The socio-cultural values of "bersih desa ceremony": a cultural study at Simbatan Village, sub-district of Nguntoronadi, Magetan Regency, East Java

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Abstract. The Objectives of this research are to describe and analyze the socio-cultural values of the BersihDesa Ceremony at Sub-Village of SimbatanWetan, Nguntoronadi, MagetanRegency. The approach of this research is descriptive qualitative with ethnographic research design, by which the researcher conveys descriptively about socio-cultural phenomena which are drawn from real case directly, holistically and comparatively within a given space and time. The subjects are the members of society in question who are selected under purposive sampling technique. The type of data are primary and secondary ones which are drawn by observation, interview and documentat. The main instrument of the research is the researcher himself. The data are analyzed by coding model suggested by Strauss and Corbin and validated by triangulation technique. The analysis results reflects that: (1) The socio-cultural values are reflected in the society's social awareness, responsibility, cooperation and group consensus. (2) The socio-cultural values are reflected in the societal togetherness. (3) Bersih Desa ceremony is as the form of syncretism between local wisdom and Islamic values. (4) The value of adikodrati (supernatural) has been trusted to give safety for the society from any kinds of disaster. (5) Art attraction which is conducted as medium of spiritual interaction covers mystic art values.

1. Introduction
Before the formal religions (Hinduism, Buddhism, Islam, Christianity, Catholicism and Khong Hu Cu) come in their life, the Javanese did not have reflective thoughts about Allah. Their contact with the new Allah based on their life experience at all times, around their place located [8]. The Javanese believe animism and dynamism lived as a protector against the dangers that threaten it. Therefore, there is an attitude to ask for his protection so that the protectors can protect them from the threat of distress. The threat to the salvation of life can come from everywhere, from nature itself, from fellow human beings, from animals, from epidemic diseases.

The concept of divinity and divine power is imperative for traditional Javanese because, with this idea, the Javanese will adapt to the world. Such an insightful view of Allah and the world will inevitably lead to a form of ritual and non-singular values, although there are uniformly values shared by most Javanese, such as maintaining harmony that is respect and peace, and attitudes selfless. These attitudes when implemented will bring about a survival atmosphere [4].

The Javanese here are people who live in Indonesia, East Java, especially in around Magetan regency. They have a belief in powers that transcend all the powers wherever they are known, namely kesaken (magic power), spirits or ancestral spirits, and another spirits such as memedi (scary javanesse ghost), supernatural creature, tuyul (small ghost like Chasper), demit (javanesse ghost), and jinn (spirit javanesse ghost) and others who fill in around the nature as their place to stay [9]. According to their belief of these spirits can bring a success, happiness, tranquility or safety, but on the other side can also cause distractions of mind, health, even death. So when a person wants to live without suffering from it, he must do something to influence the world by for example concerning, fasting, abstinence
from doing deeds and eating certain foods, salvation, and serving. The Javanese often run this salvation in the villages at certain times in the events of daily life.

The Bersih Desa ceremony is a custom which is passed down from generation to generation by our ancestors, which is carried out once a year by local hamlet people to remember and give gratitude to the ancestors who used to be the forerunner of the village. As all societies do in Sub-Village of SimbatanWetan, Simbatan Village, Sub-district of Nguntoronadi, Magetan Regency and surrounding areas every month Muharram (Suro in Java) always held a BersihDesa ceremony.

BersihDesa ceremony, according to society trust serves as a symbolic activity to balance the nature of them by keeping the condition to keep clean. It said that tradition, which involves all its citizens, has been going on since hundreds of years ago.

The implementation of BersihDesa ceremony is fascinating to study as a social phenomenon which is believed by the society as a sense of gratitude. Besides that, the place is considered to be a sacred place and is occupied by spirits who died as ancestors of the ancient land to pray and salvation for their village to escape from disaster and given grace and sustenance too. As the top of ceremony, the village is treated to a tradition of the art of Tayub with two beautiful artists Sinden who come from outside the village.

It is very interesting, and researchers want to study it with the topic of Socio-Cultural Values "Bersih Desa ceremony" (Study of Ethnography in Simbatan Village, Sub-district of Nguntoronadi, and Magetan Regency). The researchers will examine the socio-cultural values of each stage of the implementation of BersihDesa ceremony, what social-cultural values which contained in the implementation of BersihDesa ceremony.

2. Methods

This research is a qualitative research of ethnography, which is a descriptive research about the culture take from a right case in the field holistically thoroughly, micro, comparative, and limited in time and space [19], with grounded research method. This research seeks to maintain the depth and integrity of the finite object and has characteristics and unique characteristics that allow research to find the focus of research.

The purpose of this study is to describe the socio-cultural values in the implementation of the BersihDesa ceremony in the Simbatan Village, Sub-district of Nguntoronadi, and Magetan Regency. The researcher used a grounded method to achieve the objective of the study because the method is considered appropriate and based on empirical field data through observation, interviews, and dialogue with informants deemed suitable for the study. In practice, the method examines interactors or called decisive actors, are then analyzed at the level of empirical, historical, and social interaction meanings.

Strauss & Corbin [15] states that grounded theory is a theory derived inductively from research on the phenomena which describes. Theories are found, compiled, and proven temporarily through systematic data collection and analysis of data pertaining to phenomena, in this case is BersihDesa ceremony.

The research location is in Sub-Village of SimbatanWetan, Simbatan Village, Sub-district of Nguntoronadi, Magetan Regency. The basic consideration is the uniqueness of the village include (1) In Simbatan Village, there is a Simbatan Temple and a statue of Dewi Sri; (2) The statue of Dewi Sri is a 'respected' statue. Every Friday Pahing, in the Javanese calendar, in Muharram month is always included in the BersihDesa ritual; (3) The majority of Simbatan villagers still believe and sure about the BersihDesa ceremony as a form of "TolakBala" (Rejection ritual).

The focus of the research is socio-cultural values in the implementation of BersihDesa ceremony, which include: (1) Socio-cultural values in the Preparation stage of BersihDesa ceremony; (2) Socio-cultural values in the BersihLingkungan (Clean Environment) stages; (3) Socio-cultural values in the Selamatan and Tirakatan stages, (4) Socio-cultural values in the scene of slaughter of goats and drainage; And (5) Socio-cultural values in the stage of cultural arts performances.

To complement this research, the types of data collected in this study include: (1) Society figures, both from the older generation and the younger generation, who are directly and indirectly involved in the BersihDesa ceremony; (2) Structure figures (village apparatus) who are deemed to be able to provide information on the issue of trust and culture to BersihDesa ceremony; And (3) Villagers.
3. Results and Discussion

3.1. Socio-Cultural Values in the Preparation Stage of BersihDesa Ceremony

In the BersihDesa ceremony of the village in Sub-Village of SimbatanWetan, Simbatan Village, Sub-district of Nguntoronadi, Magetan Regency, such as: starting from the preparation stage, the stage of clean environment, the stage of salvation and tirakatan, the slaughtering stage of goats and drainage, and the stage of art performance as the top event Bersih Desa ceremony is a tradition Hereditary.

The attitude of the society towards the implementation of the BersihDesa ceremony in Sub-Village of SimbatanWetan also illustrates an individual and group consciousness that determines the real or possible actions in social activities. In line with the attitude of society, W.J. Thomas states that a person's attitude has always directed towards a particular thing or object. A specified object, in this case, is the implementation of the BersihDesa ceremony. I.L. Thursion states that a person is said to have an attitude towards an object if he likes (likes) or has a favorable attitude.

The attitude of the people in Sub-Village of SimbatanWetan about the implementation of the BersihDesa ceremony illustrates that the existence of a real social awareness by the society. W.J. Thomas states that a person's attitude always directed towards a particular thing or an object. The object here is the implementation of the BersihDesa ceremony in Sub-Village of SimbatanWetan as a social activity. Traditional Javanese ceremonies have conducted with the aim of gaining social solidarity. The traditional ceremony also fosters a collective work ethic which is reflected in the expression of mutual help. The ethical, aesthetic and spiritualist of Javanese life and obedience to the traditions of their ancestors always prioritize the public interest or the society rather than their interests, so that in various activities always involving many people [3]. In the implementation of the BersihDesa ceremony, the society showed a mutually friendly attitude even though there are the people did not agree to the implementation of the BersihDesa ceremony.

Based on the results and discussion of the research above, it can be obtained research findings as follows:

| Finding | Group consensus becomes the basis of BersihDesa ceremony |
|---------|---------------------------------------------------------|
| 1       | The society have a responsibility sense in the implementation of BersihDesa ceremony by giving donations like material, thought, and volunteer |
| 2       | The attitude of mutual price appreciates being the implementation of BersihDesa ceremony |

Based on the research findings 1, 2, and 3 above, it can be formulated proposition as follows:

Proposition 1  The socio-cultural values are reflected in the society’s social awareness, responsibility, cooperation and group consensus

3.2. Socio-Cultural Values in the Clean Stages of the Environment in BersihDesa ceremony

Following the agenda of the implementation of BersihDesa ceremony is cleaning the environment, such as cleaning the trenches, roads, and around the location of punden (as a place of BersihDesa ceremony). All society in Sub-Village of SimbatanWetan, in carrying out clean stages of the environment done with passion and mutual help, shoulder to shoulder in clean up the environment.

According to Ignas G. Saksono and Djoko Diyanto [14], that the principle of harmony aims to maintain society in a harmonious state. This kind of situation is called rukun. Rukun means "to be in harmony:" "calm and peace," "without strife and disagreement," "always together for the purpose of helping another."

The circumstances arise when all parties are in peace with each other, like to work together, accept each other, in calm and consensus. Rukun is the ideal state that is expected to be maintained in all social relationships, within the family, in the neighborhood, and in the village. The atmosphere of all society in Simbatan Village, especially Sub-Village of SimbatanWetan, seems to have a spirit of harmony in mutual cooperation to clean up the environment.
According to Ignas G. Saksono and Djoko Dwiyanto [14], the Javanese are very appreciative of the attitude of *tepa-slira* (tolerance). Disagreement will probably still exist, but it must be expressed with great care, also cultivated in every doing so doesn't make any discomfort to the other side. Open conflicts should avoid as far as possible. What is said is not the most important, but how, who, and when to say it.

Based on the results of observation and interview conducted by researchers, that the society in Sub-Village of Simbatan Wetan, Simbatan Village, Sub-district of Nguntoronadi, Magetan Regency in the implementation of *BersihDesa* ceremony done with cooperation and assistance are very high. The mutual help soul who owned by every people is still high, and the society realize that the common interest is defeating the individual interest.

Based on the results and discussion of the research above, it can be obtained research findings as follows:

| Finding | The mutual cooperation and mutual help are a characteristic of society |
|---------|------------------------------------------------------------------------|
| Finding | The helping another in implementation of *BersihDesa* ceremony and not emphasize an individual interest |
| Finding | The society has an awareness of environmental cleanliness |

Based on the research findings 4, 5, and 6 above, it can be formulated proposition as follows:

**Proposition 2**

The socio-cultural values are reflected in the societal togetherness

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### 3.3. Socio-Cultural Values in the Stage of SlametandanTirakatan

For the traditional Javanese, *Slametan* is the most important ritual held in all important events in Javanese society, such as the *BersihDesa* ceremony. According to Ignas G. Saksono and Joko Dwiyanto [7], *Slametan* serves to restore harmony in society and at the same time with *Nature Rohani*, as well as to prevent disruption to the natural balance.

*Slametan* is the essence of embodiment in the *BersihDesa* ceremony. *Slametan* is a symbol of Javanese devotion by Supadjar [12] called *pangastuti* (*abon-aboningpanembah*). *Slametan* as a ritual which performed at the *BersihDesa* ceremony is a manifestation of spiritualism that is by praying to Allah the Almighty.

Everyone wants safety, because in these conditions that survived them to carry out various activities and get the benefits optimally. According to Iman BudhiSantosa [3] that the faith in Java called interference (*aralmelintang*) or the potential that will damage the safety of life can come from anywhere. In common expressions, it is often called *sangkan-paran*, which means difficult to imagine, or guess, and come as suddenly.

The Javanese’s view, according to Iman BudhiSantosa [12] said that the salvation can take from: (1) self-control by improving morals, morality, character; (2) building and maintaining harmonization in individual interest, social relation of society and also with natural environment; (3) practicing the religious value and/or beliefs as best as possible in order to build the salvation of the hereafter.

According to Ignas G. Saksono and Djoko Dwiyanto [7] that there are three views for Javanese, namely: First is Totality. All of the fact, visible or not, present, past or later, as a part of a comprehensive whole called Allah, is the One and Only One. All which come and will return to the One Supreme. He is a *sangkan-paran* of all things. Allah is all, and in all, then the unity and harmony are essential. The orderliness and balance to maintain the order is the ultimate human task. Second, a dualistic worldview, meaning the unity and harmony of the whole universe has sustained by the continuous interaction, between two equal forces of rank and strength in the world (macro and micro cosmos). The human task is to balance the forces in life. So the society held slametan to balance the two forces. Third, the hierarchical view of the world said that the realm of life is not only divided horizontally between the two forces that always interact with one another, but can also be divided vertically by a complex hierarchical system. The whole cosmos is divided in degrees, so that everything is in place.
The three elements of the Javanese’s worldview which present above have become the basis of syncretism in the Javanese. The world view of totality shows the openness and flexibility to absorb anything into the social system and the value system. A dualistic worldview presents the dynamic and conscious acceptance of differences, even conflicts, as long as they can be kept in balance. And the hierarchical worldview gives a sophisticated system, and even everything has given a particular place to exist as well as an individual role to play in the totality of Javanese syncretism. Therefore, it is something that is typical of its openness to differences which mean absolute indifference. Even if the differences are accepted as a part of the reality of life it cannot be left alone as it is. The difference is only acceptable as long as it does not annoy and threaten itself.

In the context of BersihDesa ceremony, Slametan is to find harmony and peace of the world which in Javanese belief means a mirror of supernatural reality. Ritual is a process that the way of the ceremony is the liberation of the supernatural temptations [16]. In BersihDesa ceremony, Slametan is meant to keep its society safe from danger, live in harmony and serenity.

According to Ignas G. Saksono and Djoko Dwiyanto [7] stated that the religiosity of the Javanese is very visible in the behavior and beliefs of kejawen people. He believes in a variety of dark spirits, which cause accidents and illnesses when they are angered. The central religious rite of Javanese, especially Javanese kejawen is slametan. The Simbatan people like the Javanese generally develop with the nature. In the beginning, the Javanese was a nomadic people in the jungle and struggled to survive in the wild nature and animals. In the midst of life which still in wild nature the Javanese begin to study the effects of nature in warm and cold weather, rain and dryness, wind and typhoons, light and darkness, and all the forces contained in nature. By continuously struggling to against nature, the Javanese will be aware of theirs power later.

The next event after slametan is tirakatan, that is by melekan (not sleeping). According to Ignas G. Saksono and Djoko Dwiyanto [7], the tirakatan done by the Javanese is deliberately seeking difficulties and misery of religious purposes which rooted in the thought that such efforts can make people faithful and able to overcome problems, sadness, and disappointment in his life.

Based on the results and discussion of the research above, it can be obtained research findings as follows:

**Finding 7** The society performs festivity and alms in the implementation of the BersihDesa ceremony

**Finding 8** Praying together in Islamic by religious leaders in the BersihDesa ceremony

**Finding 9** Sesajiis placed around the punden (as a place of BersihDesa ceremony) after praying together.

**Finding 10** Tirakatan (Melekan) after Slametan will be held until morning

Based on the research findings 7, 8, 9 and 10 above, it can be formulated proposition as follows:

**Proposition 3** BersihDesa ceremony is as the form of syncretism between local wisdom and Islamic values

3.4. Socio-Cultural Values in Goat Slaughtering, Sendang Draining and Fish Catching

The goat slaughtering is a form of sacrifice to the Almighty. After the animal had slaughtered, the goat’s head will be planted around the Pun den location. It meant for offerings to Danyang, the spirit of the Pun den guardian, the ancestral spirit of the village who first build in SimbatanWetan.

According to Iman BudhiSantoso [8], before the existences of Hindu-Buddhist religion around the 5th century, the Javanese had a religious system (belief) adopted and practiced in their life. They believed that there is an existence of a spirit or soul in Humans, Animals, and other objects in the world. All who move are considered alive and have supernatural powers (spirits) that can do good and bad thing. Besides, they also believe in the existence of a supernatural spirit, the highest (more potent) governing human life.
According to Capt. R.P. Suyono [18], in Java there are four types of offerings, namely: 1) Offerings for the Almighty, Gods, powers contained in ghosts, spirits, and others, with the aim to please them. This offering is called slametan; 2) the offering as a means to reject the bad spirits and the demons. These offerings are called penulakan; 3) A regularly performed offer to delicate beings and good spirits. This offering called wadima; and 4) the offerings in the form of meal given to salvation, called alms.

The offerings of slametan and penulakan consist of predetermined food. At penulakan, the ceremony is accompanied by burning incense and reciting prayer and spells as a rejection to harmful spirits. While wadima and alms are enough consists of meal and flowers that are placed in an area [18].

In the BersihDesa ceremony at Sub-Village of SimbatanWetan, planting goat's head is a must, as a main part in it. According to the local people said that if there is not implemented, all people will get danger, disaster, disease, and other threats. Because of Danyang who live in the Punden be angry and create the danger to the local people.

Based on the results and discussion of the research above, it can be obtained research findings as follows:

**Finding 11**
The goat's slaughtering and planted its head around the location of Dewi Sri Punden

**Finding 12**
The society's belief that the fish in SendangDewi Sri is a fish that has supernatural powers

**Finding 13**
The society's belief about the water which comes from the Sendang that comes out of Dewi Sri's milk and the well's water of bolster can cure from various diseases and make people be 'youthful'

Based on the research findings 11, 12 and 13 above, it can be formulated proposition as follows:

**Proposition 4**
The value of adikodrati (supernatural) has been trusted to give safety for the society from any kinds of disaster

3.5. Socio-Cultural Values in the Performing Stage of Cultural Art

The performing stage of art and culture is the top implementation of the BersihDesa ceremony. Based on an interview with Sugianto, caretaker of Mbeji Sendang, the art show which held in the BersihDesa at Sub-Village of SimbatanWetan is not always same. Sometimes done with luxury fairs by reog and tayub. And only tayub depend on the cost. In this year 2013, the implementation of the BersihDesa ceremony conducted by jathilan (reog) from Ponorogo and tayuban. While in 2012 only tayuban (Take from interview November 28, 2013).

In the implementation of the BersihDesa ceremony is an art as the top in BersihDesa ceremony with tayub art or jathilan reog Ponorogo and dancing by kuthuk fish or catfish. Both of them are the ancestral tradition in Sub-village of SimbatanWetan. The performing arts are not only as entertainment to the society but also containing mysticism so that tayub art is something which must exist in the implementation of the BersihDesa ceremony.

The performing arts for the common people may be considered the normal phenomenon. If observed, such a phenomenon is a region of a large spiritual art. From this point, it is quite relevant that Barba and Savarese [17] state that the essential principle of art as "extraordinary." The aspects of spiritual aesthetics that at the same time become a vehicle of supernatural communication between people with their God are an unusual point in the BersihDesa. The sacred, sensational, mistic, and get high spirituality feel is a great occasion in the BersihDesa ceremony.

Based on the results and discussion of the research above, it can be obtained research findings as follows:

**Finding 14**
Tayuban art performance, Jathilan and Catfish / Cork dance as the top of the BersihDesa ceremony (Figure 3.1 The Dance Parade)

**Finding 15**
The belief that the fish which in Dewi Sri Sendang (Figure 3.2 Dewi Sri Holy Pool) is a fish that is sacred by society (figure 3.3 Dewi Sri Statue)
Based on the research findings 14 and 15 above, it can be formulated proposition as follows:

**Proposition 5**  
Art attraction which is conducted as medium of spiritual interaction covers mistic art values

**Figure 1** Dance Parade (Author’s Collection)  
**Figure 2** Dewi Sri Holy Pool

www.google.com/search?q=bersih+desa+simbatan

**Figure 3** Dewi Sri Statue

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### 4. Conclusions
From the results of this study, theoretically and practically can give some suggestions as follows (1) For all societies can receive the BersihDesa ceremony's culture, there needs to be a deep assessment, so that they can accept it as a form of local culture that needs to preserve; (2) The values which taught by religion should be a reference in carrying out the BersihDesa ceremony so that all people can accept it. These explanation is also stated by Malawi and Lestari which stated that the history of Islamic movement throughout Hinduism in East Java needed the process as aculturititation. (3) It needs full renovation around the location Mbeji sendang to serve as a tourism object (4) The results of this study are expected to be a theoretical reference for further researchers in understanding the phenomenon of BersihDesa ceremony as one of the ancestral cultural heritage that needs to preserve

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