

PROCEEDING INTERNATIONAL CONFERENCE ON ISLAMIC EDUCATION (ICIED)
 "INNOVATIONS, APPROACHES, CHALLENGES, AND THE FUTURE"
 FAKULTAS ILMU TARBIYAH DAN KEGURUAN
 UNIVERSITAS ISLAM NEGERI (UIN) MAULANA MALIK IBRAHIM MALANG
 23-24 OF NOVEMBER, 2017
 e-ISSN 2613-9804 p-ISSN 2477-3638
 VOLUME: 2 YEAR 2017

THE SYMBOLIC MEANING *RITUAL WILUJENGAN* OF AGRICULTURAL SOCIETIES IN THE SLOPES OF MOUNT WILIS

Neni Wahyuningtyas¹, Ifa Matul Lailia²

Universitas Negeri Malang, Indonesia

¹neni.wahyuningtyas.fis@um.ac.id; ²ifa.laylia@gmail.com

Abstract: For Javanese Muslim society, rituality as a form of devotion and sincerity of worship to God, partly manifested in the form of ritual symbols that contain deep meaning. Ritual symbols are expressions or embodiments of appreciation and understanding of "inaccessible reality" to become "very close". This research was conducted at Slopes of Wilis Mountain Tulungagung Regency by using qualitative approach with descriptive research type. The results showed by the use of ritual symbols wilujengan by the slopes of Mount Wilis has the meaning of God is always present and always involved, "united" in him. The symbol of the ritual understood as the manifestation of his intent as a human being is *tajalli*, or as an integral part of God. It is known that in the Javanese Islamic tradition, whenever there is a change in human life cycle, on average they perform ritual wilujengan, using various food objects as a symbol of appreciation of the relationship with God.

Keywords: Symbolic Meaning; *Ritual Wilujengan*; Mount Wilis

A. INTRODUCTION

Indonesia is the largest archipelagic country in Southeast Asia that extends from Sabang to Merauke. The number of islands in Indonesia has a different culture between one area with another. The difference is certainly a distinct wealth for the Indonesian nation. One of the islands in Indonesia that has a wealth of culture is the island of Java. With sixty-five million Javanese speakers, the Javanese are the single largest ethnic group in Southeast Asia (Mulder 1983: 61). This can happen because the island of Java in various times has received different beliefs ranging from animism-dynamism, Hinduism, Buddhism, Christianity, and Islam.

Most Javanese affirm they are Muslims, but in practice there are those who take seriously the duties of Islam and those who do not follow the formal rules of Islam (*abangan*). The *abangan* group follows the Javanese tradition inspired by Ancient Javanese, Hindu-Buddhist, and Islamic thought (Mulder, 1983: 61). Similar opinion emerged from the party who made the Javanese palace as an idol thought, the Javanese originated from two dynasties Mataram (Ancient and Islam) and Majapahit whose science and glory has become a mecca for Javanese culture (Sutiyono, 2013: 1). In addition, the Javanese are also very thick with wilujengan ritual by using various symbols that contain many meanings.

Wilujengan ritual ceremonies usually done traditionally. This ritual for the Java community is a form of seeking salvation, peace, and the balance of the cosmos. In the tradition of myth wilujengan very thick with confidence, because without the myth that a culture would have been meaningless and easily abandoned by society. Although this ritual from time to time-shifted but the essence of the tradition wilujengan ah pern not lost (Sutiyono, 2013: 41).

One of the districts in East Java province that has a wealth of culture is Tulungagung District. The majority of the population in Tulungagung district is Javanese, which is interesting

enough here is still a group of people who still claim the descendants of Mataram (Islam). Such conditions, making the majority Muslim community who still uphold the Javanese Islamic culture and have a livelihood as a farmer. One area in Tulungagung predominantly dependent on agriculture is the District Spring. Subdistrict Spring is in the region of Mount Wilis which is currently being developed as a potential area by the government Agropolitan Tulungagung. People in these areas highly dependent on agriculture. Safety and abundance of agricultural produce grateful community by holding wilujengan ritual.

At each procession wilujengan served with a touch device ethics (values of right and wrong embraced a group or society) and aesthetics (sensitivity to art and beauty) that can not be separated from the symbols of Javanese culture. These symbols are implied, but full of meaning in which there are noble values of a culture. Each of the symbols in this procession looked at each offerings, music, dance until all the vessels that support this procession.

Ritual wilujengan as traditions that have symbolic interactions, it is important to understand the meanings and values embodied in them. In addition, it is also important to preserve and preserve cultures that have meaning and value, so as not to be eroded and neglected due to the influx of cultures from outside which is very heavy.

B. METHOD

The research method used in this research is descriptive qualitative. Qualitative approach is a research procedure that produces descriptive data analysis, namely what is expressed in written or oral and also the real behavior that is studied and studied as a whole atmosphere (Nawawi, 2005). In this study, researchers wanted to express in depth about the symbolic meaning of the rituals performed wilujengan farming communities on the slopes of Mount Wilis Tulungagung.

Data collected by researchers in the field comes from informants, events or activities, places or locations, and documents or archives intended by researchers here can be records and written documents. Data were collected using three techniques: observation, interview, and documentation. Data analysis technique used in this research is Miles and Huberman interactive model consisting of data collection, data reduction, data presentation, and conclusion / verification. Although it consists of four parts but is continuous. Data validation checking is done by three kinds of extension of participation, observation persistence, and triangulation.

C. RESULT & DISCUSSION

1. Ritual Execution History Wilujengan on the Slopes of Mount Wilis

Javanese society since the days before the entry of various religions in Indonesia have a belief in things or everything that exists in nature. They believe there are other forces that can affect the balance of nature. Various communities in Indonesia is no exception communities on the slopes of Mount Wilis Tulungagung since time believe their god took Mount Wilis.

The community has the belief that Mount Wilis is the center of water play that exist in nature, so people call Mount Wilis as a mantana ocean mountain. The conviction handed down to their children and grandchildren, so that until now people on the mountain slopes Willis still has confidence that Mount Wilis where they live now a sacred place. The current belief is very precise when looking at the long history of Mount Wilis. This is in accordance with the explanation Cahyono (2015: 4-5), one of the relics of prehistoric megalithic old (temple Penampihan) having Qibla direction of Mount Wilis, believed to be the ancestors funeral and place of Lord Indra. Mount Wilis is seen as a sacred mountain (holy mountain), besides being eyed rivers of water (tap) on the slopes of Mount Wilis is also believed to be a sacred times (holy river).

Water flowing from Tirta Amerta Lawean and resources used to support nine existing village on the slopes of Willis. Topographically these villages situated at an altitude of 600-

1200 meters above sea level. Thus it is not surprising that the soil is fertile and suitable for agriculture. So in addition to the ground, water is also needed to support the activities of farming.

People who occupy the slopes of Mount Wilis very pocket agriculture on water flowing from waterfalls Lawean and source Tirta Amerta. The position of the critically important water, also causes people in this region are very appreciative of existing water resources. If the above described mountain which is one of the places considered to have a sacred position, then the flowing water is also regarded as a living water that can be soothing and provide benefits for human survival. Water is the source of human life, because the flowing water connects the mountain (the place of the god) and the protector of man with the sea (the place of evil spirits). While the river is an ancient beliefs about fertility and water became a symbol of life both in man or in the universe (Hidajat, 2006: 20-21).

The mountains and waters that are considered sacred places have important positions for the people. In order for the strength and gods that dwell can provide convenience to human life, the community conducts various spiritual negotiations. Ritual behavior is chosen as a form of spiritual negotiation for some people. This is done in various ways, one of the rituals performed by the public ancestral slopes of Mount Wilis when droughts came premises n hold caos dhahar wilujengan ritual. Implementation of this ritual is performed in the month of Suro, with watering one temple statues Penampihan with dawet called Salasentika. Implement community purpose wilujengan ritual is to honor the earth and their water authorities and ask for the blessing of rain.

2. Uborampe as a Symbol in the Implementation of the Wilujengan Ritual

Wilujengan ritual performance on the slopes of Mount Wilis is one act of symbolism in the community that follows. The symbolism is evident in traditional ceremonies with various uborampe used and is a legacy handed down from the older generation to the next generation younger (Herusatoto, 1984: 30). Various uborampe that there is a form of submission of intent rituals or ceremonies. The various uborampe as wilujengan ritual symbols include:

a. The offerings of larvae

The objective of the float an offering in Tirta Amerta as one part of a series of rituals wilujengan and as a form of public gratitude slopes of Mount Wilis having been given livelihood with their water from sources Tirta Amerta. The existence of large land without water can download gairi plants on the slopes of Mount Wilis course, plants can not grow. So in addition to be rsyukur their float on water or Dewi Gangga rulers also as a form of gratitude to Mother Earth.

The form of gratitude is symbolized by the melarung of various agricultural products that live in the three realms, namely the first, the plant that lives underground (pala pendem) consisting of cassava, sweet potato, potatoes, or other plants. Second, plants that live on the ground (pala kesampar) for example pumpkin. Third, plants that live on the ground but the fruit depends (pala gumantung) for example corn, eggplant. In addition to the results of the earth is also in larung various other crops such as cucumbers, mustard greens, kale, pineapple, bengkoang, beans, pineapple, and various other vegetables or fruits.

Other float offerings are used as simboli on ritual wilujengan are four types of animals from natural or four different places to live. Chickens as animals that can live on the land represent humans working on land. Pigeons are animals that can live in the air as a form of human symbol working in the air. Ducks as animals that can live in the two realms of water and land that symbolize humans working on land and sea. Fish as animals that live in water that symbolize humans working in the sea or water. The larvae of these animals are essentially one of the symbols of society's gratitude by releasing them back to nature. In addition, animal larvae also have a purpose so that people who have a good job on land, sea, air and land and gradually can be given safety and fluency in doing his job.

b. Sourcing offerings

This section will describe offerings for Tirta Amerta water source. The offerings include the first consists of a small buceng as a companion Top Buceng. This little buceng consists of

yellow rice formed like a cone or a gunung. Yellow rice is derived from rice cooked with coconut milk and turmeric by Dita m even with salt so it can be yellow and savory taste. Tumpeng body is also decorated with vegetables such as celery and carrots. Side dish companion of yellow rice consists of noodles, chicken, quail egg, and tofu cooked spicy, fried potato chilli and ati, gubahan made from steamed vegetables and then seasoned with grated young coconut, orange leaves, red pepper, cayenne pepper, onion.

Second, a large offering consisting of a small banana kingpin, a small stream of red roses and white roses, a small dough of dreadlocks, a small jar of jasmine, a coconut, a pack of cigarettes, an incense, a small tin flowers consisting of ylang flower, red roses, flowers lecali, banyan leaves, flowers banyu girlfriend, and be rbagai other flowers. Ta m offerings necessary ingredient in these sources is jarik toh watu (Tuwuh watu). Various types of sajen was placed in a large container made of wicker.

Third, the chicken ingkung placed on the savory rice that is formed by the gunung but not taper. This savory rice is not only yellow flavored with coconut milk, salt, and bay leaves for a delicious aroma. Inkung chicken itself is a whole chicken whole chicken legs folded section as well as the head of the chicken so shaped in such a way. The edge ta m bah given a small takiran containing dishes such as noodles, egg spicy, spicy quail eggs, ointment-ointment, dry fried chilli tempe, tofu cooked spicy, and sambal fried potatoes and ati. Rice dish with the side dish is commonly called brok rice with chicken ingkung. Sego brok itself has the meaning of human devotion to nature, especially mother earth over everything that has been obtained from nature. This is in accordance with the explanation interpreter Key Penampihan temple as follows:

“Sego brok kuwi sego seng dibrokne lawuhe lan ana kulupan. Ngebrok niku maknane ngebekti dateng Ibu Bumi ingkang kito panggeni, nggeh damel rasa syukur kito amargi sampun diparingi panggen”.



Figure C.1 Offerings for Tirta Amerta Water Source

c. The temple offerings

The offerings consisted of a large offering, water in a jug, small buceng, and chicken ingkung. First, a large cub of uborampe consisting of a chocolate, a small jar containing a jasmine flower, a small flower containing a variety of flowers ranging from ylang flowers, red roses, flowery flowers, banyan leaves, henna flowers, and other flowers. One grain of coconut, perfume, a pack of cigarettes, a small dumplings containing dreadlocks, a small souvenir of red roses and white roses, a bunch of plantains, a small mat, and a banana leaf wrapper containing paper money, mbako, and betel leaf.

Second, a small tumpeng consisting of yellow rice shaped like a gunung under the side surrounded by side dishes consisting of cucumber, noodles, fried sambal ati and potatoes, spicy cooked eggs, dried fried sambal tempe, urap-urap, and chicken cooked ped as. Third, the white rice that is placed on a winnowing topped chicken ingkung and edges added by takiran-takiran little that contains side dish consisting of chicken, sambal goreng ati and potatoes, spicy chicken, noodles, ointment-ointment, and tofu cooked spicy. Fourth, in addition to various uborampe above there is also a fruit placed on top of winnowing that consists on bananas, apples, grapes and oranges.



Figure C.2 Offerings for the temple Sifting

d. The offerings on the street

Cok bakal, is a offering that is often encountered in many traditional ceremonies or various other ceremonies by the Java community. This cok will consist of various bumbon (empon-empon) which is sliced into small pieces such as coconut, turmeric, brown sugar, garlic, onion, lotto, parakee, badek, ampo, egg, money, red rose, rose white, jasmine, miri, kantil flowers, chic duwet, gimbal sugar, kenanga flower, and tied leaf that all are placed on banana leaves which are formed by the takir. Each piece on cok will also have its own symbolic meaning. Eggs symbolize the origin of human happiness (will live). Jasmine has the meaning that the purpose or wishful thinking of man to be conveyed to God Almighty. Roses have meaning that the human desire is diverse between people with each other different. Money has a meaning as a witness that all offerings are given as a form of gratitude.

Cok will be placed as one of the uborampe that is on the big sajen or big offerings have different meanings with cok will be used as offerings of the streets. If at a big sajen the meaning of cok would be a form of embodiment of origin or embryo that lives in nature. The embryo consists of plants and animals symbolized by eggs and winih-winihan. The purpose of the existing chocolate in the sadjen gede as a means of delivering a message to the open the place. Cok will be in the way of the goal to tulak balak or reject bad things that can disturb on the road.

Uborampe chaperone for the road is also needed incense. Before chocolate will be placed, the customary stakeholders will first burn the incense and stick it on the ground. The smell of burned incense is expected to go up and convey the purpose of giving chocolate.



Figure C.3 Cok Bakal

e. Field offerings

Uborampe used in the field placed on top of the tampah, is a round container made of woven bamboo is usually used for rice tapen or clean the rice from the dirt. The first sight consisted of a segong golong consisting of rice placed in a small nine grove, nine of which was placed in the middle of a circular tampah. The edge of the nine sego golong is placed a variety of side dishes consisting of vegetable noodles, fried potato chilli, spicy chicken, spicy quail egg, and spicy tofu that is contained in the small trough.

The second sight, containing the steamed rice and shaped like a gunung (commonly called a strong buceng). The portion of the sticky rice stood is the various types of jenang placed in the small grove. Jenang is amounted to five that is white jenang, white jenang which in the middle is given a black color so impressed jenang split into two parts of the same magnitude (jenang tulak). White jenang which is given palm sugar, red yellow which in the middle is given a little white yellow (sengkolo), and white jenang which in the middle given banana leaves with square shaped top of turmeric (jenang panca warna). beri daun pisang berbentuk persegi yang bagian atasnya diberi kunir (jenang panca warna).

The third sight, white rice shaped like a gunung but not peak peak, on the edge of the rice there are small tusks containing dried fried sambal tempe, serundeng, spicy quail egg, beans, noodles, spicy tofu, fried potato chilli and ati, spicy chicken. This rice is usually called sego mule where its side dishes consist of dry dishes. Sego mule on the implementation of this tradition me have the meaning as a form of gratitude and remembering all the slopes of Mount Wilis ancestral community that once already open pedestal for a place to stay. With the opening of the base, the people on the slopes of mountain wilis now have a place to live.

D. CONCLUSION

The conclusion Showed by the use of ritual symbols wilujengan by the slopes of Mount Wilis has the meaning of God is always present and always Involved, "united" in him. The symbol of the ritual understood as the manifestation of his intent as a human being is tajalli, or as an integral part of God. It is known that in the Javanese Islamic tradition, whenever there is a change in human life cycle, on average they perform ritual wilujengan, using various food objects as a symbol of appreciation of the relationship with God.

REFERENCES

Cahyono, Dwi. M. (2015). *Urgensi Fungsi Situs Arkeologi-Sejarah Penampihan Lintas Masa*. Makalah disajikan dalam Sarasehan Rumah Budaya Desa Geger, Sendang, 3 Desember 2015.

- Herusatoto, Budiono. (1984). *Simbolisme dalam Budaya Jawa*. Yogyakarta: PT. Hanindita
- Hidajat, Robi. (2006). *Relasional Simbolis Desa, Sungai, dan Pundhen dengan Pertunjukan Wayang Topeng Malang di Dusun Kedungmonggo Karang Pandan*. Jurnal diterbitkan. Yogyakarta: Narasi.
- Mulder, Niels. (1983). *Jawa-Thailand Beberapa Perbandingan Sosial Budaya*. Yogyakarta: Gajah Mada University Press.
- Nawawi, Hadari. (2005). *Metode Penelitian Bidang Sosial*. Yogyakarta: Gadjah Mada University Press.
- Sutiyono. (2013). *Poros Kebudayaan Jawa*. Yogyakarta: Graha Ilmu.