

Local-Social Wisdom in the Nyadran Tradition as a Means of Gathering

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Abstract

Since ancient times the Javanese people have been familiar with the belief system. Before Islam came the beliefs of Animism and dynamism as well as Hindu and Buddhist religions had already developed in Javanese society. Islam is accepted in Javanese society with youth and peace, because preachers have a high tolerance for Javanese culture. One of the forms of cultural acculturation or inherent in the soul of Javanese society is the Nyadran tradition. The Nyadran tradition is a symbolic ritual that is full of meaning Nyadran traditional ceremony includes partially oral folklore because in it there is a form of oral foehlor, namely the prayers used in the ceremony and there is also a form of non-verbal folklore in the form of uba rampe in the ceremony. In socio-cultural terms, the implementation of nyadran tardisi is not only limited to ceremonial cleaning of ancestral burials, salvation (kenduri), making apem cakes, compote, sticky rice, and various snacks from the market which are used as elements of "offerings" as well as being a prerequisite for the ritual prayer procession. However, the nyadran ritual in a socio-cultural context has also become a medium of friendship between families and communities, as well as a social, cultural and religious transformation. Nyadran is an expression and expression of social piety in a society where a sense of mutual cooperation, solidarity, and togetherness is the main pattern of this tradition.

Keywords

Nyadran tradition;
gathering; local-social
wisdom



I. Introduction

Indonesia is a country consisting of various islands inhabited by various ethnic groups. Each ethnic group has different cultures, customs (traditions) or customs. This is because the situations and environmental conditions where they live have a good role for the birth of ideas in the process of creating a culture and tradition. Culture as a functional need in society continues gradually and is passed down from one previous generation to the next (Febrianto, 2020). In the language of Indonesian, culture comes from the language of Sanskrit is Buddayah, is the plural form of the word Buddhi which means mind and intellect (Sugeng, 2006: 14). Culture is a social heritage that is only owned by members of the community who support it by studying it (Koentjaraningrat. 2000: 181). Therefore, the values contained in a culture should always be nurtured and upheld for the sake of a certain society (Purwadi, 2005: 1).

In this increasingly modern era, traditional ceremonies as a vehicle for noble culture still play an important role in life, one of which is in Javanese society. Javanese society still maintains a culture or ceremonial tradition, as well as any rituals related to natural events,

birth, marriage or death to this day. Before Islam came the beliefs of Animism and dynamism as well as Hindu and Buddhist religions had already developed in Javanese society. Islam accepted in the Java community with young and peaceful, because in da 'i have sik a p a high tolerance for Javanese culture. Islam does not change the existing cultural and belief structures, but only preserves it with the flush of Islam so that it combines elements from various religions (Simuh, 1998: 2). One of the forms of cultural acculturation or inherent in the soul of Javanese society is the Nyadran Tradition. The Nyadran tradition is a symbolic ritual that is full of meaning. According to the custom of j awen, sadranan means pilgrimage to the grave or to go to the ancestors' graves with incense, flowers and prayer water. Sadran mean a return or religious visit to the tomb or a place regarded as the forerunner of a village (punden) is the tomb of the forerunner locals. Before the pilgrimage, people usually first clean the tomb together (Darori, 2000: 72). The Nyadran ceremony is an annual ritual that takes place just before Lebaran or Ramadhan, which is carried out by the Javanese people, especially those in the Solo, Yogyakarta and surrounding areas.

II. Review of Literatures

2.1 History of the Nyadran Tradition

The term Nyadran comes from the Sanskrit "Sraddha ". In most Javanese people, the word sadra was later changed to sadran or nyadran which means grave pilgrimage. In the Nyadran tradition, people offer prayers of congratulations and salvation. This Sraddha tradition was originally carried out around 1284 in the Majapahit Kingdom which used to mean belief or belief. In performing Sraddha using praise and offerings as ritual equipment. The tradition was first carried out by Ratu Tribuana Tungga Dewi, the King of Majapahit at that time.

Ratu Tribuana Tungga Dewi at that time wanted to pray to her mother, Ratu Gayatri, and the spirits of her ancestors who were crumpled at Jobo temple. Ratu Tribuana prepares offerings addressed to the gods in the form of food, holy water, setaman flowers, incense, and incense (Suyutno, 2007: 107) . This tradition was continued by Prabu Hayam Wuruk, by making a pilgrimage to the graves of his ancestors and commemorating the 12th anniversary of the death of the Queen Mother (Rajapatni) Tribuana, the grandmother of the king. The Nyadran tradition in Majapahit is commemorated in the month of Badra (August-September) (Zoetmulter , 1983 : 13) . The community at that time believed that their ancestors who had died could affect the lives of their children and grandchildren, disturb or relate to their relatives (Purwadi, 2009: 109) .

The Nyadran ritual became stronger after Walisongo preached Islam on the island of Java. In the 15th century, Walisongo made a cultural compromise and made nyadran a medium for preaching Islam. The meaning of nyadran has shifted from merely worshiping ancestral spirits to a ritual of appreciation for ancestors who are considered holy and sacred. The Nyadran tradition is carried out before Ramadan around the graves of ancestors with a variety of dishes and snacks from the market.

The nyadran tradition is then followed by all members of the community who have grave experts in a particular community from various social backgrounds, education and work status (Ghazalba, 1986) . This moment is used as an embodiment of self-existence with the universe, self-existence with the social environment and self-existence with a spiritual dimension. Through the Nyadran tradition, it will produce a harmonious relationship between humans and nature, the social environment and unseen powers (Hasyim, 2016 : 22).

III. Discussion

3.1 Local Wisdom and Cultural Values of the Nyadran Tradition

Local traditions are the disclosure of local knowledge (Local Knowledge) or local wisdom (Local Wisdom) from a community in coping with their environmental situation. These values become a reference in a society in their daily behavior. Local wisdom can be interpreted as noble values contained in traditions and culture, proverbs, and life motto (Frince S, 2020). These local wisdom values are seen as an entity that really determines human dignity because it contains elements of creative intelligence and local knowledge from elites (figures) and the community (Riyadi, 2017: 40). Local knowledge is the identity or personality of a nation's culture that led to it is able to absorb, even cultivate a culture that come from outside the nation lain be the character and ability alone Wibowo (2015: 17)

The same thing was also expressed by Alfian (2013: 428). Local wisdom is defined as a view of life and knowledge as well as a life strategy in the form of activities carried out by local communities in meeting their needs. Based on Alfian's opinion, it can be interpreted that local wisdom is a custom and custom that has been traditionally carried out by a group of people from generation to generation which is still maintained by certain customary law communities in certain areas. Based on the above understanding, it can be interpreted that local wisdom can be understood as local local ideas that are wise, full of wisdom, of good value, which are embedded and followed by members of the community.

Based on the expert opinion of the above, researchers can take the red thread that local knowledge is the notion that arise and evolve continuously in a society in the form of customs and traditions, grammar rules / norms, culture, language, beliefs, and customs of the day - day.

The traditional nyadran ceremony is spread and passed down from generation to generation, therefore this tradition can be classified in the form of folklore. According to Danandjaja folklore is a part of the culture of a collective that is spread and passed down from generation to generation, among any kind of collective, traditionally in different versions, either in verbal form or examples accompanied by gestures or reminders. According to John Harold Bruvant, based on its type, folklore can be classified into three groups: (1) oral folklore, namely folklore in purely oral form, for example traditional expressions, traditional questions, folk prose stories, and folk songs; (2) partially oral folklore, namely folklore in the form of a mixture of oral and non-verbal elements, for example folk beliefs, folk games, customs, ceremonies and people's parties; (3) non-verbal folklore, namely folklore in the form of non-oral form, even though the method for making it was taught orally. There are folklore in the form of material and non-material. Materials can be in the form of folk architecture, handicrafts, traditional clothing and jewelry, food, musical instruments, and weapons (Danami, 2002: 2). Based on the above classification, the traditional ceremony nyadran including folklore partly spoken because it constitutes a form of folklore oral, that prayer - prayer that is used in ceremonies and there is also a form of folklore is not an oral form of uba rampe in the ceremony.

However, the Nyadran tradition can also be said to be local wisdom because it contains good values for the survival of the community. One of them is to teach us to appreciate merits and honor our departed ancestors by praying for peace in them. Furthermore, in the Nyadran tradition it teaches us to be grateful for the blessings we have obtained and and teaches us to share among others, this can be seen from the food that is distributed to the community such as rice cone, ingkung chicken and many others. As said

by Simanjuntak (2015: 115) says that the local wisdom that is found in the life of society has the function, among others: (a) Works for the conservation and preservation of natural resources. (b) Serves for human resource development. (c) Serves for the development of culture and science. (d) Serves as advice, beliefs, literature and taboos. (e) Social meaning such as communal integration ceremonies or relatives. (f) Meaningful ethics and morals. (g) Having a political meal, for example the melting bowl ceremony and the power of client patrons.

Tradition nyadran also can not be separated from the cultural context for nyadran is part of the seven elements of culture called cultural universal consisting of language, systematic knowledge, social organization, system life equipment and technology, livelihood systems, the religious system and the arts (Koentjaraningrat. 1990 : 103).

In its implementation, the Nyadran Nyadran tradition, held in the month of Sha'ban or Ruwah as in Javanese society in general, is an annual grand ritual involving all members of the community from various cultural, professional, and interfaith backgrounds. People with different backgrounds religion fused together and collectively-together perform religious rituals and culture with a "stripped" the identity of each other's religious.

During the Nyadran procession, prayers are usually led by local kyai or modin using Islamic prayers. At this moment, all citizens of all ages who are outside the region and outside of the city took to return home to get together citizens nguri-uri (preserve) the tradition nyadran ini.up custom events tahunanini celebrated as an event "village festival" in order commemorate birthdays.

On the day of the village party, almost all of the residents wear traditional clothes, for women dress up in the style of the sinden, wearing kebaya and bun, while the men dress up like soldiers, wearing palace costumes, art clothes, and a variety of other costumes . This celebration was held for two days and two nights with various types of local arts and culture performances that involved not only local arts and cultural treasures, but also presenting from various regions. In addition, this village party event is filled with various foods and snacks from the market, and along the village entrance is enlivened with bazaars of local potential products and various kinds of arts and culture crafts made by the local community.

In the implementation of the Nyadran tradition, the equipment is very diverse and sacred. Equipment that must be available at that time is gunungan tumpeng, seven colored porridge, market snacks, apem, sticky rice, plantain, ingkung, spears and keris Mangkunegaran Solo, as well as flower setaman, the other perleng is prayer beads and mendhong mats. Gunungan tumbeng contains white and yellow rice shaped in a cone on top of which decorated with red chilies and shrimp paste has a philosophical meaning that humans in their lives. The yellow-white rice is interpreted so that all wishes are granted by Allah SWT because it is based on sincere intentions and a clean heart. Chili and trasi illustrate that in life, humans are always shown the right path, are avoided from all dangers, and have benefits for others. Tumpeng brings enthusiasm or motivation to work harder, the spirit that what residents do always brings abundant sustenance, accumulates, and will never run out.

The seven colored pulp symbolizes that of hopes and ideals. Color is a symbol of human life which has various meanings. Red symbolizes courage. White means purity. Black means intelligence. Yellow is a symbol of strength. Blue stands for loyalty. Pink represents love and purple symbolizes calm. These colors are a picture in the life of someone who will face many choices and obstacles that must be passed. The seven-colored pulp arranged from dark to light colors depicts the problems faced from the heavy

to the light, with seven doors. The hope is that no matter how hard it is, there will be a way out (getting pitulungan from God Almighty).

Setaman flowers consist of water, cananga flowers, roses, kantil flowers, banyan leaves, andong, croton, small plantain tree shoots, mayang, and jambe leaves. The meaning of the flower of Setaman in a continuous life ritual, as a symbol of watering the residents of Kedung Ombo to be peaceful, and a symbol of connecting the life of those who have a desire. Market snacks are a symbol of beauty and fun. The purpose of using snack foods is a beautiful hope, and that life is always enlivened by people like in the market. Market snacks consist of a variety of snacks that are usually available in the market. Tenong is a container made of woven bamboo, in the form of boxes which philosophically means that one relationship and harmony, builds solidarity in society. Tenong is a container made of woven bamboo, in the form of boxes which philosophically means that one relationship and harmony, builds solidarity in society.

Gaman or heirloom is a tool to defend you from enemy attacks, and animals or to kill enemies. But then the function of sharp weapons such as Keris heirlooms or heirloom spears changed. Gaman engenders an extraordinary sense of courage in its owner or carrier. The relationship between the Keris and its sarong is specifically defined by the Javanese people as a close relationship, united to achieve harmony in life in the world. So the philosophy of "manunggaling kawula Gusti" was born, the union of the servant with the king, the union of the kamil with their creator, the union of the people with their leaders, so that life is always safe, peaceful, peaceful, happy, healthy and prosperous.

According to Javanese belief, the food serving in the nyadran tradition, such as apem cake, sticky rice, pasung, and plantain has a philosophical meaning. Apem comes from the Arabic word afwan which means apology. Glutinous rice comes from the Arabic word khathaan which means avoiding disgraceful actions, the word kolak comes from the Arabic word qola which means to say and pasung in the form of a small tumpeng has a philosophical meaning asking for salvation to God. The community culture that has been closely attached has made Javanese people highly uphold the noble values of that culture (Handayani, 1995: 7).

In socio-cultural terms, the implementation of nyadran tradition is not only limited to ceremonial cleaning of ancestral graves, salvation (kenduri), making apem cakes, compote, sticky rice, and various snacks from the market which are used as elements of "offerings" as well as being a prerequisite for the ritual procession prayer. However, the nyadran ritual in a socio-cultural context has also become a medium of friendship between families and communities, as well as a social, cultural and religious transformation. Nyadran is an expression and expression of social piety in which a sense of mutual assistance, solidarity and togetherness is the main pattern of this tradition (Geertz: 1983: 78).

IV. Conclusion

The Nyadran tradition is a symbolic ritual that is full of meaning. According to the Javanese custom, sadranan means pilgrimage to the grave or to go to the ancestors' graves with incense, flowers and prayer water. Sadran means returning or visiting a grave or a place that is considered the forerunner of a village (punden), namely the tomb of the forerunner of the local hamlet. The term Nyadran comes from the Sanskrit "Sraddha". In most Javanese people, the word sadra was later changed to sadran or nyadran which means grave pilgrimage. In the Nyadran tradition, people offer prayers of congratulations and salvation. This Sraddha tradition was originally carried out around 1284 in the Majapahit

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