CHAPTER IV

DATA ANALYSIS

In this chapter, the researcher is going to give some analysis of the Slametan Ritual, especially Nyadran Ritual that was conducted on 1st May 2019. The origin word of ritual is come from the Latin word *ritualis*, from *ritus*. Ritual is a kind of statements, beliefs, legends, customs, information, etc., that been handing down from one generation to the next generation, especially by word of mouth or by practice, or something that is handed down, a long-established or inherited way of thinking or acting (Green, 1997).

A tradition is a belief or behavior passed down within a group or society with symbolic meaning or special significance with origins in the past (Green, 1997). The origin of the word tradition is from the Latin word *trāditiō* or in English meaning to transmit, to hand over, to give for safekeeping (Douglas, 2010). It can be assumed that traditions own ancient history. Traditions have been inherited from one generation to the next generation on purpose, whether that is political or cultural, over short periods (Geertz, 1973).

Ritual tradition is an inherited, established, or customary pattern of thought, action, or behavior, as a religious practice or a social custom (Green, 1997). One example of ritual tradition discussed here is the Javanese Slametan, which practiced from one generation to the next generation by the Javanese people in Diwak Village.

To answer the problem formulation number one, what is Slametan in the Nyadran Ritual and how to conduct it, here will be discussed in the first part. The first part would be about what Slametan is and what Slametan in Nyadran Ritual is.
To answer the problem formulation number two, how Slametan in Nyadran Ritual is conducted, here will be discussed in the second part. The second part would be explained about what are component needed to conduct the ritual.

To answer the problem formulation number two, what are the functions of Slametan in Nyadran Ritual for Javanese people in Diwak Village community, here will be answered in the third part. There will be explained that there are five functions of Nyadran Ritual in Diwak Village.

4.1. Slametan in Nyadran Ritual

The origin of the word Slametan is from Javanese word slamet that is adapted from the Arabic word salam or in English meaning is safe. It refers to a peaceful state of equanimity, in which nothing will happen (Geertz, 1973).

Slametan is not only a ritual but it is also an identity for Javanese people. Identity may be described as “the state or fact of being the same one, the state or fact of remaining the same one, as under varying aspects or conditions; the condition of being oneself or itself, and not another; the condition or character that distinguishes a person or a thing” (Webster, 1985). Identity can also be equated to “distinctiveness, existence, individuality, oneness, particularity, personality, self, selfhood, singularity, uniqueness; sameness, unity”. Javanese Slametan is considered as a distinctive and unique socio-religious ritual as practiced by the Javanese. Moreover, Javanese Slametan is a traditional media which identifies to express their spiritual and social life. As a traditional media, Slametan integrates and harmonizes Javanese communities as collectivities (Kistanto, 2016).
From the research that was conducted by the researcher on May 1st, 2019, the researcher found that Slametan has a very meaningful value for people in Diwak Village’s life.

According to the interview to Diwak villager, Mrs Waromi:

> Slametan *ki ritual kanggo golek slamet*. Slametan *kui minongko ngirim kanggo arwahe leluhure dhone*. Wong jaman biyen ana sik takon, lha sak lebar sewu dina ki leluhure awake e dhone le maem piye? Lha le maem ya pendhak slametan neng sasi *Ruwah karo sadranan kui leluhure le padha mulih maem*. Slametan *ki minongko caos dedaharan leluhure awake dhone sing wis dadi badan alus sing wis dadi roh halus, karo ndongakke sing ning alam donya ben padha bagas waras slamet*. Le padha nyambut gawe paring kesehatan kekuatan isa neruske pasujarahane nenek moyange awake dhewen ganti sak piturute.

Or in English meaning

> Slametan is a ritual to find salvation. It means people pray for blessing from the spirit of their ancestors who have passed away. Old Javanese people believe that by conducting Slametan, they share the food to their ancestors because they believe if the spirits of their ancestors who have passed away always come when people conducting Slametan or Sesajen. Besides, they pray for the health, wealth of their posterity in order they will keep maintaining the ancestors’ cultures.”

It can be interpreted that Javanese people in Diwak Village still believe in the existence of the spirit of their ancestors who have passed away. Diwak villagers show their filial piety to the spirit of their ancestors by conducting Slametan. They believe by conducting Slametan they can share food that they usually call it Sesajen which means an offering to their ancestors. In
other words, based on Green (1997) theory, Slametan in Diwak Village is a behavior of Javanese people in Diwak Village as a religious practice or a social custom of people who live there.

From the research that was conducted by the researcher on May 1st, 2019, the researcher got that there are some components needed to conduct Slametan as bellow:

- **Tumpeng**

  *Tumpeng* is rice with a cone shape. To conduct Slametan, Javanese people must prepare a *Tumpeng*, as a symbol of their respect to the Almighty God. The round shape at the bottom is an image of the whole entire of plural Javanese people in Diwak Village that are still integrated as a circle. The one spot on the top of the *Tumpeng* is an image that above there is one Almighty God. In other words, the cone shape of *Tumpeng* illustrates the prayers of the entire community only focused on one God, and that amid various kinds of people, the people in the village of Diwak are worshiping at the same God.

![Picture 1. *Tumpeng*](image)
- **Ambeng**

  *Ambeng* has a low tube shape and the top side is flat. The origin word of *Ambeng* is from the word *ngambeeng* which means *prihatin* or life in concern. *Ambeng* is a symbol of the sadness of the people left behind when their family member has passed away.

- **Golong**

  *Golong* has a low tube shape and the top side is flat. The difference is that *Golong* is smaller than *Ambeng*. On the *Bancak*\(^1\) there are usually not only one but there are ten *Golong*. The rice formed by *Golong* illustrates community harmony.

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\(^1\) A plate from bamboo ranged into square and flat as a plate to put tumpeng, golong and ambeng when genduren.
• **Ingkung**

*Ingkung* is a whole chicken cooked with Javanese seasoning. The position of the chicken resembles those who are meditating or praying. It means Javanese people conduct *Slametan* as an expression of their devotion to the Almighty God and they try to figure it out with *Ingkung*.

![Picture 4. Ingkung](image)

• **Jajan Pasar/Tukon Pasar**

*Pasar* or *Jajan Pasar* in English meaning is food that is brought from the market. Tukon Pasar or Jajan Pasar consists of fruit like Banana, Salaka, Small Apple, Sawo, etc. Besides, *Jajan Pasar* also consists of some traditional cake-like *Kue Apem*, *Kue Putu*, etc., *Jajan Pasar* is a symbol of blessing, which means when Javanese people go to market (or go anywhere), they are always blessed. By the researcher’s interpretation to the meaning of *Jajan Pasar*, the researcher find that the reason why *Jajan Pasar* means a blessing is because when Javanese people go to the market and buy *Jajan Pasar*, then she (because for Javanese people, usually who go to the market is the housewife) goes back to her home with those *Jajan Pasar* it means she is blessed.
Whenever Javanese people conducting Slametan or Sesajen, they always burn Kemenyan as one of the components that they cannot miss. Kemenyan is the sap of the incense tree. In the industrial, Kemenyan is used as the raw material to make perfume and in daily life of Javense people as the mixtures for cigarettes and Sesajen. When Kemenyan is burned, it produces smoke and the smell is so unique. Javanese people believe that in the manner of the burning Kemenyan, their prayers will arrive unto god with the smoke that rising into the sky with the smell.
From the research, the researcher got that Slametan becomes a part of life for Javanese people in Diwak village. Diwak Villagers conduct Slametan in their life circle.

Based on the interview to Waromi the researcher got that Slametan is conducted once in month, in Ruwah and before Ied (even though the majority population of Diwak Villager are Catholic they still celebrate Ied Adha or Lebaran), to celebrate the birth, in the circumcision event, in the wedding ceremony, when someone dead since day 1, 3day, 7days, 40days, 100days, 1 year, 2 years (nenger), 1000 days and continued every geblag or the day when someone died. What was said by Waromi is matching with Geertz, (1973) theory that categorizes Slametan into four main types:

1. First, those relating to the crises of life, such as birth, circumcision, marriage, and death.
2. Second, those associated with events of the Islamic calendar.
3. Third, the bersih desa (cleaning the village), concerned with the social integration of the village.
4. Forth, those held irregularly depending on unusual occurrences: departing for a long trip, moving residence, changing personal names, illness, sorcery, and so on.

Related to 4 types of Slametan by Geertz, Nyadran Ritual in Diwak Village that will be discussed here comes under the first type. Nyadran Ritual in Diwak village is a ritual that is related to the crises of life, especially the crises of death.

In Javanese community like in Diwak hamlet, there are many kinds of Slametan conducted in everyday life and one of them is Nyadran Ritual. Nyadran Ritual constitutes a form of culture developing among the people of Indonesia, especially Javanese communities who live in Jogjakarta, East Java, and Central Java(Susilowati, 2009).
Nyadran Ritual constitutes a process of assimilation into the Islamic tradition of the Hindu-Buddhist religious tradition. The origin word of Nyadran comes from Sanskrit language shraddha which is a ceremony of meruwat (to purify) the spirits after twelve years of their death. This ritual is already existed since the age of Majapahit to devote Tribhuvana Tungga Dewi. By the time pass and Islam population grew up, Javanese people are still conducting this ritual, however, Sunan Kalijaga put some Islamic prayer and tradition into the ritual. Among the Javanese communities, Nyadran partially serves as an expression of gratitude to God the almighty for the bestowed fertility of agricultural land, or the ease and safety in making a living, as well as the abundance of sustenance. Therefore, they call it Tasyakuran (Hakim, 2015).

Based on the interview with Diwak villagers, Marjito, states Nyadran Ritual is (a means to) pray for forgiveness to the spirits of the ancestors who have passed away. According to Waromi: memule ancestors, meaning for the ancestors who have passed away and are buried in the Diwak graveyard is obligatory for their children and relatives who are still alive to conduct Nyadran Ritual.

Suparman also confirmed what was said from Marjito and Waromi, while saying that it is an instinct or tradition to pray for the spirits of ancestors who have passed away.

It can be interpreted that Diwak Villagers are religious people who are still maintaining their ancestors’ culture. According to Rappaport (1978), the ritual conducted by human beings is an adaptation with the environment in the surrounding. Most of the time, ritual is connected to so many cultural aspects. In other words, there is a connection between society's daily behaviors and the ritual. To Diwak Villagers, as religious people for sure, there is not their obligation to still conduct Nyadran ritual. On the other side as Javanese people who have an instinct to
maintain ancestor’s culture. They still conduct ritual Nyadran to show their respect to their ancestors but they combine the ritual with their belief as what Sunan Kalijaga did. Even though they can pray anywhere and everywhere for the spirit of their ancestors who have passed away, they still conduct Nyadran Ritual as a means to pray for the spirit of their ancestors.

4.2. The Implementation of the Ritual

According to Bell (1992), ritual is a social behavior from a repetitive folk story. It has goals that are highly organized and generally controlled to show the identity of a group or society. Ritual is a kind of social action which involves belief and tradition, so is Nyadran Ritual. According to Schilbrack (2004) there are some aspects and components of the ritual such as:

1. Time

Nyadran ritual is usually held before Ramadhan or precisely in the month of Ruwah in Javanese calendar. In the interview with Marjito he said the ritual date is usually made every 25 Ruwah using the Kejawen calendar. It has become a tradition for a long time and communities only need to negotiate.

A same statement was also expressed by Waromi, she states every 25th of the month of Ruwah, it remains so because it is a tradition and has not been advanced or reversed. Because in the past there were people who were considered as kings from solo who meditated or meditated until they died on 25 Ruwah (kejawen calendar) in what is now a public cemetery in the village of Diwak.

Suparman said: every 25th of the month with the Kejawen calendar, and in each area, the date is usually different.
According to Bell (1992), ritual is a social behavior. *Nyadran* ritual is kind of social behavior. As what was said by three research informants were Marjito, Waromi, and Suparman, they said that *Nyadran* Ritual in Diwak Village is conducted every 25th of the month with the Kejawen calendar. In this year, *Nyadran* Ritual was conducted on May 1st, 2019.

2. Place

The place to conduct *Nyadran* Ritual is at the graveyard area. Based on the research, the researcher got that in the ritual people in Diwak Village prepare the place for *Nyadran* Ritual on the graveyard area in communally. People clean up the graveyard and the street to the grave in order to make the graveyard cleaner. They believe that the spirit of their ancestors is coming when they are conducting *Nyadran* Ritual so they prepare the street clean to show their respect to their ancestors.

3. The equipment

There are some equipment needed to conduct *Nyadran* Ritual, such as:

- Tent

Two days before the ritual was held people in Diwak Village were conducting *Besik* or preparing the place to conduct the ritual. They set up some tents on the graveyard to protect them from sun or rain when they are conducting the ritual.
- **Bancak**

  *Bancak* is a plaited bamboo to put the *Tumpeng* and the compliment for *Slametan* and in this case is for *Nyadran* Ritual. Some people made *Bancak* by themselves and some others took the *Bancak* made by people during *Besrik*. Usually new families or people who are in the middle-class economy are using *Bancak* to bring food when they go to *Nyadran* event.
• **Tenong**

The same like Bancak, Tenong also made from bamboo and the function is to bring traditional cake or snack. Inside the Tenong, some traditional foods are neatly arranged on the ceramic plates. Usually, those who have enough money, they prefer to using the Tenong rather than using the Bancak.

![Picture 10. A man carry Tenong](image)

• **Flower**

The function of the flower is for Nyekar or Ziarah Kubur. In Nyadran, Diwak Villagers conduct Nyekar Ritual, which has the philosophy that kebaikan or the goodness is someone who is left behind while the rotten or the bad should be covered. It is pamalik if someone talks about the ugliness of people who have died. Sekar or flower that smells good is symbolized by doing good deeds of the ancestors who are already troubled which should still be remembered by people who
are still alive. Meanwhile, the body of the deceased is depicted with things or actions that should be buried inside by the community.

Picture 11. People conducting Nyekar

- **Tumpeng**

  The same like another Slametan, in Nyadran ritual people also bring Tumpeng. It is a symbol of their respect to the Almighty God. People gathering the Tumpeng before the ritual begins, and then they pray together, and the last one when the ritual is done, people bring the Tumpeng back home and they call it Berkat or in English meaning is the gift from the Almighty God.

Picture 12. Tumpeng for Nyadran ritual
• Traditional snack

Traditional snacks such as Wajik, Jadah, etc. Next, the food will be collected and all the food will be collected and will be shared so that later all those present can feel the food that belongs to all, so that there is more sense without differentiation, so it can complement each other.

Picture 13. Javanese traditional snack arranged in a Tenong

• Banana

Banana or other fruit is just completeness, which is, in fact, the Javanese people already know about the concept of 4 sehat 5 sempurna (a complex nutrition for the human body).

Picture 14. Banana on the Tenong
4. People who conduct the ritual.

Picture 16. People attending Nyadran Ritual

Based on the research that was conducted by the researcher, the researcher got that all family members of Diwak Villagers are attending Nyadran Ritual.

Based on the interview to Marjito, he said: they are the entire community of Diwak Villager and people from various regions who have relatives who have died and are buried in the Diwak Village cemetery. Everyone can join, but usually, those who come are people who have relatives who have died and are buried in the cemetery of the Diwak Village.

The same as what was said by Marjito, Waromi explained: they are people who have ancestors or relatives who live in the Diwak Village. For children and grandchildren who still live in the village of Diwak, they must bring a cone with all the ingredients such as vegetables, side dishes, fruit which is usually Bananas, crackers, and other foods. For relatives who from afar can only bring money.
The same statement was also expressed by another informant, Suparman said: All people who have relatives or ancestors who died and were buried in the cemetery of the Diwak Village.

It can be concluded that people who come to conducting Nyadran ritual are those who have ancestors or relatives who were buried in Diwak Village graveyard. Those People that consist of the child, youth, until the elder people are together joining into the ritual.

I. Functions Of Nyadran

For Javanese people like those who live in Diwak Village, ritual Nyadran has functions, such as:

1. To maintain ancestor’s culture

   Slametan becomes one means for Javanese people especially those who live in Diwak Village to maintain their ancestor’s culture. Javanese people keep maintaining their ancestors’ inheritance even though nowadays is already the modern era. Although, some changes be adapted with their belief and the changing of the time. According to to the interview to Suparman, he said naluri utowo tradisi kanggo caos donga leluhure awake dhewe sing wis podho ninggal. It means: (Nyadran Ritual is) It is an instinct or a tradition to pray for the spirits of ancestors who have passed away.

While according to Waromi:

   Slametan ki minongko caos dedaharan leluhure awak e dhevew sing wis dadi badan alus sing wis dadi roh alus, karō men ndongakke sing ningal donyo ben podho bagas waras slamet. Le podho nyambut gawe paring kesehatan kekuatan iso neruske pasuajaran e nenek moyang e awak e dhevew nganti sak piturute.
Or in English meaning is:

*Slametan* is a ritual to share the food to the ancestors because the spirits of the ancestors who have passed away always come when people conducting *Slametan* or *Sesajen*. Besides, the ritual is as a means to pray for the health, wealth of their posterity in order they will keep maintaining the ancestor cultures.

It means that Javanese people in Diwak Village are concern to keep maintaining their ancestor’s culture. This is appropriate with one of the functions of folklore which plays in validating the culture (Bascom, 1954).

2. As devotion to the ancestors

From the research that was conducted by the researcher, *Nyadran* is a ritual to devote the spirit of Diwak Villager’s ancestors. People praying and give *Sesajen* as devotion to the spirit of their ancestors. The researcher interviewed the informant to give the initial question about what the *Nyadran* tradition is.

According to the interview to Marjito, he said Pray for forgiveness to the spirits of the ancestors who have passed away.

Waromi explained the *Nyadran* tradition. She states: (the ritual is to) *memule* ancestors, meaning for the ancestors who have passed away and are buried in the Diwak graveyard is obligatory for their children and relatives who are still alive to conducting *Nyadran*.
Suparman also confirmed what was said from Marjito, and Waromi, while say that: It (Nyadran Ritual) is an instinct or tradition to pray for the spirits of ancestors who have passed away.

It can be concluded that even though Javanese people in Diwak Village are religious people that believe in religion such as Catholic and Islam, they are aware of maintaining the ancestor’s culture by still conducting Nyadran Ritual. This is appropriate with one of the functions of folklore stated by Dhavamony, 1973 that is a function as the protector. It means the ancestor has the belief that the spirits of the death still exist and considered as a strong protector for people in Diwak Village. Even people ask for help to them by Sesajen that they believe have some mystical power.

3. For social cohesion

In Nyadran Ritual in Diwak Village, there are two prayers used such as Catholic prayer and Islam prayer. Even though the majority population of Javanese people in Diwak village are Catholic, but they still respect Muslim people who also live there, by conducting traditional rituals such as Nyadran ritual in communally. Nyadran ritual may contribute to increased social cohesion and foster the longevity of social groups in Diwak Village society (Whitehouse, & Lanman, 2014).

4. For social collectives

In Nyadran Ritual, Javanese people who are living in Diwak Village and the village in the surrounding that have ancestors who have passed away and buried in Diwak Village’s graveyard are gathering and conducting Nyadran Ritual in communally. Even,
some descendants who are working and living in another city, they usually come back to Diwak Village to attend the ritual. That makes people in Diwak Village are happy when conducting Nyadran Ritual because in that event they can meet their relatives even those who are living far away from them, in other word Nyadran Ritual is also a moment to reunion among Javanese and their relatives.

5. To earn money for development of the village.

In Nyadran Ritual there are Among Tamu who write those who coming in the ritual. Those who come to the ritual and do not bring Tumpeng usually bring money as their donation. The amount of money they bring is voluntary and no determination for how much money they should donate. And the money collected will be used for the construction of village roads and other infrastructure.