

***Sesaji* in Java Community Tradition**

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ABSTRACT

The offering or the *sajen* is a means for the ceremony in the tradition of society which has been done in a down-and-down manner. In Java ceremonies or traditions as a form of community behavior in the era of globalization there is a tendency to decline. Declining or increasingly scarce implementation of traditions feared the loss of cultural products that we have. To be able to interpret and preserve the offerings need to be introduced from the aspect of form, function and meaning. Meaning of offerings can be seen from various perspectives or perspectives, including from a Hindu and social perspective. The offerings in Hinduism are very important, is one of the means of the execution of *yadnya* or sacred offerings. Likewise from the social perspective the form of offerings will be different depending on the needs and where the implementation area is done. The offerings as a means of ceremony in the tradition of community life and as aesthetic cultural products need to be preserved as a cultural treasury of the nation.

Key Words: offerings, Javanese tradition, form, function, meaning.

INTRODUCTION

The Javanese existed thousands of years ago, evidenced by the fossil fossils around Bengawan Solo Central Java called Pithecanthropus Erectus and Homo Soloensis. The area is then believed to be the origin of the Javanese. In Ranggawarsita *Paramayoga Serat* mentioned, that the ancestors of the Javanese is the syncretism of Hindu and Javanese Islam, which gave birth to the myth of *kejawen*. The myth that was composed in *Serat Ajisaka*, Ajisaka figures serve as the forerunner of the Javanese who interpreted the first person who gave the teachings as a guide of life (Endraswara, 2003: 1-2). In view of the universe Javanese society has a guideline that the universe created God associated with the elements of life. Humans want to prosper must understand the universe as a symbol of God's power. Javanese believe in life there must be a right direction called *keblat papat lima pancer*. It means four directions and one in the middle. The cosmic cosmology begins from the east means wetan or witan meaning kawitan or beginner. The eastern direction is symbolized as a human brother called the crater of the crater. The southern direction is symbolized by blood, west with the navel symbol, and the north with the *ari-ari* or placenta, while the pancer (center) is the man himself. In view of the *keblat papat* always always keep the human balance with the four siblings. Related to this Java community also make offerings in the form:

- a. five small cone-shaped rice dishes
- b. water flower arrangement;
- c. a lamp with coconut oil as a symbol of life (Endraswara, 2003: 7-8)

The Javanese who have a history span is long enough, the people are still alive by performing traditions in the form of ceremonies as a relic of their ancestors. Ceremonies performed by society are basically an act of part of the tradition of life that is done for generations. For the community of successive patterns of tradition, every activity that has a human meaning is always associated with the form of ceremony. Ceremonies performed can be individual or group interests.

In the ceremony, the local community usually uses the moon calculation, and the date based on the *Hijri* calendar, which includes the month of *Muharram*, *Safar*, *Rabi'ul awal*, *Rabi'ul akhir*, *Jumadil Awal*, *Jumadil Akhir*, *Rajab*, *Sha'ban*, *Ramadan*, *Shawal*, *Dul'qaidah*, and *Dul'hijah*. For the Java community generally certain months are usually agreed to hold the ceremony. In the month of *Muharram* is usually a good month to hold an inheritance sacrifice ceremony and is a taboo to hold ceremonies related to the circle of human life such as marriage. Similarly, regarding the date, day and market and hours are also taken into account. There are five market days in the Java calendar: *Paing*, *Pon*, *Legi*, *Wage*, and *Kliwon* (Bratawijaya, 1997: 7; 4, Hermin, 1999: 121-122).

For the place of ceremonial execution, also selected places that have become mutual consensus from generation to generation. However, it can also be organized based on the purpose of the ceremony and also on the basis of *wangsit* or guidance. For ceremonial ceremonies held en masse where the ceremony is held in the village hall, and for ceremonies such as *gembel* haircut *dyang* located in Wonosobo regency of Central Java, adjust the *wangsit* received by the owner of *rambut gembel*.

The ceremonial leader is usually performed by a man called a handler, a *kyai* or a religious figure, a public figure or an elder. In general, women rarely get a chance in leading the ceremony. In the ceremony of the women act as makers of offerings and ceremonial participants. The handler who acts as the leader of the ceremony is the person who is considered to know the ins and outs of the ceremony and has magical powers. He has supernatural powers, so as to be able to see strength beyond the ability of ordinary people. For the process of reaching the level of a handler, in addition to usually being passed down from his parents he must also purify himself inwardly in order to obtain magical powers.

In a ceremony that becomes a completeness is a offering consisting of food, and special items prepared to be offered in accordance with the purposes of the ceremony. The prepared offerings are loaded with symbols interpreted by the local community. The offerings can also be art performances, thus performing arts can serve as a means of ceremony. In Bali the art of such performances is called the art *wali* or art that is part of the ceremony.

PERSPECTIVE IN MEANING THE OFFERINGS

The offerings or called *sajen* for Javanese society are means to complement the implementation of certain traditions or ceremonies. In Hindu perspective the means are part of *Yadnya's* implementation. *Yadnya*, derived from Sanskrit which means sacrificial sacrifice or sacred offering. In sacred sacrifices other than the sincerity of the heart are also equipped with means to be sacrificed or offered. With sacred offerings it is expected that there is closeness to the sacred offering. In relation to *Yadnya* there are five types, based on the goals and targets *Yadnya* it is dedicated. The classification of *Yadnya* type

in the perspective of Hinduism is called *Panca Yadnya*. In the case of whom *Yadnya* target, Agasta Parva describes as follows:

Kunan ikan yajnya lima praktekanya, Iwirnya: deva yajnya; rsi yajna; pitra yajna; bhuta yajna; menusa yajna; nahan tan panca yajna rin loka. Deva yajna naranya taila pra karma ri bhatara siwagni makagelaran in mandala rin bhatara, yeka deva yajna naranya, rsi yajna naranya, kapujan san pandita mwan san wruh ri kalinganin dadi wwan ya rsi yajna naranya. Pitra yajna naranya tilemin bwat hyan siwasraddha, yeka pitra yajna naranya. Bhuta yajna naranya tawur mwan kpujan in tuwuh ada pamunwan kunda wulan makadi walikrama, ekadasa dewata mandal, ya bhuta yajna naranya. Weh amanan rin kraman ya ta manusia yajna naranya,; ika tan liman wiji I sden nin lokacara manabhyasa ika makabheda lima.

Meaning:

The so-called yajna five forms, namely *Deva Yadna*, *Rsi Yadnya*, *Pitra Yadnya*, *Bhuta Yadnya*, *Manusa Yadnya*, all called *Panca Yadnya*. *Dewa Yadnya* is an offering ceremony to the sacred fire of Siva by making *Mandala Yadnya*, *Rsi Yadnya* is a worship of priests and people who understand the meaning of the essence of life, *Pitra Yadnya* is the worship of the ancestral spirit of the ancestors, *Bhuta Yadnya* is *tawur* and ceremony to the plants. Giving food to the community is called *Manusa Yadnya*, that's called *Panca Yadnya*, the five numbers are different from each other.

To see the form of offerings used the concept of *kala patra* village for the Balinese people, which means tailored to the place and time. For the people of Java with the term *mawa* village means that every village or place has its own way. In each region one with another in detail can be different form of offerings caused by the environmental conditions of each. However, in essence, every *Yadnya* already have the basic rules that apply. With the concept of *desa mawa cara* or *desa kala patra* will provide an understanding that the offerings are not the product of the factory with a mold whose form must be the same. The problem of being present is a challenge in maintaining cultural products called offerings.

TYPE OF JAVA COMMUNITY CEREMONY

In Javanese society there are several traditions that are still performed, such as the events of birth, marriage, death, and matters relating to natural events. The shape and the name vary greatly according to the background of the implementation of the tradition. There are *Sadranan*, *Saparan*, *Ruwahan*, *Bersih Desa*, and traditions commemorating a certain new year which is usually done together with all members of the village community. *Sadranan* is a ceremony related to the deceased family. New year traditions, such as the new year of *Caka*, the new year of Hijri, the Lunar New Year, are all traditions that still support the community. Indonesia is an agrarian area, its people mostly live from agriculture. In Java, call it in Klaten and Boyolali districts are very fertile, the majority of people live from rice farming. In the area of tersebut water demand is sufficient because of the *umbul* or water source that never dies. As a source of water that never dies, it is not surprising that then born myths. *Umbul* in the area is sacred, still cared for and done tradition of *umbul* by society.

The forms of ceremonies performed for a particular interest can basically be grouped by purpose. In his observations of the ceremonial forms in Java, especially on the island of Madura, Hermien Kusmayati (1999: 116) turns into three. The first ceremony devoted to honoring the spirit of the ancestors. Second, the ceremony as an expression of gratitude and third, the ceremony for a certain expectation. Jordaan, a Western scholar distinguishes ceremonial forms in Java (Madura) by subject or target. First, a ceremony to ward off danger for so-called Rokot, the two gratitude ceremonies, human, objects, and environment. Secondly, the ceremonies relating to the days of the Great Religion and the life cycle of human beings (in Hermien 1999: 117-119). By observing the ceremonial forms performed by the people in Java, I think it can be grouped into two based on the objectives:

1. Ceremony as a form of expression of gratitude
2. Ceremony as a form of petition

Both goals are intended for the creator, and the nature/ human environment. The grouping is not absolute, because in every form of ceremony, it can happen to convey two goals together both gratitude and petition. Ceremonies intended as expressions of gratitude for example can be united with the expression of the petition.

Ceremonies as Thanksgiving

Thanksgiving ceremony is a ceremony as an expression of gratitude to the creator and nature and the environment. This kind of activity is still done by most people in Kedu Central Java, they still think if the ceremony is done will bring happiness such as the success of the harvest. Some examples of the ceremony as an expression of gratitude include the ceremony *Metri Keba Palawija* Village, the ceremony *Unduhan*, birth ceremonies, and ceremonies aged children.

Metri Ceremony Keba Palawija Village

Ceremony *Metri Keba Palawija* Village is a form of gratitude and pleas to the creator or God Almighty because given the abundant fortune. As an example of gratitude for the harvest and begging for the next agricultural results are also abundant. This form is still done by the people of Kedu Central Java because they still think that if the ceremony is done will bring happiness. The main offerings that are presented in the offerings are: rice, side dishes, water, flowers, and coals /lamps. One example is Somogari Village, Kaligesing Sub-district, Purworejo District. The name can be interpreted with *metri* means *memetri* or nurture, the village means the village as a settlement *keba* means *kebon* (Javanese) or plantation or moor and *palawija*, ie plants such as yams and beans.

The ceremony was conducted by all residents of Somogari Village, Kaligesing Subdistrict, Purworejo Regency, Central Java. This area is a hill located in the eastern part of Purworejo Regency. As a fertile area the people are living the main life of rice and crops. The ceremony is performed every two years, usually on the 14th day of *Selasa Wage* each month *Sapar* (Java calendar), or called the 14th of *Aboge*. The morning execution time is 09.00-10.00. The ceremony is led by the village head while the prayer is performed by a *modin*.

Ceremonial equipment there are two kinds of core and supporting nature. Means of the essence of the form: *nasi tumpeng* with roast chicken, food made from sticky rice, food made from cassava, fruits and palawija, banana flavor is good and apparently.

The food as a gift has a certain meaning. For rice cone and roasted chicken, the meaning for high and good aspiration can be granted by God Almighty. For food made from glutinous rice meant that the local people remain closely united in the movement of the step for the good of all villagers. Food from cassava which is called *ledre* has a meaning like fertile hilly soil to be cultivated and produces what the citizens of Somangari want. *Binggelan* food from cassava shaped like a bracelet interpreted as a wealth of all crops. Banana king interpreted a king of the wise no two to realize the prosperous Somangari Village community. The food is placed in a *joli* (container that can be borne) to be easily carried in the ceremony.

In addition to the core facilities there are also supporting facilities, namely the performing arts. For the performing arts as the main dish is *Wayang Golek* and *Tayub*. *Wayang Golek* interpreted for people to live always looking or trying, in Javanese language called *golek*. *Tayub* interpreted with *gujuk* (Javanese language) which means the same weight bears the same light portable.

The rules described are a tradition that has come down, for the supporters of society are usually abstinence to change (Hatati Pr et al, 1988/1989: 113-126). For example the offerings in the form of *Wayang Golek* and *Tayub* dance are always presented and do not dare to change other performances even have to be imported from outside the village even outside the city, considering in the area and generally in Purworejo District there is no *Tayub* group. The series of activities undertaken by the community when the village *Metri* from cleaning the tomb, making offerings from the harvest, and performing performing arts. Carried out in *gotongroyong*.

Unduhan Ceremony

In addition to the one in Purworejo, in Kebumen District such ceremonies as the famous *Merti Desa* are in the framework of the swallow bird's nest harvest called the weekly ceremony. The ceremony takes place in Karangbolong village, Kebumen district in the southern coast of the Indonesian Ocean. *Unduhan* (Java language) has a meaning to take, thus the ritual swallow's nest *unduhan* ceremony take the fruit of swallow's nest or harvest. The swallow's nest harvest is done four times a year, in August (to I), October (second), January (third) and March (fourth). Before the harvest is done the ceremony with the intention of please salvation and expression of thanks to God Almighty with the abundance of grace in the form of swiftlet nest. The ceremony was held for two days, the first day offerings of offerings for the salvation in the morning around 11:00 and continued with *Wayang Kulit* performances in Goa, and in Paseban which lasted until morning. On the second day, the performance of the *Kuda Kepang* folk art performance was continued with *Ketoprak* and other art performances to enliven the local community.

The offerings or offerings are: *nasi rasul*, *nasi tumpeng*, brown in the form of raw meat, blood and red pepper, ampo or burned soil, seven kinds of porridge: red, white, green, yellow, blue, black and *baro-baro*, *jajan pasar*, cigarettes and opium, parem gadung, four kinds of beverages, telon flower consists of roses, kenanga, kantil, young coconut, water

placed in jug (teapot made of clay), glass for preening, language Java is called pengilon, cypress hair and comb, comedy rose and incense/incense.

In place *paseban* (house form for semedi) existing bedding is also provided offerings: *lurik* fabric ivory green and brongsong byur, shawl patterned modang, green kebaya, long fabric patterned broken machete and barong, cinde pants, headband patterned wulung / distance ngore jumputan, belt or called the white and yellow *setagen*. This last offering is destined to the keeper of the universe / kang smells resa in Javanese which is believed by the local community. Among the southern sea watchers called Nyai Ratu Kidul, the cave keeper called Kyai Bekel, Kyai Sangkur, Kyai Pangarengan, and Mbok Lara Kenanga. For the visitors at the place of ceremony is prohibited to wear clothes as prepared for offerings. They believe that if violated will be able to bring havoc to the wearer.

Kelahiran Ceremony

This ceremony is the beginning of man to the world. As an expression of gratitude is presented offerings of rice *gudangan* cone-shaped rice/ *tumpeng* complete with vegetables called *gudangan*, equipped with a snack market consisting of fruits and palawija, called *selamatan sepasaran*. Birthday ceremony begins with planting placenta (placenta), *selamatan* baby according to birthday, *selamatan berokohan*, *selamatan sepasaran*, *selamatan Puputan*, *Selapanan Selamatan*, *Sunatan* Sub-District (Drops), Treatment at First Menstrual Time, and circumcision (*Tetakan*) (Bratawijaya, 1997: 12-19).

Planting the placenta by inserting it into a *kendil* or a jar made of clay with flowers, perfume, needle and sewing thread, betel nut, pecan, and coin. *Kendil* closed tightly and wrapped in white cloth and then planted on the ground. Usually placed in front of the house. For 40 days lamp lighting.

Ceremony as a Form of Application

The ceremonial forms which include the ceremony as a form of petition include village clean ceremony, *tedak siten*, *tingkeban*, leavening, *ruwatan*, marriage, death, and ancestor honor.

Clean Ceremony or Village *Ruwatan*

In Javanese society including people in Kedu area, *Bersih Desa* ceremony or *ruwatan* desa or purification performed for nature around human. The word *ruwatan* itself comes from the word *ruwat* which means the liberation from the catastrophe. In the Kedu area, including other villages in Java, it is generally still faithful to perform *ruwatan* ceremony or village called clean village. Some villages usually have a fixed time to clean the village, usually based on Javanese moon like *Shura*, *Rejeb*, *Sapar* and certain market days such as Legi Tuesday, *Rebo Kliwon*, and so on. However, in some places the ceremonial time is determined after harvest. A village cleansing ceremony or *ruwat* desa or alms of the earth literally means offerings to the land where they live, or to maintain a balance between humans and nature. Earth alms acts are basically done because people feel calm and prosperous with abundant crops, fertile soil and pleasant climate. People are aware that it is also a gift of nature, without nature, land, rivers, and lakes they can not enjoy a life

of sustenance. For the Javanese believe it all because of the guardian of nature or the guardian of the village called *danyang smarabumi* in charge of maintaining the safety of villages and villagers (Bratawijaya, 1997: 57-59).

Offerings in the form of food, drink and performing arts (Bratawijaya, 1997: 61-62). The main offerings or core are generally *tumpeng*, side dishes, dinnerware, betel and incense and coins, telon flower (three kinds of roses), drinks and lights are lighted with coconut oil.

In addition to *ruwatan* village there is also *Ruwatan* for humans. According to Thomas Wiyasa Bratawidjaja (1997: 38-39) reveals that children who are born in a state and or a certain moment, those who do something that is considered "outside" certain limits are declared or considered to be a disgrace and a believer who is believed as the prey of Batara Kala. Therefore the *ruwatan* ceremony performed is a way and effort to free human from shame and sin which also avoid the catastrophe. The people who should be made *ruwatan* ceremony such as: *Kedana-kedini*, *Ontang-earring*, *Julung wangi*, which is the child who was born at the same time with the rising of the sun.

In addition, people who must *diruwat* because of events that are considered disgrace and sin, examples are: People who dropped dandang (tool to cook rice) and Break the stone roll (Java: *pipisan*)

In addition to the already mentioned are still there such as: Lumunting, a child who at birth without *ari-ari* (placenta) and Pandavas, namely five brothers are all male.

The *ruwatan* ceremony is led by a puppeteer with a *Wayang Kulit* show featuring the Murwakala story. In the area of Kedu *ruwatan* ceremony form for a very famous human is the ceremony *Ngruwat Rambut Gembel* in Dieng Plains, Wonosobo District, whose shape is hair cutting trash.

Tingkeban Ceremony

The earliest stage that requires a ceremony is before the birth of a human being. For Kedu people to get pregnancy the first child of this ceremony takes precedence. The ceremony takes place during the second month of pregnancy, the fourth month or called *ngupati*, a seven-month pregnancy called the *njuhbulani/ tingkeban* ceremony, and the ninth month of pregnancy (birth month) that is held is making procot jenang, with the intention that the baby is in the womb with easy birth.

Tingkeban ceremony is also often called mitoni ceremony derived from the word pitu which means seven. The *tingkeban* ceremony takes place when the pregnancy age of a person is seven months old and in the first child's pregnancy. This ceremony has the meaning that education is not only after birth but since the seed is embedded in the mother's womb.

During the ceremony, the mother, who was seven months pregnant, was bathed with cauliflower, decorated, and angreman accompanied by prayers aimed at begging God to always give His mercy so that the baby to be born survived without any disturbance. Bathing the mother who was pregnant, performed by the elders as many as seven people, including the father and mother of the woman who was pregnant. After the splash, then

decorated by changing clothes seven times accompanied by white cloth as the basis of the first clothing that means the baby to be born is sacred and get blessings from God Almighty. Then continued *angreman* or have meaning like incubate the eggs in a way on top of a pile of batik cloth. Then done with the termination of *lawe* (thread) is looped in the stomach of a prospective mother performed by the prospective father who has a meaning that the baby will be born easily. The next activity is the prospective grandmother of the prospective mother, holding ivory coconut (yellow) accompanied by the mother *besan*. The coconut is then inserted into the cloth worn by the expectant mother, from the chest through the stomach down and received by the prospective grandmother with the intention that the baby is born easily. Then the prospective father broke the coconut by choosing between two ivory coconuts that have been drawn by *Kamajaya* and *Ratih* or *Harjuna* and *Wara Sembadra / Srikandi*. Both coconuts are in a position to reverse, so that the prospective father can not see the image. If the ivory coconut is broken down with *Kamajaya*, the baby will be born male and vice versa when the image of Goddess *Ratih*, then the baby will be born female. The ending of this *tingkeban* ceremony was performed with a drink of *dawet ayu* (Bratawidjaja, 1997: 21-30).

***Tedak Siten* Ceremony**

The birth of both male and female children is a gift from God Almighty. Since his birth always has hope that his son will become a useful person for the family especially and for the nusa and the nation generally. Form of hope of parents to their children is manifested in the form of ceremony, one of which is a ceremony known as *tedak siten* or down the ground. *Tedak siten* done at the age of seven eight, namely 7 x 35 days.

Conducting this ceremony in the hope that the child after a strong adult or able to stand alone in the challenging life faced to achieve what is aspired. *Tedak siten* ceremony using offerings, among others, *juwadah* seven kinds of colors, *setaman kembang*, stairs made from red sugarcane liver, chicken cage, rice, cotton, telon flower, yellow rice, various sheets of money, various valuables such as bracelets and necklaces, and useful items such as stationery books and so forth (Bratawijaya, 1997: 32-33).

Marriage Ceremony

Having determined the date of marriage, at home the bride begins with a ceremony *siraman* which means bathing. This ceremony with the intention of clearing a pair of prospective bride both inward and outward and please protection to God Almighty. The event was held one day before the litigation ritual. The people involved for *nyirami* are the parents of the bride and parents who are considered elders. To bathe the water used is filled with cotton flowers (rose, jasmine, and kenanga). The main offer used is called *tumpang robyong*. After the spray performed ceremony *ngerik*, ie cut the small hairs on the forehead and around the nape.

At night after the ceremony performed *midodareni* ceremony. *Midodareni* comes from the word *widodari*, on that night the prospective bride is required to stay up until 24.00. At the time of staying up is believed the beauty of the angel will penetrate into the bride. *Sesajinya* a set of savory rice complete with chicken *echung* and *side-pauknya*.

The most core event is the consent, the two candidates to each testify to God and promise to live as husband and wife witnessed by the penghulu and parents. As a leader in the event of *ijab* is a penghulu who served as a representative of the government (Bratawijaya, 1997: 7-26).

The transition in the process of human life from the moment of birth to death for the believer is considered to require a certain power which he obtains by performing the ceremony. Communities in Java beliefs about life processes are still highly preserved by doing so in the form of ceremonies.

Funerals

In the Kedu area the ancestral-related ceremony can be performed from the day of one's death, three days, seven days, forty days, one hundred days, one year, two years and a thousand days of death. From the day of one's death and after the burial of the corpse, a ceremony called *tahlil* is held. In the ceremony was attended by the whole family and the neighbors. The ceremony takes place in the abandoned family home. The time of *tahlil* is held after Maghrib prayer between 18.30 - 19.30 or after Isha prayer between 19.30-21.00. Such a ceremony is also performed on the seventh anniversary of the so-called *pitung dino*, then the fortieth day called *patang tbe dino*, proceeded to a hundred days called *nyatus dino*. At this one hundred days ceremony people believe that the ancestral spirits are already in the afterlife.

After the even one year of death is done again a memorial with a ceremony called *ducking*. For the second year also carried out a memorial called *pindo* meditative ceremony. The last ceremony is a thousandth day anniversary called *nyewu*. Day to a thousand is seen as the last day of the meeting of family and relatives with ancestral spirits. For that the last ceremony is usually done larger and complete. If the previous ceremony in *tahlil* only included offerings of rice cone equipped with snacks and roasted chicken/ *ingkung*, at the ceremony *nyewu* equipped with slaughtering animals like goats or cattle. Cattle that are included in the ceremony, the meat is cooked and distributed to all who are caught *tahlil*. By cutting the animals in the series of ceremonies the people believe will smooth the passage of the dead soul to go to heaven.

After a thousand-day ceremony, the ceremony for the following years is no longer believed to be an obligation. For families capable of warning the following years can be done and called the ceremony *khol*. At the ceremony a thousand days and *khol* usually included the art of folk performances as entertainment. The *Wayang Kulit* show can only be performed for middle-upper class people. For other societies the art of folk performing is an option. Thus the presence of folk performing arts in the series of ceremonies such as the memorial of death have the opportunity to attend.

Ancestor Reverence Ceremony

In the Kedu area, the ceremony of honor to the ancestors is still done, one example in Kebumen honor ceremony to the teacher among them was done to a teacher named *Singapadu*. The ceremony was performed at the grave of *Goci Sidodadi Village*, *Puring District*, *Kebumen District*.

Singapadu is a master of kris and has ability beyond human ability, died and buried in Goci which is a rice field. He lives by moving away from a place called petilasan. Among Pujotirto springs in Kalipuru Village, Alian Sub-district Kebumen District, liang lahat to meditate in Jeruk Village, Klirong Sub-district and mosque in Sidodadi Village, Puring District, Kebumen District.

From the places of the petilasan then the local community acknowledge as a teacher who transmit their knowledge. His grave is still visited by many visitors on every Tuesday and Friday Kliwon. The memorial ceremony is performed at the tomb by descendants and the community on every 15th of Muharam (Java) month held at Sidodadi Mosque. The ceremony is intended as a request for the teacher/ancestors and families who are left to be given salvation.

From the exposure of the ceremonies performed by the people in the Kedu region, it is basically a ceremony associated with the creator performed by humans as a form of request and expression of gratitude to the creator or God the Mahaesa. With the tradition of the surviving ceremonies, it is an opportunity for the life of folk performing arts in the area. In every ceremony, the performing arts are always presented as entertainment.

THE FORM AND MEANING OF THE OFFERINGS

Ritual activities are generally related to aspects of offerings or upakara. Every ceremony of Hinduism based on the Vedas there are five elements that visualize the sacred values of the ceremony. Five elements are *Yantra*, *Mantra*, *Tantra*, *Yadnya*, and *Yoga*. Between all five have attachments. *Yantra* is derived from the Sanskrit word which means tool or means in the form of symbols. In Hinduism a symbol of sinbolic symbol can be seen and there is a form called *banten*. The material can use plants and animals. Thus the *yantra* is a symbol of God-like as in the passage *Lontar Yadnya Prakerti* which reads

*Sahananing bebanten pinaka raganta tuwi,
Pinaka warna rupaning Ida Batara, pinaka andha buwana.
Sekare pinaka kasucian katululusan kayunta maYadnya,
Reringgitan tatuwasan pinaka kalanggengan kayunta maYadnya.
Raka-raka pinaka widyadhara widyadhari*

Meaning

All banten is the emblem of ourselves,
the symbol of God's omnipotence, the symbol of the universe.
The flowers of purity and sincerity do *Yadnya*.
carvings on banten
the symbol of the seriousness of the mind doing *Yadnya*.
fruit and various snacks of banten equipment
the symbol of the heavenly scientists.

In the offerings of Java there are three things that principle, namely: first, the shape is meru or gunung on *tumpeng*; second, the base as a circle or rectangle of Javanese call it takir; third, the spell is written on paper, cloth or other material that can be carved or embossed.

The offerings or yantra are closely related to the *mantra* (prayer) and *tantra*. *Tantra* itself is a sacred power that can be achieved by discipline through *yoga* to gain the power of the Creator. Thus the *yantra* or offerings, dimensions or holy words, and *tantra* are unity in the performance of the ceremony.

Type of Java offerings

1. *Tumpeng* form like meru or mountain.
2. *Sego* or rice, there is *sego liwet* that is white rice cooked with coconut milk; *sega golong* is a round white rice wrapped in banana leaves.
3. *Jenang* or porridge, there is a white bronze *jenang*, *jenang grendul* made from glutinous rice flour; *juliet katul*; *patio starch*; *marrow* and other marrow.
4. Market snacks, snack foods sold in the market, usually consist of agricultural crops.
5. The offer of *jangkep*, consisting; *plantains*, *beverages*, *kinangan* (for betel meal), *cassava flower*, and *yellow rice*. The offer of *jangkep* is also called *sorohan* which can serve to substitute if there is less offer part

In the present time the reality of materials for offerings and offerers of offerings seems difficult, this is due to various factors. To translate the form of offerings or the details of the offerings, of course, can be adapted to local conditions. It means using the concept of *mawa* village way in Balinese society called *village kala patra*. This concept gives leeway that offerings can be adapted to space which means place and time which means when or era. However, the basic principles are still used as a reference. For example, to translate the market snack Javanese used to buy small meals in the market in the form of boiled crops such as *uwi*, *ganyong*, *garut*, *getuk*, *boiled peanuts*, and others. At present it is sometimes difficult to find thus replaced with other snacks in the market such as bread, even a snack of the factory market.

Examples of offerings of hairdressing cutting ceremony. In Dieng plateau offerings are prepared in the form of *tumpeng robyong*, *tumpeng* necklace, chicken *ingkung* and *jangkep* show that each has a meaning, namely as follows.

- 1). *Tumpeng robyong* has meaning to redeem or liberate the trash from the stealth power called *Bajang*. Therefore, the haircut is also often called *Potong Rikma Bajang*. To eliminate the power of stealth *Bajang*, then the hair must be cut trash should be that the child's hair will return to be like any other child.
- 2). *Tumpeng Kalung* is a *tumpeng* which is given a necklace from young coconut. The necklace is interpreted as a sign that the child who has come out of the stealth power, while the *tumpeng* as a sign of respect to the brothers *kang papat kalima pancer*.
- 3). *Inkung* cock meant this life must be clean outside and inside. *Inkung ayam* is equipped with a snack market consisting of various snacks that are often sold in the market contain the meaning as parents so as not to behave like a child again, must be able to organize themselves and become role models.
- 4). *Jangkep* suggestion means full drink interpreted as a sign of respect for posterity to the *pepundennya* predicated as the messenger of the Prince (God) in a world that always protect, direct, and *menyinarinya*.

The end of this trashy hairdressing ceremony is the ban, that is, the trashy haircut is dumped into the river.

CONCLUSION

The Javanese society in its social activities still preserves traditions as the legacy of its ancestors. Tradition is defined as a habit with certain rules that are done down and down. The offerings are the realization of the cultural form almost owned by every region in Java. The offerings are symbols that have a certain meaning for the community to seek harmony and peace of life. Tradition passed on from generation to generation is intended as information from generation to generation, so that values that have been agreed upon can continue.

Tradition in this case makes offerings at the present time seem to decrease, due to various factors, because it is considered troublesome, expensive and from other views because of the advancement of the times. But also there are still many people who carry out as a form of longing the past in the course of his life, such as carrying out human *ruwatan*.

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