

Symbolic Interaction of Jamasan Kentongan Ritual in Pesanggrahan Village Batu City

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Abstract: *The cultural potential in Batu city is no less interesting than other regions in Java. One of the tradition cultural from Batu city is the Jamasan Kentongan ritual. This event is held on the anniversary of the Pesanggrahan Village Batu City. It aims to maintain and care for the ancestral culture. This research used a qualitative descriptive method. This research used the form of literature studies and interviews to collect the data. The theory that used in this study is theory cultural anthropology. The research results are a) Description about Procedures of process Jamasan Kentongan in Pesanggrahan village Batu city which have two procession, namely preliminary procession and ceremonial procession; b) the symbolic meaning of the tradition of jamasan kentongan is the umbo rampe that used in the jamasan ritual; c) The existence of patterns of religious and cultural dialectics in the Jamasan ritual from Pesanggrahan village Batu city.*

Keywords: *ritual, Jamasan Kentongan, Pesanggrahan village, Batu city.*

Abstrak : *Potensi budaya di Kota Batu yang tidak kalah menarik dari daerah lain di pulau Jawa adalah tradisi ritual jamasan kentongan yang dilaksanakan pada hari jadi Desa Pesanggrahan Kota Batu yang bertujuan untuk menjaga dan merawat budaya nenek moyang. Jenis penelitian ini menggunakan metode deskriptif kualitatif. Teknik pengumpulan data berupa studi pustaka dan wawancara. Teori yang digunakan dalam penelitian ini berupa teori antropologi budaya Hasil penelitian ini berupa: a) deskripsi tata cara prosesi Jamasan Kentongan Desa Pesanggrahan Kota Batu yang meliputi dua prosesi, yakni prosesi pendahuluan dan prosesi seremonial; b) makna simbolik tradisi jamasan kentongan meliputi umbo rampe yang digunakan pada prosesi jamasan; c) adanya pola dialektika agama dan budaya dalam ritual jamasan kentongan desa Pesanggrahan Kota Batu*

Kata kunci: *ritual, Jamasan Kentongan, Desa Pesanggrahan Kota Batu*

INTRODUCTION

Batu city is one of the popular tourist destinations in East Java. There are many potential tourism in Batu. For example, mountainous tourism, plantation tourism, culinary tourism, and cultural tourism. Batu is well known as "Small Swiss on Java Island". Batu city has cultural potential which is no less interesting than other regions on Java. *Jamasan* Kentongan ritual is tradition from Batu to commemorate the anniversary of Pesanggrahan village in Batu city.

Ritual is technique of making a sacred tradition.¹ In addition, rituals also build and maintain myths, as well as social and religious customs, because rituals are religions contained through actions.² Ritual elements are place, time, process, and tools used in rituals and people who perform the rituals. *Jamasan* Kentongan ritual has a variety of deep and specific symbols in this context.³ Siti Nurlaili described that Javanese in cross history is always related to symbols both in behavior, language, science, and religion. The symbol functions is as a subtle means of communication. Sometimes, the symbol is also complicated. Therefore, only people who have special knowledge (*Linuwih*) who will be able to understand about all their forms and goals.⁴

There are many related studies that discussed about *Jamasan* ritual. Rifkhan Eko Susanto in 2018 who wrote a thesis entitled "Rituals of *Jamasan*

¹ Femilia Kristian Arum Sari Pendidikan Seni Budaya, "Prosesi Ritual *Jamasan* Tombak Kyai Upas Sebagai Identitas Masyarakat Tulungagung," *Prosiding Seni Pertunjukan* 3 1, no. 1 (December 1, 2019): 355–64, <http://proceeding.senjuk.conference.unesa.ac.id/index.php/senjuk3/article/view/32>.

² Mariasusai Dhavamony, *Fenomologi Agama*, (Yogyakarta: Kanisius, 1995), 167.

³ Mulyono Supriyani, Dwi, Imam Baehaqie, "ISTILAH-ISTILAH SESAJI RITUAL *JAMASAN* KERETA KANJENG NYAI JIMAT DI MUSEUM KERETA KERATON YOGYAKARTA," *Jurnal Sastra Indonesia* 8, no. 1 (2019): 6-11., <https://journal.unnes.ac.id/sju/index.php/jsi/article/view/29852>.

⁴ Siti Nurlaili, *Dimensi Metafisik Tradisi Grebeg Maulud Keraton Kasunanan*. Surakarta (Kudus: Maseifa Jendela Ilmu. 2009), 58-59

Bendhe Tradition of Ceper in the view of the Muslim community in Pete Hamlet Pabelan District, Semarang Regency, Central Java. He stated that the results of his research were during the morning hours starting with the gathering of the carbage at Mbah Slamet's residence. The event began with opening clothes, worn Bendhe, then was dry with incense that was still burning the fire, the clothes were used again and it was divided and returned to the Selametan event at the residence of Mbah Slamet as the final event. Regarding the views of Muslims in Pete village or hamlet that this ritual is a heritage of ancestors who need to be maintained with records of not excessively believing in the bendhe ceper because they can lead to syirik.⁵

Ahsanur Rofiq in 2018 stated in his thesis with the title "The meaning of the symbol of the flower in the night's 1 night ritual (case study at the Surakarta Hadiningrat Kasunanan Kraton)." The results of his research are (1) the type of flowers were used in rituals are fireworks consisting of red roses, white roses, jasmine, Kanthil flowers and memento flowers (2) flowers meaningful symbols, introspection by themselves, dynamism, sincere liver, always remember that there is magical power outside the logic of humans and always remember God⁶. Dwi Surpriyani et.al in 2019 in the Indonesian literary journal wrote an article entitled "The term offerings of Kanjeng Keranjeng train rituals at the Yogyakarta Palace Train Museum ". The results of the study were etymologically, the term lingual units of the offer of the Kanjeng Nyai train ritual consisted of words and phrases. The word is distinguished in terms of root words and arising words (presence, repetition, and exposure). Terminologically offerings of the ritual of the Kanjeng train contain lexical meaning and cultural meaning. The function of language

⁵ Rifkhan Eko Susanto, *Ritual Tradisi Jamasan Bendhe Nyai Ceper Dalam Pandangan Masyarakat Muslim Di Dusun Pete Kecamatan Pabelan, Kabupaten Semarang, Jawa Tengah*, (Skripsi. Jurusan Sejarah Peradaban Islam Fakultas Ushuludin, Adab, dan Humaniora. Institut Agama Islam Negeri Salatiga., 2018).

⁶ Ahsanur Rofiq, *Makna Simbol Kembang dalam Ritual Kirab Malam 1 Suro (Studi Kasus di Kraton Kasunanan Surakarta Hadiningrat)*, (Skripsi Jurusan Aqidah dan Filsafat Islam Fakultas Ushuluddin dan Dakwah IAIN Surakarta, 2018)

terms in this ritual is a means of communication and connecting media between the world of the occult and the real world.⁷

In addition, in 2020, Ilafi Affiliate in the Journal of Pangdereng entitled "Tradition of Jamasan Pusaka and Kencana Train in Pematang Rejang Regency" stated that (1) the procession of the heirloom and the Kencana train included two processions, namely the preliminary procession and ceremonial procession, (2) the symbolic meaning of the Heritage and Kencana tradition is *Umbo Rampe* which was used in processes, (3) the objectives of the Jamasan tradition Heritage and Kencana Train, namely building a sense of respect, maintaining the tradition of ancestors, and increasing the community's understanding of the meaning of the importance of the noble values of the history and culture of the nation, (4) the form of the local government's contribution in the implementation of the processes so that the traditions of the heirloom and train Kencana can be carried out routinely.⁸ There were many previous studies related to a reference in this research⁹. The symbolic interaction of Jamasan rituals in the village of Pesanggrahan Batu City covers the in the form of fisheries can be said to be different from the processes mentioned by the research above.

This research aimed to explain and describe the frame processes in the Pesanggrahan village Batu City. In addition, it also described the symbolic meaning contained in *umbo rampe* which is used and described the pattern of religious and cultural dialectics in the ritual of *Kentongan* in Pesanggrahan village Batu city.

⁷ Dwi Supriyani dkk, *Istilah-Istilah Sesaji Ritual Jamasan Kereta Kanjeng Nyai Jimat di Museum Kereta Keraton Yogyakarta*, (Jurnal Sastra Indonesia JSI 8(1) (2019).

⁸ Afiliasi Ilafi, Tradisi Jamasan Pusaka dan Kereta Kencana di Kabupaten Pematang Rejang, jurnal Pangadereng Vol. 6 No. 1, Juni 2020

⁹ Nur Kolis and Kayyis Fithri Ajhuri, "Sangkan Paraning Dumadi Eksplorasi Sufistik Konsep Mengenal Diri Dalam Pustaka Islam Jawa Prespektik Kunci Swarga Miftahul Djanati," *Dialogia: Islamic Studies and Social Journal* 17, no. 1 (2019), <http://jurnal.iainponorogo.ac.id/index.php/dialogia/article/view/1653/pdf>.

METHOD

This research used descriptive qualitative research. Data is collected by interview, documentation, and literature in the form of writings, articles or journals. The theory of cultural anthropology is used in this research to make as a this research can be understood easily.

RESULTS AND DISCUSSION

The term *Jamasan* means clean, holy originating from good Javanese language. Meanwhile, the *kentongan* is a tool that becomes a social communication tool since the ancestors who are considered sacred heirlooms with functions to maintain the security of the society. In Pesanggrahan village, Batu City, currently there are only five *kentongan* which are still maintained and functional.

Umbo Rampe is the main element needed during the ritual process. *Umbo rampe* is a ritual equipment that must be there. The form of *umbo rampe* is flowers, pandan leaves, eggs, five colors porridge (white, red, black, green and yellow), water from seven sources of springs, banana incense or quarrel, water container, scoop, and shroud. It is a tradition that is preserved from generation to generation. The figure who led to *Kentongan* ritual of this is Ki Sunarto.

This ritual can be done at any time, it is usually held to the anniversary of Pesanggrahan village. According to interview with Ki Sunarto (interview on 9 July 2020):

“The jamasan kentongan procession can be carried out on any day and time but is usually held in conjunction with the birthday (HUT) of Pesanggrahan Village.”

The *Jamasan* ritual was divided to two main procession, namely the Preliminary Procession and Ceremonial Procession.

Initiation Procession

Fasting and Determining the Location of *Jamasan*. Before doing the *jamasan kentongan* procession, they have to do fasting and determining the location of *Jamasan*. This fasting is done based on the *wangsit* (read revelation)

was obtained by the puppeteer after communicating supernaturally with the supernatural essence that is believed to be the guardian of kentongan. According to Ki Sunarto, determining the location of ritual was also determined by the *wangsit* (revelation) obtained during fasting time. the location of a series is usually located in places that are considered sacred or have a very historical value with a kentongan in Pesanggrahan village.

Gotong Kentongan comes from two syllables namely the word "gotong" which means carrying, and the word "kentongan". So, gotong kentongan is the process of carrying a kentongan from the storage place to the ceremonial procession. In the process of cutting the kentongan has the procedure. First, asking permission in advance to magical strength or 'guards' kentongan both directly / verbally and non-verbal. Second, wrapping the kentongan with the shroud on the pandanus before the kentongan was carried. Third, the person who carried the kentongan must people had received the blessing of magical power or 'guard' kentongan.

Taking off the footwear before the Jamasan procession begins. Before the ritual begins until the jamasan ritual ends, the participants of the kentongan jamasan ritual are asked not to use footwear as a form of respect for the kentongan that is being shampooed.

Jamasan Kentongan Procession

This is a process of purifying kentongan by using *umbo rampe* that had been prepared. This procession is led by Ki Sunarto. The procedures of jamasan kentongan in this procession are: the jamas ritual leader pray first, turn on *semprongan* light or *cemprong*, burning the incense or *dupa*, opening the kentongan shroud, kentongan is purified or shampooed, handing over of

kentongan to the village head, *selametan*, the kentongan is held by marching and returned to its belonging.

The jamas ritual leader pray first. After a series of preliminary processions for the perfect Jamasan Kentongan and all the *umbo rampe* or ritual equipment is complete, the jamasan kentongan procession is ready to begin. The first step of this kentongan jamasan ritual is the reading of a prayer led directly by Ki Sunarto. Prayers are read in Javanese to ask permission from the "guard" of the kentongan that the jamasan kentongan procession is ready to begin.

Turn on Semprongan light or Cemprong. The lamp is used in the kentongan jamasan ritual because it has a close relationship with the traditions used since our ancestors. It has a history as a lighting tool used since ancient times. According to Ki Sunarto, after the prayer reading, turning on this semprongan lamp is a symbol that the jamasan kentongan procession has begin and hope that the circumstances around him become enlightened and avoid bad things or events.

Burning the Incense or dupa. Incense in the jamasan kentongan ritual is very important because it is considered a symbol that connects the real world and the visible. In addition, the smoke and fragrance emitted by the incense are also a symbol of respect for the spirit of jamasan guardian and a symbol of its union with nature, which moves upward, and slowly merges into the sky. The fragrance of incense adds to the sacredness during the ritual procession.

Opening the Kentongan Shroud. First open the shroud covering the kentongan. The kentongan that wants to be shampooed is placed in a hanger with a teak pole supporting the top. This kentongan is not placed directly on the ground as a form of respect.

Kentongan is purified or shampooed. After the kentongan shroud is opened, the kentongan is then washed or washed with holy water which consists of water from seven springs in Batu City and setaman flowers. All parts of the kentongan are cleaned carefully and thoroughly using a special dipper that has been prepared. This scoop is only used when performing rituals and is stored again in the place that has been prepared.

Handing over of Kentongan to the Village Head. After the kentongan is shampooed, then the jamas give the kentongan to the village head. What's interesting in the handover procession, the jamas leader communicated spiritually with the kentongan to ask permission that the kentongan would then be returned to the village head. In addition, spiritual communication is also carried out with the spirits of the ancestors who were previously the village head to request permission to return the kentongan to the current village head. This is important because in the past the kentongan was an heirloom that was only held by the village head as a symbol of power. After obtaining approval, symbolically the kentongan would be handed over to the village head to then be transferred and returned to its original place.

Selametan. The purpose of the selametan ritual is to ask for the safety and peace of life of the community after the jamasan process is completed. In this context, kentongan is considered to have a soul (spirit) that holds magical power and character (good and bad) so that after being purified and cleaned, the hope is that kentongan is clean again and has positive energy that helps reconcile the lives of the surrounding community. In addition, this submission also asks for blessings and salvation from God Almighty. So selametan is a closing ceremony before the kentongan is sent back to its original place.

The Kentongan is held by marching and returned to its belonging.. The peak of the Jamasan kentongan ritual is the kentongan kirab that has been shampooed and returned to its original place. The procession of the jamasan procession was followed by local residents from Jalan Sareh Atas, Wiryo Wisastro Village Head or Pesanggrahan Village Head from 1945-1967, then continued at several points. This Kirab is done to ask for blessings and to trace the history of Kentongan in Pesanggrahan Village.

The Symbolic Meaning of the Jamasan Kentongan Ritual, Pesanggrahan Village, Batu City

The jamasan kentongan ritual has a symbolic meaning in each series of ritual processions. The symbolic meaning in the jamasan kentongan ritual is people should always be grateful and remember God Almighty for all the blessings given to always be cared for and guarded. The symbolic meaning that can be seen as follows:

1) Kentongan. Kentongan has a symbol as a medium for voice of kindness or policy to the public regarding important information given, especially regarding security and order. Ki Sunarto said that kentongan is a symbol of mutual cooperation because it is a means of collective communication that can gather people to gather, communicate and interact. Kentongan is also considered a form of leadership, honor, and a sacred means of communication in Javanese culture.

2) Water of Seven Springs. Water is used as a symbol that no creature can live except thanks to the help and protection of God Almighty or Allah SWT. Ki Sunarto said that water is also a symbol of purity so that the Jamasan or literally shampooed kentongan indicates that the kentongan is clean again and it is hoped that the dirty ones will fade away and be kept away from bad things.

3) Shroud. The symbol of the shroud is sacred. It means that the kentongan to be guaranteed represents a dirty human soul filled with evils to be ready to be purified or cleaned again.

4) Pandan leaves mat. The pandan leaves mat has a symbol as a tribute to the kentongan which is considered an ancestral heirloom. Ki Sunarto said that before cleaning himself from bad things, humans must condition themselves before hand to be physically clean. In addition, these pandan leaves mats are woven neatly which means that everything must be done carefully and must not be rushed so that all went smoothly according to plan.

5) Incense. Incense that is burned produces smoke that rises to the sky. It has a meaning as a form of hope to God Almighty or Allah SWT so that everything that humans dream of goes according to plan. Ki Sunarto said that this

is a form of hope in God, the fragrance of the smoke of incense or incense is a symbol of the calm and clarity of mind that humans crave.

6) Setaman flowers. Ki Sunarto said that the setaman flower which consists of jasmine flowers, which means the sanctity of items and heirlooms that are expected to be maintained, preserved and maintained for their existence. Roses are a symbol of sincerity. The ylang flower is a symbol to commemorate the greatness of God Almighty. And kanthil flower which means remembering Allah and His Messenger, asking to be given goodness and kept away from badness,

7) Gayung (*siwur*) The gayung is a symbol of achieving goodness and the process of cleaning oneself from goodness. Ki Sunarto said that humans always need an intermediary or media and take it step by step which requires patience.

8) Potong Tumpeng. Ki Sunarto said that tumpeng is a symbol of human relations with God Almighty or Allah SWT and human relations with others.

9) Barefoot. Barefoot is a symbol of not being arrogant. Ki Sunarto said that barefoot was a reminder of his identity, which would later return to the earth he stood on.

10) Semprongan Lamp (Cemprong). Semprongan lamp means that in all human life, the help of God Almighty or Allah SWT is needed to become a better person and keep away from evil.

11) Five coloured porridge. Ki Sunarto said that the five-colored porridge was a symbol of togetherness and mutual cooperation needed by humans to create peace and happiness in human life while still asking for the help of God Almighty or Allah SWT.

Dialectical Patterns of Religion and Culture in the Jamasan Kentongan Ritual, Pesanggrahan Village, Batu City

The phenomenon of the kentongan jamasan ritual has been going on since the time of our ancestors. The ritual performs a repetitive function and has automatically legitimized the previous constructs of tradition. The repetition process is carried out continuously until it gives birth to a custom or myth. Therefore, everything that has become the habit of the community is the majority of mystical beliefs that are sacred and holy. It has become a pattern of behavior for populist society in general.

Mystically, the *Jamasan Kentongan* ritual is a holy and sacred ritual whose existence is very basic for the peace of life of the people in Pesanggrahan Village, Batu City. The people of Pesanggrahan Village generally have the view that the Jamasan Kentongan ritual is a sacred ritual whose existence determines whether the life of the Pesanggrahan Village community is safe or not.

Various kinds of offerings in the ritual of the beats of the reality are more dominant to load emotional dimensions, namely physical objects of rituals presented to supernatural beings, both the spirits of ancestors, Jin and God. This ritual is a form of uncertain theological belief process and without a clear and logical value system footing or in other words is a form of emotional-naturalistic theology paradigm.

The trust of myths about the ancestors and some mystical creatures also created a motive for carrying out the process of beats rituals in the form of giving Umbo Rampe and the offerings presented to the spirits of the ancestors and the gods. It is the form of food media that are sacred food with prayer and the Javanese mantra led directly by the weaving interpreter. So, the jamasan ritual procession is the original ritual of Javanese religion originating from the tradition of animism that experienced dialectics between Javanese culture and Islam in the form of inner form at the top of the Jamasan ritual procession.

Selamatan is a product of interpretation of Islamic texts that rests on accessories and ritual actions of Kejawen that are recognized and mutually agreed

upon by the wider Muslim community. The relationship between the two has become a new tradition, where the portrait of the tradition that relates the two has still existed until now. Therefore, the relationship between the two certainly has its own distinctive and unique patterns or models.¹⁰

Regarding the symbolic meaning in the jamanan kentongan ritual in Pesanggrahan Village, Batu City, it has characteristics of the life of Kejawen, one of which is the love for myths and symbols. According to Damami, all Javanese behavior, it is often difficult to get rid of aspects of belief in certain things. That is why the mystical system of thinking will always dominate the behavior of Javanese people. Javanese are sensitive to symbolic language. Symbolic language becomes very basic in Javanese society because of the ethical sensitivity of Javanese society¹¹. Besides that, symbols are a tool or means of being able to recognize the holy and the transcendent.¹²

Meanwhile, Fauzi Fashri argued that symbols contain the strength and ability to lead a person to believe, acknowledge, keep, and change perceptions until one's behavior while dealing with reality. Magical power symbol not only lies in its ability to represent reality, but also this reality is also represented through the logic of symbols used.¹³

Humans are symbol beings. Human through symbols, he can communicate and interact. The symbol is also formed by the dynamization of social interaction which is an empirical reality, then it is reduced historically, which contains value. In addition, the symbol is the benchmark insight in guidance to certain cultural

¹⁰Roibin, *Dialektika agama dan budaya dalam kasus ritual selamat pernikahan adat Jawa di Ngajum Malang*. (Jurnal el-Harakah, Vol. 13 No. 1 Tahun 2013). 39

¹¹ Mohammad. Damami, *Makna Agama dalam Masyarakat Jawa*, (Yogyakarta: LESFI, 2002), 51

¹² Susanto, P.S. Hari, *Mitos Menurut Pengertian Mircea Eliade*, (Yogyakarta: Kanisius, 1987), 61

¹³ Fauzi Fashri, *Penyingkapan Kuasa Simbol, Apropriasi Reflektif Pemikiran Pierre Bourdieu*, (Yogyakarta: Jux tapos, 2007), 1

communities to live life, facilities, communication messages, and social representation.

Therefore, the jamasan kentongan ritual is essentially a legacy of the past that has been preserved continuously until now. The legacy of the past can be in the form of values, norms, social, behavior patterns, and other customs which are the existence of various aspects of life. The values that can be revealed from the symbolic analysis of the Jamasan Kentongan ritual are religiosity, social, responsibility, cultural tourism and togetherness.

Religiosity is a series of Jamasan kentongan processions gave birth to an attitude of religiosity towards God Almighty. A lesson to be humble, always purify yourself from the vices of the heart, learn to live side by side with others. Second is social. The Jamasa kentongan procession which begins with the preliminary process, the jamasan procession and the closing ceremony provides life lessons to remember that humans are social creatures who need interaction with others and socialize. Third, Responsibility. This kentongan jamasan ritual reminds the public not to forget the importance of kentongan as a legacy of ancestral heritage and always have a sense of empathy and responsibility to care for, maintain, and continue the culture that was passed down from our ancestors to the nation's future generations. Fourth is Cultural Tourism. For the East Java region, this jamasan ritual is arguably a very step. So, by preserving the culture of the Jamasan Kentongan ritual, it is hoped that it will be able to stimulate cultural tourism in Pesanggrahan Village, Batu City as well as an effort of cultural branding. Fifth is Togetherness. This jamasan ritual also contains the meaning of togetherness and mutual cooperation and helps strengthen relations between community members and supports each other's efforts to preserve the cultural heritage of their ancestors.

CONCLUSION

This research concluded that the Jamasan Ritual Kentongan in Pesanggrahan Village Batu City is an attempt to take part in preserving the culture of ancestral heritage. Umbo rampe which is used in this fragrance of the frame process has the

meaning of the sacred in the community of Pesanggrahan Village. In addition, the existence of religious and cultural dialectics patterns in the beat's ritual or *kentongan* Pesanggrahan Batu City. The suggestions related to this research are assessing in depth and comprehensively about some of the rituals in East Java which have not been widely studied and elaborated and cooperating with related parties so that these speech rituals can become attractive cultural tours.

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