

THE *SLAMETAN* TRADITION OF SEVEN MONTHS PREGNANCY (*MITONI*) IN KEDUNGGALAR NGAWI

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ABSTRACT

This study aims to reveal the characteristics and also the process of *mitoni* tradition in Javanese society, especially in Kedunggal Ngawi East Java as *radisi* that is still preserved and practiced today. The method used in this study is qualitative descriptive. Data collection was carried out by observation, interviews and documentation on the practice of *mitoni* tradition in Kedunggal Ngawi, while data analysis was carried out descriptively. The tradition of slametan seven months of pregnancy (*mitoni*, *tingkeban*) developed with the tide of social, cultural, and religious change, but the change did not stray far from its roots. This study is expected to provide insight into the culture or tradition of *mitoni* in the Kedunggal Ngawi area. This research also intends to review and revive the *mitoni* tradition that still exists and is practiced by the Kedunggal community in the midst of modernization. In essence, the implementation of the *mitoni* tradition is a prayer request for the conceived baby and the future mother to get protection from Allah Swt. The tradition of *slametan* seven months of pregnancy (*mitoni*) is carried out by the community as gratitude to Allah Swt for all the blessings that have been given and kept away from everything unwanted and disaster.

Keywords: *Tradition, Slametan, Mitoni, Tingkeban*

A. INTRODUCTION

Javanese people in their daily lives have a culture that is still dominant related to elements of local traditions and culture. As a diverse ethnic group, the island of Java consists of various tribes, languages, religions, and cultures. The plurality of Indonesian society is characterized by the existence of national/ethnic groups that have a way of life (tradition) or culture that prevails in their own ethnic communities (Khalil, 2008). In the Javanese religious system, there is a simple, formal tradition, far from the crowd and as it is, known as "*slametan*." Defining and understanding culture is neither simple nor easy, evidenced by the many definitions from many different disciplines. Culture as the result of the work, taste, and creation of society which is manifested in daily practice. The culture produced by one society is certainly different from the culture produced by other societies, because the birth of a social community is influenced by the geographical conditions in which it lives. Every society has norms, customs, and traditions that are held together as a guideline for life and a foundation in building a

harmonious life. This norm is like the *mitoni* tradition which is always practiced in life and becomes a medium to build a harmonious relationship between humans and God, *habl min Allah* and others as *habl min nass*. Javanese people despite being Muslim still preserve various rituals of local traditions, including people in Kedunggal, Ngawi East Java.

The community in Kedunggal Ngawi developed various *slametan* rituals, one of which was *mitoni* or *tingkeban*. According to Geertz, *slametan* is the most common religious ceremony in the world. *Slametan* symbolizes the mystical and social unity of those who participate in it (Geertz, 1976). The Kedunggal community interprets *slametan* as a means to show meaningful intentions in social life. *Slametan* is related and present in all aspects of life, from birth to human death as a form of cosmology of the Kedunggal community. Departing from this, this study reveals the *mitoni* tradition as a type of tradition found in Kedunggal that has certain characteristics so that it is interesting to study.

B. METHODS

Research methods are scientific ways of obtaining data with specific purposes and uses. There are four keywords to pay attention to: scientific way, data, purpose, and usability. The scientific way means that research activities are based on scientific characteristics, namely rational, empirical, and systematic. Rationally, research activities are carried out in a reasonable way so that human reasoning is affordable. Empirically, the way in which it is done can be observed by the human senses, so that others can observe and know the way used. Systematic, the process used in the study uses certain steps that are logical (Sugiyono, 2016). There are several components in this research method: first, the data source is the subject from which the data was obtained (Arikunto, 2004). In this study, data from several literature books and journals as theoretical material and obtained sources of information from the process of observation data and direct interviews were then analyzed. The subjects in this study were Kedunggal community. Data sources used in the study: first, primary data, obtained directly related to the *mitoni* tradition and everything related to that tradition. Researchers conducted interviews with local religious leaders who were leaders in the recitation of prayers on the *mitoni* tradition in Kedunggal Ngawi. Second, secondary data, namely that is not obtained directly or sources of supporting or supporting data in research in the form of documents, books, scientific papers, and photos of *mitoni* activities.

Data collection is carried out in three ways, namely: first, observation of data observation activities to see the implementation of *mitoni* in Kedunggal. Second, direct interviews with religious and community leaders of Kedunggal to collect data on the *mitoni* tradition, as well as the opinions of these religious figures regarding the implementation of the *mitoni* tradition. Third. Documentation in the form of writing, drawings, or works about the *Mitoni* tradition. Documentation studies are

complementary to observation and interview methods in qualitative research (Sugiyono, 2016). The data analysis method is a way to sort, group qualitative data so that certain relationships can be known between one category of data and another. The data obtained were analyzed by describing the results of observations, and interviews in the *mitoni* tradition. The approach in this study is a qualitative research approach. Qualitative research is defined as research that does not carry out calculations (Maleong, 1989). Qualitative as a research procedure that produces descriptive data in the form of written or spoken words Kaelan (2005). The characteristic of qualitative research lies in the object that is the focus of research. Qualitative research does not emphasize quantum/quantity, more emphasis on the aspect of quality scientifically because it involves understanding, concepts, values and characteristics inherent in the object of research. Qualitative research can also be interpreted as a study that does not perform calculations in conducting analysis.

C. RESULTS AND DISCUSSION

Understanding the *Mitoni* Tradition of Javanese Society: Roots and History

Etymologically, *mitoni* is rooted in the word *pitu* which means seven. The number seven in Javanese society has a broad meaning such as *pituduh*, *pitutur*, *pituh*, *pitungkas*, and *pitulungan*. *Mitoni* is also known as *tingkeban*, a word that has developed since ancient times, precisely during the reign of Prabu Jayabaya. There was a woman named Niken Satingkeb who married a courtier of the Kediri Kingdom named Sadiyo. From that marriage nine children were born, but none were able to survive. It does not discourage them, constantly trying to get offspring. All the guidance and advice that comes from anyone they pay attention to, even if it has not produced anything, or signs of pregnancy. They went to Prabu Jayabaya to complain about his fate and asked for instructions to be blessed with another child who did not suffer the fate as before. Prabu Jayabaya instructed Niken Setingkeb to undergo three things: bathing every day of *Tumbak* (Wednesday), bathing every Buddhist day (Saturday), and bathing in the Holy. The holy bath is carried out at 17.00, using holy water and using a dipper made of coconut shell (*bathok*), and accompanied by prayers asking *Gusti* to be granted his blessing.

After bathing Niken Satingkeb had to wear all white clothes, and with two ivory coconuts attached to the stomach. *Kelapa gading* has a symbolic meaning of Sang Hyang Wisnu or Arjuna and Dewi Sri or Subadra. Two coconut ivory has a meaning, the child to be born is expected to have a handsome or beautiful face. If the baby born is as handsome as Arjuna, and if the baby born is as beautiful as Subadra. Niken Satingkeb wrapped *tebu wulung* sugarcane leaves on his stomach which was cut with a *keris*. All the advice and advice from Prabu Jayabaya was carried out carefully. Niken Satingkeb and her husband were blessed with healthy children. After that, this ceremony was passed down from generation to generation and became a tradition for the people of Central Java (Iswah, 2011). This tradition is known as *tingkeban* or people also know

mitoni, derived from the word *pitu* (seven). The meaning of *mitoni* is the tradition of *slametan* in pregnancy which is carried out when the mother-to-be is pregnant with her first baby at the age of seven months as prayer and gratitude. *Tingkeban* comes from the word *tingkeb* meaning close. *Mitoni* or *tingkeban* is the last ceremony before birth. The essence of *mitoni* is to pray for the baby and mother to be safe at birth. *Kenduri* at the *mitoni* ceremony aims to make the baby always safe in the womb and later can be born normally, the mother is given safety and avoid danger (Gesta, 2015: 23).

Mitoni is a tradition that is held when the mother's womb turns seven months and in the first pregnancy. At this age, the fetus in the womb is almost perfect. Parents feel happiness and anxiety before the day of delivery arrives, for that the tradition of *tingkeban* is held to express prayers and hopes for the safety and good of mother and baby. *Tingkeban* is only carried out when the mother is pregnant with the first child, for the womb of the next child no longer carried out the tradition of *mitoni*. The tradition of *tingkeban* is carried out in a house that has a *hajat* and is attended by family, close neighbors, and others (Iswah, 2011). The *mitoni* ceremony is carried out almost the same as *ngapati*, which is *kenduri* accompanied by the reading of prayers in the hope that the baby in the womb is given salvation and destined always in goodness after his birth in the world. The Kedunggalar community before *kenduri* held a recitation event, namely the recitation of prayers and the Koran, the evening was held the reading of the book *al-mawlid*, the book containing the history of the birth of the Prophet Muhammad Saw, or *manaqib* Syaikh Abdul Qadir Al-Jailani, containing the history of the birth of the great scholar. The reading of the Koran and the book has a meaning and intention so that children born later always use the Koran as a guide for life, and can emulate the Prophet Muhammad Saw and the *'ulama* figures who read the book of *mawlid* (Sholikin, 2010). This tradition is carried out with the intention that the baby conceived can be born smoothly, safely and not lacking anything, and get happiness in life in the future. *Slametan* as *mitoni* is a tradition that is often carried out in Javanese society in life cycles such as birth and death (Anshori, 2014).

Development and Characteristics of the Mitoni Tradition of Javanese Society

Javanese culture is something that cannot be separated from tradition. Tradition is not a finished and stopped thing, but something that still exists and continues to grow. This tradition develops with the flow of social change, but the changes that occur do not deviate far from their roots. Java has many traditions that develop in each region and its respective regions, including in Kedunggalar. The many cultural elements that exist in Java create a diversity of Javanese Islamic traditions that are plural. The form of Javanese Islamic tradition has its own uniqueness in each region and region, especially in East Java, precisely in the Kedunggalar area. The *mitoni* tradition in East Java has variations depending on which area the *mitoni* tradition grows and develops. *Mitoni* is a pregnancy ceremony to commemorate and pray for a baby-to-be. Some

people in East Java know this tradition, although it has the same goal, the *mitoni* tradition also has differences in each region. The difference occurs because of the different social, cultural, and religious backgrounds of the community, both prayers and the procedures used.

The *mitoni* tradition is a local Javanese Islamic culture that develops from all discourses conveyed orally, following the ways or customs that have been formed in society. The discourse conveyed includes various types of stories and ceremonial and rituals. The stories conveyed orally vary from descriptions, myths, legends, fairy tales, to various heroic stories (Sedyawati, 1996). The development of oral tradition occurred by word of mouth, giving rise to many versions of the story. Oral tradition can be the basis for the creation of new cultural arts related to efforts to preserve a culture (Darma, 2011). According to Pudentia (1998), the nature of orality is oral tradition includes everything related to literature, history, biography, and various knowledge and other types of art that are transmitted by word of mouth.

Oral tradition is all discourse that is spoken/delivered from generation to generation including oral and scripted and is also interpreted as a discourse system that is not literate. In history, there have been repeated mythological traditions that are inconsistent but can continue to coexist with each other without theoretical integration (Suprijono, 2013). Oral tradition can be seen as an object of anthropological study to understand a culture, social system, psychology, and aspects of the structure of a society (Udu 2015). There are also things that are expressed, but not realized. This does not mean that orality is completely independent of the world of literacy or vice versa. There is mutual influence between the two things and the interaction between them is very interesting (Teeuw, 1980). The relationship between oral tradition and written tradition, especially in the Malay world, is based on the assumption that by knowing the interaction between the two, each tradition can be understood, including those in the *mitoni* tradition itself (Sweeney, 1991). *Mitoni* is a tradition of *slametan* that mothers and babies present in the womb can be safe and launched during the birth process. Etymologically *mitoni* from the word *mitu* or *pitu* which is a Javanese word means seven. At the age of seven months, the baby in the womb has begun to prepare himself to be born into the world. In addition, the word *pitu* can also be developed into the word *pitulung* or *pitulungan* which means help. The *mitoni* tradition is still carried out by the community because they have faith in the age of seven months of pregnancy we as humans are more diligent in asking for help from Allah Swt.

Based on Ruth Finnegan's oral literature theory, the *mitoni* tradition can be seen as an oral literary performance because in the *mitoni* tradition there are several components that have a correlation or relationship with the oral literature component. These components include speakers, properties, participants, and prayer readings. This component is characteristic of the *mitoni* tradition found in the Kedunggalar Ngawi area. An important component is the religious figure (speaker) who is the leader

in the *mitoni* tradition. Religious figures/speakers as people who have an important role in the *slametan* of the *mitoni* tradition because this speaker will lead the course of the tradition. Whether or not the *mitoni* tradition in Kedunggalar Ngawi is good or not depends on religious figures/speakers who lead the course of the event.

The properties of *uba rampe* used to carry out *mitoni* are seven kinds of flowers, seven *jarits*, seven Javanese eggs, seven *kupat*, *rujak* with seven kinds of fruit, powder with seven types of grains (such as: peanuts, *ijo* beans, cashews, *koro* beans, corn, soybeans, etc., seven *tumpeng* fruits, *ingkung* chicken, seven kinds of market snacks (*jajan pasar*). Seven flowers are used to bathe pregnant women who have philosophy so that pregnant women are free from dirt, clean and fragrant. Seven *jarits* are used for changing clothes for pregnant women who have a philosophy so that later when giving birth the baby comes out of the mother's stomach smoothly and is not wrapped around the umbilical cord because the *jarit* is similar to a baby's long umbilical cord. Javanese eggs are used when pregnant women have finished changing their nets seven times, this chicken egg will be broken under pregnant women with the philosophy that when the amniotic fluid breaks the baby can be born safely. In addition, there is *kupat*, which is a property that has the meaning of *kulo lepat* in Javanese and has the meaning that I (pregnant women) are wrong and must apologize to everyone before giving birth. If pregnant women have nothing wrong, it is believed that childbirth will be given smoothly and prayed for by the surrounding community. *Tumpeng*, *ingkung* chicken, *rujak* and market snacks are used for the slack process after all the *mitoni* processions are completed.

Participants or participants are people who are involved or attend or see or watch the process of the *Mitoni* tradition. In this case, participants were divided into two, namely close family and neighbors. The family is a participant involved during the first stage of the *mitoni* procession in the form of preparation, bathing pregnant women, giving birth with *jarit*, until the egg breaks. While neighbors are participants who are more involved in the second stage of the *mitoni* procession, which is when the slack takes place. *Kenduren* is a procession of the host inviting neighbors to pray together. This joint prayer is done so that pregnant women and babies are safe and get help from Allah Swt during childbirth. The prayer used in the *mitoni* tradition is a congratulatory prayer, to ask for safety and help especially when pregnant women give birth. The following congratulatory prayers are used in the *mitoni* tradition in translated form:

Oh my God! I ask You for salvation in religion, health in the body, increased knowledge, blessings in sustenance, repentance before death, mercy when death, and forgiveness after death. Oh my God! Make it easy for us when we are dying, save us from hellfire, and get ma'afan when we are chastened. Oh my God! Do not shake (doubt) our hearts after being instructed, grant us mercy from Your side, verily You are the Giver. Oh my God! Our Lord, grant us good in the world, and good in the hereafter, and preserve us from the torment of hellfire.

The *mitoni* tradition in the Kedunggal area has its own characteristics. After the process of praying together, the neighbors returned home with blessings. The *mitoni* property in Kedunggal Ngawi is blessing rice. Blessing rice is a meal given by the host to the audience. This blessing itself has the meaning of blessing, meaning that the host and invitation or guest are expected to get barokah from the *mitoni* event. The blessing itself consists of rice, *rujak*, bean powder, and along with side dishes.

The Process of Implementing the *Mitoni* Tradition

In general, various ceremonies can be classified as seasonal rather than seasonal. Seasonal rituals are held on predetermined events, while non-seasonal rituals are carried out at certain times and these non-seasonal rituals are specifically. Rituals are ceremonies associated with religious beliefs (Ifrosin, 2007). Ceremonies are held with conditions and harmony of action in a certain time and place. Religion is an institutional model used in a spiritual approach that includes a set of symbols, beliefs, practices concerning the spiritual relationship between man and the supernatural being who is considered the most important and usually believes it to be called God, as the center of supreme power and truth.

The implementation of the Javanese *tingkeban* tradition The equipment that must be prepared is a chair to sit the future mother of the baby, *setaman* flower water placed in the bokor, and coconut shells used for dipper flush. The jug used for the last bathing ceremony, eggs, two ivory coconuts depicted by Kamajaya and Dewi Kamaratih figures, and seven cloths (Herawati, 2010:). The process of implementing the *mitoni* tradition is: first, flushing, this tradition is carried out by bathing pregnant women using *sekar* plants by elders or female religious leaders of the local community. The water used for bathing is taken from seven sources, then placed in a bridge (a type of bucket made of clay or copper) and added with garden flowers or telon flowers, namely roses, *kenanga*/jasmine, and cantilever. Rose flower means life is *mawarnawarno* or varies according to its place; *kenanga* means in life when you get hit by *kena ngene*, *kena ngana* as you please; And *Kanthil* means a diverse life and can act as he pleases at the end of the day must be bound by religious teachings in order to be safe in this world and the Hereafter. Flushing is done by pouring the water given the flower to the entire body of the prospective mother. Watering is done seven times, as an illustration so that the birth of the baby will be holy clean. The number seven, actually related to the age of seven months of pregnancy, as *pitulungan* (help), so that later the baby is born with God's help.

Flushing is intended to cleanse and purify the future mother and the conceived, born and inner baby. The philosophical value of flushing is to cleanse the mother-to-be from sin so that childbirth has no moral burden and runs smoothly. The flush water used is taken from 7 water sources, or it can also be from mineral water of various brands, which are accommodated in a bridge, which is a type of bucket not made of plastic but made of brass and sprinkled with garden flowers, namely roses,

mawar/jasmine, and *kanthil*. These flowers symbolize purity. Jewelry such as earrings, or bracelets and wearing only *jarit* (batik cloth), the mother-to-be is guided to the bathing place by the organizer of the *mitoni* event who has been assigned. The flush is started by the future grandfather, then the future grandmother, followed by the others. Done by pouring or pouring water containing the flowers into the body of the prospective mother using a dipper made from coconut shells. The flowers attached to the body are cleaned with the last water from the jug. The jug was then slammed to the floor by the mother-to-be until it broke. This event can be very lively. The flush was over, the mother-to-be who was soaked from head to toe was immediately dried with a towel.

Second, put the free-range chicken egg into the cloth of the pregnant woman by the husband through the stomach until it rolls down and breaks. This ritual is a symbol and hope that the process of giving birth to a baby who will be born gets convenience, such as rolling eggs. Third, change clothes or *batik* cloth seven times with patterned cloth and use *Sidomukti batik* cloth at the last change of clothes, which means *mukti* (noble) or happy. It also has the hope that one day the baby born will get glory and pleasure in life, both in this world and in the hereafter. After that, the mother-to-be is guided to another room to wear *batik* or *jarik* cloth clothes with various motifs. This procession is carried out by the mother-to-be with seven types of *batik* cloth with different motifs. Expectant mothers wear the best fabric models in the hope that someday the baby will also have the goodness implied in the *jarik* symbol. The types and meanings are: the mother-to-be wears *jarik* assisted by her mother, the mother-to-be wears one by one to seven kinds of *jarik* motifs. Starting from *jarik* motif *sidomukti*, *sidaluhur*, *truntum*, *Parang Kusuma*, *udan riris*, and finally is *cakar ayam*. The philosophical value of this dressing event has the hope that the goodness that exists in the meaning of *jarik* can be passed down to prospective mothers and also babies who will be born. Third, *dodol rujak* where the future mother makes a *rujak* accompanied by her husband, the guests present become buyers. The sale of *dawet* and *rujak* is paid for with artificial coins made of broken tiles (*kreweng*) that are shaped round, as if they were coins. Sales proceeds are collected and put into a cauldron made of clay. The cauldron containing *kreweng*'s coins was broken in front of the door. The meaning of this ceremony is that children who are born get a lot of fortune, can support their families. Fourth, break the two ivory coconuts drawn/painted by Kamajaya and Dewi Ratih or Harjuna and Subrada. This event is a picture of two Javanese people so that their birth will be handsome boys like Kamajaya or Harjuna, and if women can be as good as Kamaratih or Sambrada. The husband broke the ivory coconut that had been drawn earlier with one slash, if the coconut could split into two parts the whole guest shouted "woman". However, if it splits and only spouts the water contents, the guest shouts "male" (Utomo, 2005).

Fifth, *kenduri* as thanksgiving is intended to offer prayers so that pregnant women and children born can be safe without any obstacles. Basically, pregnancy

slametan has the aim that the process of pregnancy until birth can run smoothly without obstacles and the baby born is given safety. As originally said *slamet*, *slametan* also has the purpose that all processions can be safe from obstacles that endanger pregnant women and their babies and the interference of spirits. (Rifai, 2017). *Kenduri* is done after *ba'da isya*, and blessing rice is served which is included in *beseq*, a place made of woven bamboo covered in a rectangular shape that is brought home from the *slametan/kenduri* event for guests. The purpose of *kenduri* is to commemorate the pregnancy of the first child who is still in the womb and seven months old, its philosophical value is an expression of gratitude to Allah Swt Almighty for giving His mercy and grace.

In the *mitoni* tradition, dishes is usually provided as a sign of gratitude to Allah Swt. The equipment in the *kenduri* on the *mitoni* that is needed is: first, *tumpang*, the meaning is *tumuju mring Pangeran*, that babies who are born later can believe in Allah Swt. The 7 monthly *tumpang* rice menu has these symbols, namely: (1) seven kinds of rice mountains (*sego golong*, the mountain consists of 1 large mountain in the middle surrounded by 6 small mountains complete with various kinds of side dishes); (2) the side dishes themselves are arranged in such a way as to look attractive and appetizing consisting of: one chicken *ingkung*, *pitik* salted fish, *pindang* eggs, *tempe bacem*, *tahu bacem*, *urang* crackers, *urapan* with seven kinds of vegetables, *sambal goreng* potato ati, and powder with seven kinds of beans.

Social relations are seen during the *mitoni kenduri* event, socially functioning as: first, a means of *silaturahmi*. The *kenduri* event in *tingkeban* is a means of friendship between community members around the house of the organizer of the *mitoni* ceremony. In the Kedunggalar area, this *kenduri* event also contains meaning as a friendship for families, relatives and relatives of the host; Second, the means of mutual assistance, because community life is encouraged to help each other. *Kenduri mitoni* as a means of mutual cooperation because in the event some neighbors around the house who have the *hajat* helped prepare the *mitoni* tradition; Third, the function of preserving traditions. The implementation of the *mitoni* tradition as a form of tradition preservation because the ceremony is carried out when there is a prospective mother who is pregnant with her first child and the gestational age enters seven months. The function of tradition preservation is a function related to the protection of hereditary customs that are still carried out by the community.

Sixth, *jajan pasar* means a complement to the symbol of unity (Jandra, 1999). This meaning is seen in terms of the form of material consisting of various foods and fruits. Through these diverse market snacks, the offerings served look more complete, causing strength. This power means that the offering is more meaningful so that the request or prayer delivered is expected to be answered. According to Widyaningrum (2004), market snacks symbolize various businesses. In everyday life, not all life needs can be met from their own results, but require the help of other parties. Market snacks as a symbol of hustle and happiness. A child will be happy if his mother brings souvenirs

from the market (Pringgawidagda, 2003). The meaning of various types of market snacks is to symbolize the hustle or bustle of the event, as well as a symbol of prosperity of life and various businesses.

Seventh, *jenang* or porridge seven forms. *Jenang* is a food made from flour cooked and mixed with coconut milk. *Jenang* is the union of various flavors. In the flushing ceremony, the bride and groom are expected to unite various feelings, similarities, and differences contained in each human being, especially in the prospective husband or wife. In general, these 7 types of porridge are 7 different kinds of porridge, including *jenang abang*, *jenang putih*, *jenang abang putih*, *jenang palang abang*, *jenang barobaro abang*, *jenang baro-baro putih*. The meaning of *jenang abang* is to symbolize blood in the human body. Red is also a symbol of courage, a mother must have determination, courage of soul to face the moment of birth of the baby. The white beard represents the marrow. White also symbolizes purity (Pringgawidagda 2003). The birth of a baby is a glorious event like a holy war, the meaning of a white *jenang* offering is purity because the newborn baby is holy, has no sin.

Jenang abang putih as a sign of the unity of the mother's father's love so that it unites the white *kama* of the father (*kama lanang*) and the red *kama* (*kama wadon*). The meeting of white *kama* from the father and red *kama* from the mother will produce a baby. The meaning of the white cross is that as a prospective father or head of the family, all desires must be accompanied by stability and holy intentions. In addition, in acting must consider creation and taste. The thumb of the *abang* cross symbolizes the combination of mother and father, which embodies the existence of a baby being conceived (Herawati, 2007). The meaning of the big brother cross is that the mother-to-be must have a brave feeling when giving birth to her baby. In addition, the future mother in acting must usually before acting felt first (according to considerations of conscience), then carried out.

Jenang baro-baro abang means anggone *mbabar wong loro* (children are the children of the two of them). *Jenang abang* is a symbol of *kama* a mother or woman, white *jenang* symbol of *kama* a father or man. If the two are fused, as a seed of *kawit* (beginning) of the occurrence of babies (Pringgawidagda, 2003). The meaning of offering *jenang baro-baro abang* is as a symbol in navigating domestic life, you must live in harmony. The white *baro* bracelet symbolizes the unity of mother and father, which embodies the existence of the baby being conceived. The meaning of white *jenang baro-baro* is almost the same as the brother's *jenang baro-baro*. The meaning of white *jenang baro-baro* offerings is that the future father must lead his family and must be able to protect his family.

D. CONCLUSION

Mitoni comes from the word *pitu* (seven), is a Javanese Islamic tradition carried out when the mother-to-be is pregnant with her first baby at the age of seven months.

The word *pitu* can also be developed into the word *pitulung* or *pitulungan* which means help. *Mitoni* is also called *tingkeban*. comes from the word *tingkeb* which means close. *Mitoni* or *tingkeban* is the last ceremony before birth. The *mitoni* tradition as one of the traditions in Javanese Islam has characteristics that lie in its components including speakers/religious figures, property, participants, and readings or prayers. The literary properties of *mitoni* in the Kedunggal area consist of seven kinds of flowers, seven jarits, seven Javanese eggs, seven *kupat*, *rujak* with seven types of fruit, seven *tumpeng*, *ingkung pitik*, seven kinds of market snacks, all of which have their own philosophies. Participants of the *mitoni* tradition in Kedunggal are close family and neighbors. The reading or prayer used in the *mitoni* tradition in Kedunggal is a congratulatory prayer given to pregnant women and babies contained in the pregnancy so that both are safe and get *pitulungan* from Allah Swt.

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