

***Jamasan Jimat* Tradition in Dawuhan Village as a Cultural Heritage based on Banyumas Society**

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ABSTRACT

The purpose of this study was to describe the the Jamasan Jimat Tradition in Dawuhan village Banyumas as cultural heritage based on Banyumas Society. This Jamasan Jimat tradition is one of the traditions carried out in Dawuhan village, Banyumas district. This study is a descriptive qualitative study. The object of the study is the Jamasan Jimat tradition in Dawuhan village Banyumas. Data collecting technique used in the study is through observation, interview and documents analysis. Validity test is carried out through method and data resource triangulation. Data analysis technique used is qualitative descriptive technique. The study result shows that the result of Jamasan Jimat procession is believed by Banyumas Society to be able provide an overview of the conditions that would occur for the coming year.

Keywords: *Jamasan Jimat; Cultural Heritage; Banyumas Society*

1. INTRODUCTION

Culture is a strong reference to see the way of life, beliefs, attitudes and other things produced by a particular group[1]. One form of the culture is tradition. The English word "tradition" derives from the Latin noun *traditio* which is taken from the verb *traderere* or *tradere* 'to transmit, to hand over, and to give for safekeeping'[2]. Tradition is an inseparable part of Indonesian people, especially Javanese society. There is usually a history or organizing traditions history related to the ancestors of the community. Even more than that, for people who still adhere to tradition, the implementation of a tradition is a mandatory thing which if not implemented is believed to have a significant negative influence on people's lives. This belief system has caused the tradition to continue to live and be sustainable until now. Its existence is believed to provide benefits to the community. Its means that the cultural values in belief system of cultural traditions can be applied to overcome the existing social problems[2]. Cultural values are part form local wisdom or cultural heritage. In other definition, the local wisdom can denote to the local knowledge which has the essence from the fundamental value of cultural tradition and gives orientation to people's conduct or existence[3].

In culture, matters related to supernatural belief belong to the elements of the belief system or religion, one element of culture. The belief system is related to strength outside the human self. This belief arises because of the evidence showing the truth about supernatural or supernatural powers. Supernatural consist of the word super that means above and the word natural that means nature[4]. So, supernatural power means there is strength above the usual. That power is believed to be able to provide assistance to humans, especially for things which occur outside of human logic. In order for this power to remain in harmony with the Javanese people, they performed various rites or ceremonies to worship the supernatural power, among others, with the tradition of slametan, anca buwangan, donga, kaul, nyadran, pepundhen, sajen, pilgrimage, etc. with the aim of pleading with those who has strength (Kang Mbahureksa) to be given safety and welfare[5]. This belief then develops in the community and is believed collectively[6].

Likewise for the people in Banyumas Regency. One tradition that is still sustainable today is the Jamasan Jimat Tradition in Dawuhan Village, Banyumas District, Banyumas Regency, Central Java. The word jamasan comes from the word jamas which means bathing. Jimat in this tradition means inherited heirlooms that come from Kyai Empu Ngali Besari who is a very famous figure of heirlooms maker in Central Java. There are hundreds of inherited heirlooms. To respect the ancestral heritage, every year the tradition of jamasan or the process of bathing and cleansing the heirloom is held. It is also to keep the heirlooms of the ancestors in good condition. Beside that, it's not just a heritage. There are many trust of the people of Dawuhan Village towards that tradition. Dawuhan people believe that the heirlooms or jimat has strength. There are many sign that can showed by the heirlooms. To know what sign that showed by this tradition, the tradition of Jamasan Jimat is still sustainable once a year until now.

2. METHOD

This study includes the type of descriptive study. The object of this study is the Jamasan Jimat tradition in Dawuhan Village Banyumas. The data in this study are the step of Jamasan Jimat procession and the meaning from the result of Jamasan Jimat tradition as cultural heritage based on Banyumas Society. Sources of data in this study, namely informants, events, and documents. Informants in this study were village elders, caretakers of heirlooms sites, and village officials. The event used as a source of data was the Jamasan Jimat procession from the beginning to the end. Meanwhile, the documents used are heritage inventory lists which are always written at the end of each procession. Data collection techniques use observation, interview, and document analysis techniques. The data validation technique uses method triangulation and data source triangulation. Data analysis techniques in the form of qualitative analysis with sequences of data collection, data reduction, data presentation, and conclusion drawing.

3. RESULT AND DISCUSSION

This tradition of Jamasan Jimat is held once a year on the birthday of the Prophet. The Prophet's Birthday Day which falls on the month of Rabiul Awal or in the Javanese language of the month Mulud [7] was chosen as the time for the implementation of the Jamasan Jimat tradition. Month of Mulud was chosen because in the tomb of Mbah Kalibening which is the ancestor of the Village of Dawuhan, there is a sign that reads Maulid Nabi so that the tradition of Jamasan Jimat is carried out in the month of Mulud. The tradition of fetish charms is always

one day from the 12th of Rabiul Awal because based on the Aboge calendar (Alif Rebo Wage) adopted by village elders that day was precisely the day of the Prophet's birthday.

In this tradition, there are a hundred heirloom of the legacy of the ancestors washed. Washing jimat or heirloom is done at the Kalibening well for two days. The sequence of the procession of the Jamasan Jimat tradition can be seen at the following table.

Table 1. The Sequence of Procession Jamasan Jimat Tradition

No.	Procession	Time
1.	Pilgrimage to the ancestors	Day 1
2.	Soaking metal heirlooms	Day1
3.	pray together at the tomb of kalibening	Day 1
4.	javaneese salawat on the eve of the night	Day 1
5.	bringing heirloom and also the heirloom inventory at 12 am on the night of the washing time	Day 1
6.	heirloom departure preparation ceremony	Day 2
7.	washing at the kalibening well	Day 2
8.	heirlooms were sent to the tomb of kalibening	Day 2
9.	announcement of the inventory results	Day 2
10.	heirloom is dried in the sun	Day 2
11.	jamasan thanksgiving	Day 2
12.	heirloom smeared with oil	Day 2
13.	heirloom was put back into the museum	Day 2

The results of the study also show that there is trust in the community of Dawuhan Village towards the results of the Jamasan Jimat tradition. The Dawuhan village community believes that the results of the heirloom bathing procession can give a special sign or prediction of the conditions and situations which will occur over the next year. Signs which appear include seen from number of heirlooms. The signs produced are two, namely a good sign and a bad sign. This particular sign is believed by the people of Dawuhan Village to really be a sign of Kang Mbaureksa because heirloom storage is always guarded and never opened so it is difficult to accept reason if the number increases or decreases and conditions change. Special signs shown through changes in the number of heirlooms are shown in the following list.

Table 2. The Result of Jamasan Jimat Tradition

No.	The name of Heirloom	Number of heirloom	Prediction
1.	The stone with a variety of colors	increase	there will be new buildings that add to physical development
2.	The number of gemstones	increase	there will be personnel who will bring progress (a leader) as a driving force that will bring glory
3.	The complete number of keris <i>warangka</i>	increase	there will be leaders who have moral and good character

4.	The amount of honey incense	increase	more people want to pray for their ancestors
5.	The number of keris without <i>warangka</i>	increase	there will be less cultured leaders
6.	The amount of oil palm	increase	the goods will be more expensive
7.	Ancient cloths	increase	young culturist will rise
8.	The number of sparse spears	increase	there will be less cultured leaders
9.	The tattoo belt	increase	there will be more people who hold fast to belief
10.	The number of spears	increase	a cultured leader will emerge
11.	The wooden sticks	increase	this means that there will be natural or natural grip or instructions that will appear
12.	The Conch Stone Buntet	increase	the economy will rise even though it is slow but sure.
13.	The number of roots	decrease	nature will decrease
14.	Miming woods	decrease	security will decrease
15.	The amount of the currency	decrease	the value of the currency will decrease and it is difficult to make a living
16.	The filter of the testament	decrease	there will be a reduction in agricultural output

The conclusion taken by the organizers of this year's Jamasan Jimat Tradition is that new leaders who have good morals and cultural customs will emerge. This leader will mobilize young culturalists in a region that will advance the region and will gradually arouse the economy of the community. Even so, there are still people who are not responsible so that the community still needs to be vigilant especially in terms of the economy, security, and natural conditions. This conclusion was followed by a message from the organizers of the tradition that the community must also be grateful to God, pray for their ancestors and uphold their beliefs, culture, religion, and unity and unity.

The results of the Jamasan Jimat procession and the signs that appear are documented by the organizers of the Jamasan Jimat tradition. The results of this procession are also explained to the public as material for reflection and "pepenget" or reminders. If the results of Jamasan are considered bad, the community will be asked to prepare, be vigilant, and increase business, while if the results of the procession are considered good, the community is asked to add gratitude to the Almighty God but still try as much as possible.

4. CONCLUSION

The Jamasan Jimat tradition is one of the traditions that is still preserved today. For the people of Dawuhan village, Jamasan Jimat tradition is important to do as a form of respect for ancestral heritage. The results of the Jamasan Jimat procession are believed to be able to show what will happen in the next one year. This can be seen from the condition of the heirlooms and the number of heirlooms before and after the Jamasan procession. A bad picture will make people anticipate firsthand and a good picture will make people more grateful.

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