

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Indonesia is a plural country. The diversity of ethnics, races, cultures, and religions makes Indonesia have the motto of “*Bhinneka Tunggal Ika*” or in English meaning Unity in Diversity. There are six religions recognized in Indonesia such as Islam, Roman Catholic, Christianity, Hindu, Buddha, and Konghucu. Although people believe in some other religions besides those mentioned above, they are still allowed to pray according to their beliefs. The reality of pluralism in Indonesia is like two sides of a blade. On one side it makes the country unique and rich in culture but on the other side, Indonesian citizens find it hard to maintain pluralism. It potentially becomes a dangerous weapon to destruct the sovereignty of the country (Indri, 2013).

Nowadays pluralism becomes a sensitive issue and is currently being threatened in Indonesia. For example, some members of society cannot accept people with other beliefs living together. Even some people play the religion as the weapon in politics as what happened to Ex-Governor of Jakarta Basuki Tjahaya Purnama or Ahok (Tempo.co, 2017). Certain groups of Muslim people do not like him to become a Governor of Jakarta because he is a Christian. They did everything to bring him down and held a demonstration a few times until he was punished two years in prisons because of the accusation of religion insult (Waluyo, 2014). Besides, series of bomb attack happened in three churches and two police officers in Surabaya. The terrorists are all members of two families, including the kids who believe that church bombing is a kind of devotion to their religion and prophet. The terror in Surabaya is not the first time that happens in

Indonesia because there were some previous terrors happened years before in some places in Indonesia. The terrorism observer from Indonesia University said that the terror that happened in Surabaya is an indication of ISIS or Islamic State of Iran and Syria, a radical separatist community that has been well grown in Indonesia (Kriswanto, 2018).

Related to pluralism issues, this country actually can learn from traditional communities where people live in harmony in spite of their differences. One of the villages which still live in harmony is Diwak Village. Even though there are some issues as mentioned above, people in Diwak Village still live in harmony despite their differences. People who live there keep maintaining the ancestor's culture in communality without looking for religion and social class differences.

Diwak Village is a small village located at the mountainside of Merapi, precisely in Dukun sub-district, Magelang, Central Java. The populations are 140 families consisting of 90 % Catholic and 10 % Muslim citizen. People praying in the church for the Catholic and a mushalla for Muslims where the location is not too far from each other. The differences never cause a conflict for Diwak Village citizen; it is proven by a good relationship among people who are living there. The social interaction among people in Diwak Village remains conducive and peaceful in spite of creed differences and they still live in harmony with each other. They are usually conducting some common social-cultural events in communities such as *Nyadran* Ritual.

Based on the researcher's experience, in this modern era, *Nyadran* Ritual still exists in some Javanese societies, like in Diwak Village and some villages in the surrounding areas. Even, according to some previous research mentioned in the literature review of this research, the ritual still exists in many places in Central Java, Special Region of Jogjakarta, and East Java.

*Nyadran* ritual in Diwak Village is unique. There are two prayers used in this ritual, Catholic and Muslim prayers by the fact that there are two beliefs of religions in Diwak Village. The researcher thinks that it is interesting to research because the ritual is contradictive to the pluralism issues as mentioned in the background. By conducting the research, the researcher hopes it will inspire other researchers to conduct similar studies and as a result, the findings may contribute to people in some places in Indonesia which has pluralism issues.

### **1.2 Field of the Study**

This research is related to the study of Folklore study especially Ritual.

### **1.3 Scope of the Study**

This research is limited to the *Nyadran* ritual and the functions of the ritual for Javanese people in Diwak village, Magelang, Central Java.

### **1.4 Problem Formulation**

1. What is *Slametan* in the *Nyadran* ritual?
2. How is *Slametan* in *Nyadran* Ritual Held?
3. What are the functions of *Slametan* in *Nyadran* Ritual for Javanese people in Diwak Village community?

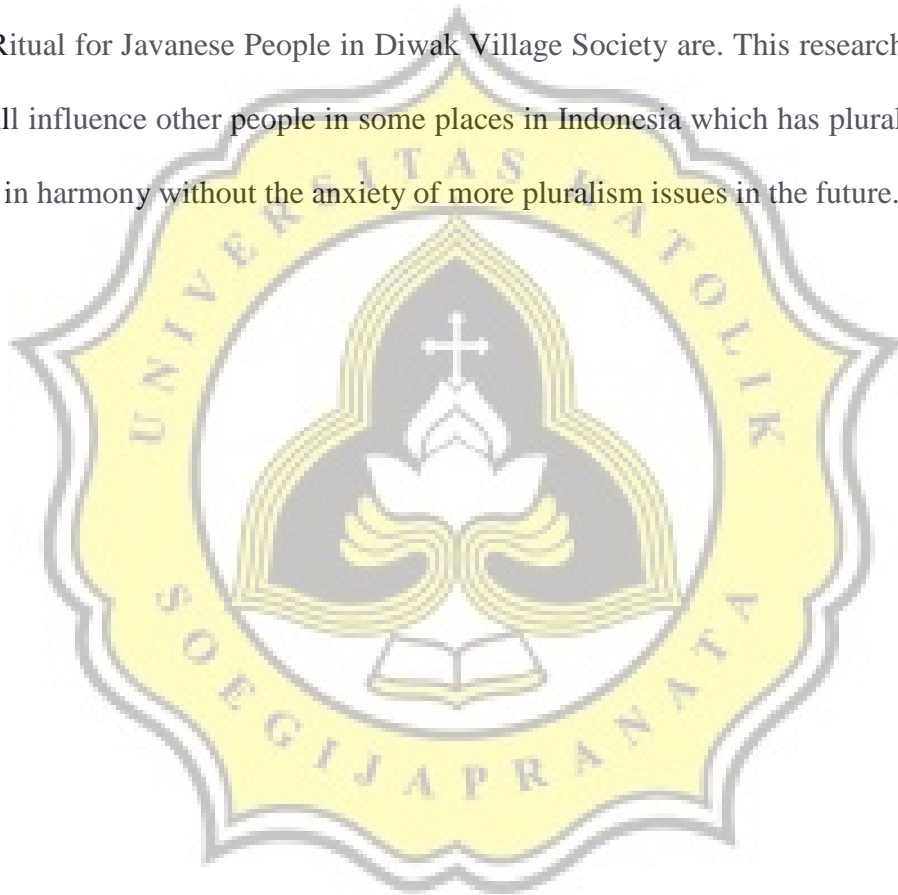
### **1.5 Objectives of the Study**

1. To describe what *Slametan* in *Nyadran* ritual is.
2. To explain how *Slametan* in *Nyadran* ritual is carried out.

3. To know the functions of *Slmetan* in *Nyadran* ritual for Javanese people in Diwak Village community.

### **1.6 Significance of the Study**

The researcher hopes by conducting the research will help people to know what *Slametan* in *Nyadran* Ritual is, how to conduct the ritual and the functions of *Nyadran* Ritual for Javanese People in Diwak Village Society are. This research is significant because it will influence other people in some places in Indonesia which has pluralism issues, so they can live in harmony without the anxiety of more pluralism issues in the future.



## 1.7 Definition of Terms

- **Function :** - An activity that is natural to or the purpose of a person or a thing.  
- Work or operate in a proper or particular way (Kellogg, 1999).
- ***Slametan*** : A communal feast from Java, symbolizing the social unity of those participating in it. It can be given to celebrate almost any occurrence experienced by Javanese people such as birth, marriage, death, moving to a new house and so on (Kistanto, 2016).
- **Ritual :** The performance of ceremonial acts prescribed by tradition or by sacerdotal decree (Bell, 1992).
- ***Nyadran*** : A ritual conducted by many Javanese people to pray for the spirit of their ancestors who have already died (Mertampupu, 2015).
- **Javanese people:** A native or inhabitant of java, especially a member of the Javanese speaking majority population (Central Java, Special Region of Jogjakarta and East Java) (Geertz, 1973).
- **Pluralism :** A condition or system in which two or more state, group, belief, principles, sources of authorities, etc (Merriam Webster, 1928).

