



Philosophical Meaning in Dhawuhan Tradition in Warujanggan Village Magetan Regency

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Abstract

Culture and tradition has become an inherent matter of society. Society acts as a subject that carries, shapes, changes, develops, and maintains the existence of culture and traditions. Strong ideology and meanings are important factors in the preservation of traditions from time to time. Philosophical meaning is one of the elements in a tradition so that society is able to maintain its existence. One of the traditions that still exists and develops especially in Javanese society and contains a very strong philosophical meaning is the village clean tradition. Javanese people, especially in Warujanggan Village, Magetan Regency, call this tradition a Dhawuhan tradition. This study used qualitative data that was analyzed descriptively. Some important things that will be conveyed in this study are certainly closely related to the Dhawuhan tradition itself and the philosophical meaning that contained in a series of Dhawuhan traditions. The Dhawuhan tradition carried out in Warujanggan village as a whole has 20 philosophical meanings which are divided into philosophical meanings in the procession or series of activities and offerings. Overall, the procession or series of Dhawuhan tradition activities carried out in Warujanggan village, Panekan District, Magetan Regency has a function as a form of honoring the ancestors and the procession of these traditional activities also shows modernization. In addition to the procession or series of activities, there are also offerings or offerings used during the Dhawuhan tradition held in Warujanggan village. There are so many kinds of offerings used. The offerings include: coffee, tea or water, market snacks, bananas or fruit, cigarettes, ambeng, tumpeng, sayur lodeh, serondeng, tempeh, coconut, fried noodles, cakes, peyek, and also crackers.

Keywords: *Culture; Tradition; Dhawuhan, Philosophical Meaning; Javanese*

1. Introduction

Culture or culture often changes, thanks to the growing science and technology. Many traditions and cultures have changed to adapt to changing times and technological developments. Culture can change according to environmental changes faced (Fahimah, 2018). The role of society with culture is very important, because both complement each other. The existence of society and culture is certainly a familiar phenomenon. In a certain period of time the community will experience cultural shifts caused by

the entry of foreign cultures that can affect society so that people will so quickly accept innovations from the process of learning foreign cultures.

This cultural shift can indirectly lead to the emergence of new cultures and eliminate old cultures. It's just that if the old culture can give the domination and power of reason from the people to stick to the old culture, then this will save the old culture and still preserve it. In order to preserve culture, many villages in the Java region are still faithful to preserve culture, one of which is in the form of carrying out traditional ceremonies. Some people's lives are already attached to tradition.

This study tried to dig up information from previous studies for comparison. In addition, researchers also explore information through books and journals to obtain pre-existing information about theories and concepts related to research researchers. In a study conducted by Setianingsih & Apriadi (2021), it focuses on the symbolic meaning of the Dawuhan tradition in Ngiliran Village, Panekan District, Magetan Regency. The Dawuhan tradition is a tradition that aims as a form of gratitude and prayer requests regarding the source of Molang spring water that has been done by the ancestors and has become a habit of the community until now.

The second research was conducted by Khamidah (2019) which focused on the values of Islamic religious education in the clean tradition of the village in Purbosari Village, West Seluma District, Seluma Regency, which was based on differences in perception between the people of Bengkulu and the Javanese community in Bengkulu. The third research was conducted by Naba & Paramita (2021) which focused on philosophical and ethical values in the Tattwa Kala lontar. The research was conducted because it was related to the philosophy and yadnya contained in it.

The difference between this research and previous research is that it focuses on the special meaning and procession of the Dhawuhan tradition according to the people of Warujanggan Village who use various purposes which certainly have their own philosophy of meaning. This research is important to find out the philosophical meaning contained in the Dhawuhan tradition and explore the culture in Warujanggan Village, Panekan District, Magetan Regency. The lack of public understanding of the philosophical meaning contained in the processions and equipment used in the tradition and to publicize the Dhawuhan tradition so that it is known to the wider public is the reason why this research is important.

1.1. Traditions Among the Community

What is meant by tradition is a description of human attitudes and behaviors that have been processed for a long time and carried out for generations since the time of the ancestors (David, Arifin and Dahlan, 2018). Tradition comes from Latin, namely *traditio* which is interpreted as everything that has been done for a long time and is part of the life of a community group (Syarifudin, 2018). Tradition can also be interpreted as a legacy of the past, however, traditions that occur repeatedly are not done by chance or intentionally (Rianto, Junaeda and Ahmadin, 2022). A tradition has several limitations including beliefs and customs (Sendra, et al, 2018).

Tradition can be a belief or belief and device of a community's belief system. Not only that, tradition can also be in the form of customs such as procedures or steps in carrying out *suea* along with the tools or tools needed in doing something that has been passed down for generations. Tradition not only contains cultural involvement that is closely related to community beliefs, but also has functions for society, including: tradition is a hereditary policy, so that its place is in the consciousness, beliefs, norms, and values that we profess; tradition is a historical heritage (history) that is seen as useful, so it is an idea and material that can be used in action and to build the future based on past experiences; and tradition is able to give legitimacy to existing views of life, beliefs, and rules, so that everything needs justification in order to bind its members (Ilafi, 2020).

1.2. Dhawuhan Tradition

Various kinds of traditions have developed in the community from time to time, one of which is the village clean tradition. A number of villages have their own time to clean the village. For example, based on the number of months Java is held in every month of Sura or Sapar. The tradition of cleaning the village in the month of Sura or Sapar is also carried out by the people of Warujanggan village, Panekan District, Magetan Regency, East Java Province. In one region, of course, it has a belief and tradition that may be different from other regions.

Warujanggan Village is still very thick with traditions given by ancestors or ancestors. The tradition of cleaning the village once a year is known as the Dhawuhan tradition. The tradition is carried out once a year before the month of Sura arrives. Before this tradition began, it was usually residents who did slametan in their respective homes. It is a form of respect for ancestors. After the slametan is carried out on the next day, residents will gather from the morning to clean up the sources/springs in each village, after that there will be residents who send ubarampe at the spring.

After doing slametan in their own homes, every resident will come to dispose of food commonly called conditions around the spring. This tradition is carried out as a form of gratitude for all the wisdom given by the almighty through springs in the surrounding environment, so that residents can use it for daily life such as water, plants, soil, and so on. The culminating form of the event of the tradition is a performance of ringgit purwa or shadow puppets overnight as a form of community entertainment as well as closing the traditional procession.

1.3. Philosophical Meaning

The implementation of a tradition will not take place just like that. There are certain meanings behind the implementation of a procession of traditional events, especially traditions that have been going on for generations. Meaning is defined as the connotation of a word, as well as something to which the interpreter refers. Meaning is also a relationship between symbols and references or references (Nathaniel & Sannie, 2018). In this study there is a variable, namely philosophical meaning. Philosophy is the idea of behavior, beliefs, and values that become an understanding or ideology of a group.

The meaning of philosophy, when viewed simply, can be understood as an understanding of an object. Just as philosophical thought has a foundation as thinking on the basis of love of wisdom, where wisdom arises from human nature to try to think and will well. This means that thinking right doesn't mean it's enough. The philosophical way of thinking is an attempt to make a combined manifestation of the two (Pramesthi, 2021).

2. Research Methodology

This research is a qualitative descriptive research using an ethnographic approach. The ethnographic model is a series of studies to describe and describe culture as it is (Endraswara, 2021). Ethnography is a qualitative research design that describes and interprets the same patterns of values, behaviors, beliefs, and language of a group with the same culture (As'ad, 2021). Ethnographic research is a series of systematic data and material collection activities regarding social activities and various cultures of a society (Endraswara, 2021). While qualitative research is a study where the data taken is qualitative data (Endraswara, 2015). The data obtained in this study is in the form of oral data based on interviews with Warujanggan villagers, namely Sardi (77 years) and Riyadi (53 years) who understand the sequence of implementation of the Dhawuhan tradition to find out the philosophical and symbolic meanings of each procession or offering or sajen used. The data taken in this study is also in the form of qualitative data in the form of documents related to the Dhawuhan tradition in Warujanggan Village, Panekan District, Magetan Regency, East Java Province.

3. Results and Discussion

The procession or series of Dhawuhan tradition activities in Warujanggan village, Panekan District, Magetan Regency has many series of events. The whole series of activities can be illustrated that the philosophical meaning contained in the tradition shows the respect (ngajeni) of the ancestors of the village. Because, starting from sending sublime to wayang purwa performances is a tradition that has been passed down from ancestors and ancestors to carry out a series of these activities. At present, the entire procession or series of activities in the tradition will be maintained and avoid extinction because it is still carried out. That way, the entire procession and series of Dhawuhan tradition activities in Warujanggan village will be maintained from generation to generation in the future.



Figure 1. Early Procession of Dhawuhan Tradition.
Source: Personal collection, June 23rd 2023

Based on the results conducted from interviews with informants, the following findings were obtained:

3.1. Coffee

Coffee included in offerings consumed together is a dish of ancestors who are considered able to protect themselves from negative qualities (vices) that are predominantly black like the coffee contained in the offering. Coffee has the property of protecting itself from negative auras. The black color in coffee is likened to self-protection from bad qualities. Coffee is also a dish of elders or elders in a region.

3.2. Tea or Water

Tea or water drinks have their own philosophical meanings. In ancient times, traditional Dhawuhan activities used water as an offering to be consumed together. White water is considered a symbol of purifying themselves like the clear white water, while turbid tea shows that humans avoid all bad passions. Tea can affect the color of the soul (aura) in humans to become cloudy like tea water. Clear water can make the body fresher (fitter), especially if a large volume of water can be used for bathing and can make the body clean and holy. The opposite is turbid tea, indicating that humans can stay away from lust or vice.

3.3. Market Food

Market snacks have a philosophical meaning, namely as a form of simplicity of local residents. Market snacks are made from ingredients that are easily obtained and the price is not too high. Market snacks are considered appropriate and reflect the simple lifestyle of local residents. Ubarampe snack market is a reflection of the popular lifestyle of residents in Panekan District.

3.4. Banana

The offering of bananas or other fruits has a philosophical meaning as a form of gratitude to the land, because it has fulfilled the needs of life through the produce of the earth or it can also be a

manifestation of gratitude to Allah SWT for fertilizing the soil in the form of fruits that can be consumed. The lands in the Panekan District area are very fertile, so when the harvest arrives residents get abundant results such as fruits ranging from bananas to other fruits. This is a form of gratitude from residents in the region.

3.5. Cigarettes

Cigarettes have a certain philosophical meaning, which is believed that in ancient times the ancestors were very fond of cigarettes, but these cigarettes are in the form of linthingan which is usually produced alone / privately. Cigarettes are described as a calm attitude of local residents when facing something, because when smoking will cause a calming effect that can make someone think more clearly. People since ancient times have been very fond of cigarettes, because smoking is considered able to suggest thoughts to be more peaceful and peaceful.

3.6. Kirim Luhur Ritual

Based on the results of the interview, the sublime send activity provides an overview of the special philosophical meaning. Send Luhur is a form of prayer to ancestors so that one day they can live eternally and safely in the realm of permanence. Sublime delivery activities are carried out together and centralized in one place. The surrounding community also worked together in realizing the smooth sequence of Dhawuhan traditions.

3.7. Ambeng

On the second day of the Dhawuhan tradition, there is an ambeng procession. The procession was carried out as a form of gratitude from local residents thanks to the services of ancestors who have protected the environment until now well, even continuing to generations who always participate in keeping the surrounding environment sustainable.



Figure 2. Ambeng of Dhawuhan Tradition.
Source: Personal collection, June 23rd 2023

3.8. Coconut

Furthermore, there is a coconut whose top has been opened for drinking. Riyadi (53) stated that coconut has a philosophical meaning so that the water source in Warujanggan village remains clean and maintained. Coconut is a form of barrier so that Warujanggan village is protected from water pollution (especially garbage) and also as a hope for residents so that Warujanggan village still has abundant water sources. According to the beliefs of villagers, water is the main source of life. So that when the tradition takes place, Warujanggan villagers open the top of the coconut which will later smell the water. In

Warujanggan village there are quite a lot of coconut trees. Local residents have planted coconut trees for generations since ancient times.

3.9. Clean the Road

Clearing the road shows the process of implementing the Dhawuhan tradition which is carried out from six o'clock in the morning. The philosophical meaning in it is as a form of honor to the ancestors. Before heading to a place that is considered sacred by local residents, the road to go to the sacred place must be clean (holy), as well as when heading to a place of worship. As a human being who believes in God Almighty, if you go to a place of worship, you must be clean.

3.10. Prayer Together

The joint prayer still shows the process of implementing the Dhawuhan tradition which has philosophical meaning. The joint prayer procession is a form of respect for local residents for ancestors. Their respect is shown by performing rituals in the form of joint prayers in the hope that the attitudes of the ancestors will be maintained and can be channeled to the next generation to keep Warujanggan village beautiful and beautiful. Residents in the surrounding area assume that the entire sequence of events will be given smoothly when it begins with prayer, especially praying together. People in ancient times have done that and can be used as an example, so that the area remains clean. Prayer together is also a form of communication that is carried out spiritually (kebatinan). By doing joint prayer, it indirectly becomes a tribute to the ancestors who have for generations taught the values of a good life and made the environment around the village comfortable to live in.

3.11. Tumpeng

Tumpeng is one of the ubarampe found in the process of eating together. The philosophical meaning of tumpeng is as a form of depiction of human life from the bottom which is increasingly going upward more and more pursued. The meaning of the picture is that it is humans who process from below who often commit immorality and sin. In the end, the more upward the more pursued, which means that people begin to realize the sins committed and then come to the end or shoot, which means to begin to return to the right path. Another term says people begin to remember God and hope that God will forgive all their sins.

3.12. Sayur Lodeh

Sayur lodeh has a philosophical meaning as a form of collection of produce that can support local residents. It contains vegetables derived from the soil that can provide benefits for human life. As a dish whose contents come from the ground, it can be consumed as a dish to sustain life.

3.13. Tempeh

Tempe has a philosophical meaning as a form of gratitude to the land (earth). People in the past chose food that could be enjoyed by humans. Since ancient times, tempeh is usually present with other side dishes as a joint meal between local residents. Tempeh is also a food that is very easy to obtain.

3.14. Fried Noodle, Perkedel, Rempeyek, and Crackers

All four offerings are served simultaneously. The four foods were chosen as a result of the times. As a complement to the existing side dishes, local residents also often mix with fried noodles, cakes, peyek, and crackers. The four offerings are likened to complementary foods (complementary dishes). With the four offerings above, the procession is considered complete.

3.15. Serundeng

Serundeng has almost the same meaning as vegetables. Since ancient times, the surrounding people have consumed serundeng. This food is considered as a produce that can provide benefits to human life. Serundeng is also often used for dining with other side dishes.

3.16. Flowers

The next offering that has a special meaning is flowers or known to the public as kembang wangi. The fragrant flower is not for consumption even though it is still present in the process of joint prayer. The flower is used as a form of pilgrimage to the ancestors. During the procession, all the food seems to be given to the ancestors and the fragrant flowers will later be thrown in a sacred place in the form of punden like pilgrims.

3.17. Spread the Ambeng

This step is the final process of implementing the Dhawuhan tradition. The residents were together in the punden and disposed of the screwdriver little by little. The screwdriver consisting of a pinch of rice is discarded until the entire screwdriver has run out. If the screwdriver has been wasted, then the residents continue to spread fragrant flowers like pilgrims.

3.18. Gambyong Dance

Furthermore, there is Gambyongan which is entertainment at the end of the Dhawuhan tradition event held in Warujanggan village. Gambyongan is held at night. The activity has a philosophical meaning as a ritual as well as gratitude and gratitude to the ancestors of the predecessors who have made the village sustainable. The water source in the river remains clean and the water is abundant, besides that many plants thrive in the village. The produce in Warujanggan village is very abundant, the air around the village is also clean so as to avoid pollution.

3.19. Budutan

Budutan is a series of activities when the Gambyongan event takes place. Budutan is an object like a flute at the end of which there is a frontman to put leaves that will later be smoked like cigarettes. The Budutan procession has a philosophical meaning as a symbol to remember the merits of the ancestors. In ancient times in the village who smoked Budutan was started by people who played an important role, such as the founders of the village, then poets, leaders, to ordinary citizens. So that the relevance to the present Budutan begins with the Lurah (village head), then the village poets, to ordinary people who are carried out together. This shows that villagers every night one suro during the Dhawuhan tradition, they remember the services of the ancestors and sometimes smoke Budutan as done by the ancestors of the village in ancient times.

3.20. Puppet Show

Wayang Purwa performance activities show that the main steps in the Dhawuhan tradition have been completed. Wayang Purwa performance is only as a sweetener so that the traditional Dhawuhan event is more festive. Wayang performances in the surrounding area usually raise the play Ludira Seta, as a clean picture of the village. The implementation of wayang purwa performance is a form of preservation of local wisdom. The implementation of puppet performances will maintain the existence of puppet art so that it does not disappear from civilization.

Conclusion

Based on the results of research that has been done, several conclusions can be drawn. The Dhawuhan tradition carried out in Warujanggan village as a whole has 20 philosophical meanings which are divided into philosophical meanings in the procession or series of activities and offerings. Overall, the procession or series of Dhawuhan tradition activities carried out in Warujanggan village, Panekan District, Magetan Regency has a function as a form of honoring the ancestors and the procession of these traditional activities also shows modernization, namely when the wayang purwa performance uses multimedia equipment such as sound systems (loudspeakers) and microphones.

In addition to the procession or series of activities, there are also offerings or offerings used during the Dhawuhan tradition held in Warujanggan village. There are so many kinds of offerings used. The offerings include: coffee, tea or water, market snacks, bananas or fruit, cigarettes, ambeng, tumpeng, sayur lodeh, serondeng, tempeh, coconut, fried noodles, cakes, peyek, crackers, and many others. The number of offerings has a symbol as a manifestation of the abundance of food sources found in Warujanggan village. Starting from traditional food to modern food is listed on the tradition. So it can be said that the people in Warujanggan village are classified as prosperous because they have no difficulty meeting basic needs, especially food.

Based on the description above, it was found that there was modern food in offerings used in the Dhawuhan tradition carried out in Warujanggan village, Panekan District, Magetan Regency. This can be seen in complementary foods or complementary foods such as fried noodles, cakes, peyek, and crackers. These foods are modern foods that exist today and have appeared in the 2000s and are foods outside the produce of the Warujanggan village community, and these foods usually include factory preparations and are widely sold in markets. The offerings used during the Dhawuhan tradition in Warujanggan village, Panekan District, Magetan Regency have a function as a symbol of the welfare of the Warujanggan village community regarding foodstuffs. In addition, there are modern foods outside the produce of the Warujanggan village community which include factory-processed foods and are widely sold in markets throughout the archipelago.

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