

**THE PORTRAIT OF *SELAPANAN* PROCESSION IN
KINIBALU RW 02 SEMARANG**

**A Thesis Presented as a Partial Fulfillment of the Requirement to Obtain the
Sarjana Sastra Degree in the English Department**



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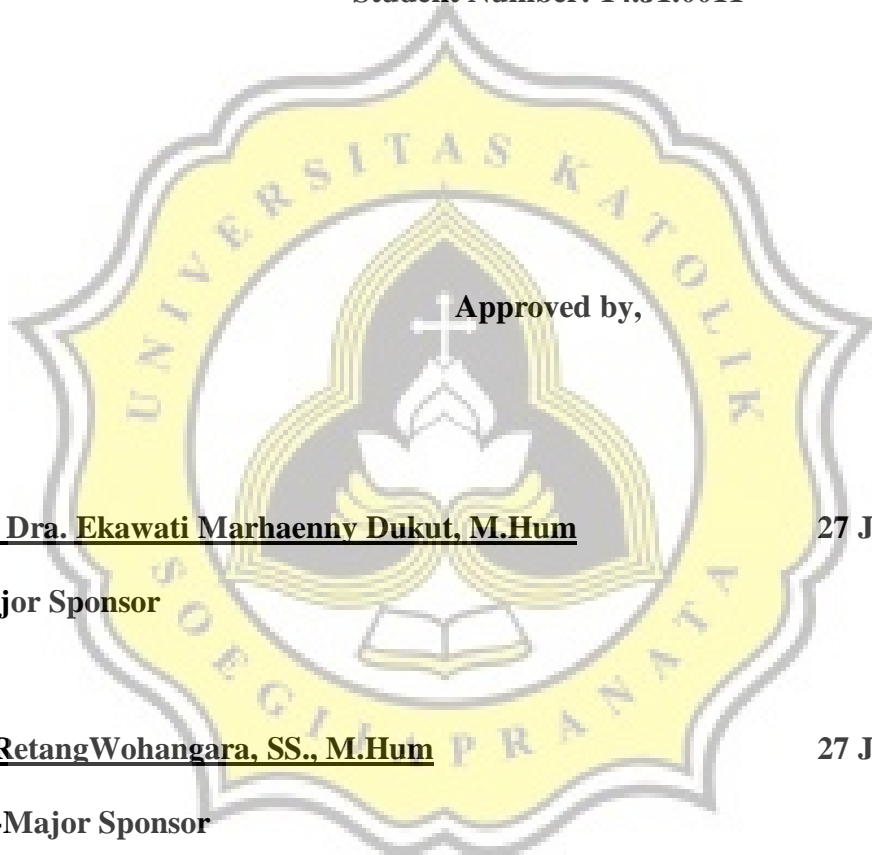
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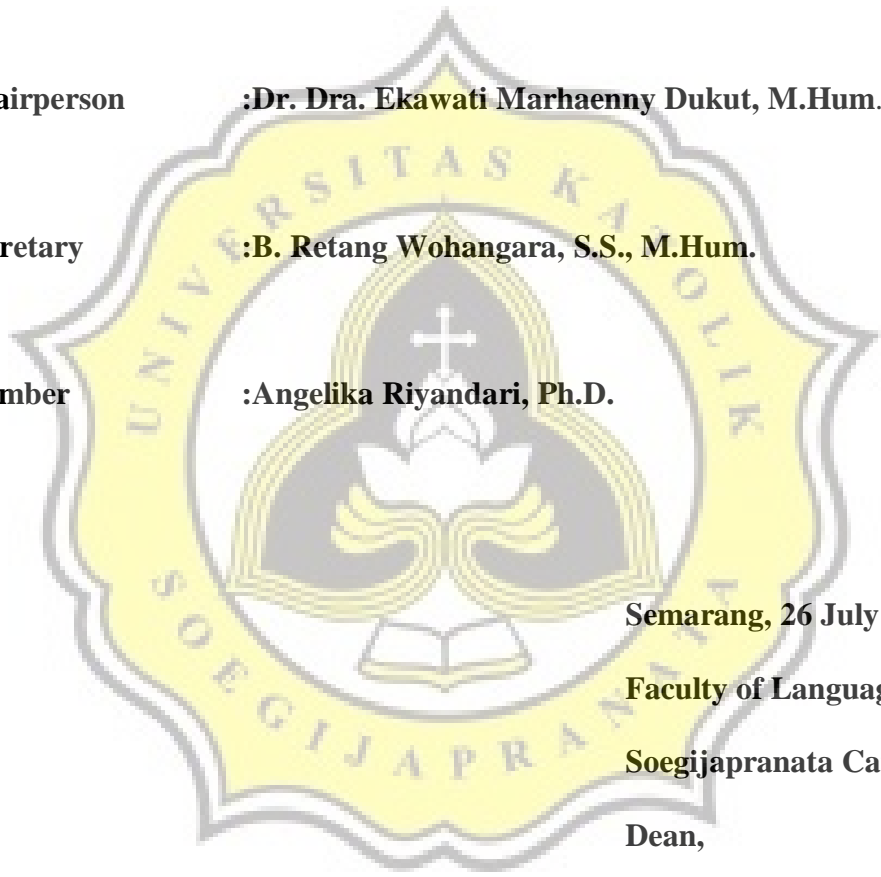
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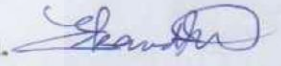
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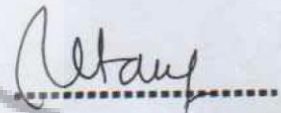
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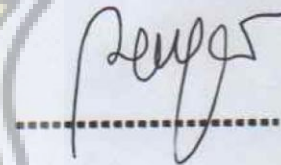
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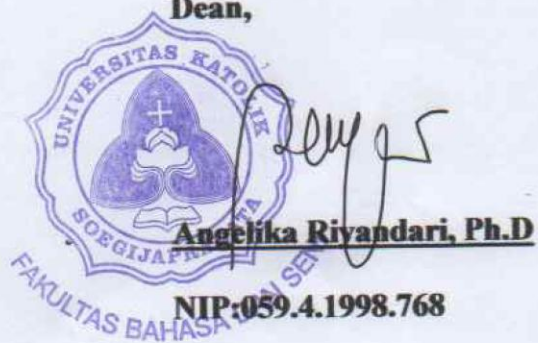
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Best Regards,

MF Anggun Paschauna



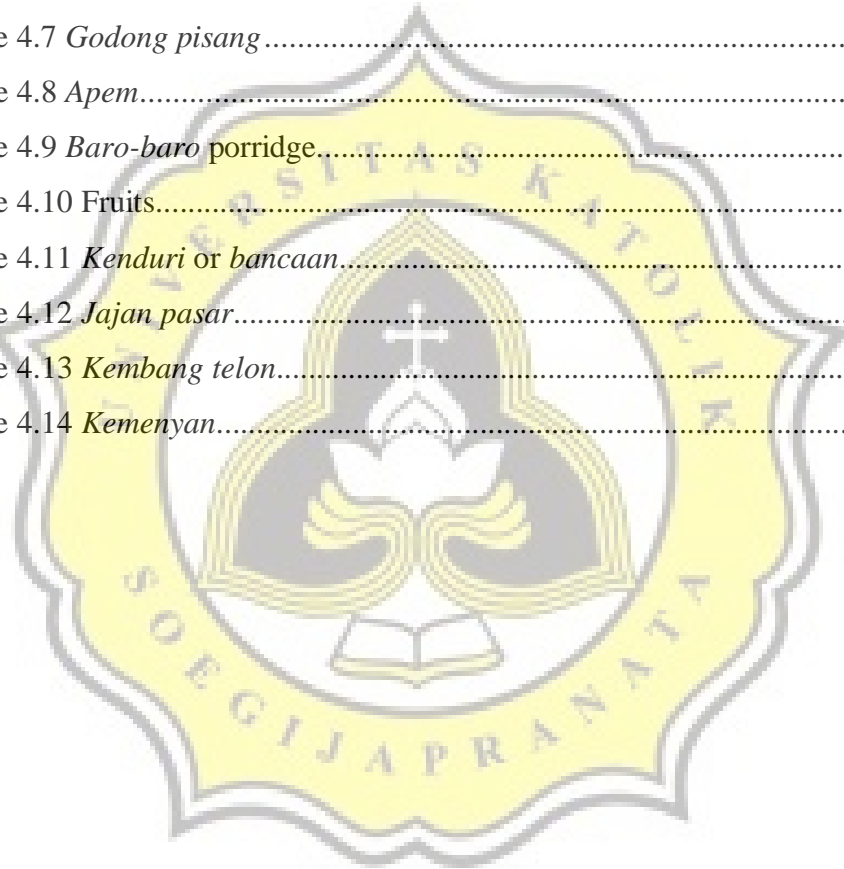
TABLE OF CONTENTS

PAGE OF TITLE	
COVER PAGE	i
APPROVAL PAGE	i
BOARD OF EXAMINERS	iii
ACKNOWLEDGEMENT	iv
TABLE OF CONTENTS	v
LIST OF FIGURES	vii
ABSTRACT	ix
ABSTRAK	x
CHAPTER I INTRODUCTION	i
1.1. Background of the Study	1
1.2. Field of the Study	3
1.3. Scope of the Study	3
1.4. Problem Formulation	3
1.5. Objectives of the Study	4
1.6. Significance of the Study	4
1.7. Definition of Terms	4
CHAPTER II REVIEW OF LITERATURE	6
2.1. Folk Culture	6
2.2. The Concept of <i>Neptu</i>	6
2.2. <i>Petungan</i>	7
2.3. <i>Selapanan</i> tradition	8

CHAPTER III RESEARCH METHODOLOGY	10
3.1. Type of Research	10
3.2. Research Instrument.....	10
3.3. Research Sampling and Sample.....	10
3.4 Research Data Collection Techniques.....	12
3.4.1. Library Research.....	12
3.4.2. Observation.....	12
3.4.3. Documenting.....	12
3.4.4. Interview.....	13
3.5 Research Informants.....	13
3.6 Research Data Analysis.....	14
CHAPTER IV DATA ANALYSIS AND INTERPRETATION.....	15
4.1. The Calculation of <i>Petungan</i>	15
4.1.1. <i>Petungan Selapanan</i> based on <i>neptu</i>	16
4.1.2. The Meaning of The Odd Nummbers Symbols in <i>Selapanan</i>	19
4.2. Procession of <i>Selapanan</i> Tradition.....	19
4.2.1 Baby Haircut.....	21
4.2.2.Cutting Nails.....	22
4.3. The Meals of <i>Selapanan</i> Tradition	23
4.4. The Provision of <i>Selapanan</i> tradition.....	28
CHAPTER V CONCLUSION	30
REFERENCES	32
APPENDIX	36

LIST OF FIGURES

Figure 4.1 Gratitude paper	17
Figure 4.2 The red onion and red chilli on top of a <i>tumpeng</i>	20
Figure 4.3 <i>Selapanan</i> situation	21
Figure 4.4 Baby' hair cut	22
Figure 4.5 <i>Bancaan, gudangan</i>	24
Figure 4.6 The dish of <i>tumpeng</i>	25
Figure 4.7 <i>Godong pisang</i>	25
Figure 4.8 <i>Apem</i>	25
Figure 4.9 <i>Baro-baro</i> porridge.....	26
Figure 4.10 Fruits.....	27
Figure 4.11 <i>Kenduri</i> or <i>bancaan</i>	27
Figure 4.12 <i>Jajan pasar</i>	28
Figure 4.13 <i>Kembang telon</i>	28
Figure 4.14 <i>Kemenyan</i>	29



ABSTRACT

Tradition is a custom run by society and passed down to the next generation. In the process, a generation might engage in reconstructing the existing tradition. A tradition is not only maintained but also interpreted. This research deals with the procession of *Selapanan* tradition practiced in Java. The calculation of the 35 days after a baby's birth is called *Selapanan*. Using a folk culture perspective, this research has two goals. The first goal is to identify the background of *Selapanan* tradition based on the Javanese *petungan*.. The second goal is to find out how Javanese people in Kinibalu, RW 02, Semarang has carried out the procession of the *Selapanan* ceremony. By using snowball and purposive sampling to obtain some key informants, the result of the interview shows that *selapanan* exist because people still believe that a baby must be given the appropriate *neptu* for its *selapanan* ceremony, in order that there will be mercy and a favorable healthy life from God for the baby's future life. This research also finds that there is a traditional procession that needs to be met for the success of the *selapanan* ceremony, i.e. the shaving of the baby's hair, the trimming off of the baby's nails, the variety of the meals prepared, and the provision of the *selapanan* radition.

Keywords: *selapanan*, *petungan*, Java, folk culture, Kinibalu, Semarang



ABSTRAK

Tradisi adalah kebiasaan yang dijalankan oleh masyarakat dan diwariskan ke generasi berikutnya. Dalam prosesnya, satu generasi mungkin terlibat dalam merekonstruksi tradisi yang sudah ada. Tradisi tidak hanya dipertahankan tetapi juga ditafsirkan. Penelitian ini berkaitan dengan prosesi dari tradisi Selapanan di Jawa. Perhitungan 35 hari setelah kelahiran bayi disebut dengan Selapanan. Penelitian ini menggunakan perspektif kebudayaan rakyat yang memiliki dua tujuan. Tujuan pertama adalah untuk mengidentifikasi latar belakang tradisi Selapanan berdasarkan petungan Jawa. Tujuan kedua adalah untuk mengetahui bagaimana masyarakat Jawa di Kinibalu RW 02 Semarang melakukan prosesi upacara Selapanan. Dengan menggunakan *snowball* dan *purposive sampling* untuk memperoleh beberapa informan kunci, hasil wawancara menunjukkan bahwa Selapanan ada, karena masyarakat masih mempercayai bahwa Selapanan dari seorang bayi adalah wajib sesuai dengan neptu nya, agar memperoleh rahmat dan kesehatan dari Tuhan untuk kehidupan sang bayi di masa depan. Dalam penelitian ini ditemukan pula bahwa terdapat proses upacara yang harus dipenuhi untuk keberhasilan dalam upacara Selapanan, diantaranya yaitu dengan mencukur rambut bayi, memotong kuku bayi, menyiapkan berbagai macam makanan dan menyediakan sajen untuk acara Selapanan ini.

Kata kunci : selapanan, petungan, Jawa, kebudayaan rakyat, Kinibalu, Semarang



CHAPTER I

INTRODUCTION

1.1. BACKGROUND OF THE STUDY

Javanese people is an ethnic in Indonesia that still respects the folk culture's tradition inherited by their ancestors. Each tradition implemented by the Javanese people has a purpose to be achieved well by taking into account the experiences received from birth, marriage, and until death. Because the Javanese people consider that the folk culture's traditions are sacred because they originate from a certain intention and purpose, the form and procedures of a ceremony should be not be practiced carelessly, but instead calculated carefully, where this includes the careful calculation of the special day of a certain Javanese ceremony.

According to Bayuadhy "the count of days in Javanese calendar" is making use of the five days, commonly called the *Pasaran* days of *Legi*, *Pahing*, *Pon*, *Wage*, and *Kliwon*" (2015, p. 29). All days are good, but according to the Javanese belief, certain days determine the good or bad moments of life. For that reason, the Javanese people has its own count or *Petungan* related to the *Pasaran* day. In calculating the day, the Javanese people combine the *Pasaran* day with the normal day (Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday). The calculation of the normal day and *Pasaran* day becomes what the Javanese refer to the *Neptu*.

Each *Neptu* day has a different value and characteristic, which is believed to affect the fate of and character of a person (Kistanto, 2016, p. 292). The knowledge regarding the calculation of the day or *Petungan* is important, because most of the Javanese people assume that every human destiny depends on

Petungan (Bayuadhy, 2015, p. 110). *Petungan dina* is usually conducted for activities which will be implemented to run things in life more smoothly.

The calculation of the day or *Petungan dina* by using *neptu* is believed to be a representation of a moment or event of life that has been determined by God. By doing the calculation of the day, the Javanese people show their attempt to adjust their deed with the destiny that has been made by God. This means that the *neptu* day for the Javanese people is a sacred day, therefore, there is a warning to respect the *neptu* by following what is considered right by tradition. The *neptu* for an event called *slametan* for the first time in someone's life is also special because for Javanese people this commemoration is equated with the first special day for a baby, commonly called *Selapanan*, which comes from the derivative meaning of the word *Selapan*, which is 35 days. In the book *050 Fakta Jawa*, it is stated that *neptu* deals with the 5 days of the Javanese *pasaran*, which are *Legi*, *Pahing*, *Pon*, *Wage*, and *Kliwon* (Dukut et al, 2018, p. 02)

According to Austiyana "the *slametan selapanan* is aimed to announce that a single woman has become a mother and asks for acceptance of her status into her new society" (2004, p. 49). Usually, the older Javanese generation would prepare a certain procession to organize the *slametan selapanan* for the baby of the new mother. As a material for research, therefore, the first traditional ceremony experienced by the Javanese people is interesting to write about.

The writer is an Indonesian who comes from a Javanese family. The writer's family who lives in Semarang practices Javanese tradition. Although her family has adhered to the Catholic religion, they still celebrate some important Javanese events and traditions, such as the *selapanan* ceremony.

Based on the belief the Javanese people, who implemented the *Selapanan* ceremony, the baby's life will be safe from obstacles because it has the blessings by God and the community. *Selapanan* is important not only for the mother and the baby, but also for the safeguard of all members of the family. For convenience sampling, the location of the research is in the writer's local area, which is in RW 02 of Kinibalu, Semarang. Through a snowball sampling of the 30 households in RW 02, the writer manages to have some key informants for her research data.

1.2. FIELD OF THE STUDY

The field of the study is folklore, which attends to the importance of maintaining the preservation of a certain area's folk culture.

1.3. SCOPE OF THE STUDY

The scope of this study is the procession of Javanese people's *selapanan* ceremony in Kinibalu, RW 02, Semarang.

1.4. PROBLEM FORMULATION

The research questions for this research is formulated as follows:

1. What is the background of *Selapanan* tradition based on the Javanese *Petungan*?
2. What are the processions for *selapanan* ceremony practiced in Kinibalu, RW 02, Semarang?

1.5. OBJECTIVES OF THE STUDY

The objectives are as follows:

1. To describe the background of the Javanese *petungan* as a basis for holding the *selapanan* ceremony.
3. To identify the processions for the *selapanan* ceremony practiced in Kinibalu, RW 02, Semarang.

1.6. SIGNIFICANCE OF THE STUDY

The results of this study are expected to provide information on *selapanan* tradition, which based itself on *Petungan* to choose the appropriate day of holding the ceremony. This study is particularly significant for students enrolled in the Introduction to Folklore classroom, as it gives an example of how to carry out a research on the folk culture of the Javanese *selapanan*. The findings would become a significant contribution for the improved knowledge of *selapanan* ceremony in Java.

1.7. DEFINITION OF TERMS

1.7.1. Javanese

“The Javanese are Indonesia's largest ethnic group and the world's third-largest Muslim ethnic group, following Arabs and Bengalis, *wong Djawa* or *tijang Djawi* are the names that the Javanese use to refer to themselves.”

(Encyclopedia, 1996)

1.7.2 Slametan

Kistanto says that “*Slametan* is the Javanese version of what is perhaps the world’s most common religious ritual, the communal feast, and, as almost everywhere, it symbolizes the mystic and social unity of those participating in it.” (2016, p. 292).

1.7.3 Javanese Calendar

A Javanese calendar is the same as any other calendar, which indicates the years, months, dates, days of a certain period of time. In Javanese calendar besides the seven days (Sunday to Saturday), there are the 5 *Pasaran* days of *Kliwon, Legi, Pahing, Pon* and *Wage* (Negoro, 1999).

1.7.4 RT/RW

RT/RW are the lowest community strata in Indonesia’s government. *RW* or *Rukun Warga* is group of citizens made up of a number of *RT* or *Rukun Tetangga*. In one *RW* there are usually 7-15 *RTs*. Each *RT* consist of 18-30 household.

