

CHAPTER IV

DATA ANALYSIS AND INTERPRETATION

In this Chapter, the writer will explain what *Manten Tebu* ritual is, and answer the three research questions, i.e. the elements of accessibility, formalization, and efficacy. The data analysis is based on the data obtained from interviews, observation, documentation, and relevant academic journal.

There are five informants in this research. For the sake of simplicity, the writer assigns a code name for each informant. First, Unggul Prawira Panggah Sanjaya is given the code name Inf.1. Second, Praciptayekti Pulung Anggono is given the code Inf. 2. Third, Rosikhin is given the code Inf. 3. Fourth, Taufiq is given the code Inf.4. Fifth, Wieche Irianto is given the code Inf.5.

There are two research questions, they are; 1) What are the characteristic of *Manten Tebu* ritual, 2) How do Jatibarang people celebrate *Manten Tebu* ritual by taking into consideration John McDowell's three ritual elements. In this thesis, the first problem formulation is answered in 4.1 *Manten Tebu* ritual and the second is in 4.2 the three ritual elements.

To answer these two problem formulation, the writer did an observation on the *Manten Tebu* ritual and interviews with some informants who are experts about *Manten Tebu* ritual. The data are collected through the combination of interview, observation, and secondary resources like documentation (photos, videos, and notes). The documentation is to support my description and analysis.

First of all, the writer will answer the first formulation about what *Manten Tebu* ritual is including the meaning of the name, history, and also how the *Manten Tebu* ritual has been done in Jatibarang Sugar Factory.

4.1 *Manten Tebu* Ritual

Etymologically, *Manten Tebu* consists of two words, *Manten* and *Tebu*. *Manten* in Javanese language means bride and groom. *Tebu* in Indonesian language means sugarcane. Thus, *Manten Tebu* is a bride and groom doll which is symbolized by a couple dolls which is positioned in the front line. Therefore, they are dressed up as groom and bride. The following is a picture of the bride and groom dolls.



Figure 4.1 The bride and groom dolls, taken by LintangDwiana (2017)

Manten Tebu ritual also has different names in some sugar factories. It is all based on where is the place of the sugar factory. In Jatibarang sugar factory, it is usually called as *Temanten Tebu* or *Manten Tebu*. However, in Madukismo sugar factory, it is called as *Cembengan* ritual. Then, in Sragi sugar factory, the *Manten Tebu* is called as *Pengantin Glepung*. Actually, *Manten Tebu*, *Cembengan* Ritual, and *Pengantin Glepung* are same (Inf. 4 and Inf.5). They have the same meaning that is asking God for some welfare. Based on the interview with all informants, some of the welfares are asking 1) the smooth operation of the machines, 2) safeness for the

sugarcane factory workers to not have any accidents when they operate the sugarcane machine, and 3) success in the selling of the sugar. This kind of welfare asking can be found in almost any sugar cane ritual. The difference is only in how people usually call the ceremony. For example, *Pengantin Glepung* is a terminology used in Sragi. In Sragi, *Pengantin* means the bride and groom and *Glepung* means flour made from glutinous rice. The reason why the ritual named *Pengantin Glepung* is because the doll couple uses glutinous rice as the material (Inf. 5).

In Madukismo, the ritual is called *Cembengan* ritual. It originates from a Tionghoa traditional ceremony. *Cembengan* ritual is from the words: Cing and Bing, or usually called as Cing-Bing-an. Because Javanese people have difficulty in pronouncing Cing-Bing-an then, it becomes *Cembengan*. Just like *Pengantin Glepung*, the purpose of *Cembengan* ritual is to ask for welfares for the events that they will do (Inf.5).

Historically, just like *Pengantin Glepung*, Jatibarang Sugar Factory's material for their *Manten Tebu* ritual also used glutinous rice. Nowadays however, the material of their *Manten Tebu* ritual uses wood. The reason why the doll couple uses wood as the material is because it is easier to find and make (Inf.4 and Inf.5).

According to Inf. 5, *Manten Tebu* is a ritual from a sugar factory from the Dutch colonialism that has become a tradition until now. In more detail Inf. 5 explains the following:

Di jaman Belanda dulu itu prosesi ini digunakan sebagai budaya untuk menarik simpatik masyarakat, tujuannya untuk mereka diberikan semacam kebebasan untuk senang-senang, karna tenaga mereka kan akan digunakan

sebagai pekerja, dan mereka menggelar prosesi ini. Manten Tebu adalah sebuah pendekatan pada masyarakat terhadap budaya, dan Belanda agar lebih dekat dengan masyarakat karna mereka akan dipekerjakan.

(Translation: In the Dutch colonialism, *Manten Tebu* was used as a tradition to have attracting the sympathy of people. The Dutch purpose is giving people a freedom to have fun because their energy will be used as a worker soon, and then they arrange this procession. *Manten Tebu* is an approach for people about culture, and the Dutch want to get closer with people because they will be hired.)

Thus, *Manten Tebu* is a political strategy and social stability from the Dutch. The purpose of this political strategy is having a close relationship with the Dutch, so the ritual of the *Manten Tebu* can be done successfully together without any accidents.

Inf. 5 also explains the following:

pada saat Belanda itu, mereka memberi hiburan dulu kepada masyarakat, ya senang-senang gitu kaya pesta gitu, ya masyarakat senang dan menghabiskan uang, dan pada saat uang mereka habis, mereka menawarkan perkerjaan di pabrik itu. Dan untuk sekarang... sekarang ini kita hanya meneruskan tradisi dan memberi hiburan untuk masyarakat.

(Translation: In the Dutch Colonialism, they give a festival for people, like a party for all people, as they happy, so they will spend out their money. Then, after they run out their money, they will need a work and they will work in the Sugar Factory. Nowadays, nowadays... we just continue the tradition and give a festival for the people.)

From the above information, it is learnt that the Dutch help to create events such as making a party and spending money to please people. This is necessary, in order that people will not mind to do really hard work in the sugar factory. This case is suitable with the functions of folklore, where Bascom says that folklore is a form of “amusement or entertainment” (1954, pp. 343-346).

In *Manten Tebu* ritual usually there is an entertainment that is named *Metikan*. *Metikan* is a festival for people around the Jatibarang Sugar Factory (Inf. 4 and Inf.5). *Metikan* is a part of *Manten Tebu* ritual. In *Manten Tebu* ritual itself, there are three steps should be done; First, Jatibarang sugar factory hold *Syukuran* (ceremonial meal) in the field. Second, the manager of each division sets up *Sesaji* (offerings) and buffalo's head. Third, Jatibarang sugar factory hold the reception for the *Manten Tebu*. Thus, *Manten Tebu* has many steps and is high controlled, like suggested by Sims and Stephens (2005, p. 95). However, before the writer explain deeper about the steps in *Manten Tebu* ritual, the writer will explain first what *Metikan* is.

4.1.1 *Metikan* Night Market

Etymologically, *Metikan* is from the Javanese language that is *Metik*. *Metik* in English means harvest. *Metikan* is a party or festival for celebrate when Jatibarang sugar factory will harvest their sugarcane. *Metikan* is also usually called as night market (Inf. 2 and Inf. 5).

Inf.5 said that,

pada saat Belanda itu, mereka memberi hiburan dulu kepada masyarakat, ya senang-senang gitu kaya pesta gitu, ya masyarakat senang dan menghabiskan uang, dan pada saat uang mereka habis, mereka menawarkan pekerjaan di

pabrik itu. Dan untuk sekarang sekarang ini kita hanya meneruskan tradisi dan memberi hiburan untuk masyarakat.

(Translation: In the Dutch Colonialism, they give a festival for people, like a party for all of the people, happy, they will spend out their money. Usually, after they run out their money, they will need a work. Then, they will work in the Sugar Factory.)

In the past, *Metikan* is not only a night market, but also a real festival that has many performances like sumo, western dance or usually called as *dansa*, and some sports matches. *Metikan* is usually held in two or three weeks before the *Manten Tebu* ritual (Inf. 2, Inf. 3, Inf. 4, and Inf. 5). Based on the observation that the writer has done, in *Metikan* there are many kinds of things that is being sold like shoes, bags, clothes, and even traditional snack. In *Metikan*, people also can find many kinds of carousels. In Jatibarang, the length of *Metikan* is about 1 KM. *Metikan* is always crowded. Not only people in Jatibarang will come to the *Metikan*, but also people from different areas. The reason why *Metikan* always crowded is because in *Metikan*, the selling price is really cheap, but the quality is really good. *Metikan* also becomes one of the biggest entertainments for people in Jatibarang. The deeper explanations about the three steps on *Manten Tebu* ritual will explain on the below.

4.1.2 Syukuran (Ceremonial Meal) in the Field

The first step of *Manten Tebu* ritual is the field ceremonial. In this step, the workers have a ceremonial meal in the field when they harvest the sugar cane for the first time in a year. The workers come and pray in the field together, and then they

choose which is the best sugar cane, after that they will cut *tumpengan* as the form of gratitude (Inf. 5).



Figure 4.2 The worker harvest the best sugar cane, courtesy of Wieche Irianto (2010)

Then, for choosing the best sugar cane, they have the criteria that the best sugar canes should have *rendemen* at the rate 14 or 16 and also the best sugar cane is the biggest and the taller one. *Rendemen* is the water content in sugar cane (Inf. 2). The way to know the exact rate of *rendemen* is the workers will choose the biggest and tallest sugarcanes, after that the workers will bring to the scales to know the rate of *rendemen* (Inf. 2). Then, for the ritual, they need two different fields from different areas to harvest. Each field represent the place or the hometown of the bride and the groom. The distance of the field should be around 18 KM, for example the distance from the field in Jatibarang to the field in Banjaratma is 19 KM. Jatibarang sugar factory always uses fields from Jatibarang and Banjaratma. The reason why it should between Jatibarang, and Banjaratma because Jatibarang Sugar Factory is *afdeling* Banjaratma. *Afdeling* is a Dutch language which is means residency or *karisidenan* in

Indonesian. The relation between choosing the field and residency is an ordinance that sugar factory cannot choose a field from another residency.

After the workers choose the best sugar cane for *Manten Tebu* ritual, they will sit together and the committees of *Manten Tebu* ritual will deliver a snack. Besides that the committees also deliver a *tumpengan* which is cut after a prayer. The prayer is about how the cutting sugarcane process has been done successfully. The reason why the committees of *Manten Tebu* ritual deliver a snack and *tumpengan* is to express gratitude.



Figure 4.3 The worker cut *tumpengan* as the form of gratitude, courtesy of WiecheIrianto

4.1.3 Setting Up The *Sesaji* and The Buffalo's Head

The second step of *Manten Tebu* ritual is held a ceremonial meal in each Sugar Factory division. Based on the interview with all informants, they said that the committees have prepared two buffalo' heads and two *sesajen* (offerings) that is placed in the center of each division.



Figure 4.4 The Buffalo head and Sesajen, courtesy of Wieche Irianto, (2010)



Figure 4.5 The person that placed the Buffalo head and Sesajen, courtesy of Wieche Irianto, (2010)

The person that will place the buffalo head and *sesajen* is the manager of each division. The reason is because the manager from each division represent as a leader. In *sesajen* there are seven kinds of water (sweet and bitter tea, sweet and bitter coffee, water, rice wine, and alcohol.) and some traditional snacks. The *sesajen* is based on Javanese belief (Inf. 5).



Figure 4.6The worker pray together on a night before the reception of *Manten Tebu* ritual, taken by Lintang Dwiana, (2017)

After they put *sesajen* and the buffalo head on the right place, in the night before the reception of *Manten Tebu* ritual, they have to pray together in the Sugar

Factory for its operation in that year. This includes a good selling on sugar, safeness for the worker, and the machine will not have any problem. Besides that, when they have done the prayer, they also play *rebana* (Muslim group of people that singing a religious song) for closing ceremonial meal. Even though the ceremonial meal in night has been done, the workers still have some discussion about the next day reception of *Manten Tebu* (Inf. 5). The end of the ceremonial meal is the reception of *the Manten Tebu Ritual* where the bride and groom doll will meet.

4.1.4 The Reception of Manten Tebu Ritual

The final step of *Manten Tebu* ritual is the reception for *Manten Tebu*. The reception of *Manten Tebu* ritual is the climax for the entire ritual that has been done. In the reception of *Manten Tebu* ritual, there are several steps too, which is making the committees walk from the field division until in the Jatibarang Sugar Factory.



Figure 4.7 The worker from field division line up and ready to bring the *Manten Tebu* to the Sugar Factory, taken by Lintang Dwiana, (2017)

Based on the observation that the writer has done, the first place of the *Manten Tebu* reception is in the field division. The worker from the field division will

pray first before they bring the *Manten Tebu* to Jatibarang sugar factory. Their pray is about the smoothness of the ritual from the first step until the end. After the pray has done, they take the sugar cane and the *Manten Tebu*'s dolls to lineup. The people in the front line will bring the symbol of *Manten Tebu* (the bride and groom dolls).



Figure 4.8 The field division paraded the *Manten Tebu* to the Jatibarang Sugar Factory, taken by Lintang Dwiana, (2017)

Based on the writer's observation, they paraded from the field division to the Jatibarang sugar factory. When they paraded the *Manten Tebu*, people around Jatibarang sugar factory watched it and they knew exactly that the Sugar Factory will begin its operation soon.



Figure 4.9 The Field division has arrived the *MantenTebu* in the Jatibarang Sugar Factory, taken by LintangDwiana, (2017)

When they arrive at the Sugar Factory, Inf.2, Inf.3, Inf.4, and Inf.5 say that Gamelan titled *Kodok Ngorek* plays. *Kodok Ngorek* is a Gamelan song that is plays in a Javanese wedding. *Kodok Ngorek* is from two words, *Kodok* in English means frog and *Ngorek* is Javanese Language that means singing. The reason why the song title is *Kodok Ngorek* is because it sounded like a singing frog. In Javanese wedding, *Kodok Ngorek* will play when the bride and groom meet their family. Then, after the Gamelan song of *Kodok Ngorek* ends, the MC will begin the *Manten Tebu* reception. They will begin the reception of *Manten Tebu* with a prayer to God. In their prayers, they ask about the Sugar Factory that will begin its operation, they ask for welfare and also ask for the good production of sugar.



Figure 4.10The chief of each division line up to relay *Manten Tebu* to the mill division, taken by, Lintang Dwiana, (2017)



Figure 4.11 The Chief of each division has begun the relay and gave the *Manten Tebu* to the mill division, taken by, Lintang Dwiana, (2017)

After that, the MC tells the chief of each division to line up. The reason is the *Manten Tebu* and the best sugarcane will give one by one from the field division to each division in the sugar factory. The ending is when the *Manten Tebu* and the best sugarcane have been received by the mill division workers. While they give the *Manten Tebu* one by one to the mill division, Gamelan song titled *Kebo Giro* will be played. *Kebo Giro* is a Gamelan song that is usually played in a Javanese wedding. *Kebo Giro* is from two words, *Kebo* and *Giro*. *Kebo* means buffalo, and *Giro* means behavior. The reason why titled as *Kebo Giro* is because the song is inspired by the patriots who really want to become a buffalo. The buffalo represents how a patriot can show his strength and boldness. When the *Manten Tebu* has been received by the mill division, the manager in Jatibarang sugar factory can cut the *tumpeng*. The process of cutting *tumpengan* is in the figure 4.12.



**Figure 4.12 The Manager cutting *tumpengan*,
taken by Lintang Dwiana, (2017)**

The process of cutting *tumpengan* represents gratitude for the success from a ceremony process. *Tumpeng* signifies the hope that the sugar factory operation will be successful without any accidents (Inf. 1 and Inf. 5).



**Figure 4.13 The manager presses the button of the
machine, taken by Lintang Dwiana,
(2017)**

The final step of *Manten Tebu* ritual reception is when the manager of the Sugar Factory presses the machine button to symbolizing that the machines can run successfully for the first time in that year.

Finally, when the reception of *Manten Tebu* has done, all of the guests and workers will move into the center of the Sugar Factory and begin their closing ceremony.



Figure 4.14 The *Rebana* perform on the festival, taken by Lintang Dwiana, (2017)

The closing festival is only for guests and workers which are invited by *Manten Tebu* ritual's committees. In the closing ceremony, there is some speech from the chief of each division (field or scale, mill, kettle, and crystallization divisions), the police, and regent (Inf.5). In this closing ceremony, there are some performances like *rebana* (Muslim group of singers that will sing a religious song), and songs from a dangdut singer (Inf.4). Based on the observation, the *rebana* was performing at the beginning of the festival and the dangdut singer was performing at the end of the festival.

4.2 The Three Ritual Elements

The three ritual elements that based on McDowell theory consist of accessibility, formalization, and efficacy. The result of the discussion is as follows.

4.2.1 Accessibility in *Manten Tebu* Ritual

Accessibility is one of the three ritual elements that will be explained in this research. As McDowell's journal article says accessibility becomes a characteristic or an element that talks about the accessible of people in the ritual, and it explains how wide the accesses of people are during the ritual (McDowell, 1983, p. 36).

The accessibility that will explain in this part is the accessibility of 1) people, 2) setting, 3) name of the dolls, and 4) the buffalo head as one of materials in *Manten Tebu* ritual.

a. The Accessibility of People

In the accessibility of people, the writer explains who are the invited people in *Manten Tebu* ritual. Usually the people who are invited in *Manten Tebu* ritual only the important person like the committee members and the workers.

Based on Inf.1, Inf.2, and Inf.5, in the past, people who are invited to *Manten Tebu* ritual only some important people and the worker in the sugar factory. The reason is because *Manten Tebu* is a sacred ritual, so the invitation of people is also limited. But, nowadays other people can also see *Manten Tebu* ritual, because Jatibarang sugar factory opens a vacation place like a park and a pool near Jatibarang sugar factory. *Manten Tebu* as one of a culture product from this sugar factory that has become one of areas that is giving attractiveness. The sugar factory worker, Inf. 4 and Inf. 5 also say that *Manten Tebu* is a tradition that still exists until now and become the most interesting for the people. Based on the interview, all the informants said that the invited people in *Manten Tebu* ritual are the Manager of Jatibarang sugar factory, the chief in each division, the Police, the Army, Regent, the headman of Jatibarang village, and the entire Jatibarang sugar factory workers.

Based on the interview, all informants said that the committee member of *Manten Tebu* ritual is only for the workers in the Jatibarang Sugar factory. In choosing the committee member, the manager and the chief of each division will negotiate who are the people that become expert for something like they know exactly the purpose, how the *Manten Tebu* does, and the materials are used, so they will match with the position. For the MC or the person who read the protocol is always the worker who is expert in that position. Expert in MC position means the person has become the MC in *Manten Tebu* ritual for long time like 2 until 4 years. Based on Inf. 4, the committee member and the MC position can be changed too, but only between the workers in the Jatibarang sugar factory. Thus, *Manten Tebu* is a ritual that is always conduct by someone and based on Sims and Stephens, high context ritual is usually conducted by someone. Usually, the experienced members of the group, which is selected members, run the ritual, and make sure the event happens in the right way (Sims & Stephens, 1963, p. 98).

b. The Accessibility of Setting

In *Manten Tebu* ritual, there are many criteria of the accessibility of setting. The criteria are from the place, time, uniform, etc. The setting of place is at the Mill station in Jatibarang Sugar Factory. In the Mill station, the climax of *Manten Tebu* ritual reception is held. Based on Inf. 5 the place of the reception cannot be changed because, in the reception, they will grind the best sugar cane and operate the machine for the first time in that year. The machine is only in the Mill division, and other divisions do not have it.

The setting of time is in the morning. From the past until now, *Manten Tebu* ritual always starts in the morning at 06:00 a.m (Inf. 2, Inf. 3, Inf. 4, and Inf.5). The reason is because morning is a start time for working in the sugar factory, and also morning is a busy time which people in the near a sugar factory will be in outdoors means that they will have activity in outdoors like going to school, office, traditional market, or jogging (Inf.5). Because one of the purposes of *Manten Tebu* ritual is to announce people that sugar factory will begin its operation, so it is become the right time for announcing to people. Inf. 2 and Inf. 5 say that morning is the right time for announcing to people that Jatibarang sugar factory will begin its operation.

All the informants said that the invited people in *Manten Tebu* ritual should wear *batik* and cap for men, but for the Police and the Army can wear their uniform. The workers wear their work uniform and also wear a cap. Sincerely, whether they wear *batik* or only a shirt, it is no problem. Batik is a technique of wax-resist dyeing that is applied to whole cloth, or cloth made using the technique is originated from Indonesia (TheBatikGuild, 2011). The important thing is that they should wear preppy clothes. Then, for the committee uniform is based on the concept that the manager has given. The concept can be different year by year; it is all based on the manager decision. During this year, they wear their usual uniform to make easy and simple because some of the workers will work after the ritual, but sometimes they also wear Javanese traditional clothes (Inf. 2, Inf. 4, and Inf. 5).

c. The Accessibility of the Dolls' Name in *Manten Tebu* Ritual.

The doll is the icon of *Manten Tebu* ritual. It is the icon of *Manten Tebu* ritual. Based on the observation that the writer has done and also the interview with Inf. 4,

he says that the doll is made from wood and dressed in Javanese traditional clothes. The doll is not only one doll, but there are two dolls, a man and woman that represent the bride and groom. The dolls have a name, their name contain three parts. The first and middle name contains the Javanese name. The last name after the word *bin* or *binti* is a field name of the bride and groom's parents. The meaning of *bin* and *binti* are children. *Bin* is for the man and *Binti* is for women (Inf. 5).



Figure 4.15 The name of *Manten Tebu* doll symbol in *Manten Tebu* Ritual, courtesy of Wieche Irianto (2010)

For choosing the doll's name of *Manten Tebu* ritual is not only choosing which name matches, but there is a special person who arranges and chooses the name. The person who arranges the name is a shaman. Usually the shaman will receive *wangsit* about what is the best name for the dolls (Inf.5). *Wangsit* is a Javanese language which means there is the unseen mandate or only special person who can receive the *wangsit*. A *wangsit* is a spiritual experience that is subjective in nature and can be expressed in the form of a Javanese poem or *tembang* (song) (Inf. 5). The power of a *wangsit* is believed by followers of Javanese mysticism as a sign of the times. The *wangsit* goal is to make people take greater care (Suwardi, 2013). The greater care means a safety for all of the workers in Jatibarang sugar factory. The

name of the dolls also should in Javanese language to represent the place of the sugar factory that is contain a good meaning for the sugar factory. It is like one of the prayers to God about the purpose of *Manten Tebu* ritual (Inf. 4 and Inf. 5).

d. The Accessibility of the Buffalo's Head as one of the Materials in *Manten Tebu* Ritual

Buffalo's head is one of the materials that used in *Manten Tebu* ritual. Jatibarang sugar factory cannot change the buffalo's head into another animal head because based on Inf. 5, the buffalo's head is a symbol of strength that cannot change into another animal. Inf. 5 stated that,

karena itu kembali pada Dia (Makhluk gaib), itu juga bisa jadi sebuah permintaan, karena pernah kita ingin ganti kepala kambing, dan ternyata itu harus beberapa kepala, Ya mungkin karna kerbau itu yang paling besar dan mempunyai nilai dalam Jawa itu sebagai sebuah simbol kekuatan, kebesaran, jadi ya itu mempunyai sebuah arti khusus. Pernah kita ingin ganti kambing tetapi harus beberapa sekian kepala dan akan mempunyai beberapa dampak khusus jika diganti.

(Translation: Because it comes back to him/her (the astral beings), so it can be one of the requests from him/her. There is a time when we want to change it into the goat's head but, the result is they cannot do that because they need more than one head. Maybe because buffalo is the biggest and in Javanese, buffalo means the strongest. Besides the workers need more than one goat head for the *sesajen*, they also will get some negative impacts if they change it.)

Thus, based on Inf. 5 says that in the future, the workers have decided to not change into any other animal head and just follow what they (the astral beings) wants.

From the three classifications of accessibility that has been described, the writer can conclude that *Manten Tebu* is a high context ritual which are very organized and occur at the set times for specific, and announced purposes (Sims & Stephens, 1963, p. 98).

4.2.1 Formalization in *Manten Tebu* Ritual

Formalization is the second ritual elements of *Manten Tebu* ritual that will be explained in this research contain language, uniform, and time. McDowell said that formalization is an element that talks about the factor of formalism through the performance, language like the intonation and the concept of the ritual (McDowell, 1983, p. 41).

a. The Formalization of Language

The first part of the formalization is about the formalization of language. In this part, the writer explains about what the probabilistic language is used in *Manten Tebu* ritual, the reason why Jatibarang Sugar Factory uses that language and an information about the language used formal or not.

Based on the interview, all of the informants said that *Manten Tebu* ritual was not used only one language. Whether the language will change every year or not. It is all depending on the committee who arrange the concept. "A probabilistic language can be viewed as a formal power series" (Garg, Kumar, & Marcus, n.d). In the past, they only use Javanese language, but nowadays they choose to use Indonesian language. The reason why they use Indonesian language is because the place of

Jatibarang sugar factory is in *Pantura* (a place that have many kinds of people background like Sundanese, Batak, and Javanese) where there are many people who are not from Central Java. This is because it is a little bit hard for people outside Central Java to understand about Javanese Language. Then, to equal people and specific the language, the committee chooses the Indonesian language for *Manten Tebu* ritual. As Astesiano and Reggio (2000), say that “formal specifications are expressed by terms or programs in an appropriate specification language.”

In 2009 and 2010, the committees try to make a fresh concept for *Manten Tebu* ritual by using the local language, *Brebesan* or *Tegalan* that is usually called as *Bahasa ngapak*. The reason for using a local language is not only for a fresh concept, but also to make people not forget about their hometown, their local language that also should be preserved and respected (Inf. 5).

Based on the observation that the writer has done, the writer thinks that when they used Indonesian language that thing is a right way, because like the Inf. 4 and Inf. 5 said: that with Indonesian language, many people can understand easily. But, the writer also thinks that it would be better if they can use both languages while doing the ritual, so they will represent the tradition as a Javanese tradition and also will let everyone know deeper about Javanese culture.

b. The Formalization of Uniform

In this part, the writer explains about how the formalism of the uniform for people who come to the *Manten Tebu* ritual.



Figure 4.16 The uniform for the invited people, taken by Lintang Dwiana, (2017)

Based Inf. 2, Inf. 3, Inf. 4, and Inf. 5, the invited people wear batik as their clothes or their work uniform. For men, they should wear long pants. Then, for women who wear veils should wear shirt or *kebaya* with long skirt, and for women without veils, they should wear shirt or *kebaya* with a skirt. For the shoes, men should wear boots or *pantofel* (loafers) and women should wear high heels.

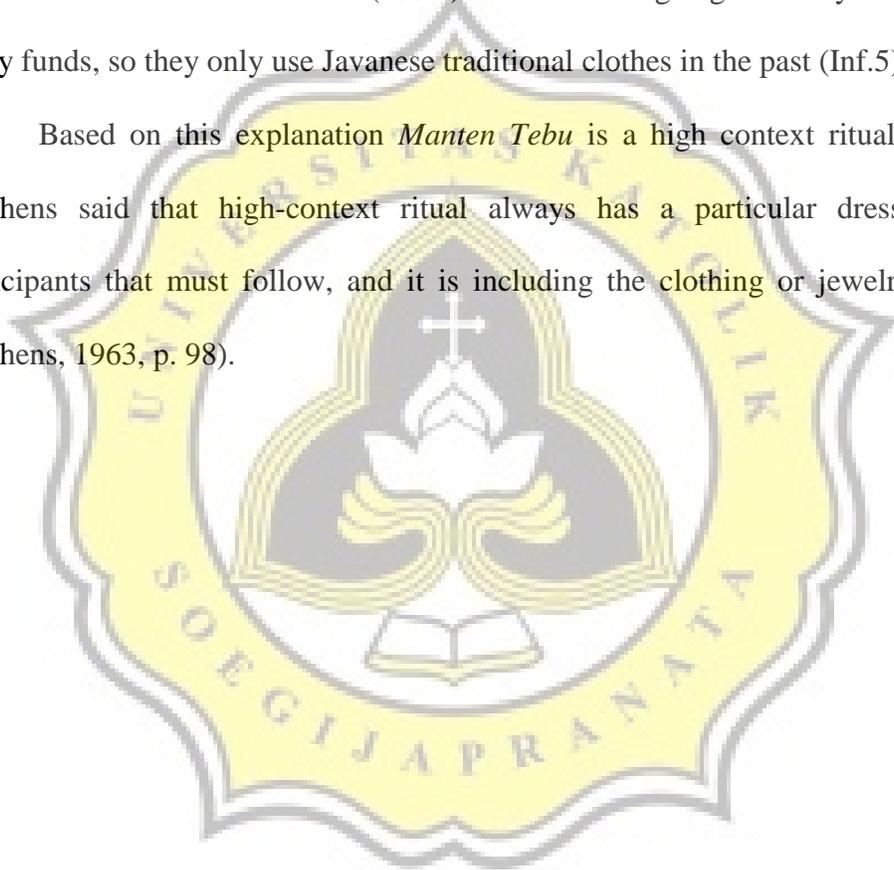
From the observation, most of all the invited people wear batik and *kebaya* as their uniform in *Manten Tebu* ritual. For men, they wear batik with a cap. For women, all of them wear veils with *kebaya* and long skirt. For the shoes, men wear *pantofel* (loafers) and women wear high heels.



4.17 The uniform for the workers and the committee, taken by, LintangDwiana (2017)

The workers and the committees will use their usual uniform for work. The uniform is a button-down collar and black fabric pants combined with *pantofel* (loafers) or boots. Sometimes, the committee will use the Javanese traditional clothes to make higher in formalism and sacral in the ritual. The reason why they are not always use Javanese traditional clothes is because it will take more time for prepare and it also will take more funds (Inf. 5). The Jatibarang sugar factory does not have many funds, so they only use Javanese traditional clothes in the past (Inf.5).

Based on this explanation *Manten Tebu* is a high context ritual. Sims and Stephens said that high-context ritual always has a particular dress code for participants that must follow, and it is including the clothing or jewelry (Sims & Stephens, 1963, p. 98).



c. The Formalization of Time

Manten Tebu ritual also has the characteristic of the time from *Manten Tebu* ritual which is always held in the morning (Inf.1, Inf.2, Inf.3, Inf.4, and Inf.5). The reason is because morning is a start time for work, and also become the right time for showing the formalism in a ritual. *Manten Tebu* also has the exact time to begin the ritual, on the day before the reception of *Manten Tebu* ritual which is at 04:00 p.m. In that time is become the right time for held the ceremony of harvesting the sugar cane, then at 06:00 a.m WIB is the reception of the *Manten Tebu* ritual and at 10:00 a.m is held the party or the closing ceremony of *Manten Tebu* ritual (Inf. 2, Inf. 4, and Inf. 5).

4.2.3 Efficacy in *Manten Tebu* Ritual

Efficacy is the last of three elements in *Manten Tebu* Ritual that will be explained. In this part, the writer explains how the *Manten Tebu* ritual effectiveness and how the meaning of the ritual itself.

Sugar factory always has a history and mystery (Inf. 5). There are many myths heard by people in Jatibarang, especially for *Manten Tebu* ritual effectiveness. McDowell has said that Efficacy is an element that determines on how the ritual will be accomplished and what procedures must be followed (1983, p. 42). The argument of should doing *Manten Tebu* ritual or not doing it always becomes the big problem for the management of Jatibarang sugar factory (Inf.5). *Manten Tebu* ritual is all based on the belief that has passed down from one generation to another generation (Inf.3, Inf.4, and Inf.5). Some people believe in the tradition, but others not. The others will say that doing that kind of thing is worshiping idols. But, people who really know

about the ritual will say that doing the ritual is really important because it is the tradition that should be preserved and it is a prayer to asking for welfare and good production (Inf.5). A good production is having a good selling of sugar and the machines do not have any problem (Inf. 2, Inf. 3, and Inf. 5). Kleiman and Evan say in their article on Noba Project that efficacy refers “to your beliefs about your ability to effectively perform the tasks needed to attain a valued goal” (Kleiman, n.d.). However, *Manten Tebu* is a ritual that does based on the belief and the purpose of the ritual.

The result of *Manten Tebu* effectiveness is based on the belief in the ritual. For the worker who really preserved the ritual, they will feel that *Manten Tebu* ritual is really effective for the sugar factory operation because when they have done *Manten Tebu* ritual, they feel relieved and ready to work (Inf. 2, Inf. 3, and Inf. 4). If one of the steps is missing or did not do, they will feel like something is missing and they feel that it should be done as soon as possible. For instance, in this year the buffalo head is removed, but after the *Manten Tebu* has done, the worker feels that something is missing. They feel that it is not the right way to doing it and they still think that the Buffalo head should do as soon as possible. Then, they decided to hold the ritual for the buffalo head in the middle of Jatibarang sugar factory operation (Inf. 2).

Manten Tebu ritual has its meaning. Based on the Interview, all of the informants said that the meaning of *Manten Tebu* ritual is a ceremonial meal to God, a prayer for welfare, and a prayer for good production. The other meaning of *Manten Tebu* ritual is a ritual from the Dutch Colonialism that should be preserved (Inf. 4 and

Inf. 5). The result of the *Manten Tebu's* meaning is when the sugar factory has ended its operation. It is when they have good selling of sugar, the workers did not have any accidents, and the production of sugar did not have any mechanical problems.

