

## The Tradition of *Nyadran* as a Respect to Dewi Sri and Ancestrals in Ngepringan Village, Jenar Distric, Regency of Sragen

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### ABSTRACT

Tradition is a form of ancestral heritage that must be maintained and preserved. Talking about the tradition, it can't be separated in relation to the ancestors. Like the tradition of nyadran ceremony conducted by Ngepringan villagers, Jenar District Sragen Regency. Nyadran is a historic tradition that has deep philosophical significance for the Ngepringan society. The ceremony held once a year on Sunday Pon in the dry season after the harvest is used as a symbol and a form of public respect for the goddess of fertility or the goddess of rice and is often called Dewi Sri. Ngepringan villagers respect the existence of Dewi Sri and manifest in the form of thanksgiving that is held in the grave of ancestors. In addition, this ceremony is also held in punden named Mbah Gedhong. The writer gets data information writer get after doing observation and interview with Ngepringan village society. The purpose of this article is to describe the nyadran ceremonial procession and the philosophical meaning contained within it. The type of this research is qualitative with qualitative descriptive method. Data collection techniques used in this research are observation techniques, interviews, documentation, and content analysis. Interactive analysis is used as data analysis technique. The result of this research is to reveal an describe tprocession of nyadran ceremony and the meaning which is contained in the ceremonial procession conducted by Ngepringan society.

**Key Words:** Javanese tradition, *nyadran*, philosophical meaning

### INTRODUCTION

Javanese society is a society that holds the value of the community's traditions. Traditional ceremonies as an ancestral heritage still play an important role in life (Purwadi, 2005: 1). Javanese society is unique, has a tradition that provides knowledge in the form of advice to the grandchildren to keep in mind with the ancestors who have been preceded. One form of tradition that gives value to advice and until now still preserved is the tradition *nyadran*. The form of the tradition is a ceremonial ritual that has a philosophical value for life. According Susanto in her journal (2015: 13) states that *nyadran* is an old culture and has become a hereditary heritage implemented by generation to generation because *nyadran* tradition has its own function and meaning for society. For the people of Java *nyadran* is a reflection expression make a devotional to a sacred place tomb of the ancestors. This ritual is understood as a form of preservation of the traditions and culture of the ancestors.

The procedures for implementing *nyadran* between one region and another are not the same (Koenjaraningrat, 2010: 24). From the statement explains that the tradition of *nyadran* is based on the circumstances of the environment and the community in certain areas. The difference occurs because each region has its own customs and behaviors that can't be separated with the history of the existence of a particular village or region, as

well as the Javanese proverb *desa mawa cara negara mawa tata*. In Bluru Gunung Kidul *nyadran* tradition is only done by the fishing community, *nyadran* done at sea. It was once investigated by Hartoyo (2017: 3995-4000) in his journal he said that the tradition *nyadran* called the *selametan* sea conducted by the fishing community for *nyekar* tomb Dewi Sekardadu. While in Solo traditions *nyadran* done the day before the fasting. *Nyadran* performed in the mosque with food placed on the plate. In some areas of Central Java, *nyadran* commonly held in the cemetery before the month of fasting (Sha'ban) or in the month of *Suro*.

However, the tradition of *nyadran* in Ngepringan Village, Sragen regency written by the author is different from the tradition that has been done in other areas. *Nyadran* in *Ngepringan* village is held once a year on Sunday Pon, the tradition takes place twice a day. The ceremony is held during the dry season after harvest due to the ceremony has a philosophical meaning as a form of respect for the existence of *Dewi Sri* or the goddess of fertility. In addition, the traditional ceremony *nyadran* held in the ancestral graves as a form of pilgrimage and remember the ancestors who have no for a year *Ngepringan* community has received fortune of rice harvest is abundant of the *Dewi Sri*. Many respond to this tradition from different perspectives. Some argue this tradition is a form of gratitude to God for the various fortune received by the citizen for one year, and hope the fortune is abundant in the next year. There is another opinion that the show is merely a form of not be taken seriously that is packaged in a ritual of diversity that is not worth the education. There is also the opinion that this activity is a polytheist. Regardless of the various assessments from each perspective, there must be a purpose and meaning of each tradition, but the purpose and meaning is not yet known by all societies. Different parties see only a tradition from their point of view regardless of actual reality or less able to understand from another point of view. Based on the above background then the authors formulate some problems (1) How is the procession of traditional ceremony *nyadran* in Ngepringan Village? (2) What is the meaning of the philosophy of the *nyadran* ceremony? The purpose of this paper is to express and describe (1) the procession of awareness ceremony *nyadran* in Ngepringan village (2) philosophical meaning contained in *nyadran* tradition in Ngepringan village.

## MATERIALS

According to Anam in his journal (2017: 77-84) tradition is something that is learned and tradition is a process of implementing something called ritual. So ritual is a sequence of activity in a tradition. Based on the research of Muhsin (2016: 97-122) in his journal he describes various notions of *nyadran*. *Nyadran* means carrying out the tradition of *sadran*. The traditions of *sradda* or *sadran* can be known from the *Negarakertagama* by *Mpu Prapanca*. In the book, it is explained that in 1362 a *sradda* celebration was celebrated to commemorate *Tribhuwana*, the queen mother (*Rajapatni*) who died twelve years earlier. The tradition of commemorating the ancestral spirits carried out by Javanese society is not only in the form of *Nyadran*.

The sense of *nyadran* according to Susanto in his journal (2015: 13) is an old tradition and has become a hereditary heritage. The tradition of *nyadran* has its own function and meaning for the society. *Nyadranan* is a cultural ceremony of cultural heritage from ancestors before Hinduism, Buddhism, and Islam came into Indonesia as Wajdi (2017: 989-997) said. Thus from some sense *nyadran* put forward by the experts above can be

synthesized *nyadran* adala tradition that is identical with the visit to the ancestral graves. As for the function, between region with each other is not same, it is tailored to the goals of each villages. According to Hasanah (2016: 18-34) *nyadran* ritual in each region has its own peculiarities. One of them is in Kedungrejo Kemusu District Boyolali. The moment of history shows that *nyadran* in Kedungrejo Kemusu, a new ritual, when the citizens are in a state of distress. This pressure exists because residents facing disaster development Kedung Ombo Reservoir. From 1981 to 1988, the residents of Kedung Ombo are in a state of concern; a life of deprivation is where the *nyadran* ritual is formed.

## METHOD

The research used by the author in this cultural research is descriptive qualitative. Qualitative methodology is a research procedure that produces descriptive data in the form of written data as well as oral data from people and observable behavior (Moleong, 2011: 4) thereby, can present a complete picture of the object of the study by describing the activities performed and describe setting the location of the cultural tradition of *Nyadran*. This research was conducted in Ngepringan Village, Jenar District, Sragen Regency. Data collection techniques used are observation, interviews, and documentation (Maryaeni, 2008: 60). In qualitative research the main instrument is the researcher himself (human instrument) and assisted by tools such as stationery, paper, recorder and camera. Technical analysis of data used is interactive analysis begins since formulating and explaining the problem before plunging into the field, and lasted until writing of research results (Nasution Alam Sugiyono, 2011: 245). The data analysis in this research is done with the technique of fixed comparison analysis so that the data already obtained by the researcher will be in accordance with the researcher's expectation. Sources of data in this study is the implementation of *nyadran* tradition in the village Ngepringan, documents, books related to culture, and interviews with informants. The form of data in this research is a description of the implementation of *nyadran* tradition in Ngepringan Village

## RESULTS

Based on the results of observations and interviews that is conducted with informants, that most of the populations of Ngepringan livelihoods as a farmer and all residents have rice fields or fields. Based on interviews with Suparno (70). In the implementation of *nyadran* there are several stages that must be prepared from before the day of H until the day of implementation *nyadran*. As for *nyadran* procession in Ngepringan Village and public opinion about the meaning *nyadran* presented in table below.

**Table 1.** Results of the Stage Observation of *Nyadran* Preparation

No	Description Observation	Observation Results
1.	Who is	Ngepringan community who participated in practicing the tradition of <i>nyadran</i>
2.	<i>Doing what</i>	<ol style="list-style-type: none"> <li>1. the movement cleans the ancestral tomb</li> <li>2. cleaning <i>pundhen gedhong</i> movement</li> <li>3. <i>nyekar</i></li> </ol>

		<ol style="list-style-type: none"> <li>4. cooking offerings for <i>nyadran</i> in the grave ancestors</li> <li>5. prepare and organize offerings</li> <li>6. prepare the tool</li> </ol>
3	<i>Where</i>	<ol style="list-style-type: none"> <li>1. ancestral grave (<i>pasareyan</i>) 2) punden tomb of <i>Mbah Gedhong</i></li> <li>3) ancestral and <i>punden</i> tombs, 4) kitchen, 5) kitchen and <i>omah ndalem</i> 6) terrace of the house</li> </ol>

**Table 2.** Results of Observation of Implementation Phase

No	Description Observation	Observation Results
1.	Who is	Ngepringan people who practice the tradition of <i>nyadran</i>
2.	<i>Doing what</i>	<ol style="list-style-type: none"> <li>1. arranging offerings</li> <li>2. arranging the cone</li> <li>3. gathered beside each grave</li> <li>4. <i>nyekar</i></li> <li>5. prayer</li> <li>6. share food</li> </ol>
3.	<i>With whom and Where</i>	<ol style="list-style-type: none"> <li>1. family</li> <li>2. family</li> <li>3. people who implement <i>nyadran</i></li> <li>4. all who implement <i>nyadran</i></li> <li>5. all who implement <i>nyadran</i></li> <li>6. modins</li> <li>7. all who implement <i>nyadran</i></li> </ol> <p><i>In the graves</i></p>

**Table 3.** Observation of Closing Stage

No	Description Observation	Observation Results
1.	Who is	Ngepringan people who practice the tradition of <i>nyadran</i>
2.	<i>Doing what</i>	<ol style="list-style-type: none"> <li>1) feel the offerings for <i>nyadran</i> in <i>Mbah Gedhong</i> 2) prepare the offerings at the graves of <i>Mbah Gedhong</i> 3) gather graves <i>Mbah Gedhong</i> 4) <i>nyeka</i>, 5) prayer 6) share food</li> </ol>
3	<i>Where</i>	<i>punden Mbah Gedhong</i>

## DISCUSSION

### Procedures and Implementation Process *Nyadran*

*Nyadran* ceremony in the village Ngepringan held on Sunday Pon. This ritual is held once a year after the harvest in the dry season is used as an expression of gratitude for the abundance of fortune. *Nyadran* ceremony took place in two places namely the ancestral grave or often called *pasareyan nyadran* activity lasted from 06.00 am until 07.00. Meanwhile, the *Nyadran* ceremony in *punden Mbah Gedhong* starts at 13:00 to 14:00 noon. *Nyadran* is done buried *Mbah Gedhong* which aims to continue the ancestral tradition of *Eyang Gedhong* village. The activities of the ordinance performed on *nyadran* procession namely:

#### 1. Clean Tombs and Punden

One day before the process *nyadran* implemented, Ngepringan villagers together cleanse the graves of their ancestor; in addition to cleaning the tomb also clean the village environment. When finished they move to the punden named *Gedhong Mbah Gedhong* or *gedhong* this is *punden* where is the shelter *danyang* (spirits of village stakeholders). *Danyang* is usually tangible animals. For *danyang* Ngepringan village this form is a white horse *sembrani*. Thus every procession *nyadran*, *Gedhong* also cleaned due to their own ritual event in *Gedhong*.

#### 2. Cook Food and *Sesaji*

Before the day H mothers cook offerings and also rice *ambengan* used for *kenduren*, because before *nyadran* took place at night in each house held *kenduren* inviting the fathers to carry out a prayer together and eat together. Furthermore, the evenings before the *nyadran* ceremony took place the mothers prepared some offerings they were afraid if the offerings were not prepared since the evening was not ripe and late following the *nyadran* procession the next morning.

#### 3. *Bancakan*

*Bancakan* or also called the invitation is the day H time of implementation *nyadran*. Every family went out to the grave at 6 am. They flocked to the tomb for the *bancakan* ritual. Usually the fathers bring a *tampah* as a container of cone rice, *iwak ingkung* and *ambengan* and side dishes is other meals. Mothers carry mats that will be held in the tomb as a seat. While the children, usually carrying jugs and lights *thinthir*. No one rides everybody's motorcycle on foot. Arriving at the tomb they held a mat in one place, where the place was next to the grave of their respective family ancestors. *Nyadran* procession led by the village head or *lurah*, then for *bancakan* prayer led by *pack modin*

#### 4. *Andhum sodakohan*

After the prayer ceremony was completed, each gave a kind of offerings to the graves of his ancestors in the form of chicken cassava, rice and side dish. The purpose is to remember and share the fortune with the ancestors who have nothing to do with this year's abundant harvest, which is called *andhum sodakohan*. Besides this *sodakohan* is

meant to our prophet Muhammad SAW who has shown the appropriate path for his people, so this *sodakohan* is also called as *Rasullan* which means to realize a sense of love to *Rasullulah*

##### 5. *Nyadran* in Punden *Mbah Gedhong*

After *Nyadran* finished from the tomb, the village community held a feast at the place of *Mbah Gedhong*. The thrill begins after a *kentongan* sounds sounded with a pompous code (lunar) usually at one o'clock in the afternoon. Then the whole family and small children and teenagers attended the event. Each family usually carries a variety of foods, followed by sitting with legs crossed on the tomb. After that the head of the village opened the event whose contents that have the intention to say gratitude and thanks to the citizens who come bringing various snacks and rice cone. In addition to the village head, on the occasion *nyadran Mbah Gedhong* also attended the village *punggawa* like *bayan*, *carik* and other.

##### 6. *Punggahan*

Event is the closing ceremony of the entire event, this event is a degree of offerings which are then prayed for and then finished. It usually ends with a food exchange event. Bags or pots brought by mothers filled with food are gathered together, and then exchanged for food.

##### The Philosophical Meaning of *Nyadran*

Based on the interview with Pardi (78), that *nyadran* has deep philosophical meaning for Ngepringan community. This is related to the history of the Ngepringan people hit by hunger during the Dutch colonial era because the rice fields should not be worked by the colonial. Before independence, people Ngepringan suffer from hunger, they never eat rice because that is eaten only cassava. Then after independence, the fields could be cultivated again. Plants grown are rice and thrive as before colonial times. Each family planted rice and crops satisfactory, so that people do not suffer anymore, as a form of gratitude Ngepringan community held a ceremony called *nyadran* tradition. *Nyadran* ceremony that had been carried out by the ancestors and had not implemented since the colonization held again as a form and symbol of the existence of Dewi Sri or Goddess of Fertility. Until now, *nyadran* implemented once a year in the dry season where people Ngepringan already harvest. Then for the taking of the Sunday pound was related to the birth of the village and the village) Ngepringan village in the form of a white horseshoe whose grave is in Punden, thus the philosophical meaning of *nyadran* is a ceremony as a symbol and an expression of gratitude for the abundant fortune and harvest that has been given for a year, and hopefully hopefully next year will be better.

#### CONCLUDE

*Nyadran* cultural tradition is a cultural tradition that has been hereditary implemented by the Ngepringan community before the colonial era. *Nyadran* is a form of cultural entity owned by society Ngepringan which has its own characteristics compared with *nyadran* done by other areas that usually *nyadran* carried out before the fast. However, upacra *nyadran* in Ngepringan is used as a form of veneration of the goddess of fertility or Dewi

Sri. In addition, the characteristic *nyadran* in Ngepringan village looks at the stages in its implementation and it is not obtained in other areas.

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