

BEHIND THE TRADITION OF DRAINING SENDHANG KAKUNG LAN PUTRI IN KLARUAN VILLAGE, MOJOLABAN, SUKOHARJO

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ABSTRACT

The tradition of *Nguras Sendhang* (or draining *Sendhang*) is a hereditary heritage still held until today. Tradition of *Nguras Sendhang* exists in Klaruan Hamlet, Palur Village, Mojolaban Sub District, Sukoharjo Regency. The tradition is held annually in Besar month of Javanese year using a variety of *sesaji* (meal offering), including: *nasi tumpeng gurih*, *golong asahan*, *jajan pasar*, *srundeng*, *sambel goreng*, *kerupuk*, *ingkung*, *peyek*, *jerohan (rempelo ati, usus, babat, kebuk, limpa)*, *gudangan*, *pisang satu tangkep*, *bunga tujuh warna*, *takir tujuh*. All *sesajis* were put on the building/*pendhopo* close to the *sendhang*. *Kondangan* rite was attended by all members of society and prayed for by *modin* or village elders. *Sesajis* were provided collectively by the members of society and having been prayed for (*dikundangi/diujubke*) some of *sesajis* were eaten together and the rest were brought home. The uniqueness of *nguras sendhang* tradition is that after the *kondhangan* procession, the people may not bring their own *sesaji* home but they should bring others' home. In the *nguras sendhang* tradition, there was also *wayang* performance held at night, the cost of which was paid collectively by the members of society. The performance is held along day and night with different narrators (*dalangs*) but same story. The uniqueness also lies in the narrators who were not allowed to take wage for their job. There is a myth that if this rite is not held, some disasters will occur, one of which is fire. House fire incidence occurring frequently makes life uneasy.

Keywords: Ceremony, tradition, *nguras sendhang*, rite, myth

A. INTRODUCTION

Culture is a product of human creativity, taste and will that can be applied to daily activities in the attempt of fulfilling the human needs. It surely aims at life welfare, and material and spiritual tranquility. Culture can be dance, relic, *gamelan*, court or palace, text, custom, tradition, etc. (Moleong, 2018). Tradition is ancestral heritage bequeathed hereditarily to the culture-supporting community (proponent) (Azizah, 2023). The activities are done routinely by the proponents. The tradition studied in this article is *Nguras Sendhang*. *Nguras Sendhang* tradition is held annually in the end of Besar month in Klaruan Hamlet, Palur Village, Mojolaban Sub District. It is usually held in coincidence with great harvest time. The cost to hold this ceremony is assumed collectively by all Klaruan people particularly and Palur people generally who have rice farmland or land in Palur village's territory and likewise donors coming from outside Palur who have land or rice farmland in Palur Village's territory.

The tradition departed from Javanese folklore, an ancestral story still developing within society until today. *Nguras Sendhang* tradition activity held in Klaruan hamlet aims to repel the disaster to make the people live safely, peacefully and prosperously and expectedly get abundant harvest. Disaster repellent here means preventing harvest failure, house fire or pandemic. All Klaruan people expect peaceful and prosperous life. The expectation can be achieved by holding traditional ceremony in a never dry water source.

Nguras Sendhang traditional ceremony is a means of expressing gratitude to Sang Yang Widi for his blessing and gift. The people do it only because of their knowledge on how their ancestors did so and belief that if it is not held, disaster will occur. This has not been proven but because it has ever occurred and due to limited knowledge, it becomes a belief as the people believe in it.

People's belief makes the folklore preserved and kept trusted through words of mouth telling that it as if occurs actually. Similarly, the story of *nguras sendhang* tradition is assumed to be a truth in Klaruan Hamlet, Palur Village, Mojolaban Sukoharjo, so that the people feel that making *sesaji* in the event is imperative. *Nguras Sendhang* tradition should also be held along with *wayang* performance along day and night by different narrators. *Lakon* (story) in the performance is the same. The question to be answered in this article is "Is *Nguras Sendhang* tradition a myth as if existing in the *sesaji* providing and ritual procession that should be held obligatorily?"

A belief that can be a creed in traditional custom contains a myth. Myth is a trust or belief among the people in the occurrence of an event (Kurniawan, 2012). *Nguras Sendhang* Javanese tradition can be revealed by studying myth. The myth contained in *Nguras Sendhang* custom is implemented in a procession held along with *sesaji* and *wayang* performance along day and night. This tradition is unique and the author is interested in revealing the myth behind it. The traditional ceremony is held by involving *sesaji* and many types of equipment that should be provided during the procession. *Sesaji* prepared by a region is different from that prepared by another, dependent on the belief held on by the members of community as the actors of *Nguras Sendhang* culture.

Revealing the myth behind *Nguras Sendhang* tradition using various symbols and meaning will provide good insight and life perspective that can be applied to social, cultural, and state lives and to the future life. The myth related to *Nguras Sendhang* ceremony will provide an life perspective that can be held on by all members of community who believe in a tradition. What community's belief will provide everlasting and preserved traditional life? Is there a group supporting the myth to make it run well? *Sendhang Putri* and *Sendhang Kakung* located in Mojolaban can be studied and analyze the reveal the myth behind the ritual procession held annually by its proponents.

B. METHOD

The data used in this article were collected using descriptive qualitative method as it attempts to describe the object of writing (Moleong, 2018). The author collected secondary data to support primary data. Secondary data can also be primary data as long as the data is valid and can be accountable for. This scientific writing also used primary data collected through interviewing directly the members of community and the cultural actors, involving lower- and middle-class society and elites, and the people still holding *Nguras Sendhang* tradition. The informants served as the data for data sampling to obtain actual field data. In addition, the data were also collected from literature, internet, youtube, document, and photograph. The data obtained were analyzed through data reduction, data display, data verification, and conclusion drawing, so that the data obtained were as

needed in this article writing. Supporting data is also important to confirm the primary data to make it completed and accountable for.

C. DISCUSSION

Nguras Sendhang tradition in Klaruan Hamlet is still held until this era because it has been awareness among individuals or community group of preserving the culture forever. The condition of marginalized culture requires awareness that the preserved culture is important to the offspring and the next generation. The concern with preserving *Nguras Sendhang* tradition should be grown in the proponents, including village apparatuses, village elders, and all the people. *Nguras Sendhang* activity held in Klaruan Hamlet is a ceremony organized hereditarily until today without leaving the society's custom and tradition, *sesaji*.

Ubo rampe or the equipments and *sesaji* that should be prepared in *Nguras Sendhang* tradition are as follows:

1. *Kondangan*

Sesaji: Ingkung Ayam Jawa (chicken cooked and served wholly along with its innards)

Pisang Raja Satu Tangkep (two hands of bananas)

Nasi Golong Asahan (rice serves with many side dishes)

Nasi Putih (rice)

Gudangan/ Urap (vegetables with spiced grated coconut)

Jenang Abang, Putih (red and white porridge)

Jajan Tukon Pasar or a variety of food (*banana, Tape* or fermented starchy food), *nut, bengkoang, marning* (fried corn), *ketela rambat* (sweet potatoes), *ketela pohon* (cassava), any kind of edible tubers such as *uwi, suwek, gembili, and garut*, flower, *gethuk* (Javanese dish made of cassava), *coin, garlic, and shallot*.

Sambel Goreng

Peyek

Lenth

Srundeng

Rempelo, ati, jeroan (chicken innards)

Kerupuk (crisps), etc

Telur Rebus (boiled egg), *telur ceplok* (fried egg)

Tahu, tempe goreng (fried tofu and tempe)

Ikan Laut, Ikan air Tawar (a variety of fish)

Bunga Tujuh Rupa/ Tujuh Macam (a variety of flowers)

Jeroan sapi lengkap dari ati, babat, iso (cow innards and leather).

Seven *Takirs* (banana leaves folded to create a kind of box) to contain any items such as shallot, garlic, flower, coin, and red chili.

All items are out on the *encek* or *beseke* (plaited bamboos), all *sesajis* are brought by the members of community. One family should submit one *encek* or *beseke* to be put on the center and encircled by the people sitting with crossed legs. The prayer is led by village elders called *mbah modin*. The prayer is done in Islamic and Javanese modes. After the prayer has been completed, the people say aamiin. A little part of biggest *tumpeng* (an Indonesian cone-shaped rice dish with side dishes of vegetables and meat originating from Javanese cuisine) is taken to be disposed as a symbol of

removing *sengkolo* (misfortune), with an expectation that disaster, harvest failure, unrest, and fire will not occur and fortune will flow abundantly.

Bancaan (rice and various dishes) that has been prayed for is distributed, but everyone cannot take their own *encek* or *beseke* and should take others'. Some of them are eaten together (called *kembul bujana*) and the rests are taken home. *Bancaan* is taken to be close to *sendhang kakung* and *sendhang keputren*, while seven *takirs* and flowers are spread on the water in the *sendhang*. People bring all *sesajis* to the yard close to *sendhang*. In this procession, all people coming from all classes of society do the ceremony together without distance.

Kembul bujana is one of the glues to bind all members of society to bring concord, tranquility, and happiness. Sense of togetherness rather than hostility is prioritized. Discrimination based on religion and race is removed and all the people are uniting in cultural tradition. It will bring the people to the life upholding and preserving culture and tradition. Cultivating culture will result in the members of community successfully upholding kindness and loving their God because it is very important to know God as it is the characteristic of cultured human beings. This procession makes human beings remember who have created them (God) and it gives good insight. It makes human beings aware that this philosophy is very good and high. The myth will make human beings aware that they are so small in God's eyes and they are social creatures that cannot live alone without others' support.

Thereafter, people begin to take pails and drain (*nguras*) the *Sendhang* in turn until it has been completed. Having completed their work, they go home and watch *wayang* performance along day and night. All people of Klaruan Hamlet attend the event and support comes from many parties to preserve the *Nguras Sendhang* tradition. The cost to hold this tradition comes from the fund collected from the people. People donate an amount of money according to the width of land they have. Civil servants donate much more than the ordinary people do. This has been done from generation to generation and Klaruan people take care of and uphold this culture.

A tradition can keep evolving when all groups of community support it. Culture can be preserved through the collaboration of all parties including village apparatuses, government, proponent, cultural actors and preserver. The preservation can also be done through concern with and awareness of the sense of belonging rather than compulsion. Educating the people and giving them insight to grow cultural consciousness is not easy and takes much effort due to different background of human beings. Preserving a product of culture by preserving myth to keep appreciating the myth-related traditional culture and to make it the people's life perspective is one of the efforts taken.

The myth behind *Nguras Sendhang* traditional ceremony is that there is a water source symbolizing the people's life. Water symbolizes human life on the earth so that it should be taken care of well and if it is not maintained well, disaster will come. *Nguras sendang* is the expression of gratitude to God for prosperity and sufficiency brought by the water. *Sesaji* symbolizes prosperous and glorious life. This procession also is a means of expressing gratitude to God for great harvest. Another myth related to the next procession (*wayang* performance) says that if this event and the *bersih desa* ceremony are not held, the village will be not peaceful and disaster will come, e.g. fire. This myth keeps evolving and the people in Klaruan and surrounding believe in it. The water source should be maintained and drained annually. The government supports this ceremony implementation. The people support this consciously to maintain the existence of *sendhang* the water source of which

is never dry. Human beings should always be grateful through maintaining the culture as well as possible. Collaboration should be established among the supporting parties to keep the culture existent.

People's belief in the myth and their consciousness of the importance of maintaining culture make this myth the additional source of income. The *sendhang* will be equipped with some facilities and made water tourist destination. Water tourism will attract tourists as long as it provides clean, well-maintained, and comfortable facilities. Convenience and supporting facilities should be arranged well. The everlasting myth will give its proponents income and prosperity. People should love their own culture rather than others' culture. Maintaining and taking care of culture are an unwritten obligation that should be promoted forever. Living by remembering Allah will result in peace and living on Allah's way will result in tranquility. Nature has sufficed human needs, and so does the water in *Sendhang kakung and putri* in Klaruan hamlet and it is the people's duty to work hard to take care of them, one of which is through being the true farmers and cultivating the rice farmland well. With abundant water, the farmland will be fertile and prosperous and the farmers will be happy and get abundant harvest. The ceremonies held continuously will have a good impact on the society's life. The village will deserve to be role model for other villages.

D. CONCLUSION

Nguras Sendhang tradition should be preserved by the people of Klaruan Hamlet, because its preservation is the manifestation of the concern with the cultural life. People should be concerned with the culture, because the culture will be preserved in the presence of proponents. Supports from all parties are the manifestation of concern. The people should be educated about the insight into and the importance of loving their own culture as the manifestation of love to Indonesian nation. All parties are responsible for cultural preservation. *Nguras Sendhang* culture in Klaruan Hamlet contains a myth that if it is neither drained nor maintained well, disaster will come to the Hamlet. The people will not live peacefully and unrest will occur. The next procession of *Nguras Sendhang* ceremony (*wayang kulit* performance) contains the myth that the guardian of *sendhang* loves to watch *wayang kulit* and the story of *wayang* contains philosophical values leading to life perspective that human beings should always remember their ancestors and be grateful to God for his blessing, particularly the ever flowing water source. Water is the source of human life, because human will not be alive without water. Philosophically, water will make human beings prosperous and it contains very sacred myth that the creatures should be grateful to his Creator by offering *sesaji* annually, taking care of and maintaining the *sendhang* to prevent it from extinction and drying.

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