

CHAPTER V

CONCLUSION

The tradition to celebrate the birth of a baby by the Javanese people in Kinibalu, RW 02 has been a cultural practice for generations. *Slametan selapanan* is a birth ceremony for a baby, who is 35 days old. In this ceremony, the baby's hair is shaved and nail are trimmed off. This ceremony aims to request safety for the baby. People pray that the baby is safe from different kinds of life obstacles.

People in Kinibalu, RW 02, Semarang still preserves this tradition. The elders always teach and encourage young couples to keep performing *slametan selapanan*. The reasons are not only to preserve this ancestral practice but also to gain the benefits of it for the well-being of the baby.

There are various values offered by *selapanan* performance. The first is for the Javanese people to continually support this tradition. They are composed of elders, family, parents who understand and have more knowledge of *selapanan* tradition, which is a cultural heritage from ancestors that must be preserved..

The choice of when to hold the *selapanan* tradition bis y calculating the *neptu*, which is calculated by multiplying the calendar day times the *pasaran* day. The calculations can determine the characteristic of the baby. It can also determine baby's future spouse, the date of marriage and other important days.

In *selapanan* there are processions like stated above and provisions to include in the ceremony. The type of menu that should be included are 1) *gudangan*, which can be either in the form of *nasi gurih* and *gudangan* or *nasi kuning*, 2) *godong pisang* 3) *apem* 4) *bubur merah*, *bubur putih*, 5) fruits and 6)

jajanan pasar, which consists of *gethuk*, *wajik*, *ketan*, *dadar gulung* and *arem-arem*. In order that more people will pray for the welfare of the baby, the meals, known as *bancaan*, are usually put in a cardboard box and given to nearby neighbors. In the praying procession, some *kembang telon* and *kemenyan* is made available as a media to pray to God.

Currently this research is only based on where the researcher lives, i.e. Kinibalu, RW 02, Semarang. The total number of informants have been three. Other locations may have different number of informants and findings. However varied the findings may be, the portrait of *selapanan* in this research can show that the Javanese people have intentions that the ceremony is one of those that needs to be preserved for many generations to come.

