

Symbolism of *Tiban* in Kediri Regency: Connection of Science, Arts, and Religion

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ABSTRACT

Culture is a reflection of community social life activities. Culture was born as the identity of a community group that distinguishes it from other community groups. Culture also as a result of the change of an era even though the culture is obtained from generation to generation from previous, modernization of the age can not be denied also affect the cultural phenomenon of a society.

Cultural phenomenon is basically a structure that can be interpreted in depth. Culture is seen as a structure composed of culturally interconnected components. In the paradigm of structuralism (semiotics), culture is understood as language, sign system, and symbol. *Tiban* is one type of traditional art in East Java, precisely in the Village Purwokerto, District Ngadiluwih, Kediri District that still shows its existence. *Tiban* traditional art is a traditional ritual or ceremony used by local people as a means to beg for rain to quickly descend abruptly. As a rite, *Tiban* can not be released its depth of meaning as a symbol relating to various sciences, arts, and religions. How is the symbolism of *Tiban* art in Kediri Regency viewed from the relationship of science, art, and religion?

Key Words: symbolism, *Tiban*, science, art, religion.

THE ESSENCE OF *TIBAN*

Tiban is one type of traditional art in East Java, precisely in the Purwokerto Village, Ngadiluwih, Kediri District that still shows its existence. *Tiban* traditional art is a traditional ritual or ceremony used by local people as a means to beg for rain to quickly descend abruptly. *Tiban* ritual is usually held in the month of *Sura* or when the summer season, dry and barren soil, agricultural products decline so that people become difficult and suffer. *Tiban* is a ritual performed by two people by mutual whipping.

Tiban phenomenon is still maintained by the community, especially in the District Nadiluwih (southern region of Kediri) because of their belief in things that are magical or sacred. Some areas in Kediri who still believe this tradition other than in District Ngadiluwih, there is also in Kanigoro District. *Tiban* in Kanigoro District is also done with the same goal that is held a ritual to call rain. Unlike the two regions, the famous boarding school in the city of Kediri Lirboyo Pondok Pesantren also often hold *Tiban*, but with the aim of honing the ability of martial arts so much followed by the champions from various corners of the country.

HISTORY OF *TIBAN*

Tiban is a tradition that is preserved and preserved from generation to generation. Like other cultures, *Tiban* also has a history of ancestors. In those days, the Brantas valley

flanked by Mount Wilis and Mount Kelud had very fertile land. People who live mostly from farm produce a very abundant harvest every year so that the population becomes richer. Abundant material wealth transforms people into self-forgetfulness and is overpowered by a sense of egoism. Ultimately, the emerging competition from each other becomes hostile. Such hostility causes unrest, unrest, and mutual trust among community members. Many of them armed themselves by sharpening magical science / science in order not to be afraid of their opponents. Until one day, the drought hit the area. The fertile and prosperous areas are transformed into barren, arid, and arid lands. No single plant grows there, livestock dies, plagues and famines so that people become disturbed and suffer.

The head of Purwokerto village, Ngadiluwih sub-district, is an old man, salih, and kind. Seeing the inhabitants suffer, he decides to hold the *papa tapa*, who meditate by drying himself by drying himself under the hot sun. This is done with the aim of apologizing to God for his people free from suffering so that the village of Purwokerto rain to restore the fertility of his land as before.

For many days the village head has done "*tapa pepe*", but God apparently has not been granted. He continues to meditate diligently and seriously, not despairing. The people around him who saw him became pity so his heart was moved to follow *tapa pepe*. Until all the inhabitants of the area follow what the village head does.

One day, through dreams, the village chief heard a voice whispering a warning that people had sinned by worshiping the material and wanted to gain power by relying on the power of immunity. Return to God, and man will survive without immunity because immunity itself is a sin because it only invites enemies and denies the power of God. Redeem sin by torturing yourself and sacrificing human blood dripping to the earth.

After the magic voice disappears, the village chief completes his tape. Then, he contemplates the occult voice whispering him so that he finds an occult voice. He orders the people who participate in *papa* to make some powerful "*palm-tree*" whip with a roughly crafted end with a small knot of palm sugar pieces that look like barbed wire. The purpose of making a whip as a means of penance.

One day the villagers of Purwokerto were thrown by a terrible ritual that they had never seen before. In the vast courtyard in front of the village chief's house, Kadesh and several others tormented themselves by whipping a palm tree to their unclosed backs and chest. Bruised bruises fill the chest and back, but not a drop of blood. It turned out that by whipping the body itself, did not meet expectations. Then the village head changed his course. They were paired and whipping each other, so it was harder to whip and bleed. Thus the ritual lasts long enough, blood has been pouring on the ground, but they have not intended to stop, even their actions are getting crazy.

Suddenly there was a miracle. The weather was cloudy, the air was cooler, and finally it was raining heavily as it poured from the sky. Whip-whipping stops. All grateful This coincides with the arrival of Suro month. With such a memorable event, the villagers of Purwokerto Village each month of Suro or during the long dry season hold the ritual of *Tiban* ceremony.

IMPLEMENTATION OF *TIBAN* TRADITION IN THE PAST

There is a very important cause that encourages the people of Purwokerto Village held a *Tiban* ritual. The background community Ngadiluwih District carry out the tradition of *Tiban* are as follows:

First, a prolonged dry season. Indonesia is a country that has a tropical climate. In Indonesia there are only two seasons, the dry season and the rain. Of course environmental conditions and contours, and the pattern of community life can not be equated with other countries that have four seasons. The heat that continues to hit is certainly a problem for the community. The majority of people working on agricultural land will be very difficult. Soil that can be planted with various plants, such as rice, cassava, peanuts, soybeans or others, mongering and infertile again. This is a very vital issue for society. Departure from these conditions, the people of Purwokerto Village, Ngadiluwih Sub-district, through instructions from the elders of adat, carry out the tradition of *Tiban* ritual. People believe and hope, with the implementation of *Tiban* ritual, God will reduce rain water that can restore the fertility of agricultural land.

Second, ask for rain immediately. *Tiban's* ritual tradition is believed by the citizens as a method of begging descending rain quickly. Based on the advice of the ancestors, when the long summer struck, it is advisable to *Tiban* to rain down immediately. The prolonged dry season makes the soil become dry and lose fertility. The original contour of the soil is good and effective to grow crops has turned into a stretch of hot hard ground. This condition is also experienced by the land in the village of Purwokerto Ngadiluwih District. Areas dominated by rice fields and mountains are now drying up. Community life dominated by farmers makes the weather / season cycle to be one of the important aspects in its agricultural processing. The condition of the season is good and in accordance with predictions, will greatly affect the success of the community to cultivate their fields. This definitely improves the yield.

Third, preserve the ancestral heritage customs. Advancement of science and technology can not be denied has brought human life towards the development. The pattern of human thought, the method of interaction, the order of social life will follow the progress of civilization. However, it does not always bring a positive impact to the culture of heritage in Indonesia. Many traditions of the lost ancestors are eroded by the flow of globalization. Indonesia's cultural richness gradually began to erode. Through the routine implementation of *Tiban* tradition, people hoped that the ancestral heritage culture that characterized the nation would remain alive and flourish. So people will not forget the wisdom of local culture.

***TIBAN* RITUAL IMPLEMENTATION PROCESSION**

Preparation of *Tiban* Ritual Equipment

Some things that need to be prepared so that the tradition can run smoothly are the people, the players, the selection of places, musical instruments, invitations to players outside the area and whips. The midfielder or can also be called the referee, where the person has the authority to set the course a match. The selection of the person is held before the ceremony of the ritual, while the condition must be possessed by the person who is known by many people, respected by the local community, correctly understood

the details of *Tiban* thoroughly, earned the title as the *Tiban* warrior, healing the injured *Tiban* from the opponent at that time too, wise, and must be locals.

To become a *Tiban* player is required to livelihood as a farmer. For all of them, have the knowledge and swallow to protect themselves from danger. Being a winner is not easy because the players have the skills to read the movements of opponents play. Mereka heal wounds that his own body quickly. Curing his own wound by just rubbing it and reciting the incantation, where it can be done that day alone (for those whose knowledge is not yet high). Therefore, before they follow *Tiban* many things must be done to acquire such expertise in their own way.

Clothing or clothes of the players *Tiban* is a bag of black cloth that is loose (not tight) or commonly called the pants komprang. Dahulu black cloth pants made of blaco. Diberi fabric belt in the form of batik cloth that has been folded in such a way that it becomes a belt. the two nodes are left down. In addition, they also always use udheng as a headband. When they compete then it is required naked at the top, which means not wearing clothes. It is done when it entered the arena, then they will take off their clothes respectively.

The selection of places for *Tiban* is strongly considered by the local community. They believe that the choice of venues also affects the rapid or low rainfall during the long drought. Each village that holds *Tiban* has consideration of different places, because each village has its own sacred place. Like Branggahan Village, the place that people believe is in Oro-Oro or very dry rice fields. They believe that the ritual ceremony before *Tiban* is held there will rain quickly. Not only when ceremonial rituals are used, but when *Tiban* takes place it is also used.

The invitations of deployed players must have the same traditions and have no limits on the number of players coming. The tools to be used are whips or what they usually call a whip. Whip made from sada palm (palm sugar), because in this area there are many palm trees. Therefore, palm sugar is used as the basic ingredients to make a whip. Making a whip from sada palm is very simple, the way is select 15 or 18 sticks palm sugar, then twisted into one. In some parts or usually in three parts tied with woven palm leather or can also with fine bamboo bamboo skin. It takes three bundles of palm sugar palm that has been twisted, then tied together so that it becomes a whip.

After the determination of the counselor has been mutually agreed upon, the duties of the adat chairman and the worshipers carry out the ceremony ritual. Sebagian people concerned should come and follow the implementation of the ceremony. Upacara held last time occurred 30 years ago. Dahulu, the ceremony was held in Oro-Oro (one of the most arid agricultural fields in the area). The ceremony is in the form of giving offerings and requesting permission to the Village of Branggahan led by the chief of adat. The contents of the offerings are rice cone, cassava and flower 3 pieces of telon.

The next day carrying out a shouting battle in the same place performing rituals is often reused by them, because they believe that carrying out *Tiban* in that place then the rain will quickly descend. The gathering of players from the local village due to the sound of kenthongan being beaten and carried around by one of the villagers who assisted in the implementation of *Tiban*. *Tiban* begins during the day, where the sun is very sting usually carried out at 12.00 pm until at 15.00 pm. If the time has run out and the rain has not

gone down then continue the next day with the same start and end time as the previous day. Formerly when the implementation of *Tiban* most quickly took place in one day up to three days even the longest ie five days.

Stages of Implementation of *Tiban* Ritual

Tiban Tradition in Purwokerto Village Ngadiluwih Sub-district is implemented by using certain rules and regulations. This is very important to maintain the sanctity and efficacy. The procedures of the community in carrying out the *Tiban* tradition are as follows:

1. Ritual opening

The *Tiban* ritual begins with the opening ceremony first. This opening is led by a traditional elder or village head. The opening ceremony was filled with greetings from the related parties, followed by a prayer reading for the implementation of the ritual will run well. In this opening ceremony will also be introduced *Tiban* participants who will fight a whip fight. Participants are divided into groups. Participants are usually paraded around the *Tiban* arena carrying their respective equipment (whips). Participants will be introduced to the audience on the origin of the territory of their arrival. So that people who watch will know anyone who follow the *Tiban* ritual. Once introduced, the participants are invited to gather with their respective groups to prepare themselves if called upon to fight.

2. Implementation of *Tiban* (whipping)

After the opening ceremony is over, then arrive at the core event of the *Tiban* ritual, the *Tiban* procession (whipping-whipping). Participants are divided into two groups. One group consists of approximately 10 people. The division of this group is usually based on RT, RW, and inter-village areas. Because *Tiban* participants not only from one village alone, but also many other villagers who participated. Other villagers who follow the *Tiban* ritual in Purwokerto Village are residents of Sukosari, Ngulan, Kerjo, and Mlinjon villages. Even *Tiban* ritual is also followed by residents from outside the district, including Tulungagung, precisely Wonorejo Village District Pagerwojo. In the game there are two participants. Both come from different groups. Both entered the arena of *Tiban*, carrying a whip made of palm tree stick tied up like a broom stick. The participants are required to bare the body with the provision of the belly button until the head should be naked. While the navel down to the foot is allowed to wear any type of pants. Whip-whipping procession on the *Tiban* ritual begins with the first lash of one of the players. The first bolt is called *ndisik'i*. It means starting a whip. Determination of the first whip is usually based on the agreement of the two participants or by the suit / to compete first. After the first lash, it is projected with the second lash of the second participant. The second participant before doing the whip, first *ngunthet* melakukan. *Ngunthet* is holding a special rope / belt attached to each participant's waist. And the second participant *ngunthet* the first participant while looking for the right area to be whipped. Furthermore, after getting the right target, then the whip is posted. And so on.

The *Tiban* ritual procession takes place with three stages of the game. First, the beginner stage is usually filled by the category of children. Second, the stage of youth filled by youth. Third, the expert stage filled by the *Tiban* seniors in each group. "The children are

also included in the *Tiban* riot to train their courage and passion. Besides *Tiban* is very important to train the solidarity among friends, because if our friends whipped then in us will emerge the desire to reply. " *Tiban* implementation led by one referee. In the *Tiban* ritual, the referee who commissioned the game's game was called the landang. Land / referees carry the important task of arranging *Tiban* dance nets. He is obliged to assess whether the war of whipping is still within the limits of the rules or have exceeded it. If it has violated the rules, then the land has the right to reprimand and give warning, or can stop the game. The person who served as a land in the *Tiban* ritual is not a haphazard person. Landang selected from community leaders, traditional elders, or practitioners / experts *Tiban* in the village of Purwokerto Ngadiluwih District. That's because a landlord should know and understand the rules and ordinances of playing *Tiban* completely.

3. Closing ritual

After the completion of the *Tiban* ritual, the closing ceremony was held. At this closing ceremony, the parties in charge, both players and the committee, shake hands bersilaturahmi. This is intended to strengthen the relationship between citizens as well as melt the atmosphere that was tense and the requirement of emotion. At this closing ceremony the traditional leaders / elders lead the prayer that the rituals that have been implemented get the blessing from Allah and beg the rain water will come down soon.

THE CONCEPT OF *TIBAN* AS SCIENCE

The term *Tiban* comes from the word "tiba" (read: tibo / tibo-tibo / ujug-ujug) from the Javanese word meaning "fall" or "something unexpected". In Javanese *Tiban* terms can be analogous to several things, such as 1) the term *Tiban* well meaning "well that was originally gone, when there suddenly"; 2) there is also the term dukun *Tiban* which means someone who suddenly became a shaman, proficient in all spells, while before the ordinary people. In the context of events in Purwokerto village, *Tiban* refers to the sudden drop of rain, as if falling from the sky. Local people are usually in daily conversations naming udan *Tiban* (*Tiban* rain).

Tiban is a ritual performed by mutual whipping between several people involved in the ritual. By muttering whips to their opponents, they expect the rain to descend and the long drought can pass.

Tiban is a tradition / ritual folk performed by hereditary by the community to request rain fall. *Tiban* is a form of request / request of the community which is addressed to Allah SWT in order to decrease rain water. This *Tiban* ritual has a profound meaning that as a human being must be diligent trying to maintain the welfare of his life by maintaining the environment / nature for the sake of maintaining the balance of life.

TIBAN TRADITION AS AN ART

a) As a great work of folk art

This *Tiban* tradition when viewed in terms of artwork, can be seen that *Tiban* is an amazing work of art. Awesome because at every level of human civilization always appears works of art that displays a sacrifice (not violence).

b) As a mystical ritual

This *Tiban* tradition when viewed from the mystical side has great magical power because the players every foot on the earth always call the word "divine" (aimed only at Allah SWT) who is always believed to be able to overcome the problem with a less rational way of thinking. In the hasanah development of occult science today as is done in this *Tiban* tradition including the flow kejawen. However, it is not pure anymore because there is a mixture with Islamic tradition.

c) Use spells in each ritual

Mantra performed when this tradition is held usually begins with reading Bismillah then followed by a mantra of Javanese. And usually end with two sentences of Shahadat. Flows like this thrive in villages thick with religious activities. The beginning of this flow is the culture of Javanese society before Islam came who did like activities associated with mystical things and do spiritual things to gain supernatural powers.

d) As a means of promoting spirituality

This tradition also teaches human behavior that will cause traces on one's soul and body. Certain typical behaviors will cause tremendous scars so that a person can do something that can exceed the capability of a human. Such behavior is called tirakat, ritual or spiritual practice. Tirakat is done to get something desired by doing things as a condition such as fasting, wirid or doing prayers. Until now, this tradition is still often done, especially in the villages or areas that are pesantren. Because usually people who live like in this area is still thick of the teachings received before.

e) As a means of sportsmanship

Tiban this can be called that in the implementation of this ritual using the science game (attraction). Because the science used can only be at the time this show takes place. At a glance this science is similar to science kanuragan because it can show the body immunity against dangerous objects that in this tradition is the whip. But this science can not be used in a real fighting context. The people of Java generally still believe in things that are considered to affect the life. Everything also always has a philosophy that ultimately makes the community itself stronger to what it believes to be.

TIBAN IN TERMS OF RELIGION (FIQH)

One of the goals of the community to carry out the *Tiban* tradition is to maintain the balance of nature. By asking for rain water, the plants that have withered due to the long dry season can grow blossom again. The barren land can be fertile and can be replanted. Islam also regulates the noble traditions that live in society. The habit that lives in the community is known as 'urf. 'Urf is a state, speech, action, or provision that has been known to man and has become a tradition to execute it or leave it. Among the people, 'this urf is often referred to as adat.

'Urf or adat is divided into two kinds, namely' valid urf and 'urf fasid (broken). 'Urf sahiih is something that has been known to each other by man and not contrary to the argument syara', does not justify the haram and also do not cancel the mandatory. 'Urf fasid is something that has been known to man, but contrary to syara', or justify the haram and cancel the mandatory.

About *Tiban* tradition conducted by Ngadiluwih Sub-district, is intended to ask God to reduce rain water. However, Islam as a religion of rahmatan lil 'alamin has also arranged some things pertaining to the *Tiban* tradition. Both in terms of purpose and ritual procession. The provisions on these matters have been regulated in Islam in the form of orders to perform Istisqa Prayers as a method of asking for rain water. Istisqa Prayer 'ie praying for the rain. The istisqa prayer according to language is to ask for absolute rain to Allah SWT, or to others. According to syara 'term is a request of rain by someone servant to Allah SWT when need it.

Istisqa 's law of prayer is sunnah muakkad. Ibn Qudama said: "Prayer istisqa 'is a sunnat muakkadah established by the sunnah of the Prophet and his khulafa"

In the process of asking for rain, there are several levels that can be done. The stages in asking for rain are: by praying in absolute terms, either alone or in congregation; by praying after praying both sunnah prayer and obligatory shalat, after sermons of jum'at, khutbah Id, etcetera; with repentance, fasting and Salahisqa 'prayer.

Allah SWT says in the Qur'an Surat Noah verses 10-12:

So I say unto them: Ask for forgiveness of thy Lord, verily he is Oft-Forgiving, He shall send rain upon thee in abundance, and multiply thy possessions and thy sons, and give thyself gardens and thou (also) for you rivers.

Ijma 'of the Ulama; shalat istisqa 'is one of the worship prayers that are prescribed. Jumhur ulama 'think so, except Imam Abu Hanifa. Imam Abu Hanifah did not sacrifice the prayer of istisqa ', but only to pray the prayers alone. The Imam Mujtahid agreed that on the first day no rain, should be repeated again istisqa prayer' second and third sun. They also agreed that if people get kemudharatan because it is very much rain, then disunnahkan pleading to Allah SWT to rain stopped.

THE CONCEPT OF UNITY AND PROHIBITION OF DOING DZALIM

1. The concept of Tawheed

In Islam the first thing to believe and hold firmly is monotheism. The position of tauhid is in the most central and essential position. In Islamic teachings, monotheism is manifested in lafadh lha illaha illallah (there is no god but Allah). This means that human beings must absolute Allah SWT as God Almighty as Kholiq or Maha Pencipta. Allah SWT says:

Say: He is Allah, the One and Only. God is God who depends on Him all things. He is neither child nor begotten, And no man is equal to Him.

By making monotheism as a grip in life, and realizing the existing command, it will manifest happiness, peace, and prosperity in the world and the hereafter. It is because it has been stuck in the heart that no one has the power and effort other than Allah SWT.

2. Prohibition of Shirk

Shirk is equated besides Allah SWT with Allah SWT in things that are the specificity of Allah SWT, such as praying to other than Allah SWT in addition to pray to Allah SWT or turn away a form of worship such as slaughter (sacrifice), bernadzar, pray and so on to other than -His Rasulullah SAW said:

"Whoever swears by a name other than Allah, then he has done kufr or shirk." (HR at-Tirmidhi and dihasankanya, and validated by Al-Hakim)

It is clear that whoever worships other than Allah (SWT) means associating with Him and putting worship out of place and that is the greatest sin / injustice. Allah SWT says: And (Remember) when Luqman Said to his son.

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