

**Cultural Values and Education on Celebrations *Kebo Ketan* an Effort to Preserve the
Forest in the Village of Begal, Sekaralas, Widodaren, Ngawi**

Barrin Putra Azharin

Indonesian Language Education Master's Degree Graduate
Universitas Sebelas Maret, Surakarta, Indonesia
barrin.p.a@student.uns.ac.id

ABSTRACT

Culture is a product of a nation, a region, a tribe, which contained values, norms of life to later become mutually agreed social order and ways of life are hereditary. Every tribe, nation, daerah when having the culture certainly has the characteristic and mechanism of its own in carrying out customs to live life. Learn the culture of *Kebo Ketan* is the imitation of movement blend with nature. The art of ceremony at large according to the tradition of the archipelago has some of the earmarks. One of them is the presence of the typical culinary related rituals. In the *Kebo Ketan*, there is a Ceremony of diamonds red sticky rice sugar and jadah white, as in addition to specialties, ingkung and completeness of bancakan village in General. Is the movement to foster environmental awareness that in this forests of Begal Sekaralas and sendang Margo should be preserved as a natural ecosystem. And man and man must be side by side to take care of her. Therefore this ceremony also called arts events have an impact. As proof of the power of culture to maintain the sustainability of nature could even become a tourist attraction of Ngawi.

Key Words: Culture, Art, Nature Preservation, *Kebo Ketan*, Ngawi

INTRODUCTION

The concept of symbolic culture expressed by Geertz is an approach which is hermeneutik. A common approach in the world of seniotik. It is this hermeunetik approach which later inspired him to see culture as text-the text that must be read, translate, and interpreted. The influence of hermeunetic we can see some characters from literature and philosophy who influenced them, such as Kenneth Burke, Susanne Langer, and Paul Ricœur. As Langer and Burke that defines the feature/human privileges as their capacity for symbolic behaves. From Paul Ricœur took the idea that building human knowledge that exists, is not a collection of reports on a broad sense but as a structure is the fact who is the symbol and the law that they give meaning. So so human action can convey meanings that can be read, a treatment which is the same as we treat the text writing (Kuiper; 1999, 82).

Symbols that belong to human beings there is a faction that is a separate system called as sacred symbols are normative and has a large force in the execution of the punishment due to the symbols the sacred is the ethos (ethos) and Outlook on life (world view) an essential element for human existence and also because the Holy symbols intertwined in other symbols that are used in daily life are real (Geertz 1973:88).

The concept of culture to cultural values into guidelines the community to act in menghadapi issues. So in the end the concept of culture is more of a guideline as assessment of symptoms that is understood by the perpetrators of the culture. Meaning

contains appraisals perpetrators that exist in the culture. In culture, the meaning is not the individual but the public, when the system of meaning then belong to the collective of a group. Culture becomes a pattern of meaning that are forwarded historically embodied in symbols. Culture also becomes a system of concepts which are revealed in symbolic forms by which humans communicate, perpetuate, and develop their knowledge about and attitudes toward life (Geertz; 1992).

Formulate conception-the conception of a law (order) that applies with regard to the existence of the (human), and envelop the conception-this conception with an aura about that reflects reality, so the feelings motivation-motivation of the looked individually (uniquely) is real there. He viewed religion as culture as patterns for behavior, where the symbols of belonging to a group into a system in the group as sacred symbols are normative and has great strength in the implementation of rule (Saifudin: 2011):

Geertz think his views on culture is semiotik. Study it means studying the rules of shared meanings. By borrowing one meaning of "text" of Ricoeur, Geertz during lately considered one of culture as "a collection of text". Therefore the anthropology is one attempt at interpretation (interpretation) is not the decipherment attempts (outlines the way split) Here Geertz argued her approach to Levi-Strauss (Keesing, 1974).

Culture is a product of a nation, a region, a tribe, which contained values, norms of life to later become mutually agreed social order and ways of life are hereditary. Every tribe, nation, daerah when having the culture certainly has the characteristic and mechanism of its own in carrying out customs to live life.

DISCUSSION

Local wisdom in the form of a disembodied symbol in some form such as in the form of oral, writing, and objects. Each region has it, basically all there is in the order of society there is a form of local wisdom itself. All formed in the community has been through a long sequence on his journey. So there is no form of local wisdom is formed with all of a sudden. All have been through evolution so that it can be accepted by the community.

Society in General apply to live on hands that embraced or trusted. On the Java community especially in some place still holds firm in implementing the practice of life. Because mesyarakat was formed from the myth of one of them. In this study the Arts ceremony skinning trying to have an impact on the environment to revive public awareness in keeping the environment. In a ceremony that was developed using the symbols *Kebo Ketan*.

This celebration is expressed in contemporary Javanese culture, and organized by the citizens of the village of Sekaralas and non-government organization Ngiyom Sekarputih accompanied by the Palace. The narrative is developed starting with the story of Ibnu Sukodok mate with Fairies fairy Setyowati, a keep forested areas and water in the forest spy Begal, namely water source clan and Ngiyom springs. As spirits without bodies, Setyowati asked Ibnu Sukodok helped him replanted forests that contain old trees but ludes while looting the forests in ' 98. Mission and strings attached marriage Setyowati and not sex, not the treasure, nor supports the contrary and shirk, but rather, the narrative myths created, credited rescue culture and ecology in Java, especially in forests, Paths,

Begal through art and cultures that strengthen social cohesion, namely the art of ceremony.

A paradigm of "new" in the arts. I call the "new" in quotes is because our idea is that we develop, is the art of ceremony. The art of ceremony is one of the highly developed art form in many of the traditions of the country. A form of art that developed since ancient times, even became the mother of another performing art-forms.

The cultural history of the last few centuries, in Indonesia, appears to have been rarely appear conscious creativity or innovation in the field of Arts ceremony. Instead witnessed the demise of many art forms is the ceremony because of abandoned, lost their relevance, or considered bring values that are contrary to the values that diyakni the current generation. Many ceremonial art form is believed to be a positive impact for those who administer and believed. Among anthropologists there explaining that the art of ceremony is an activity in which the mengeratkan kohesinya community, hold the inner one with another. It is said that the art of ceremony held together, serve, among others, to the strengthening of social cohesion.

Whereas social cohesion it applied to appease the societies for example producing rice in the rice fields, then the cohesion that would result in more ability to survive the threat of pests, season, and crime. Community beliefs that do not result in the occurrence of outbreaks and disasters, in addition to the fraternity of prayer, can also be explained rationally. The ancestors who created a variety of ceremonial art form not a fool nor inconsequential. The art of ceremony at large will do two things to one community. Good European or not, when one community held a ceremony will then occur symptoms that can be called "has value", and "dynamics of structures".

Each ceremony will strengthen or weaken a value. Similarly, the structure or the power relations that exist in the community, there is the strengthened and there will be inactivated.

During the process of attenuation values and power relations then occurs also at the level of individual conflicts. Parties who feel its position in the weakened structure, and parties who felt the overriding value of weakened or strengthened, loathed the value that would be antagonistic. There is a sense of pleasure, not against, hostile. Embrace and direct antagonism that arose in the process of putting together the ceremony, so that it can become a force not rend social cohesion, is one of the tasks (the) artist creator of the ceremony. Wisdom created ceremony that strengthen social cohesion can we refer to in the narration of da'wah Wali Sanga in Java. At its inception, in the profiled Demak, society divided and difficult to unite. Vertical conflicts in times of the collapse of Majapahit had been transformed into a horizontal violence, hatred between our fellow subjects. Demak clubs split into two groups that tend to be mutually antagonistic, that adherents of the religion of the new and the old religion.

Politically, Islamic groups have mastered, but culturally and socially, the community is still split. Wali Sanga created for that ceremony features the Maulud Prophet that we now know as Sekaten. In that whole long sensory perception Sekaten Demak, whether Muslim or Islamic students traditionally and still trust the beliefs of the ancestors, given the beauty of the intake in the context of the values that adoration.

There are processions mount-mount foodstuffs and clothing also delivered from the King to the generosity of his people which is expected to rule as a blessing. There are gamelan music special *mutunya* several levels above the quality of gamelan are heard daily. There is added the *tainya* sacred sacred land as fertilizer efficacious and protector of pest attack. There is a red *diwarna* egg to run little kids. There is a crowd in an atmosphere of joyous night market where residents dressed in beautiful and looked at each other enjoying the presence of each other

Organizing Grebeg Maulud, Wali Sanga may refer to "the arts impact events" that they created it, is believed to be due to perceived really, success makes people of Demak peace unite appreciate each other despite different beliefs. Then, change the culture of space life in the community. For example observed laying latrines, wells, bathrooms, wudlu place and a place of prayer, in traditional generation is separated by distance. As a result it now when a lot of the dead ceremony revived, is just the sort of clichés of the past, an event that its impact was not expensive as expected. Dynamics of value and structure occurred without the awareness of where the values that need to be strengthened and where values need to be weakened, which functions in the structure that needs to be added or subtracted.

The ceremony Added Ketan built for fostering social cohesion that allows citizens to save the and spring, which is threatened because cultivation deviate from conditions, with no alternative economy revives the land-based, so the water from the springs not used create a rice field in forest land and off the stands of trees that exist in order to connect live. The ceremony Added Ketan is an effort to cultivate a reality, create a better future.

The art of ceremony at large according to the tradition of the archipelago has some of the earmarks. One of them is the presence of the typical culinary related rituals. In the Sticky is added, there is a Ceremony of diamonds red sticky rice sugar and *jadah* white, as in addition to specialties, *ingkung* and completeness of *bancakan* village in General. Typical culinary colored "red", made of sticky rice contains symbolic meaning associated colour, and also the related physical properties of *Kebo Ketan* as well as sound Association name. Sticky rice, easily associated with "keraketan" or cohesion, then sticky dishes in red white contains the meaning of prayer in the form of food. A kind of prayer so that all citizens living in the warmth and protection of a close-knit communities, and foster mutual compassion exercise,

Rape is an animal that is willing to help the faithful man, polite, and did not like mad. Of rape or *Maesa* already exists and help mankind since a long time. Recorded at Borobudur and Sojiwan there is a rape. Not only in Java rape *masyur* Toraja as a sign of social status. In Batak is also used for ceremonies commemorating ancestors. Although rape animals, need to deal with communication with the soft, with a song of *ura-ura*, bathed in the river twice a day. Symbol of the people of some old farmer in the village of Sekaralas, Wonogiri, added some notes about the rape.

In the culture of rape very venerable farmer, is placed in a home or in front of the House, unlike the cows are put behind the House. Rape named *Suro* when her skin is blackish edged with no bright colors in the neck which is called "*belehan*". Rape *Suro* is not slain, and kept it considered bringing luck.

There is another Pancal of rape, and forms the white stage, in the middle of his head and wrist-ankle. The characteristics of rape is an albino, is rarely found, and equal to Rape Suro, farmer Java pamali cut and eat it. Meanwhile, glutinous rice is a type that has a higher kelengketan levels and is often used in ceremonies since ancient times. He is often said to symbolize the prayer "keraketan" so closely (Racquet) inner relationships among others, with nature and with God.

The ceremonial procession with some sticky rice Rape rape, mengguyang, decorating and cutting its throat, accompanied by dividing the sticky rice prepared so colored red, slightly salty, savory and sweet savory, symbolizing prayer and zeal to willingly sacrifice as activists Sweet peace and togetherness and gurihlah of our lives when efforts to memecahbelah and ruled the nation successfully foiled by solidarity and creativity. For that it takes sacrifice. Diminution of the ego for the sake of the common good. Approximately such wishful thinking behind the symbol of the Sticky is added. As art events impacting which aims, among others, strengthen social cohesion, or sticky rice is added the Palace Ceremony Ngayom who commissioned the work, directed by the fact the field to establish rapport with many parties and raise the support, like a political party, but with a different purpose than the purpose of a party.

The purpose of a party is in power, running the State power, controlled the Government and the Parliament and won every election in every level. The Kingdom of Ngayom does not want power, and support a ' political ' attempted is for the purpose of ensuring a ceremony which affects social cohesion. Social cohesion is to achieve other impacts desired Ceremony Added sticky rice, for example, save the forests and springs clan and Ngayom spring with the emergence of the economy as well as the reinforcement of land art of non local culture through an expanded sesrwungan. By processing yeast is *Kebo Ketan* Ceremony, the Palace Ngayom in a relationship with creative communities everywhere. Your long-term goal is to evoke a passion for culture that is compassionate and resourceful, so we can all survive facing the crisis-a crisis of artificial and natural in the future expected would add intensitasnya not grow in reda.

Culture is itself a world of ideas that later manifested in the form of concrete in the community to teach Korean life. In this case it refers to the form of the symbol itself. *Kebo Ketan* is the existence of a system of symbols and symbol in Javanese culture. Ceremonial form of expression of gratitude with some kinds of food such as sticky rice as symbolic systems relationship a strong brotherhood in society. Is a form of environmental harmony with the real human or human to another human being must remain awake. Because both need each other.

Learn the culture of rape in the sticky rice is the imitation of the movement initiated by Mr. Bramantyo Prijosusilo to blend with nature. Is the movement to foster environmental awareness that in this forests and springs Sekaralas Begal Margo should be preserved as a natural ecosystem. And man and man must be side by side to take care of her. Regardless of the controversy about the accompanying cultural power as a proof of this is to maintain the sustainability of nature could even become a tourist attraction of Ngawi. Being a source of life for the surrounding community by selling is to understand culture as a livelihood for many people living in urination is noble. Therefore this ceremony also called art events impacting

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