

CHAPTER V

CONCLUSION AND SUGGESTIONS

5.1 Conclusion

This research deals with *Kungkum* ritual in Tugu Soeharto, Kelurahan Bendan Duwur, Kecamatan Gajahmungkur, Semarang. Some conclusions can be drawn from the data collected through observing the ritual and interviewing respondents. With regard to the procedures involved in practicing the ritual, the writer found that there are three procedures in *Kungkum* ritual in Tugu Soeharto, Semarang. The first is done before the ritual. The procedure is done by the *Kungkum* practitioners at home. It includes fasting for several days, three days as the shortest and eleven days as the longest. The second procedure is done during the ritual. It is done by the *Kungkum* practitioner in Tugu Soeharto, Semarang. There are twelve things that should be done in the procedure starting from taking a bath, perform the ritual in water in a sitting pose and the water is on the level on your neck, the spot for meditation should be quiet and should not be in water with strong currents, read a mantra before entering the water, the doer enter the water naked and sit cross-legged on the river bed, close the eyes and cross arms in front of the chest, breathe regularly, the ritual should start at midnight, and the last is the restriction for having sexual intercourse while conducting the ritual. The third procedure is done after the ritual. It consists of things like restrictions or obligations for doing certain actions.

In addition to the procedures described above, the research also found four reasons people still perform *Kungkum* ritual in Tugu Soeharto Semarang, Central Java. The reasons are establishing brotherhood, requesting blessing for success (*mencari berkah*), purifying one's self,

and the last, is living the tradition. These four reasons were those shared by the respondents of this interview.

In general, Javanese people should preserve *Kungkum* ritual, because this ritual has many benefits and has been passed down by our ancestors who are Kejawen people. Although the *Kungkum* ritual seems mystical and has a negative side, there are also many positive sides as long as people perform *Kungkum* ritual with good, positive, and sincere intentions. Thus, people should preserve this tradition and introduce it to the next generation. It will make the Javanese culture still alive.

5.2 Suggestion

There are suggestions for further research from the writer. This research has some participants; those that are well-knowledge on *Kungkum* ritual and the practitioners of *Kungkum* ritual. The informants have provided good and quite detailed answers, but it would be nice if further research can find elders who really understand *Kungkum* ritual and can provide clearer and deeper answers. In addition, further research should also do better observation to find more *Kungkum* practitioners who can provide clear and detailed answers. The future research can also contact the group or institution that organizes the ritual on the night of *Satu Suro*. Furthermore, since the writer failed to present sufficient pictures related to the *Kungkum* ritual, further research should be able to take more shots that document the procedures.