
KIRAB TUMPENG NUSANTARA AS A FORM OF RELIGIOUS MODERATION IN BULING HAMLET, BUBAKAN VILLAGE, GIRIMARTO DISTRICT

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ABSTRACT

This study aimed to determine Kirab Tumpeng Nusantara as a form of religious moderation in the Buling hamlet community based on the functional, structural theory of Talcott Parsons. This qualitative research approach uses descriptive analysis with observation, interview, and literature study methods. The material object is Kirab Tumpeng Nusantara as a form of religious moderation of the Buling hamlet community and the formal object of the functional, structural approach of Talcott Parsons. Talcott Parsons' theory is that society as a system is interconnected and interdependent. The most important factor of a social system integration is agreement. Later Talcott Parsons developed the concept of functional imperatives to make systems last. This imperative concept is commonly referred to as AGIL, which stands for Adaptation, Goal attainment, Integration, and Latency. The determination of the main goal of Kirab Tumpeng Nusantara as a form of Religious Moderation of the Buling hamlet community and its surroundings, then the adaptation stage as a process of Islamic religious groups in accepting Kirab Tumpeng Nusantara which, in fact is identical to Buddhist celebrations in order to achieve Religious Moderation, the third is the integration stage, which is the stage of adjusting Religious Moderation through tolerance and mutual assistance at the Kirab Tumpeng Nusantara ceremony, and the fourth is Latency, which is maintenance so that religious moderation can be sustainable or carried out continuously so that people have a balanced life.

Keywords: *Kirab Tumpeng, Nusantara, Religious Moderation, Buling Hamlet*

INTRODUCTION

Society is essentially a social creature that cannot live alone and has the characteristics of its life process, between these hamlets have differences from their life patterns. These life patterns form a culture that changes according to the pattern of his life. People live with culture and society also gives birth to culture. People live with culture and society also gives birth to culture. Every society has its own culture, both physical culture and activity. Physical culture is in the form of work produced

by humans in the form of goods, while activities in the form of human work in the form of human activities or activities that can be called the characteristics of human groups, especially activity culture consisting of various artistic activities, traditions or customs.

According to (Koentjaraningrat, 2015: 165), culture is all elements in which it consists of language, livelihood systems, knowledge, social organization, technological living equipment and religious systems and arts. Each of these elements is the core of the universal culture that exists and can be found in all nations of the world. In particular, art is part of cultural elements that are dynamically attached to human life because they are related to aesthetic creations and expressions of humans themselves.

Buling Hamlet is one of the hamlets in Bubakan Village, Girimarto District. Most Buling hamlet residents make a living as farmers of vegetables, tobacco, sweet potatoes, and some work as nomads. The majority of Buling hamlet people adhere to Islam and Buddhism, in accordance with the population data of the Buling hamlet community which amounts to 465, with 150 people adhering to Buddhism and the rest adhering to Islam. (Maryanto, January 4, 2023 interview).

The life of the people of Buling hamlet upholds the taste of high tolerance, namely carried out slametan or kenduri to honor ancestors carried out by the entire community of Buling hamlet. In addition, several Islamic holiday celebrations celebrated in Buling were also welcomed by Buddhists, with the presence of tolerance and mutual assistance making one of the Buddhist celebrations, Oesiki, more lively and comfortable.

Religious moderation is needed to support our culture in maintaining the integrity of the Republic of Indonesia. As a diverse nation, the Indonesian nation itself already has an ideology, namely Pancasila in the Republic of Indonesia, which has visibly succeeded in uniting various ethnicities. (Abror, 2020)

Cultural diversity is a natural event that occurs due to the meeting of various types of cultures in certain places, where each religious group meets with other religious groups and brings its cultural behavior according to their own uniqueness.

Facts and data on religious and cultural diversity in Buling Hamlet show that religious diversity can enrich religious and cultural life in the village, but on the other hand diversity can also threaten the unity of Buling Hamlet. And this requires the involvement of citizens to create peace.

Moderation is a culture that goes hand in hand, not denying each other between religions with local wisdom. They do not find each other but look for solutions using tolerance. (Akhmadi, 2019)

The preparation process for the Oesiki celebration also involves the Buddhist community of Buling hamlet and the entire surrounding community. Starting from the initial preparations such as cooking, preparing tumpeng Gunung, preparing accommodation and other facilities in the celebration of Oesiki Kirab Tumpeng Nusantara in addition to the entire community of Buling hamlet, as well as several distant surrounding village communities were also present to enliven the procession of Kirab Tumpeng Nusantara with joy without comparing one with another.

Oesiki is a Nichiren Shoshu Buddhist holiday to commemorate the founder's *metsu fu metsu* (looksaan in immoksaan) Nichiren Daishonin school. His performance shows that as a human being, Nichiren Daishonin experienced events of death. But actually, the soul of Nichiren Daishonin attained Nibbana and was always present to preach the Dharma to mankind. Based on calendar calculations, Oesiki celebrations are held every November 21. (Parmin, January 3, 2022 interview).

According to Pandita Parmin, the Kirab Tumpeng Nusantara ceremony symbolizes the diversity of national potential in the country. In addition, Kirab Tumpeng Nusantara is done as a form of gratitude to the universe and God Almighty, who has given us daily life. (Parmin, interview, December 21, 2021).

The series of Tumpeng Nusantara Kirab Ritual ceremonies began with parading *gunungan* containing vegetables and fruits harvested from the residents of Buling hamlet. Vegetables and fruits are arranged into large *gunungan* in the wine to the courtyard of Vihara Vimalakirti Buling, Girimarto District. Next begins the core celebration of Oesiki. In the Oesiki ceremony, it began with singing the song Indonesia Raya, a speech from the characters religion, and presented Mamuji dance as an expression of gratitude towards the universe.

Mamuji Dance is a dance for Kirab Tumpeng Nusantara created by Situationh and assisted by Sudiro Ariwibowo in 2018. Mamuji dance is a form of couple dance (male and female), which symbolizes fertility. The word Mamuji is taken from the word praise, which means give birth to admiration or appreciation. The composer of the word, praise dance changed it to Mamuji to make it easier to pronounce. (Sudiro Ariwibowo, interview January 25, 2022). The Mamuji dance in the Oesiki series of ceremonies is together to express gratitude for the good karma that has been given in life and the abundant harvest. (Situation, interview January 22, 2022).

Based on this presentation, the researcher proposed a problem formulation: What is the form of the Kirab Tumpeng Nusantara procession as a form of religious moderation?

METHOD

This research is qualitative research with a descriptive analysis approach, which aims to describe the research subject based on variable data obtained from certain subject groups. This method seeks to reveal the relationship between the Kirab Tumpeng procession and religious moderation in the community of Buling Hamlet. The approach used is structural functionalism, structural functionalism as a sociological approach that in a system or society has parts and functions that are interdependent functions if there is a mistake in one part it will cause disruption to the entire system or society. The stages of this research include data collection carried out by making observations in the field and then the results of observations are confirmed to be true through interviews of resource persons and then confirmed their truth by conducting literature studies. And the results of data collection are then analyzed and presented in writing reports.

RESULT AND DISCUSSION

Buling Hamlet is one of the Girimarto sub-district hamlets where some residents are Buddhists, hamlets are located in the highlands, so the majority of people make a living as farmers. Buling Hamlet also has a community that upholds the value of tolerance in carrying out religious and cultural life, supporting and helping each other if one group has religious activities and in some activities also carries out activities together.

Kirab Tumpeng Nusantara Procession Form

Kirab Tumpeng Nusantara is one of the core ceremonies of the Oesiki celebration, which is carried out by parading a large tumpeng commonly called a *gunungan* containing various kinds of vegetables and fruits produced by the people of Buling hamlet. This *gunungan* tumpeng procession is carried out during the day, starting from the preparation of all people and communities who participate in parading tumpeng using traditional clothes also carrying tumpeng containing ingkung or grilled chicken.

Then, the *gunungan* are paraded from the end of Buling hamlet to Vimalakirti Buling monastery grounds, after arriving at the temple grounds, which has been filled by the entire community of Buling hamlet as well as some from other villages were also present to enliven Kirab Tumpeng Nusantara.

It begins with singing Indonesia Raya, then remarks by community leaders such as the head of Buling hamlet, leaders Buddhism, and the Sangha present at the celebration of Oesiki. Also, A joint prayer led by community leaders was conducted, with Pray according to each other's beliefs. There is a dish dance that is presented to illustrate the expression of prayer, namely Dance Mamuji. Then the last is the peak of Oesiki which is preceded by religious figures and community leaders symbolically uprooting one of the fruits/vegetables on *gunungan* which are then simultaneously followed by all The community is present together.

Talcoltt Parsons' Functional Structural Theory

Structural Functional means that society is considered a system in which the system has parts that aim to achieve balance and have their respective functions, and if one part does not run in accordance with its function, it will interfere with other parts.

Functional structural theory has had a great influence on today's social sciences. Functional structure according to Talcoltt Parsons was influenced by the thought of Durkheim, Webber, Freud, and Pareto. And the one who most influenced Parsons' mind was Pareto. An area that greatly influenced the development of Structural Functional theory, Parsons' theory of thought looked at it in terms of its system relationships. Parsons focuses on the structure of society and the interrelationships of structures that are considered mutually supportive toward balance.

Parsons also developed the concept of functional imperatives to make systems last. This imperative is usually called AGIL, which stands for Adaptation, Goal attainment, Integration, and Latency.

- a.) Adaptation This is the ability of people to interact with the existing environment and the natural environment.
- b.) This second imperative is the ability to define and set future goals and make decisions according to those objectives. Solving political problems and social goals is part of this need.
- c.) Integration is the harmony of all members of a social system after mutual agreement is reached about the values or norms of society. This is the role of these values as integrators of a social system.
- d.) Latency is the maintenance of the model, in this case certain social values such as culture and language (Turama, 2018)

Structural Functionalism in Kirab Tumpeng Nusantara as an illustration in Religious Moderation

In this analysis process, researchers use Talcott Parsons' structurally functional analysis theory. The concept theory of functional imperatives to make the system survive or called AGIL (Adaptation, Goal attainment, Integration, and Latency) to reveal the picture of religious moderation.

The first is Adaptation, which is the process of introducing non-Buddhist communities to Buddhist activities, one of which is the Tumpeng Kirab Ritual. The environment becomes a place for people to adapt to understand each other, understand religious and cultural differences, and instill

religious moderation. The Buling Hamlet community as a system has rules or customs that must be obeyed by all levels of society.

This is also exemplified in community life in the hamlet of Buling, in community life that has a variety of religions and cultures, an attitude of tolerance and mutual respect must be instilled, for example in the Tumpeng Nusantara Kirab Ritual held by a group of Buddhists who in preparation until the end of the relay are inseparable from the involvement of people of different religious groups.

These efforts are in line with the theory of adaptation in the theory of Talcott Parsons, namely that in order for society or in this case between religious people to survive, they must be able to adapt to the system / environment.

The second is Goal Attainment, which is the purpose of holding religious moderation. The purpose of religious moderation displayed in the Kirab Tumpeng series itself is illustrated through the process of revoking tumpeng which is done together, then a joint prayer is carried out by adjusting the beliefs adhered to, it aims for Buddhists themselves add faith in religion without justifies his own teachings. With this religious moderation, it is believed to strengthen each other's beliefs, live a peaceful and peaceful community life, and jointly give thanks for the abundance of fortune so that all farmers can farm as expected in addition to religious moderation, relations between religious people are increasingly harmonious.

Third Integration, namely the harmony of the entire social system. Integration is the adjustment of different elements in people's lives to produce a pattern of community life with high harmony. This can be illustrated in the series of Kirab Tumpeng Nusantara Rituals, when all people present joint prayers are carried out according to their respective beliefs but with one hope for the peace of the nation and state and the abundance of the grace of God Almighty. Every community present at the Kirab Tumpeng ceremony is required to pray according to their beliefs.

Fourth, Latency is the maintenance of religious moderation. This stage is very important because religious moderation is carried out continuously to increase our tolerance as inter-religious people. To keep it sustainable, in this series of Kirab Tumpeng Nusantara, all Buling hamlet communities are involved in instilling an attitude of religious moderation early. With the cultivation of religious moderation, the life of the hamlet community Buling is even better, in addition to the group of Muslims who are present to revitalize and support the Kirab Tumpeng ceremony, as Buddhists also have to take turns to maintain a balanced ecosystem.

CONCLUSION

The concept of *kanca wingking* in Javanese society cannot be separated from patriarchal culture. The idea of *kanca wingking* is included in the teachings contained in ancient Javanese texts of the *piwulang putri* type. In the *kanca wingking* concept, women are always required to obey men and do not have the right to make decisions. This is because women must always follow and walk behind men. Javanese society has a stereotype that women are weak physically and emotionally. These stereotypes give rise to social problems in Javanese society that discriminate against women, namely domestic violence and early marriage.

The concept of women as *kanca wingking* has experienced a shift in meaning. In Javanese society, women are no longer complements or people who must always follow and obey men, but Javanese women can also help if men cannot fulfill their obligations. Women as *kanca wingking* not only obey men's decisions, but women become a forum for maturing ideas or concepts. Javanese women have the right to choose their own lives, have the right to have outside work and have the right to have an opinion and take part in decisions. The development of feminism, especially awareness of the importance of education for women, is an essential factor that influences the shift in the meaning of the concept of *kanca wingking* at this time.

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