

Nyadran Local Wisdom as a Community Cultural Acculturation Convention Sonoageng Community Nganjuk Regency

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Abstract. Nyadran tradition is one of the traditions in Nganjuk Regency. Nyadran is a form of gratitude for the Sonoageng community for obtaining abundant harvests and a form of gratitude for the services of the chronicle of alas (cutting down the forest) which has opened a new settlement. This study aims to find out the origin of the chronicle of Sonoageng village, the origin of the Nyadran tradition, and the acculturation of the Nyadran tradition. Based on the results of interviews obtained from this research, it is the origin of the chronicle of the Sonoageng village named Mbah Sahid which is also the origin of the emergence of the Nyadran Tradition. While the cultural acculturation that occurs in this tradition is the acculturation of Islamic culture with kejawen. This Nyadran tradition is carried out once a year in the second harvest period in June-July which coincides on Thursday legi and Friday pahing. On that day is believed to be the day of the death of Mbah Sahid as the chronicle of Sonoageng village. The Nyadran procession starts from the village hall towards the punden or Mbah Sahid's hermitage.

Keywords: Nyadran Tradition, Sonoageng, Mbah Sahid, cultural acculturation

1 Introduction

Indonesia is one of the countries rich in diversity. In 1987 at the Conference on standardization of Geographic Names in Montreal, Canada, the Government of Indonesia submitted a report to the United Nations that the islands in Indonesia had increased from 13,667 to 17,508 (Ardiansyah, 2011). Inhabited by hundreds of tribes with various skin colors, languages, customs, and religions. As a plural and heterogeneous country, Indonesia has the potential of multi-ethnic, multi-cultural, and multi-religious wealth, all of which are potentials to build a large multicultural nation state (Lestari, 2015). This diversity became the main identity of the Indonesian nation. As an Indonesian citizen (WNI) should know, understand, and preserve customs that have been widespread throughout the archipelago.

Tradition is an activity carried out by a group of people through generations. In line with Isyanti's opinion in Tuti (2018) tradition is the legacy of a series of customs and values passed down from one generation to the next. In folkloric knowledge explained the existence of a function in tradition. According to Alan Dundes in Triyoso (2021) folkloric functions are distinguished into five,

1. As a means of justification or education
2. To thicken the feeling of solidarity of the group

3. As a tool to insinuate or direct to be able to denounce.
4. As a means of entertainment
5. As a means of criticism or protest of justice

According to Sukarman in Triyoso (2021) culture is the result of all thoughts, actions, and all human works during life in the community identified by society and the way that society uses is by learning. Humans can create cultures such as norm systems, tools for society, art and technology through learning. From various traditions in Indonesia, Nyadran is one of the traditions that is still carried out today by the people of Sonoageng. Sonoageng is located in Prambon Subdistrict, Nganjuk Regency, East Java Province.

Currently Sonoageng located in Prambon Subdistrict, Nganjuk Regency, East Java Province is divided into six hamlets namely Sonoageng, Banyu Urip, Waung, Sumber, Santren and Gading. Sonoageng is surrounded by several villages in one sub-district, north of Kurungrejo Village, east of Watudandang Village, south of Mojokendil Village and west of Sugihwaras Village. Sonoageng village has an area of 657,210 the majority of the livelihoods of sonoageng people as farmers. Some of the sonoageng people's crops were collected and enjoyed together in the Procession of Nyadran. Nyadran is done as a form of gratitude sonoageng community for obtaining abundant crops and a form of gratitude for the services of the chronicle alas (cutting down forests) that have opened new settlements.

In Nyadran there is a convention of cultural acculturation. The occurrence of this convention changes the rituals or processes in the implementation of Nyadran itself such as, tahlil, istighosah, khataman Qur'an, and art performances that previously did not exist. This research is important because there are still many people who do not know that Indonesia has a unique tradition that is Nyadran. Not only that, but the research was also conducted because to document oral literature that is related to the tradition of Nyadran. This research is also important because the results of this study as a reference for further research on the convention of cultural acculturation of any culture and anywhere.

The problem formulation taken in this study is in the form of 3 problem formulations namely, (1) What is the origin of Nyadran in Sonoageng Village? (2) How is the ritual process of Nyadran in Sonoageng Village? (3) What about cultural acculturation that happens to Nyadran?.

Based on the 3 formulations of the problem gave rise to research objectives in the form of: (1). To know the origin of Nyadran in Sonoageng Village (2). To know the ritual process of Nyadran in Sonoageng Village (3). To find out what cultural acculturation happened to Nyadran

There are 3 previous studies that underlie this research, namely. (1) Research conducted by Jefri Dadang Triyoso with the title. Meaning and Function of Nyadran Ceremony Tradition in Ngadiboyo Village, Ngadiboyo Village, Rejoso Subdistrict, Nganjuk Regency. (2) Linanda Pramudita with the title Community Communication Behavior On Nyadran Tradition in Karang Tengah Village, Bagor District Nganjuk. (3). Bayu Septian Nugraha with the title Nyadran Ceremony Tradition in Sonoageng Village, Prambon District, Nganjuk Regency, 1994-2014.

2 Research Methods

In accordance with the issues raised, this study uses qualitatively discrete methods. Qualitative descriptive method is a method that aims to study frequent social phenomena such as, the status of human groups, an object, condition, system of thought or events in the present. This is in line with Creswell's opinion (2016) qualitative research type is a type of research that

is set in understanding meaning in individuals or groups that are sourced from social issues. Descriptive qualitative is qualitative research that focuses on ontological activities. The data collected is mainly in the form of words, sentences or images that have meaning and are able to spur the emergence of more tangible understanding than just numbers or frequencies.

This study uses data collection techniques with interviews. Interviews are conducted with related parties. The speakers came from the chairman of the Nyadran tradition meeting and the gatekeeper of the babad alas Mbah Sahid Sonoageng. After conducting the interview the next step is to record, on the technique of recording data collection, researchers record and transcribe data from the interview results. Researchers underlined the important data collected by previous data collection for further analysis. Discrete analysis is the latter process, researchers analyze data based on previous data findings. Researchers will present analysis with narrative forms supported by the results in the form of transkrip interviews.

3 Results and Discussion

3.1 The origins of the village chronicles of Sonoageng

Raden Kanoman was one of the princes of Mataram. One day in Mataram kingdom there was a conflict for the throne. Raden Kanoman's family did not want to interfere in the seizure of the royal throne. So, at that time Raden Kanoman was ordered by his teacher to travel in an area. Raden Kanoman's journey was accompanied by Mbah Wadza' and Mbah Putri. This journey leads to the rising of the sun or to the east. During the journey, Raden Kanoman experienced many trials. However, because of the power that the problem has can be solved.

In a retreat where Raden Kanoman got wisik (voice without form) to do village chronicles in the place. The place became the forerunner of the village with the name Sonoageng which means big place. Raden Kanoman used the pseudonym Mbah Sahid to avoid being known by the royal family. Mbah Sahid is a person who likes to ascetic. One day Mbah Sahid did ascetic tapa ngluweng. Thus, it managed to reach the highest spiritual level by experiencing mukso (lost spirit and body from the face of the earth). After Mbah Sahid muksonya the place was made punden.

3.2 The Origins of Nyadran Tradition

Setiyawan in Nugroho (2015) describes the tradition of nyadran is a native culture of Indonesian society since prehistoric times influenced by Hindu and Islamic culture. The influence of Hindu and Islamic culture cannot be released by the People of Indonesia, especially Java which has a diversity of culture Nyadran tradition is one of the ancient traditions created by a certain group of people as gratitude to God and as a form of gratitude to the chronicle of the village in question. One of them is Nyadran Tradition in Sonoageng village. Nyadran tradition in Sonoageng village itself is not yet known exactly when the beginning of this tradition was done. As has been said by Mr. Hariyono Sholeh as chairman of the Nyadran Tradition group who said:

Ning Nyadran niku sejak nenek moyang kita, sudah lama sekali. Jadi saya masuk kesini itu suda masuk Nyadran. Niku Nyadrani pun. Tapi kalo prosesi-prosesinya itu semenjak saya sudah ada disini itu kira-kira ya tahun 80 hampir 90-an. Itu kita mengadakan prosesi.

Nyadran tradition is usually processed on Thursday night Friday more precisely Thursday Legi, Friday Pahing after the second harvest around June-July. According to (Sholeh, 2021)

Nyadran should be done on the day and month because it coincides with the death of tripe alas Sonoageng village. The information was obtained from the chairman of the Nyadran Tradition group.

Di Sonoageng sini biasanya dilaksanakan hari Kamis malam Jum'at. Kamis Legi Jum'at Pahing. Nah itu ada yang merubah prosesinya dilaksanakan hari Minggu. Kejadian itu pas ketigo (Kemarau) begitu iring-iringan dari balai desa menuju ke makam itu iring-irigan Nyadran, begitu masuk ke pintu makam terjadi hujan lebat. Padahal sebelumnya mboten wonten nopo-nopo. Pahal hari itu pas kemarau. (Sholeh, 2021)

As research Tuti (2018) Nyadran in general whose implementation refers to the month of Java, Nyadran Sonoageng, Prambon Subdistrict, Nganjuk Regency, East Java Province is carried out in June or July refers to the year AD or when the second rice harvest, javanese people know by the title of walikan harvest. But for the calculation of the day using the Javanese calendar that is on Thursday Legi Friday night Pahing. If there is no Thursday Legi in June, then the Nyadran event will take place in July. In addition, if in June or July coincides with the month of Ramadan, Nyadran is postponed after Eid al-Fitr or brought forward before Ramadan.

In Nyadran this happens the convention of cultural acculturation. The occurrence of the convention changes the ritual or process in the implementation of Nyadran itself such as, tahlil, istighosah, khataman Al-Qur'an that previously did not exist. The pre-Nyadran procession (tahlil, istighosah, and khataman Al-Quran) is a culture of Islam. While the Nyadran procession itself initially used kejawen (Javanese culture). According to Alifiana in Tuti (2018) explained that Javanese people uphold the noble values of the culture owned, so that the implementation of Nyadran is still thick with Hindu-Buddhist culture and animism cultured with Islamic values by Walisongo.

Nyadran was initially done simply by holding kenduri in the village head's house. As the era progressed, people were dissatisfied with Nyadran. The community wants to present Nyadran more crowded by adding a procession that began in 1995 as well as various additional entertainment such as leather puppets, horse lumping art, Reog Ponorogo and other performances. In addition to attracting the interest of youth and society at large, Nyadran can run festively, and this tradition remains diuri-uri (maintained its existence) values that exist in it. Nyadran Sonoageng has the most prominent characteristics of 21 art performances. One of the mandatory performances in this tradition is Kentrung dan Wayang Kayu.

Untuk pertunjukannya itu Kentrung dengan wayang kayu harus ada untuk yang lain itu sebagai pelengkap. Untuk sajen itu yang jelas itu seperti panggang kujang (Nasi dibentuk gunung kukusan dan ayam nya di panggang) untuk masak sajen itu tidak boleh diicipi. Mbuh iku pedes, mbuh iku asin. Terus sajen nya lagi ada apem dan gedang rojo. (Sholeh, 2021)

From this explanation, it can be known that not only Nyadran activities that have a characteristic, but the offerings used in the procession Nyadran also has a characteristic in the form of cakes Apem, Gedang Rojo and Panggang kujang and when cooking the offerings are prohibited to taste first. For the procession nyadran in the form of a procession starting from the village hall office to the tomb of tripe alas, in the procession there are 4 Jolen. 2 Jolen for the harvest of the community, 1 Jolen for roasting singles along with other offerings, and the last special Apem cake.

4 Conclusion

Cultural acculturation that occurs in the village of Sonoageng is evidence that the people of Sonoageng are able to preserve traditions or cultures that have existed since the time of the ancestors. Given that the People of Sonoageng are majority Muslim. Until nyadran tradition that originally patterned kejawen custom culture culture in the form of tahlil, istighosah, and khataman Al-Quran. Nyadran procession in the form of a procession from the village hall to punden babad alas with 4 jolen (sajen). 2 Jolen for the harvest of the community, 1 Jolen for roasting singles along with other offerings, and the last special Apem cake.

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