child.

## II. Research Method

The method used in this research is to use qualitative methods, with the study of communication ethnography the substantive theory used is the symbolic interaction theory, where the theory is used to analyze communication activities in a mitoni event. The selection of the right subject in qualitative research is based on objectives (purposive technique). The researcher chooses a subject that has knowledge and information about the phenomenon that the researcher wants to examine. Data collection techniques are the most strategic step in conducting research, because the main purpose of the research itself is to obtain data. Literature is needed for researchers as a reference source to support research. Data collection techniques used in this study consisted of Internet Searching and Literature Studies. Data collection techniques used in qualitative research are field studies namely observation, interviews, documentation. Data collection techniques used in this study consisted of:

1. Non-participant observation
2. In-depth Interviews
3. Documentation

Data validity test is needed to determine the validity of the findings or data reported by researchers with what actually happened in the field. The validity of the data used are:

1. Perseverance of observation
2. Adequacy of references
3. Member checking
4. Peer Discussion

Sesuai karakteristik penelitian kualitatif dalam bentuk studi kasus, maka analisis data dilakukan sepanjang proses berlangsungnya penelitian. Proses ini terdiri dari tiga sub proses yang saling berkaitan yaitu *data reduction*, *data display*, dan *conclusion drawing/verification*.

### III. Discussion

In this chapter researchers will describe and discuss the results of research based on what is found in the field and describe it to reach a conclusion. The results of this study were obtained by in-depth interview techniques with informants as a form of data retrieval. The data obtained is based on problems that have been previously explained in the Background Problem. By using a qualitative approach with the Study of Communication Ethnography method. For the analysis phase conducted by researchers is to make a list of questions for interviews, data collection, and data analysis conducted by the researcher. The researcher compiled a list of interview questions based on the research focus on communicative situations, communicative events and communicative actions on the Mitoni event. For Key Informants, researchers interviewed traditional birth attendants as well as traditional experts and 3 Supporting Informants namely Kyai Desa Layansari, Assistant Shamans and Pregnant Women. Selection of research information using Purposive Techniques.

The focus of this research is the Communication Activity at the Mitoni Event in Desa Layansari, where in its implementation it is a typical activity that appears in every Mitoni Event when praying for safety for mother and child.

The above statement proves that there is a unique activity from the Mitoni event which means that from this event to ask for salvation for mother and child, it is here that the community is very enthusiastic about the Mitoni event which is full of symbols containing historical and cultural values. Many symbols were created and believed by the Layansari villagers in the Mitoni event, such as water from seven wells as seven-month symbols that are all seven.

In this study, researchers used symbolic interaction theory as a supporting theory to find communication activities. Symbolic interaction according to Blumer refers to the specific nature of human interaction, the interactions that occur between individuals develop through the symbols they create. Based on this symbolic interaction that is found in the mitoni event that is verbal and non verbal language which has its own meaning for all those involved in the mitoni event. The interaction has a symbol which has a meaning agreed upon by the community. In this study, researchers used intercultural communication as a supporting theory by informing and passing down the culture to the next generation.

The communication context occurs at the time of prayer for salvation spoken by a dukun in Layansari Village, Mrs. Sutiyah. Communicative events at the Mitoni event with the topic to ask for safety for pregnant women and children in their wombs, who then have the function and purpose of expressing gratitude to Allah SWT for providing health until now seven months pregnant.. Characteristic symbols used in the event are the coconut ivory and eel which is released through the cloth used by pregnant women during the splash, with the hope that later in the childbirth process is born easily as easily as ivory coconut and eels that come out through the mother's cloth.

Communication activities at the Mitoni event are a series of traditional cultural traditions of the Layansari village community passed down from generation to generation in realizing respect for ancestors and previous ancestors as well as to the almighty god in asking for salvation.

## IV. Conclusion

Communication activities are routine and automatic activities carried out, so we never learn them specifically, such as how to write. Communication Activities The Mitoni event is a series of traditional cultural traditions of the Layansari village community, handed down from generation to generation in asking for safety for mothers and children. Communicative Situation in the Mitoni Event is located at the home of pregnant women which is the context of the Mitoni Event communication. Communicative events to ask for safety for pregnant women and their biological children. The form of messages both verbal and non verbal at ceremonies that use more verbal communication even though there are many using symbols using non verbal language.

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