LOCAL WISDOM ULUR-ULUR TLAGA BURET CEREMONY IN TULUNGAGUNG

Eka Nurwaselina Santoso1*; Nugraheni Eko Wardani2; Atikah Anindyarini3

1,2,3Pendidikan Bahasa dan Sastra Daerah, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Sebelas Maret Jl. Ir. Sutami No. 36-A, Kentingan, Surakarta 57126, Indonesia
1linasantoso1996@gmail.com; 2nugrahieniekowardani_99@yahoo.co.id; 3atikahanindyarini@gmail.com

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ABSTRACT

The objectives of this research were to describe the Ulur-ulur traditional ceremony, the procession, and the values of local wisdom contained in it. This research was a qualitative study using the snowball sampling method with passive participant observation techniques and interviews. The researchers conducted in-depth interviews with note-taking and one-on-one interview techniques, namely by asking questions to the informants one by one and then recording the answers from the informants. The data validated by the source triangulation method were then analyzed using the Miles and Huberman research method, which includes data reduction, data presentation, and conclusion drawing. The research result shows that (1) the Ulur-ulur ceremony is one of the rituals that manifests the residents’ gratitude for the abundant water sources for the residents’ rice fields. (2) Ulur-ulur traditional ceremony procession consists of the preparation stage, jodhang procession, jamasan of Dewi Sri and Jaka Sedana statues, prayers and kajat, sowing flowers, and closes with a typical art performance of Tulungagung regency. (3) The practice of Ulur-ulur traditional ceremony has local wisdom values: religious, social, educational, historical, and economic values.

Keywords: local wisdom, knowledge, values, Javanese culture, Ulur-ulur

INTRODUCTION

Local wisdom, according to Subadio in Brata (2016), generally can be considered as an identity or a cultural personality of a nation. Ahimsa in Rais (2017) has said that local wisdom can be defined as a set of knowledge and practices that can be used to solve problems at hand in a good and proper way. Meanwhile, Sedyawati in Rais (2017) has said that local wisdom is defined as a set of knowledge in a community, both from previous generations and from experiences related to the environment and other communities, to overcome life challenges. Local wisdom is a legacy from ancestors that contains symbols that aim to convey messages about values, norms, and rules to create public awareness in order to show uniformity and ignore the diversity that exists (Machmud, 2013). According to Dahliani, Soemarno, and Setijanti (2015), local wisdom is a harmonious relationship between humans and the natural environment influenced by culture.

Java is an island that has many tribes and various cultures. The cultures and traditions on Java Island are diverse elements merged into one complete unity. The diverse cultures on the Java island also have local culture as one of the elements. Diverse local culture is a cultural heritage that must be preserved as a must-have cultural identity. Some examples of the local culture are folklore or fairy tales, oral folklore, traditional ceremonies, regional dances, folk songs, and so forth.

One of the Javanese cultures that have a lot of local wisdom values is a traditional ceremony. The traditional ceremony is one of the Javanese cultures that contains folklore, history, and local wisdom. In Tulungagung regency, there is a traditional ceremony where the history of practice comes from oral tradition or folklore. Dananjaya (1991) has said that folklore...
is a part of the culture of a collective, which is spread and passed down from generation to generation, among various kinds of collectives, traditionally in different versions, both in verbal form and examples that are accompanied by gestures or reminder assistant devices (mnemonic device). Folklore is a part of the culture, spread through speech or orally; thus, folklore is also known as an oral tradition. However, the scope of folklore is broader when compared to the oral tradition, which includes only a few aspects of culture.

Several researchers have conducted research related to local wisdom on traditional ceremonies and the Ulur-ulur ceremonies. Wicaksono (2018), in his research, has explained the history of Ulur-ulur and the procession of carrying out the Ulur-ulur ceremony. Tricahyono and Sariyatun (2021) have explained the history of Ulur-ulur, processions, and value education in the field of Social Sciences. Research by Fajarini (2014) and Setyawan (2016) have stated that local wisdom plays a role in character education for students and can be a method of language learning. Royyani (2008) has conducted research on the Seren Taun traditional ceremony in Kuningan, West Java. The result of the first discussion is the practice of the Seren Taun ceremony as a gratitude ceremony for the abundance of water sources on the 22nd of Rayagung, and the result of the second discussion is the values contained in the Seren Taun ceremony. Apart from Seren Taun, a traditional ceremony is held as a symbol of gratitude for the residents for the abundance of water for irrigation called Ngikis traditional ceremony. The ceremony, held at a site called Karangkamulyan, has been researched by Hidayatuloh (2019). This research focuses on wisdom values which include religious, social, language, art, history, culture, economy, knowledge and education, ethics, aesthetics, and the values of silih asah, silih asih, silih asuh.

Other research that discusses the values of local wisdom is the research conducted by Saddhono et al. (2019), with a research focus on the Nyadran traditional ceremony in Sragen regency as local wisdom of the community in doing earth alms. Susuk Wangan traditional ceremony, researched by Wulan, Suyitno, and Rohmadi (2018), is also a traditional ceremony that contains local wisdom. The research results of Wulan, Suyitno, and Rohmadi (2018) have shown that the Susuk Wangan traditional ceremony has educational value. Yulingsih, Saddhono, and Setiawan (2018), in their research on Nyadran traditional ceremony, have provided the result of one of the values of local wisdom, namely the religious value contained in the Nyadran traditional ceremony.

Ritus Tiwu Panganten traditional ceremony is a ceremony held at a wedding, researched by Haryadi (2013) in Cirebon regency, also has the value of local wisdom. In addition, there are also traditional ceremonies known as the misalin traditional ceremony, which contain the values of local wisdom due to its series of village clean-up events and also self-purification to welcome the coming of the month of Ramadan in the Cimaragas area, Ciamis regency, as described in a research conducted by Ratih (2019). Fatimah, Sulistoyo, and Saddhono (2017) have suggested that the value of local wisdom can also be found in oral stories or folklore found in Sayu Wisit. Ulur-ulur traditional ceremony is a ceremony with oral traditions, history, and local wisdom values. This research is important to provide insight to readers in general about the Ulur-ulur traditional ceremony. This research aims to describe the Ulur-ulur traditional ceremony, Ulur-ulur traditional ceremony procession, and the local wisdom values contained in Ulur-ulur traditional ceremony.

METHODS

This research belongs to qualitative research. In data collection, this research uses the snowball sampling method with passive participant observation techniques and interviews. Before conducting research using these methods and techniques, the researchers make a list of questions first. The passive participant observation method is carried out by the researchers by participating in the activities at the ceremony venue, namely Buret Lake. The researchers ask questions to informants who participated in the Ulur-ulur ceremony in the lake (tilaga).

When conducting the interview with informants, the researcher conduct in-depth interviews with note-taking interview techniques and one-on-one interview techniques, namely by asking questions to the informants one by one and then recording the answers from the informants. The results of recording the answers obtained from the informants were then summarized and then sorted according to the researcher’s data needs. The data that had been sorted are then validated using the source triangulation method. This validation is carried out by adjusting the data that the researchers obtained from the process of passive participant observation and interviews with informants. The data validated by the source triangulation method are then analyzed using the Miles and Huberman research method, which includes data reduction, data presentation, and conclusion drawing.

RESULTS AND DISCUSSIONS

Traditional ceremony for the Javanese community is one of the events and rituals that are considered important and sacred. The community in Tulungagung, especially in the Campurdarat district, performs traditional ceremonies that have been carried out from generation to generation as a cultural heritage of their ancestors that must be maintained and preserved. The traditional ceremony in Campurdarat is called Ulur-ulur. This ceremony consists of several stages, starting with the preparation of the ceremony, arak-arakan, jamasan area ritual, prayers, and kajat, ended with a typical art performance of Tulungagung regency and shadow puppets.
As a tradition passed down from generation to
generation, the Ulur-ulur ceremony has a history that
belongs to the type of oral tradition or folklore. Ulur-
ulur traditional ceremony is carried out by the people
in Campurdarat originated from the story that the
guardian of Telaga Buret named Eyang Jigang Jaya
wanted to call Dewi Sri and Jaka Sedana. This is done
because of the long drought that hit four villages in
Campurdarat, namely Sawo, Gedangan, Ngentrong,
and Gamping. The dry season causes the residents’
rice fields to experience drought and is threatened
with crop failure. The drought that hit the villagers
also causes Telaga Buret, a source of irrigation for the
residents’ rice fields, to dry up. Another impact of
the drought that befell the villagers is an outbreak of
disease or known as pagebluk. This incident causes the
community to work together to carry out the Sraddha
ceremony, which is a pepetri ceremony using offerings
containing ruwatan or cleansing from all kinds of
disasters, and entertainment in the form of twayuban art
performances.

According to the narrative of Musiran, a village
ever, the history of the Ulur-ulur traditional ceremony
is begun with an epidemic that afflicted the community
called pagebluk meganturan. This situation causes the
government retainer to feel worried and concerned.
This makes the government retainer to meditate to gain
instructions from God to overcome the epidemic that
attacked the community. The clue that the government
retainer has been received to overcome the plague and
make the Campurdarat region even better is to hold a
pepetri ceremony at Telaga Buret.

The meaning of Ulur-ulur is nggawa ulu wektune bumi which means the time to give or
distribute the people’s harvest as a form of alms to the
earth. Ulur-ulur is a procession to restore human
consciousness to maintain the balance of nature with a ceremony as a medium of education for each
generation on the importance of preserving nature for
the future. Ulur-ulur ceremony aims to maintain the
balance and preservation of nature so that Dewi Sri
and Joko Sedana as symbols of fertility and prosperity
will always be present in the midst of the life of the
community in Telaga Buret.

Ulur-ulur traditional ceremony is held annually
by the community living in Campurdarat district,
especially residents in four villages, namely Sawo,
Gedangan, Ngentrong, and Gamping. Ulur-ulur is
commemorated and held every Sela month (based
on the Javanese calendar and calculation) on the day
of Jemuh Legi at Telaga Buret Campurdarat. In the
calculation of the Javanese calendar, there are certain
years where Ulur-ulur is not performed on Jemuh Legi in Sela; thus, the Ulur-ulur ceremony is held
on the day of Jemuh Pon according to Javanese
calculations.

There is a kind of wewaler or taboo in Telaga
Buret and also during the Ulur-ulur ceremony. These
suggestions include wearing a headband of blangkon
gadung melati, raising a puncak panggung horse,
looking for or killing animals in the lake and its
surroundings. The dishes or food used for ceremonial
offerings should not be tasted and must be cooked by a
woman who is luvias sari (not in her period).

The practice of Ulur-ulur begins with a feast
ceremony called the nglampet ceremony or also
known as the Hep-hep ceremony, which is held at the
Sawo village hall. Nglampet comes from the Javanese
language ngampet, which means stopping or damming
a river flow to flow the water into the villagers’ rice
fields. Other preparations are making offerings and
ubarampe that would be used in ceremonies at the
house of the Sawo village head. On the day of Jemuh
Legi, a core event is held, which the schedule of events
has been compiled by Paguyuban Sendang Tirta
Mulya. It starts with arak-arakan from SMA Negeri 1
Campurdarat heading to Telaga Buret. The arak-arakan
is divided into several groups dressed according to the
task of the group.

The first group is the group that served as the
opening line and at the same time as dupa (incense)
and padupan carriers dressed in surjan, a batik cloth
with the motif of sito uluh, blangkon, and keris. The
first group of arak-arakan is shown in Figure 1. The
second group is a group of flower carriers wearing
kebaya, sarik cloth, and sanggul (hair bun). The
third group is the group that is tasked with bringing
jodhang from the four villages which participate in the
Ulur-ulur ceremony in pranakan clothes. The fourth
group is a closing group consisting of invited guests,
pengrawit (karawitan), and Tulungagung’s reog
kendhang dancers.

The arak-arakan group that arrived at Telaga
Buret goes straight to the table that has been prepared
to put the jodhang that has been paraded from SMA
Negeri 1 Campurdarat. The jodhang contains food
in the form of sekul suci ulam sari, sega gurih,
buceng kuat, ambeng mule, buceng robyang, jenang
ngapura, jenang sengkala, jadah waran, jadah putih,
jadahhabang, jadah kuning, jadah ireng, wajik, ketan,
and ketan kinco.

The nine-colored cakes, or what is known as
jajan manca warni maes agung, are traditional snacks
and tubers in different colors that are brought by each
villager. Other ubarampe needed are plantain, cok
bakal, badheg tape, candu, kemenyan, minyak wangi,
kembang telon (three-colored flowers), gantal, gula gimbal, gula glising, and coconut without coir. All ubarampe are put into bokor, except for kendi, klasa (mat), and topi janur (coconut hat).

Jenang sengkala denotes the sign of a ceremony (nyengkalani upacara) as a sign for the water source (kanggo nyengkalani sumber) to remain sustainable and not dry forever. Jenang ngapura means if someone has a mistake in performing Ulur-ulur nyuwun pangapunten ceremony or asking for forgiveness.

Boreh as a complement to ubarampe is used as a powder for the statue of Dewi Sri and Jaka Sedana, lawe thread as a symbol for light, and coconut that has been peeled without coir as a symbol of oil used together with lawe thread for lighting or lamps.

Figure 2 Coconut, Lawe, Boreh

The ceremony begins with bathing the bridal statue, which is a symbol of Dewi Sri and Jaka Sedana. The baths of Dewi Sri and Jaka Sedana statues are equipped with ubarampe, which consists of three types placed in different containers. Ubarampe for the jamasan statue procession includes rice, krambil, gedhang raja setangkep, cok bakal takir (lombok, bawang, brambang, miri, bumbon pawon, kacang-kacangan), boreh panji anom, pandan wangi, a small mirror, lenga wangi sri gandhas wangi, suri, and kembang (flowers). The procession of bathing the statues of Dewi Sri and Jaka Sedana is accompanied by prayers and kajat led by traditional elders.

The offerings and ubarampe provided for the statues of Dewi Sri and Jaka Sedana are in the form of decorative equipment, which is interpreted as a symbol that after being bathed with water and seven forms of flowers, Dewi Sri and Jaka Sedana also need to be decorated. The decorative items used are boreh panji anom as a powder, suri or a comb as a symbol to comb the hair, lenga wangi sri gandhas wangi as a symbol for body fragrances, and a small mirror used as a symbol to reflect while being decorated. All offerings and ubarampe for the procession of the statues of Dewi Sri and Jaka Sedana are put into a container made of brass called bokor, which can be seen in Figure 3.

The prayers and kajat used in Ulur-ulur traditional ceremonies are a combination of Javanese and Islamic prayers. Prayer and kajat for community members and invited guests:

“Dhumateng para kadang paguh sedaya ingkang ndherek upacara slamaeta rahayu wilujeng lan nyengkuyung upacara adat ulur-ulur lan mula metri malih sumber ingkang wonten tlaga keparingipun Gusti ingkang Maha Agung sageda lestantun sampun ngantos sat, sageda mahanani among tani juru tani wonten sabendinanipun”.

The translation of the prayer is “to all of you who participate in the ceremony; hopefully, you are safe and prosperous and helpful for ulur-ulur traditional ceremonies and praying for the lake water source given by God.”

Prayer and kajat for jajan manca warni maes agung:

“Agunga sumberipun sedayanipun sampun ngantos surut, mahanani rahayu nggih para kadang ingkang ndherek upacara sageda agung rejekine, agung kuslametane wiwit ngandhap ngantos nginggil dipunsuwun pangestunipun wilujeng”.

The translation of prayer for jajan manca warni is to be a great source of everything, not to subside, to be a safety for participants who take part in the ceremony. Hopefully the participants can have a large fortune, great safety from beginning to end.

Prayer and kajat for ubarampe and cok bakal:

“Cok bakal, gula gimbal, gula glising: ngaturi eyang-eyang ingkang nengga toya panenger niki inggih sedayanipun ingkang same nenempuh dayanipun kalangsungan sesaji cok bakal kaliyan gula gimbal gula glising, kirang ganda kirang rasa nyuwun pangapunten saageng-agengipun, sageda rahayu lan menapa kemawan ingkang tumindak ala contonipun nebangi kajeng wonten ngriki sukasa suki pepenget mugi-mugi sampun ngantos ngoten, dipunsuwun pangestunipun”.

The translation for ubarampe and cok bakal is addressed to the ancestors who are waiting for the water and all the forces that maintain the existence of the offerings of cok bakal, gula gimbal, gula glising, great
apology for less fragrant and less taste. It hopefully can be safe, and anyone who commits crimes, such as cutting down the trees in this area, may his soul get a warning not to commit the aforementioned crimes.

Prayer and kajat for the chicken and rice offerings:

“Sekul suci ulam sari : kumanten dhumateng mbok Sri lan Jaka Sedana minangka sesembahaning among tani juru tani minangka dewane among tani juru tani, sageda sami teteguh ayem tentrem wonten mriki, lan rumiyin satus dinten wonten papan ara-ra amba pasabingan ara-ara amba ngantos samenika panturani pinanggih enggal, pramila mbok Sri lan Jaka Sedana sageda sesiram jamah, sageda tentrem ayem wonten dusun Sawo ngriki mahenani kacekapane among tani juru tani, saged ayem tentrem nuhoni urip saderma, Gusti mugi ngijaboni ingkang dados panuwun lan dipunswun”.

The translation of the prayer is addressed to Dewi Sri and Jaka Sedana as the gods for the peasants. Hopefully there can be peace in this place, and previously for a hundred days in this vast, infinite place until now it has become a new place, so that Dewi Sri and Jaka Sedana can give happiness, can be peaceful in this Sawo village, can live well, may God grant what the community requested.

Prayer and kajat for the closing of the Ulur-ulur ceremony:


The translation of the closing prayer for Ulur-ulur ceremony is carried by the wind, the hand asking for sustainability. Nature that gives strength. Earth that provides fortune. The sun, moon, stars are witnesses. Keep away from all infamy, residents of the villages of Sawo, Ngentrong, Gamping, Gedangan and all residents of Tulungagung regency, all residents of the same archipelago, may be given serenity, peace and safety from God who controls the nature. Figure 4 shows Jodhang Sesaji and Ubarampe.

After the jamasan of Dewi Sri and Jaka Sedana statues are finished, the offerings that have been prayed for are then taken in small amounts and then placed in a takir to be thrown into Tlaga Buret along with the ritual of sowing flowers. The rituals of larung sesaji and tabor bunga are a form of gratitude of the residents from the villages of Sawo, Ngentrong, Gedangan, and Gamping for the abundance of their crops whose irrigation source comes from Tlaga Buret. It can be seen in Figure 5.

The value of local wisdom provides many lessons. The value of local wisdom can not only be obtained from the family circle but also from customary activities that are passed down from generation to generation. This traditional ceremony activity contains a lot of local wisdom values. One of the traditional activities which contain cultural values is Ulur-ulur traditional ceremony. Supratno (2010) has explained that cultural value functions as a guide for life and good guidance for a particular society. The cultural values contained in Ulur-ulur traditional ceremony are religious, social, educational, historical, and economic values.

The practice of Ulur-ulur traditional ceremony at Tlaga Buret is always related to religious elements or community beliefs. Religious values are related to humans and God. The objective of carrying out the Ulur-ulur traditional ceremony is as a form of gratitude to God for the success of the harvest and the fulfillment of daily needs. The prayers and kajat offered during the ceremonial procession are prayers in Javanese and Islamic languages. The religious value contained in Ulur-ulur traditional ceremony can always be a reminder and as a gratitude for the blessings given by God. Through the Ulur-Ulur ceremony, the community in Sawo village will always have faith in God and stay away from bad things that can have a negative impact on life.
Second is the social value of the Ulur-ulur traditional ceremony. Social values are contained in the relationship between one individual and another or between a group of community and another. This relationship is the establishment of harmony and gotong royong (mutual cooperation) among the residents of the four villages of Sawo, Gedangan, Ngentrong, and Gamping. Gotong royong between villagers is able to create harmony between the villagers. Villagers can help each other to carry out Ulur-ulur traditional ceremonies; thus, they have a sense of responsibility. The values of harmony and gotong royong contained in the Ulur-ulur traditional ceremony make the residents of four villages a solid and stable community group. The solidarity of the villagers of Sawo, Ngentrong, Gedangan, and Gamping in carrying out the Ulur-ulur traditional ceremony makes this ceremony can be maintained and passed on from generation to generation.

Thirdly, the knowledge value of the Ulur-ulur traditional ceremony is that it can educate community members to always maintain cultural heritage and preserve the natural environment. Tlaga Buret, as the place for the practice of Ulur-ulur ceremony, has been designated by the Tulungagung regency government as a protected forest area in the Tulungagung Regency Regional Regulation Number 11 the Year 2012 as a protected forest area in the Tulungagung Regency. This place has a history that comes from Eyang Jigang Jaya, who became the guardian of the lake area in order to maintain its sustainability, aiming to call Dewi Sri and Jaka Sedana as fertility gods. The long dry season and pegelulik meganturan that brought an epidemic of deadly diseases to the community becomes the historical background for the practice of Ulur-ulur traditional ceremony. This is what makes Ulur-ulur traditional ceremony historic for the residents of the villages of Sawo, Ngentrong, Gedangan, and Gamping. Throughout this history, the villagers maintain to practice the Ulur-ulur ceremony as a form of respect for their ancestors.

The next local wisdom value is economic value. The economic value contained in this traditional ceremony can be felt by residents of the community around Tlaga Buret who sell food around the lake. Ulur-ulur ceremony, an annual routine agenda, is a cultural event with its own uniqueness. Ulur-ulur traditional ceremony at Tlaga Buret is expected to bring in both domestic and foreign tourists because of the traditional ceremonial activities closely related to culture and tourism.

CONCLUSIONS

Culture from various regions has its own uniqueness and characteristics. One of the cultures that are still maintained and held is Ulur-ulur traditional ceremony. This ceremony is one of the rituals and an annual routine agenda for the residents of Sawo, Ngentrong, Gedangan, and Gamping villages. It has objectives to manifest residents’ gratitude for the abundant water sources for their rice fields and the preservation of the lake environment. Ulur-ulur traditional ceremony procession consists of the preparation stage, arak-arakan jodhang, jamasana of Dewi Sri and Jaka Sedana statues, prayers and kajat, tabur bunga (sowing flowers), and is closed with a typical art performance of Tulungagung regency. The practice of Ulur-ulur traditional ceremony has local wisdom values, namely religious, social, and knowledge values. The local wisdom values contained in Ulur-ulur traditional ceremonies need to be maintained and preserved.

This research contributes to the field of culture. The analysis in this research provides an overview of the values of local wisdom in the Ulur-ulur traditional ceremony. The limitations of this research are expected to be an evaluation for further research related to local wisdom values in traditional ceremonies in Tulungagung regency, especially those related to Ulur-ulur.

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