

The Cultural Transformation of *Begalan* Traditional Ceremony

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ABSTRACT

The purpose of this study was to describe: (1) the form of *Begalan* traditional ceremony, (2) the meaning contained in *brenangkepang*, (3) cultural changing in *Begalan* traditional ceremony (4) factors which encourage the cultural changing in *Begalan* traditional ceremony. This research is descriptive qualitative. The data collection techniques in this study are observation, interview, and reviewing documents and archives. The object of this study is a transformation a traditional ceremony of *Begalan* Banyumasan. The data analysis technique in this research is qualitative descriptive analysis and interactive. *Begalan* Banyumasan traditional ceremony is a form of ritual to get rid of negative things. From the order of performance time, speech, and tools brought in *Begalan* have meaning and religious value. *Begalan* mengalami beberapa perubahan budaya yaitu alih fungsi menjadi hiburan, tidak ada sesaji dan mantra, dan penggunaan alat yang mudah didapatkan.

Key Words: Transformation; Cultural; Traditional ceremony; *Begalan*; Banyumasan

INTRODUCTION

Banyumas is located in along Serayu river area. Banyumas regency is a part of central java area which is laid between 108° 39' 17" - 109° 27'15" longitude east and 7° 15'05" - 7°37'10" southern latitude. This regency is abuted on some other areas like Tegal and Pemalang regency in the north, Brebes and Cilacap regency in the west, and Purbalingga, Banjarnegara, and Kebumen regency in the south (Suwito: 67).

Geographically, Banyumas area is included in southern Centra Java Province area which is usually called "Red area". This term has meaning that the southern central Java area especially Banyumas, is a community that strong of Javanese culture. The culture is adopted from Hindu-Budha kingdom that have animisme and dinamisme mythology (Pemberto, 2003).

That culture are still exist and develop this day. Some of them are Lenger, Aksimudha, Angguk, Aplang, Baritan, Bongkel, Buncis, Calung, Ebeg, *Begalan*, and Kenthongan. In the beginning, they have function as religion ceremony, gratitude of god ceremony, although ruwatan ceremony or disaster rejection ceremony. But, nowadays that cultures are developed through developing ages (Setiawan, 2015: 9-10)

Banyumas has so many cultures, one of them that has its own specific characteristic is *Begalan*. *Begalan* is a tradition that is held in wedding ceremony, in ex karesidenan Banyumas area, this culture is started by the groom and his whole family enter the bride's house. This tradition is done if the groom is the oldest son of a family (Herusatoto, 2008: 235).

In the development, *Begalan* experiences some changes. This is absolutely because of technology and information development. In socialisation process now, someone can take down himself for the sake of society admission. Partied to being rejected and unaccepted all at once is a threat for some individues. The function consideration is not counted from symbol and certain culture status, until popping out waht we called trend (Susminingsih, 2017: 116).

Culture changes is the beginning of transformation. The culture changes is a changes process of that culture itself, through so many ways like acculturation, inculturation, or syncretism. Whereas culture transformation is a culture which is a new form from the result or process of the changes (Sisworo, 2012:67). There are some factors that influence culture changes (Tjejep Rohendi, 1994:37). They are (1) contact with other culture, (2) advance education system, (3) respect attitude of someone's work and passion to achiev something, (4) tolerance toward diverge attitude, (5) an open society system , (6) dissatisfaction of something, (7) future orientation, (8) living standard increase point.

RESEARCH METHODOLOGY

The study about the equipment of the brenangkepeng in *Begalan* Banyumasan traditional ceremonies carried out in Banyumas. This study was a qualitative research. The type of the study was qualitative descriptive. That is by performing a research of the objects finding and interpret the relationship of the various elements in it (Sutopo, 2006: 86). The data collection techniques in this study were observation, interview, and reviewing documents and archives (content analysis). The data analysis technique in this research is qualitative descriptive analysis and interactive, the data analysis focuses on the meaning, descriptions, and placement of data on the each context (Sutopo, 2006: 107).

RESULT OF THE STUDY

The ancient brenang kepeng contained twelve kinds of kitchen equipment that made from natural materials. The equipment of ancient brenang kepeng were *ian, illir, embatan, kukusan, cirimuthu, cething, centhong, tampah, siwur, irus, kendhilpratata, kekeb, sorok, sapulidi, dan padi*. The form of brenang kepeng developed in the Banyumas society was mostly using the ancient brenangkepeng. The kitchen equipment used in modern or contemporary brenangkepeng was not made from the natural materials and some of the equipment are being replaced without reduced its function. The modern or contemporary brenangkepeng was the form of brenangkepeng that consist of kitchen equipment but the material was not from the nature, like bamboo. Some of the equipment was replaced with the modern one, such as: Cething was replaced with magic jar, siwurwas replaced withplastic water dipper, sorok replaced with stainless sorok, and another kitchen equipment made of plastic. Thus, not all of the equipment carried in modern brenangkepeng is made of natural materials (Kundharu, 2017:73).

The reason of using the modern kitchen equipment were: (1) the house owner thought that it is more efficient, it is easy to get those things; (2) the householder thought that the modern kitchen equipment can replaced the old kitchen equipment because it has the same function; (3) Some people who held *Begalan* Banyumasan was having difficulties to find the kitchen equipment in ancient brenangkepeng. The form of

brenangkepeng usually provided and assembled by the *Begalan* Banyumasan performances. So, they can know about the equipment that being used and arranged to explain it to the audience.

There were some of the house owners that held *Begalan* Banyumasan ceremony provided ancient brenangkepeng. It was easier for the performances of *Begalan Banyumasan* because they did not need to carry and arrange the kitchen equipment used in *brenangkepeng*. The performances of *Begalan* Banyumasan just recited the meaning of all the symbols in the form of kitchen equipment and gave some advices on married life provision (Herusatoto, 2008: 239). The second form of brenangkepeng is modern or contemporary brenangkepeng. The forms has been modified and developed in some of the kitchen equipmnet used. The modern or contemporary brenangkepeng was the form of brenangkepeng that consist of kitchen equipment but the material was not from the nature.

Begalan Banyumasan traditional ceremony was one of ritual to rid of the negative things from the brides (sukerta). This has been done by explaining the meanings conveyed through the symbolization of *brenangkepeng* equipment. Thus were appropriate with the results of study by Sunarto (2013: 70-78) titled Leather Puppet in Javanese Ritual Ceremony. The results showed that the shadow puppet show can be used as a tool of ritual to get rid of negative things (larungsukerta) for someone.

Along with the development of Islamic culture in Banyumas, the use of mantra and sesaji start to be left. In the past, people can not be separated from magic things so they still use mantra and sesaji but this day they only need to be prayed. One of the ritual that must be did before *Begalan* is sesaji giving. Sesaji that they give are, Tumbeng sewu, is a small tumpeng that amount to 1000. Panggang Emas or roasted Fish. Kembang telon or three kinds of flowers. Wedhang pitu is seven kinds of beverages. Wedhang Jembawuk, etc (Setiawan, 2015: 15)

The changes og *Begalan* is caused by some factors. First, modern wedding. As we know that this day people prefer use western culture in their wedding day, they do not use javanese culture anymore. Example, *Begalan* as the opening of a wedding ceremony is replaced by piano playing, or two girls bring a flower bouquet. Second, islam influence. *Begalan* have purpose a ruwatan or disaster admission. That thing are not suitable with islamic rules. Because of that, the implementation is changed as an entertainment need only. Mantra and sesaji are not used anymore. The ritual is started by praying to God. And sometimes they add tausiyah in the ceremony. Third, the open society. People in Banyumas has open minded, and honest characters (Widyaningsih, 2015:200). This character caused the other culture can be accepted easily there. In addition, the society can accept the changes of tools from bamboo to plastic that easy to use.

CONCLUSION

The first *Begalan* culture changes is the tools change. In the past, *Begalan* used simple tools from bamboo, then, use plastic tools or materials that can be found easily now. Second, there are no mantra and sesaji. Third, function change from ruwatan ritual to entertainment medium. That things can happen because of some factors like modern wedding, islamic influence, and society open characteristic.

Technology and information development give so many influences to *Begalan* culture. With an advance technology, many kinds of information and foreign cultures can be accepted easily. Cultural changes in *Begalan* can't be avoided. The changes in *Begalan* is an effort to keep the existence. If it can't follow the modern development, *Begalan* culture will extinct. The efforts to keep *Begalan* is the society and government duty to keep the culture existence.

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