

## **RICE PLANTING RITUAL USING MANTRA BY CARUBAN COMMUNITY MADIUN**

By:

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**Abstract:** This study examines local culture especially the use of mantra in planting rice ritual by Javanese in Ngepeh Village Caruban Madiun. The mantra consisted of three parts (early/prototype: Head; Middle/Body; End/wasana: Foot) is used to request the good harvest in which expresses symbolic interaction in the form of salvation. There are some factors which influence Javanese community conduct rice planting ritual such as Javanese belief, Javanese worldview, the essence of life. Mantra is used as means to communicate with the Rice Goddess/Dewi Sri and also Danyang of the Village to ask the fertile harvest and safety from the pest or disasters. It is a case study research which uses a qualitative approach. The technique of collecting the data in this research are participatory observation (to get the related data to the expression mantra) and In depth Interview (get the interpretation of the society related to the essence of life). In conclusion, the relationship of culture and language in the Java community also affects the activity of the use of mantra in the rice planting ceremony (tandur rhyme). In this case the farmer Caruban have inherited the tradition of ancestor worship the rice goddess Dewi Sri as well as The Village Danyang Watcher respected to the next generation and they are considered to whom request that all their wishes can be fulfilled.

**Keywords:** *Mantra, Rice Planting Ritual, Caruban Community*

### **A. INTRODUCTION**

Geertz (1966, in Pals, 2001:413) formulate culture is considered as "the composition of meaning", or ideas, in the form of symbols which people pass on their knowledge of life and express their attitude to it. Understanding culture as a system of ritual value, always associated with religion as a system of cultural values. In a system of cultural values and attitudes there are various forms of knowledge. Art can also be a sub-system of the culture, as well as general knowledge.

Understanding culture as a system of knowledge in reality only with things that are subjective, whereas social action as well as material objects is the result of a set of objective knowledge or culture. It means that there is a clear separation between culture and culture results (Triguna, 1971:1). This classification clarifies the position of the culture, especially the limits

stated is the overall culture of an idea or ideas, actions, and results obtained through human action process learn and can be applied in public life. It means that culture is not restricted to systems of knowledge, but also to the actions and results of those actions (Koentjaraningrat, 1958:1983).

In the statement above, there are two key words in an effort to understand the dynamics of culture. The first keyword is the meaning or sense, that is the essence of life *penghayat* and perpetrators of culture (Geertz, 1992; Kuntowijoyo, 1994; Sutrisno, 1977). The second key word is value as the content of the views that are considered most valuable by the particular community or group that believed and held as a decent reference behavior (Koentjaraningrat, 1983; Budhisantoso, 1989). References starting from a physical, expressive leather that are core to the constructive form, from the instrumental and merely serves as a means of getting to the destination value. While the symbol of a symbol set (including the script) agreed by consensus or present users to mark certain entities (Bachtiar, 1982; Sutrisno, 1977). In human life is inseparable from cultural patterns, in which people are born and live. Humans learn cognitive maps to interpret behavior and events were seen. In addition, people also use these plans to regulate the pattern of life in order to achieve the goal. Category systems every culture is based on determination of certain symbols. The main factors that will be disclosed in the description of this is about people who think which based on F.Tonies (1949) has the eternal dilemma: as individual beings, social beings and creatures of God Almighty. This theory can not be separated from human nature in light of the teachings of religion and description of human existence in a philosophical point of view.

Geertz (1966, in Pals, 2001:414) made the boundaries or scope of religion as a cultural implies (1) a system of symbols which acts, (2) establish the mood and motivation of strong pervasive, and long lasting in man by the way, (3) formulating conceptions of a general order of life, and (4) wrap this conception with a such an aura of factuality that (5) moods and motivations seem realistic uniquely.

The power of tradition and religion in peasant communities in some areas Caruban, Madison, today still has a binding force to the myth that has to do with rice, Dewi Sri / Goddess with Danyang Watcher Paddy Rice). Although the myth is a belief that is not in religion, not even justified by Islam embraced by the people, processes executing in a cult-like ceremonies to Dewi Sri, has become one in faith, and have been addressed by the community with the same emotion. Society then place your trust as a ceremony in which one form of attachment to the community, with their ancestors in the process of starting or when the harvest come.

Social life is essentially the knowledge, confidence and awareness of their natural and social environments. Knowledge, confidence and awareness of the human form of life systems macrocosm, microcosm, and social as objectivization his personal life and his relationship with other human beings. Macrocosm view of nature and symbols that are meaningful to him very attached and color in his life. Human life is closely related to symbolic systems such as ethos and worldview (World View), where each ritual can be explained and generally be more Publio, a rite in which there is a mood and motivation on the one hand and a metaphysical concept, on the other (Geertz, 1992:33).

The tendency of people to interpret the symbols contained in any ritual rice planting, be universal with more contextual meaning. Discussion symbol especially embodied in artistic expression that is always involved in the ceremony, is an interesting phenomenon to be studied and studied,

because bearing paradoxical phenomenon in religious communities Caruban Madiun particular region, precisely in the village district Ngepeh. Caruban Kab. Madiun.

Based on the description above, the researcher is interested in writing a research under a title: "Ritual Ceremony Reflection Tandur Caruban Madiun Public Life Itself". The research which is carried out in this paper essentially aims to describe and understand the influence of ritual activity in the rice-planting ceremony, the reflection of the nature of life in Madiun Caruban. This study is also intended to explain new phenomenon in society Caruban reinterpretation of Madiun, to the position or role of ritual that grow and grow until today. To limit the depth of the analysis in this paper, the writer formulates the problem as following: (1) Java Community in Madiun Caruban closely associated with the implementation of routine rituals of planting rice, in which expresses symbolic interaction in the form of salvation. (2) The function or role of each of these forms of performing arts-oriented communities Caruban Madiun, as a reflection of the nature of community life.

Based on the problem statement, the question formulated in this paper is as follows:  
How does slametan in Tandur rice ceremony reflect the nature of Javanese people live at Caruban Madiun?

## **B. Related Literature Review**

### **a. Javanese Belief**

Javanese's "Belief" comes from the word "believe" is the impulse in receiving something logical and not logical without a load or doubt at all this is pure confidence. This word has the same meaning with belief and religion, but has a very broad sense. "The Java" is a native Java inhabited central and eastern Java or Java-speaking people whose native language is Java.

Discussing about the beliefs of Java is very broad and covers various aspects of magic or the supernatural is beyond the reach of their power. Java community long before religions came in, they already believe in the existence of God Almighty by various names such as "gang gusti murbeng dumadi" or God Almighty that in the whole process of Javanese life at that time is always oriented to the Almighty God . Thus, the Javanese have known and recognized the existence of god long before religion into Java thousand years ago and has become a tradition until today is that Javanese religion is the "tatanan pugaraning urip" or living arrangements based on a noble character.

Belief in one God manifested in Javanese tradition is based on something real, real or *kesunyatan* then realized on the way of life and positive role in the life of Javanese society, that life is always going well and responsibly. Javanese is a belief or religion may be said to be primarily adopted in Java and other tribes that settled in Java. Javanese religion is actually the name of a group of beliefs that are similar to one another and not an organized religion like the religion of Islam or Christianity. The distinctive feature of Javanese religion is a blend of animism, Hindu and Buddhist religions. However, the influence of Islam and Christianity. It seems taht religion is a belief syncretism.

Observations related professions Geetz about Mojokuto locals. Classification of population by public opinion Mojokuto based on trust, professions, ethnic and political views

and in three core found the village social structure, market and government bureaucracies that reflect the three types of cultures *abangan, santri and noblemen*.

### **1. Abangan Group**

The social structure of the village is usually associated to farmers, craftsmen and laborers were filled with small animist tradition slametan ceremony, belief in spirits, traditional medicine, magic and pointed to all religious traditions abangan. For Javanese religious system slametan, is the result of traditions that became a symbol of the unity of the mystical and social environment in which they are present together in one table all who attended and the supernatural spirit to meet every basic need of an event that people want to be remembered, redeemed or sanctified.

In the tradition of the cycle slametan known: 1) the range of life crisis 2) relating to the patterns of the big day, but following the Islamic Javanese calendar 3) associated with the village integration 4) slametan for extraordinary events like *dislameti*. All of what slametan occupy every life process abangan world. *Slametans* implicated in social behavior and bring emotional balance individual having *dislameti*.

### **2. Santri Group**

Modjokuto was established in the middle of the 19th century, Muslim pilgrims abangan crystallized in a general setting. While they are made up of the merchant class and many emerging farmers from the north led to Java variant students. The contrast between abangan and students is if abangan's doctrine is indifferent and was blown away at the ceremony. While students are more concerned with doctrine and defeat ritual aspects of Islam which becomes disappeared.

To maintain the doctrine of students, they develop a pattern of special education and continuous. Among boarding schools (traditional students patterns), mushola and mosques (local students community), the congregation (traditional Islamic mysticism) and the school system has been introduced by the modernist movement. Later it arises variants of new educational and doctrinal study attempts students entering the public school.

### **3. Noblemen Group**

In Javanese culture, the term blue-blooded aristocracy or social class is one that refers to the nobility. The highest class in society because it has a descendant of the royal family. This group refers to the advanced elements of Hinduism Hindu-Javanese palace tradition. As well as the palace, the aristocracy more emphasis on the power of refined manners, high art and intuitive mysticism and social potential which needs to fill the Dutch colonial government bureaucracy.

#### **b. Javanese Worldview**

Worldview is the purpose of Java is the overall view of all descriptive beliefs about the realities faced by humans is very significant and is obtained from a variety of life experiences. Based on the results Parsudi Suparlan in Suriname (1976) that the Java principled "*sangkan Paraning dumadi*" (from which humans come from, what and who he is in the present and where the direction and purpose of life lived will be given). This principle involves two things, namely the concept of human existence in the world and the

concept of man's place in the world. Java community with all his views have distinctive cultural characteristics, in accordance with the conditions of local communities. In broad outline the Javanese philosophy of life can be divided into parts, namely the view du birth and mental outlook. The view associated with the position of a person was born as individuals and social beings, while the inner view of the related person's position is considered as an individual and social beings. In this view of Java has rules that is identified by expressions of culture as the embodiment of the cultural values that are supported by the community. Conversely, inner view of the problems associated with the supernatural but occupy an important place in the system of Javanese culture.

There is a system that demands to minimize the interests of an individual thing, it is based on but the communal spirit of the individual, a person is required to have a strong belief and determination in the fight for life (honestly and being humble/ *nerimo*). The expression on the crystallization or material to read the spirit of life to be able to position ourselves as individuals in order to maintain the existence of life.

Socially, the Javanese have a primary orientation is to create a noble attitude toward others. To create that many people who avoid their Java *adigang adigung, Adiguna, sre dengki, panas elen, wedi isin, eling lan Waspodo*, and creating a harmony of social relations. In this case involve social norms such harmony. *Tepo sliro, jujur, andap ashor* and so on. Actually goals and views of Java are the same, namely to achieve inner and outer happiness for its members. Happiness is realized as living well, pretty clothing perspective, safe and secure shelter. Java Community relations is a further manifestation of the man in the family. While in family relationship was a reflection of the relationship of the human person and the other person.

### c. The Essence of Life

Based on the knowledge possessed by humans, humans are able to interpret and use symbols in accordance with the events and experiences lived. Blummer (in Poloma, 1994:261) argues that human beings act toward things based on the meaning that is the thing for them. This means that the symbolic world shows how the human family to see, feel, think, and act, about the world they are based on the values held together in a particular community. Further Gärna (1994:4), emphasizes that symbolic thinking is seeing symptoms in life and nature as a symbol that has a specific meaning. Berger and Lucman (1966) outline that to describe the reality of the phenomenon, it is necessary to consider the fact that an understanding of objective and subjective reality, as both reality is what will determine the form of a reality. Man in the process becomes a whole person, place in a reciprocal relationship with the environment. That is, people who are developing not only reciprocally connected with a given natural environment, but with a social and cultural order that is linked to him through an intermediary influential people (Triguna, 1997: 16)

Customs and beliefs are strongly held by the public at Madiun Caruban ritual forms relating to life is always followed by various ceremonies, such as in the case of birth, puberty, circumcision, and marriage. Integration of religious values and customs that are often done until nowadays is in the forms of "slametan".

Like most rituals in Madiun, the ceremony associated with the cycle of life, full of symbolism and is always based on the concept of the philosophical teachings of Java Ritual Tandır), is always closely related to the belief in a supernatural hope and security. In various

ceremonies performed rituals in the form of religious ceremonies. In a reflection of the nature of people's lives Madiun, beliefs provide support to the customs. Often trust plays justify society's views on power or symbols attached to the community. Influence exerted by faith (religion) is usually in the form of the provision of value or argument that justifies customs, where peoples should have a role or should function in society(London,1997).

Discussion of the relationship with God as the creator of nature, which can be assessed based on the premise that Aurelius Augustine concluded that the human conscience to see himself on the basis of the legal nature of the deepest in which the law is God, who finally appeared in the moral consciousness pertaining to any value in this world. Moral argument of Emanuel Kant explains that the human mind has particularly sound reason and a variety of symbols, basically people also understand the existence of an "imperative catagories" which means imposing commands. Thus, people feel there is an obligation that comes from God.

It was studied from the view of the human conscience Java is acceptable as maintenance of a sense of faith and devotion to God Almighty, which practically encourages people as individed persona to do good (doing good) to refrain from evil deeds (evil). It is also examined from the inductive-deductive reasoning, that every human being has the potential to think, to search, find and believe in the existence of God the Creator and manager of real life and the supernatural, either through various theoretical approaches. One approach used theory is the theory which analyzed the potential indications spiritual intelligence, is how someone gives meaning to the life she lived. The meaning of life is a way for someone to fill his life and gives an overall picture that shows the direction in how people relate to themselves, others, and the natural surroundings on the basis of taste mahabbahlillah (Tasmara, 2001: 135).

Furthermore Victor Frankle (in Tasmara, 2001:139), conduct a logoterapi existential psychology. Logos in Greek means meaning or sense (meaning), but it can also indicate something that is spiritual. So logotherapy intended as a psychological pattern that is based on the recognition of the human beings who have spiritual dimensions other than physical dimensions. Logotherapy assumes that the meaning of life (the meaning life) and the desire to live (the hill to meaning) is a major driving force or motivation of people to achieve a meaningful of life.

The analysis of this research concerns on the existence of the shape, structure, functions and roles within each organization mantra ritual rice planting, be an interesting discussion as it pertains to religion, in the form of beliefs, ceremonies or religious rites that followed the Caruban Madiun. The phenomenon of which can then be observed, with regard to the element of psychology in which explanations and cultural phenomenon that involves confidence and satisfaction of a number of art-related impulse in the human spirit, then gave birt the conflict of life.

In the Islamic concept, art placed at the level of the human relationship with humans that make up a culture. Culture is the expression formed human instinct that require aesthetic pleasure. So it can be said that art derived from culture, where the culture is an aspect of the deen of Islam. Finally, the arts a part of the deen of Islam which is controlled and subject to religious norms. Thus art has aesthetic value, aesthetic value while the deen of Islam must be combined

with goodness. A good thing must be true because there is a possibility that something is fun, but the cause of safety is the goal of Islamic religious teachings. Seen in concept of Islam is not autonomous art, art is sourced on culture, and culture shaped beam are subject to the Islamic religion. Islam does not prohibit intrinsically related to the mundane, but it will not be lost in a world so to corrupt civilization as well as the afterlife by creating a secularism (Qazalba,1989:105).

### **Defintion of Mantra**

Mantra is a product of a culture that had colored the lives of people in Indonesia. Ngrengegan kasustraan Padmosoekotjo in Java Volume II (1960: 122) says that, "*japa, amantra, donga, sidikira, aji-aji* has meaning, which is almost the same, ie the sounds or words that are considered to have magical power". According to I Made Titib (2000: 10-11) the meaning of prayer, that is to say stuti, Stava, Stotra, and specific mantras to worship and invoke His grace. Further explained again that word mantra japa will not escape, because the spell has a meaning parallel to japa. Japa means repetition of mantra or certain vijaksana particular by means of the means JapaMala or beads. Implementation of the *Japa-Japa* is usually done at the end or before praying implemented. Japa is also done at any time in an effort to continually to be closer themselves with Sang Hyang Vidhi or istadevata, devata, a particular idol.

Mantra is one form of cultural archipelago. Culture has three forms, namely: 1) mentifact, 2) sosiofact, and 3) artefact (Koentjaraningrat, 1984:5-6). Mantra Javanese, hereinafter called MOJ (*Mantra Orang Jawa* can be regarded as a blueprint cultural products within the area of mental and form. Culture is the crystallization of the activity (creativity, taste, intention) and the dynamic nature of human work. MOJ difficult beginnings traced because of the limited written record of it. As far as is known from the documents or old Javanese manuscripts, MOJ has been mixed with isms from outside, either from Hinduism, Buddhism, Christianity, and Islam. Even so, the values of local wisdom-that are still in the original Java / maintain their existence.

The term "spell" was originally derived from Sanskrit which means 'to protect the mind from worldly lust-low appetite (Prabhupada, 1987:77). But in its development in Java, the term "mantra" has undergone a shift in meaning, significance, and purpose. In simple terms can be formulated that the MOJ is a method or a notion as confirmation of a specific goal expressed by the words that are considered to contain magical powers and created a breakthrough to solve social problems (see Arif, 2010). Text mantra is like a literary form of poetry free and has the structure and character of its own. The literary culture was not born in a vacuum, is not value-free literature, literary works in situations not empty (Teeuw, 1980:11). That is, the product of a culture holds meaning, intent, and purpose. This artifact saves the recording genius idea poet / the kawi / writers, artists and philosophers of the past. Literary works are actually dead artifacts, new meaning and transformed into an aesthetic object has been given meaning by the reader by literary conventions of concrete at a particular (see Teeuw, 1984:191), as well as "spell". The Javanese pengamal "mantra" within the meaning and scope of the study does not refer to the particular concrete individuals (Magnis, 1984 in Jatman, 2000:23). Javanese culture is heterogenous and not monolithic. The scope of this research is oriented on two kinds of traditions that have value appreciation and interpretation of life for the community. Two kinds of mystical traditions are traditions and ethical traditions. Appreciation of the traditions of Javanese values, most can not be traced from the appreciation of the pre-Islamic mentality and the shelter

system or hegemony. Magnis (2003:3) says that in Java, there is nothing 'typical Java type', all have a plural social life (cf. Mulder, 2005:17). The above statement is supported by a statement of Ahimsa (2000:425) that the so-called Javanese culture is the creation of an anthropologist, and not the actual reality on the ground.

#### **D. Research Method**

This research is a case study research, in the analysis of discussion uses qualitative approach. The analysis tends to describe the theory deeper in one of the approach. It means that the holding the ritual religious ceremony, the form and structure of the carrying out of the art of religious ritual, the function and the role of each show, also the meaning of life from the religious society in Caruban Madiun is explained based on the context. Case study is classified into a research is understood how the influence of rice planting as the reflection of the meaning of life in Ngepeh Caruban Madiun. The place of research is Ngepeh Village because Tandur Ceremony has been done until now besides that this village also conserve the other activities such as Tayub and Slametan in Punden. It is also supported by the society who preserve all the activities related to Tandur ceremony using mantra so it describes in details about the unique features of the research subject. The classification of data based on the types of case study which is hoped to get the understanding about the condition of the field clearly, based on the phenomenon in the place of research.

The technique of collecting the data in this research are (1) participatory observation and (2) In depth Interview. By conducting participatory observation, the researcher got the data related to the expression of mantra which is used to make a cult of Dewi Sri (Dewi Padi). By conducting in depth interview the researcher got the data such as the interpretation of the society and some public figure about the reinterpretation of meaning of using mantra Tandur in planting the rice, related to the the essence of life especially in the village of Ngepeh Caruban Madiun.

Related to the qualitative research, the researcher is as instrument, follows the cultural assumption as data, flexible, and regletive, but it still takes a distance. It is done in order to get the validity which could explore all the identification of problem in this research.

#### **C. Discussion**

Meaning in the text mantra is obtained by contextual understanding. An example is the mantra tandur Javanese " *Sedulur sejati ingkang dados danyang deso mriki... kulo (nama) badhe amwiti tanem pantun mugi-mugi mboten wonten alangan menopo-menopo ngantos dumugi panen, sedoyo omo penyakit wereng, tikus sageto nyingkir saking sabin kulo... dadoso mawujud sabda hingsun*. When the sentence is read heuristically (meaning layers), it will get the meaning of "this mantra is said to plant the rice and will save the rice from the pest." However, when it is read retroactively (shades of meaning), it will get the meaning of "this is the



intent requirement - (request permission / consent solicitation to danyang / guardian of the village to ask for salvation-that keep us/society from the threat of the evil one (any plant hopper pest, pest diseases and disasters) ". It is said 'sageto nyingkir' (Jw: it can be lost) not only refers to the condition-safe-but rather refers to the connotations of activity 'safe flourish.' As for the word *dadoso hingsun* words: what is the hope of realization request. Mantra is a roundness meaning using language as a medium. Below is an ideal structural patterns of text Mantra Javanese Tandur Pantun and survived plague:

1) Early /Prototype: Head

Elements include a component initial greeting, intention components, and the component name of mantra

2) Middle/Intermediate: Body

Elements amid suggestions include components, component commands, component marking, component name of the target (for a spell request), component objectives and expectations components

3) End/Wasana:Foot

Elements are components of the final cover. The selection of the above terms by considering the concept of understanding or kawruh psychotherapy that researchers get from the teachers as well as a research resource. The concept is said that *genepe wong Jawa kuwi telu*, meaning 'which is considered even for the Javanese is the number three', namely the early, middle age, and the end, or the other explanation is that the life cycle begins from birth, life, and death. Not all MOJ has the ideal structure, there are lame, and random.

The mantra which are used by the farmers in the area Caruban Madiun tandur ceremony poem (rice) accompanied by offerings called *cok bakal* would that contains raw egg yellow rice and chicken which may symbolize the rice plants was planted from seed will be blessed so that plants can grow fertile in the absence of significant barriers to seed have been planted.

#### **d. Process Tandur Ceremony Poem (Rice)**

First the farmer sat in the corner of fields to be planted with rice seedlings while chanting the above then the way around every corner of the land of paddy fields and rice (paddy corner) offerings were called *choke will* (meaning the forerunner of business offerings to the goddess Sri (Goddess of Rice ) and Danyang village watchman so that they protect the plants to thrive and survive *peyakit* pests and other natural disasters. use yellow rice as offering a tribute to Dewi Sri (Goddess of Rice) that lowers the rice crop in the earth while the egg is companion offerings so that the rice harvest will also provide abundant harvests bring prosperity to the villagers. while egg symbolizes to request that rice plants can thrive with the abundant harvest that demand



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