The Cultural Meaning of Ceremonial Water in Seloliman Village as Constructing the Awareness of Care about Nature

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ABSTRACT

This research is related to belief or culture in Seloliman village, Trawas sub-district, Mojokerto regency; it is Ceremonial Water in Jolotundo Petirtaan. Clifford Geertz assumed that culture as networks did not constitute an experimental science to look for law but it was the interpretative science to look for meaning and symbol. This study used descriptive qualitative methods in which researchers attempted to describe written or oral words from observable people or behavior. The findings indicated that a culture or belief in the modern era was still applied because a culture or belief had symbol and meaning for people who believe it.

INTRODUCTION

In this modern era, cultural problem can be influential in moving the minds of many people such as education experts. In every problem, cultural power appears as an inevitable factor; so that, these efforts do not fail. From within the culture, people explore the motive and stimulus to uphold the development of society. No one rejects that cultural phenomenon is something special for humans. However, cultural work is not expected for animal and plants (Bakker, 1992: 11).

Culture is a human creation that takes place in life. Education and life are a relationship between process and content, namely the process of taking over the culture in the sense of civilizing humans. Another aspect of education function is processing
culture into mental attitude, behavior, and even the personality of students, while the foundation of education is philosophy.

Ruwatan is a form of traditional Javanese ceremony. It is full of symbols and philosophical meanings for life. The symbols contained in ruwatan are the equipment, sêsaji, and the stories that are very interesting to be studied (Lestari, 2009: 5).

Seloliman village having an area of 4.62 km is located at 0.7 '36 '31.7 ” south latitude and 112 '35' 05.8” longitude. Seloliman village consists of three hamlets including Biting, Sempur, and Balekambang. The boundaries of this village are Kesiman village in the north, Sugeng village in the west, Kedung ngudi village in the south, and Ngoro forest in the east. The population of Seloliman village in July to December 2017 was 2,567 people consisting of 1,233 men, 1,334 women, and 2,567 people, as well as 900 families. The people of Seloliman village work as farmers and gardeners. This is evidenced from the area of land and rice fields in Seloliman village covering an area of 218.485 hectares, as well as livestock.

In Seloliman village, there is also a tourism place for Center for Environmental Education (PPLH), and historic tourism; it is jolotundo temple. Jolotundo temple is considered as the prabu airlangga era. However, Petirtaan Jolotundo which was built was not pure from prabu airlangga itself, it was from the kingdom of Wangsa Isyana, the descendant of Mpu Sindok. Because the relief on the southern wall of jolotundo was read 899 Saka / 977M, it is considered the year of the Jolotundo establishment (Adjji, 2012: 53). Whereas Prabu Airlanggga itself was born in 990 AD, which means that jolotundo was constructed earlier than the birth of Prabu Airlangga. However, the community in general said that Petirtaan Jolotundo was a legacy of prabu airlangga. It can be said that Petirtaan Jolotundo is located around the territory of Kahuripan Kingdom which was established by Prabu Airlangga in 1019-1045. At the age of 29 years, Airlangga was crowned as a king by a Buddhist priest, the Soul of the Brahmana. He was declared as a substitute of King Dharmawangsa Teguh who had died and then he used the title Cri Maharaja Rake Halu Cri Lokecwara Dharmawangsa Airlangga Annatawikramottunggadewa.

METHODOLOGY

Petirtaan Jolotundo is a heritage that used to be a bath or pool created during the Majapahit kingdom. Petirtaan Jolotundo is located in Seloliman village, Trawas, Mojokerto Regency. It is precisely located in the slope of Mount Bekal, which is one of the peaks of Mount Penanggungan. Petirtaan Jolotundo has a length of 16.85 M, a width of 13.52 M, and a depth of 5.20 M with the main material of andesite stone. The existence of the jolotundo temple or Petirtaan jolotundo created a ritual of ceremonial water in Biting hamlet, Seloliman village, Trawas sub-district, Mojokerto regency. In this paper, the researchers interpreted the ritual of ceremonial water occurring in Biting hamlet, Seloliman village, Trawas sub-district, Mojokerto regency.

RESULT AND DISCUSSION

Clifford Geertz assumed that culture as networks did not constitute an experimental science to look for law but it was the interpretative science to look for meaning. (Clifford Geertz in Budi Susanto, 1992: 5). Clifford Geertz defines the concept of culture based on the definition stated by Kluckholn who defines culture as a concept that Geertz considers the concept as a little limited, and it does not have
standard in its determination. Therefore, Geertz Cliford tried to make the concept of interpretive culture, where he saw culture as a text that needed to be interpreted its meaning. Based on the previous description, it can be concluded that culture according to Geertz is not only a pattern of behavior that becomes a habit in society but a pattern of behavior that the community has its own meanings believed by the actors of culture. Basically, Geertz tried to explore every meaning in a behavior pattern called culture.

The theory used in this study was symbolic interpretation theory. Symbolic interpretation is a new thought from Geertz that is used to deal with methodological crises in the social sciences. In general, symbolic interpretation emphasizes the attention of various concrete manifestations of the human culture meaning. This point of view is associated with symbolic concept to look for a meaning. Therefore, to find a meaning from someone’s culture, we must use symbols. There are three concepts contained in the symbolic interpretation theory. First, culture as a cognitive or knowledge system (mode of), culture is something that is seen or done by humans in everyday life as something real. Culture is a form of action or reality. This first model represents the reality, for example, the community of Seloliman village who work as farmers, and there is a building of Petirtaan Jolotundo. In this model, a symbolic structure is adapted to a non-symbolic structure or physical structure which is a reality in Seloliman village (Kleden in Sudikan, 2007: 38).

Second, culture as a value or evaluative system (mode for), culture is a series of human knowledge that contains models that are selectively used to interpret, encourage and create an action. Culture is used as a guideline for action. This second model does not represent the existing reality, but the reality still has to be formed or realized. This model, for example, the community in Seloliman village conducted ceremonial water in Jolotundo sub-district; so that, the water source in petirtaan Jolotundo was sufficient for the people in Seloliman village. Non-symbolic or physical structure in the form of rice field needs to be adapted to the symbolic structure in the form of ceremonial water in Jolotundo garden (Kleden in Sudikan, 2007: 38).

Third, culture is a symbol system. In this case, culture is something that is not in the human mind, but among the citizens, the culture must be "read" and "interpreted". In line with Ignas Kleden (Sudikan, 2007: 39) in relation to the Geertz concept, the meeting point between the knowledge and value is called system of meaning. Through the meaning as an intermediary agency, a symbol can translate knowledge into value, and it can also translate a set of values into a knowledge system.

The history of ceremonial water in Jolotundo, precisely in Biting Hamlet, Seloliman village, Trawas subdistrict, Mojokerto regency, began in 2008 from barikan that means a charity or giving all the income obtained from the community to the community of Seloliman village in every hamlet. Seloliman village consisted of three hamlets namely Sempur, Biting, and Balekambang Hamlets. In Biting hamlet, the location of Jolotundo village was sacred by the entire community of Seloliman village; so that, the people of Jolotundo village who used to do barikan in each hamlet are now centered on Petirtaan Jolotundo. The ritual is carried out every year in Suro before the 10th of Suro to do ceremonial water. The ceremonial water event was held by the community of Seloliman village as a form of gratitude for Gusti Kang Moho Kuoso (God) for the abundant source of water in Petirtaan Jolotundo. The community has used it daily for bathing, cooking, and irrigating the rice fields.
In the procession of ceremonial water, the participants were not only in Seloliman village. This procession began with walking together for those who followed the ceremonial water. The water source in Jolotundo, which was approximately three hundred meters away, had quite steep. Moreover, the forest is seen in the left and right sides of the road; so that, we could feel our predecessors who discovered Petirtaan Jolotundo without using a motorized vehicle. The participants were not only walking but also wearing Javanese clothing. This is because we live in the land of Java.

In addition, the participation of the people in Seloliman village in particular brought sesajen (offering) or cokbakal. Offering (sesajen) is a delivery in the form of different supposition or image (aphorism). It is a symbol of offering which must be learned. Local wisdom is a symbol in offering that need to be studied, not to be blamed, because it is the wisdom of local culture handed down by our ancestors (Hafid Karami, 2013). Offering is dishes in the form of food such as polo pendem and polo gumantung which are completed with flowers and incense which are served to the spirits of the ancestors. The offering in the form of food and flowers include ingredients, shapes, and also colors. Each of which has its own meaning and benefit. Offering needs a variety of ingredients to be prepared. Although offering is only seen as a myth by some people, until now there are still many Javanese indigenous people who preserve the culture of making offering. Offering is a form of thankfulness of the people of Seloliman village to their ancestors and creator. In addition to walking and bringing offering to Petirtaan Jolotundo, the participants were accompanied by Javanese music along with the art of bantengan. The art of bantengan was included by the people of Seloliman village in the procession to Petirtaan Jolotundo. Moreover, It was also interpreted by the community of Seloliman village as preserving the art in Seloliman village as well as having the meaning that caring for animals.

After arriving Jolotundo, a traditional leader, namely the village head, the caretaker, and the mother of hamlet head, began to recite mantra or prayers offered to the ancestors and to the creator of the universe. After reading the prayers and mantra, the traditional figure poured the water into a plastic drum which was wrapped by a white cloth from thirty-nine springs which had been put into a jar. This is understood by the community of Seloliman village that all of the people in the village get safety and welfare. After mixing water from a jar into a plastic drum, the next program was symbolically planting trees and releasing birds, which were interpreted as the awareness of people in Seloliman village towards the environment. After a series of ceremonial water in Seloliman village, snatching the water in a drum wrapped in white cloth was believed to be a cure for all diseases, facilitating fortune, and facilitated in everything.

CONCLUSION
From the elaboration above, it can be concluded that in the era of modern and multi-culture in Indonesia, there is still a culture and trust that is still ongoing in every environment. In culture and belief, it certainly has the meaning of each symbol that is interpreted by the surrounding environment. As in the neighborhood of Seloliman village, Trawas sub-district, Mojokerto regency with the culture of ceremonial water in Petirtaan Jolotundo. The local people carried out ceremonial water because there were meanings, namely thankfulness to ancestors, nature, and the creator of the universe.
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