

KLENENG KEDUK TRADITION

*(Study of Symbolic, Religious and Socio-Cultural Meanings in the Kledeng
Kleduk Tradition)*

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Abstract

Almost every region in Indonesia has a tradition. A tradition will continue to be preserved and continue to be preserved if the values contained therein are able to follow the dynamics and demands of the local community. the tradition of kledug kleneng. The tradition of kleneng kleduk is carried out in the event of an eclipse of the sun and a lost child that some people hide by ghosts. In the kleduk kleneng tradition there is a religious value, namely the existence of the ancestors' trust in forces outside of humans, namely the belief in animism and dynamism. Socio-cultural values describe the attitudes and behavior of people's lives about the need for cooperation, mutual cooperation, mutual assistance and respect for others. Symbolic values appear in the type of uborampe offerings used for the purposes of salvation, each having its own meaning and function.

Keywords: Symbols, Traditions, Chinese Blossoming

A. PRELIMINARY

Almost every region in Indonesia has a tradition of society, some of them are still preserved for generations because they are seen as having a value for the survival of the community concerned. The diversity of traditions in society in each region need not be questioned, let alone be contested let alone until eliminated. They have different backgrounds and historical roots and different ways of dealing with and maintaining life balance including in relation to God, with fellow human beings and the environment they occupy. Therefore, it needs to be addressed wisely as a form of respect for the local culture of the local community.

Sztompka (2004: 71) explains, tradition is born in two ways. First, it appears from below where its emergence occurs spontaneously and is not expected and involves many people. The second way, through the mechanism of coercion that is the emergence of a tradition because it is forced by someone who has power or influence in the community. Associated with the classification of the type of birth of the tradition, the tradition of kenuk kleneng, according to the opinion of the writer, including the type of original tradition. Why is that, factually, it is not the result of human imagination and its existence not forced by individuals in power, but by the desire and awareness of the community members to accept and continue the attitude and behavior of their ancestors because what their ancestors have done so far has been seen as beneficial to people's lives. need to be emulated and preserved.

The tradition of the kledug kleneng continues to be preserved by some people in the village of Gogodeso, Kanigoro District, Blitar Regency. Every time an eclipse or a solar

eclipse arises, the local people make a commotion by sounding together mortars and kitchen utensils with the aim of driving away Bathara when it is consuming the moon so that the earth goes dark for some time. Likewise, if there are children from community members who are missing, it is suspected that they are hidden (carried off) by spirits (genderuwo). The community members jointly pray and make sounds by hitting mortar and kitchen utensils so that the child is released from the captivity of creatures. fine (genderuwo) to be developed in the family.

The phenomenon of why the existence of the Kledug Kleneng tradition in the era of globalization is still maintained and preserved by a number of Gogodeso people, Kanigoro sub-district, Blitar Regency even though the majority of the population are Muslim, educated and located close to the district capital, all of these are inseparable from the influence of mainly traditional leaders, community leaders and cultural preserver of the local community still believe in the Kledug Kleneng tradition there are moral values that teach humans how to establish relationships with fellow human beings, with the universe, including with God, the natural ruler of everything in it. In fact they are of the opinion that the values contained in the Kledug Kleneng tradition are able to follow the dynamics of the times and the demands of the community's needs, especially in maintaining life balance.

In the traditional kledug kleneng program, the community still believes in supernatural powers, so the local community also provides offerings which contain uborampe for the purposes of a salvation event, each type of uborampe has different meanings and functions. The offerings as a means of salvation ceremony placed in a place believed to be still sacred. The cost of the need for uborape is borne together as a form of a sense of togetherness. It means, the people of Gogodeso village, Kanigoro Subdistrict, Blitar Regency are characterized as a community of people, which further reinforces the attitude and behavior of mutual cooperation, togetherness in life, including in overcoming the problem of costs and disasters that befall local residents. They jointly feel and participate in alleviating the burden on their neighbors who are experiencing disaster.

An interesting phenomenon in the preservation of the Kledug Kleneng tradition is a shift in conservation strategies by local residents. Community members, especially observers and cultural preservers, once a year, to be exact, the full moon makes an art performance in the form of drama involving community leaders, traditional leaders and a number of youth youths by bringing stories about the origins of the Kleneng Kledug tradition and conveying the moral message contained in the tradition of kledug kleneng. This event is open to the general public, besides being able to entertain the community, it also has economic value and can increase the income of the community members because at the time the event was held there were many residents both from outside and local residents who sell food. So along with the demands of the development era of the implementation of the Kleneng Kledug tradition, it is not only limited if there is an eclipse and the missing child is suspected of being hidden by spirits.

The implementation of the kleneng kledug tradition in the village of Gogodeso, Kanigoro District, Blitar Regency in addition to having economic value also has social value

as social capital for citizens to further add and improve the quality of a sense of togetherness and mutual cooperation among fellow citizens, including a sense of caring for others. It also has artistic value that can entertain community members in the form of performing arts and as a medium of learning for citizens to better introduce and instill noble values that are worthy of example and implemented in everyday life.

Even so, along with the progress of the era whose name includes the tradition of *kledeng kledeng* in the village of Gogodeso, Kanigoro District, Bitar Regency is not permanent but can also experience changes both in terms of quantity and quality. In terms of quantity seen in the number of adherents or supporters. The community began to be interested in the new tradition and left the old tradition because it was considered outdated, could no longer fulfill the wishes and demands of the community so that supporters had to be left behind. Whereas in terms of quality seen from the level of tradition, where there are certain parts such as certain symbols and values added and others discarded. Changes in tradition can also occur because of the many traditions and clashes between one tradition with its rival. As a result of the clash between these traditions, there is one tradition that is influenced, reshaped or wiped out.

B. LITERATURE REVIEW

1. Cultural theory

Here the authors describe the notion of culture by quoting the views of cultural scientists. Koentjaraningrat (1985: 1-2) explains, culture is the whole ideas, ideas and human works produced through learning. This implies that culture is a combination of the results of the cultivation of mind, the feeling of taste and human initiative produced through the learning process.

Meanwhile, Sanderson (1993: 44-45) explained that the results of culture did not only include material things but also non-material including knowledge, thinking patterns, attitudes and human behavior that had been patterned and obtained through the process of learning from the surrounding environment.

From the opinions above it can be abstracted, culture is essentially the result of human creativity, taste and intention. Culture is not a biological inheritance but is produced through a learning process. Cultural products are not only limited to material things but also include non-material things.

2. Elements and Form of Culture

As explained by Koentjaraningrat (1986: 187), every culture has universal elements consisting of: First, a religious system that includes a belief system, a system of values and outlook on life, religious communication, and religious ceremonies. Second, the social system or social organization that includes kinship, associations and associations, state systems, systems of living unity, and associations. Third, knowledge systems include

knowledge about flora and fauna, time, space and numbers, the human body and behavior among humans. Fourth, language is a communication tool in the form of oral and written. Fifth, the arts which include sculpture / sculpture, reliefs, paintings and drawings, makeup, vocals, music, buildings, literature, and drama. Sixth, the livelihood system or economic system which includes hunting and collecting food, farming, livestock, fisheries, trade. Seventh, a system of living equipment or technology which includes: production, distribution and transportation, communication equipment, consumption equipment in the form of containers, clothing and jewelry, shelter and housing, and weapons.

Furthermore, Koentjaraningrat (1986: 189) explains, based on the dimensions of its cultural form it has three forms, namely: First, the ideal form of culture in the form of value systems, ideas, norms, customs that are abstract, formless, intangible or photographed. This first form functions as a code of conduct that regulates, controls, and gives direction to human behavior and actions in society. The location is in the heads or in the minds of the citizens of the community where the culture is concerned. If the community members state their ideas in writing, the location of the ideal culture is in the essays and books of the authors of the citizens concerned.

Second, the form of culture in the form of a social system (social system) regarding the patterned actions of humans themselves. The social system consists of human activities that interact with each other, interact, and mingle with one another from second to second, from day to day, and from year to year according to certain patterns based on customary conduct. Social systems as a series of human activities have characteristics that can be observed, can be photographed and can be documented.

Third, the form of physical culture in the form of the total total physical results of the activities, actions, and works of all humans in society, the most concrete, and in the form of objects or things that can be touched, seen, and photographed. Material culture is all material objects that are created, created, produced, and used to support human life.

3. Tradition

Tradition is an idea, belief or behavior from a past which is symbolically transmitted with a certain meaning to a group or society. Therefore the meaning of tradition is something that can survive and develop for thousands of years, often the tradition is associated as something that contains or has ancient history.

Efforts to preserve tradition can be divided into two factors, namely internal and external factors. Internal factors are factors within the community itself, namely the preservation carried out by the community because of the fear that if they do not carry out a tradition will have a negative impact on their lives. While external factors are from government institutions, especially local governments, in this case supporting every community activity in order to preserve local culture.

. Theories of meaning and symbols

Verger (in Timban, 2005) explains, the meaning process is that humans are able to give certain meanings to objects or events. In the sociology paradigm this theory lies in the paradigm of the definition of social behavior.

This theory of meaning is inspired by the role of the individual as a determinant in social phenomena. This is as stated by Giddens (1991), humans who interpret something either themselves or others following their interactions with others. All humans are born with the capacity to make perceptions different from one another in response to stimuli that come from outside the human self.

Meanwhile, the symbol of Edraswara (2004: 45) explains, derived from the word Symbolon (Greek) meaning a sign or feature that tells something to someone. So, a symbol means a sign or with a sign that someone knows and draws conclusions about something.

Triguna (2003) explained, seen from its dimension, the symbol of acting not only had a horizontal dimension in order to deliver the relationship between individuals in social interactions, but also had a vertical dimension related to transidental matters. That is, symbols can not only be understood through objective interactions that can be observed in real terms, but also through subjective social construction symbolized through the customs of rites, arts and languages.

5. Ethnography

Spradley (1999: 3) argues, ethnography comes from the word *ethos*, which is a nation or ethnic group and *graphein*, namely writing or description. So, ethnography is the study of the life and culture of a society or ethnicity, for example about customs, customs, law, art, religion, language.

Furthermore Spradley (1999: 7) argues, ethnography is different from ethnology. Ethnography is a description or painting about the culture of a particular nation. Ethnography tends not to try to compare cultures, but to study one ethnicity in depth. If these ethnographic materials are collected, then a comparison is made to find out the same characteristics and factors to obtain the general nature of ethnology. This general conclusion drawing becomes the task of ethnology.

C. RESEARCH METHODS

This research is an ethnographic study because researchers intend to build theories based on data generated from the field. It is said ethnographic research because researchers want to conduct special research on the culture of the *kleneng kleduk* tradition in the village of Gogodeso without comparing with cultures in other regions. The focus of this research is 1) the background of the *Kleduk Keneng* tradition in Gogodeso village, Kanigoro District, Kaba Blitar Regency. 2) Symbolic meaning, religious values and socio-cultural values of the *kleduk keneng* tradition in the village of Gogodeso, Kanigoro District, Blitar Regency Kaba.

The main instrument is the researcher himself, while the instrument consists of: 1) stationery used by the researcher to record the results of interviews with informants and observations in the field. 2) tape recorder is used by researchers to record the results of conversations with resource persons. 3) The camera is used by researchers to take pictures in the appropriate field and support the focus of research. The information consisted of: religious leaders, community leaders, traditional leaders, community members, and the village administration of Gogodeso.

Data collection techniques using the following methods: 1) Observations made by researchers come in person and see first hand the events of the Kleduk Kleneng tradition from the preparation stage to the implementation. 2) In-depth interviews conducted by researchers come in person to meet a number of sources directly predetermined to explore information in accordance with the focus of research. 3) Documentation is carried out by researchers by borrowing documents in the form of photos of kleneng kleduk activities to the organizing committee, religious leaders, community leaders, community members and village officials that are still stored for study. In determining the informant using purposive sampling technique means the researcher himself determines the informant in accordance with the goals and needs of researchers. The data analysis technique uses a qualitative ethnographic data analysis model developed by Spradley.

D. RESEARCH RESULTS AND DISCUSSION

1. The Meaning of Symbols in the Kleduk Kleneng Tradition

Symbols as explained Mulyana (2001: 77) is a stimulus that contains the meaning and value learned for humans. Meanwhile, Endraswara (2003: 172) explains, symbols are the smallest part of the ritual that holds a meaning of behavior or activities in a specific ritual. From these opinions it can be concluded, humans with all their activities are never separated from those whose names are symbols. These symbols need to be explored and studied and understood by everyone in interacting so that the meaning of the behavior that is reflected in the symbols used in interacting both vertically and horizontally is understood.

One of the ritual symbols according to Endraswara (2014: 247) is in the form of offerings, which are used as a means for spiritual negotiations on the occult. This is done so that spirits above human power do not interfere. By symbolically feeding spirits, it is hoped that these spirits are docile and willing to help human life.

The emergence of the kleneng kleduk tradition is actually the legacy of the ancestors who actually cannot be separated from the mythical story about the occurrence of a solar eclipse. According to ancestral beliefs, the occurrence of a solar eclipse was caused by the sun or moon being eaten by Bathara when the earth became dark for some time. To expel Bathara when the ancestors took the initiative to make noise by making sounds by beating mortar and kitchen furniture, with the aim that Bathara when they step aside and find out the sun, so the sun can radiate its light back to light the earth. Likewise, if there are children from

community members who are missing, it is suspected that they are hidden (carried off) by spirits (genderuwo). The community members jointly pray and make sounds by hitting mortar and kitchen utensils so that the child is released from the captivity of creatures. fine (genderuwo) to be developed in the family. Of course, in the traditional kleduk kleneng rituals offerings are also prepared in uborampe consisting of telon flowers, dupo and incense, mono warno jenang, drinks and each has its own meaning and function.

2. Religious Value in the Kleneng Kleduk Tradition

A tradition such as sekatenan, splash of gong kyai pradah, nyadran earth, including kleduk kleneng has a religious value, which teaches the value of gratitude to God who has given fortune and requests to remain given health and keep his family away from all kinds of illness and danger. One form of community gratitude to God by holding the ceremony of salvation, it was carried out and held for generations from one generation to the next until now. The salvation tradition is the norm binding that requires Javanese to interact vertically and horizontally. Norms related to vertical character require that salvation be carried out solemnly, sincerely, and surrender. Whereas the horizontal norm requires that salvation can strengthen social relations.

Geertz (1992: 3) explains, the purpose of holding salvation is that every individual with the whole family will get salvation, be safe in all behavior and actions and not get any interference. So that in the end a happy, prosperous, physical and mental life can be achieved. A similar opinion was expressed by Edraswara (2015: 35), the religious and social purpose of salvation is to find that in terms of Islamic Javanese religious prayer and prayer it can be interpreted through syncretic creation. The element of salvation becomes the media, asking for God's blessing. The appearance of a sacred salvation, in the form of entertainment, illustrates social harmony.

For the religious values in the Kleduk kleneng tradition, it is reflected in the attitudes and behaviors of local people surrendering, asking for help from the creator of the universe so that the missing child who is suspected of being taken (carried off) or hidden by spirits (genderuwo) is immediately found and returned to their parents, besides using other means namely sounding or beating mortar equipment and kitchen utensils (kleneng kleneng).

3. Socio-Cultural Values in the Kleduk Kleneng Tradition

Culture is created because of human existence. It is humans who create culture and humans also become the wearer, so that culture will always be there as long as human existence. Culture also cannot be separated from society. Culture comes from the community itself and is used by the community itself. Each nation or tribe has its own culture that is different from the culture of other nations or ethnic groups proving that the peradap of a nation or ethnic group concerned has knowledge, foundations and historical civilizations that are not the same as one another. Likewise, the Javanese ethnic group possesses knowledge that forms the basis of their unique cultural thinking and history, where in their culture symbols or symbols are used as a means or medium for entrusting messages or advice to their people.

Van Peursen (in Rahyono, 2015: 46) explains, that culture also includes tradition, namely inheritance or continuation of norms, customs, rules, and assets. Further stated, humans do all the deeds and mix them with tradition. It is humans who make everything with tradition. Tradition has socio-cultural values, which contains values that teach the importance of living in harmony, mutual cooperation, mutual assistance, tepo saliro, deliberation, and mutual respect between people. In the kleduk kleneng tradition, socio-cultural values are reflected when there is one resident who is struggling, namely losing one of his family members who is suspected of being hidden (being robbed) by a spirit (genderuwo), the other residents work together to help each other, give help to immediately find the child may be done by how to jointly sound a mortar and or kitchen utensils so that spirits (genderuwo) immediately release and return to their parents. Likewise, when a natural solar eclipse occurs, people still believe in the myth that the sun is eaten by evil giants so that nature goes dark. To overcome this, the community members together chased away the giants by making sounds by beating dimples and kitchen utensils.

E. CONCLUSION

Each region has different traditions which are the inheritance of the ancestors that need to be preserved and managed optimally to enrich national culture. The results of this study have theoretical implications which support the theory of culture as the main theory in this study. The kledeng kledeng tradition in the village of Gogodeso has three cultural forms as stated by Koentjaraningrat, namely: 1) the ideal form, the kledeng kledeng tradition in the village of Gogodeso is the result of deep thought and contemplation from previous ancestors, in which many contain norms, values or rules governing governance human behavior in life. 2) the form of a social system, in the Kleduk Kleneng tradition there are also norms, values or rules governing the conduct of how fellow human beings interact, communicate, cooperate and cooperate as a characteristic of the community of communities in preparing and succeeding the Kleduk Kleneng tradition, including implementing values these values in everyday life. 3) concrete cultural manifestations in the form of facilities used for traditional Chinese culture events such as mortar and kitchen utensils.

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