

Cultural Meaning of the Change of Jaro Rajab Tradition Complex Saka Tunggal Mosque Cikakak Village

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ABSTRACT

This research focuses on extracting data regarding the cultural meaning contained in traditional ceremonies in Cikakak Village, namely Change Jaro Rajab or Penjaroan. The research was conducted by collecting data through observation and interview techniques, and descriptive qualitative semantic cultural theory was used to examine the data. The cultural meaning of the jaro rajab dressing activity is illustrated in the offerings in the form of 7 young coconuts, Chicken gecok, Nasi Penggel, Terbang, Pilgrimage and Tahlil traditions at the main tomb, and the presence of a locksmith. Change Jaro Rajab is one of the traditions that must be maintained in order for it to be introduced to future generations as a picture of grounded local wisdom and as a picture of people's lives who love their ancestors.

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1. INTRODUCTION

Talking about culture, Indonesia is a country with the most cultural wealth compared to other countries. Culture itself is attached to every aspect of human life. With unique and interesting geographical conditions, with more than 17,548 islands that stretch, it's no wonder that culture in Indonesia varies greatly in each region. Culture is a way of life that develops and is owned by a group of people which is then left behind for the next generation. Culture is created from something complicated, which includes various elements ranging from religion, policy, customary law, language, tools, clothing, building construction, and works of art. Culture is a heritage that we cannot ignore and must be preserved. A cultured nation is a nation that respects all the uniqueness of its people.

Through Kamus Besar Bahasa Indonesia, a description of culture is described as a habit that is difficult to change and is depicted in the form of thoughts, intellect, results, customs (Ministry of National Education, 2000: 169). Culture is a human method for living and describing his thoughts in everyday behavior. Culture becomes a characteristic for each group. Through the culture that binds them, they are able to live together in order. Devianty (2017: 7) explains that culture itself is something that will affect knowledge, in the form of ideas or ideas in the human mind in their lives, which are abstract in nature. Cultural forms created by humans as cultured beings include objects created by humans in the form of behavior, as well as real objects in the form of behavior patterns, living equipment, language of social organization, art, religion and others, all of which aim to make it easier for humans in their lives. Javanese culture is a culture that has taken root in Indonesian society, originating from Central Java, the Special Region of Yogyakarta, and East Java. Javanese culture is divided into

3 cultures, namely, Banyumasan, Central Javanese Culture – Yogyakarta Special Region, and East Javanese Culture

Javanese culture upholds order, harmony and harmony in everyday life. Javanese culture attaches great importance to the values of modesty and simplicity. This culture includes: Language, Belief, Art, and Calendar. Ganti Jaro Rajab is one of the cultural roots in Cikakak Village. Change Jaro Rajab events occur once a year, namely at the end of the month of Rajab. This activity was carried out by replacing the Jaro (bamboo fence) around the Kyai Mustolih tomb complex and the Saka Tunggal Mosque. This customary event is carried out apart from being an effort to renew the bamboo fence as well as a way to strengthen ties between residents.

Research on Panjaroran Rajab was discussed by Novita Siswayati in a research journal. However, Novita describes the local wisdom in the Rajab panjaroran ritual through people's behavior, religious systems and beliefs. His research led to the conclusion that Panjaroran Rajab and the pilgrimage ritual of the 26 Rajab graves are symbols of respect for the ancestors of Kyai Mustholih.

The difference between this research and previous research is that this research will try to describe the cultural or symbolic meaning of the Ganja Jaro Rajab procession carried out by the people of Cikakak Village, the majority of whom are Aboge. These symbolic meanings will originate from every tool or object, behavior, habit, or other symbols contained in the whole activity.

2. LITERATURE REVIEW

Description of the Cikakak Community

Quoted from the Ministry of Tourism and Creative Economy's Jadesta page, Cikakak was described in Turkish books that were understood and trusted by elders. The area called Cikakak. It is said that the story used to be a wilderness which was known to be haunted and frightening. This makes residents afraid to enter the area. It is believed that only certain people dare to enter it. At that time the area was known as the Gondomayit Fern Forest or Alas Mertani.

Cikakak has now transformed into a quite well-known tourist village and has received a Tourism Village award from the Ministry of Tourism and Creative Economy in 2022. Cikakak is one of 12 villages in Wangon District, Banyumas Regency. The area of Cikakak is 595,400 hectares. The land contour is hilly and divided into 5 Kadus areas, 10 RW, 37 RT, and 11 Grumbul areas, namely: Winduraja Kulon, Winduraja Wetan, Bandareweng, Plepud, Bogem, Baron, Boleran, Cikakak, Gandarusa, Pekuncen, and Plajan.

The northern part of Cikakak village is bordered by Windunegera Village, Wangon District, Wlahar Village is the eastern boundary, in the south it is bordered by Jambu Village, and in the West it is bordered by Beji Village, Cirahab Village, Lumbir District

The community of about 5,000 people can live in harmony and peace. The community is known to be very friendly, polite and respectful of others, as well as forgiving. The habit of living in a community makes them like to work together in goodness, and uphold the principle of deliberation. This makes people not easily provoked and carried away by the current developments of the times that are increasingly moving forward.

Most of the people live as farmers to meet their daily needs. The habit of working together and living in harmony is also illustrated during the traditional activities which take place every year on 26 Rajab, without any orders or requests, thousands of people will come to the Kyai Mustholih burial complex to carry out Panjaroran activities, namely making existing jaro (bamboo fences). around the tomb and the Saka Tunggal Mosque.

The Aboge Muslim community applies the Javanese calendar in their lives. Kyai Mustolih is believed to be a propagator of Aboge teachings in Cikakak. The solidarity and cohesiveness of Aboge residents is illustrated by their obedience to the advice of their elders and elders. Their obedience is illustrated in the form of Dawuh Panandiko which is a process of renewing Islamic teachings taught from generation to generation. Identity as Aboge has been firmly entrenched in the soul of every Aboge adherent, so usually they will not change direction (Siska Laelatul Barokah and Terry Irenewati, 2013).

Ganti Jaro Rajab Tradition

Ganti Jaro Rajab is a traditional event that occurs once a year at the end of the month of Rajab, on the 26th Rajab in Cikakak village. This customary event is an event that has been passed down from generation to generation by the local community to replace the bamboo fence around the Kyai Mustholih burial complex which is believed to be the ancestor of the local community and around the Saka Tunggal Mosque. This customary event is carried out under the leadership of traditional elders who are referred to as the Juru Kunci.

Before carrying out the main activity of replacing jaro, usually the traditional elders will hold a preparatory meeting first. this is done as an effort to prepare everything better and as a teaching of hospitality. On the following day, usually the local community will help prepare the activity by preparing dishes and all the "ubo rampe". One day before Panjaroran, the women will prepare consumption on a large scale. The surrounding

community also took part by giving their best contribution, both ready-to-eat food and food ingredients in the form of vegetables, livestock (chickens, goats and cows), or other food ingredients.

One of the cooks who prepares the main dish for the evening of thanksgiving or iftar by performing a fasting ritual. Both fasting eat and drink and talk to other people during the preparation. the main cook will break the fast if the main dish that has been prepared is finished being prayed for by the caretaker the night before penjaroran. The main dish prepared is gecok chicken, which is believed to be Kyai Mustholih's favorite food.

The women who come to provide food assistance will come to the caretaker's house, put down their food and go in to eat the dishes that have been prepared like the traditional invitation in general. The caretaker's wife will welcome them to thank them. Generally, residents who come are local residents or residents from other areas who are still relatives, or who feel they have a bond with the place. most of them come in addition to providing assistance also hope for blessings.

Thousands of people from various places took part in this traditional activity. These people are generally adult men who voluntarily come with bamboo and tools to take part. Activities start in the morning and finish before noon time. In its implementation, everyone has understood what must be done so that it does not require orders. This allows the entire series of customary activities to be completed on time.

Especially for the installation of Jaro around the main Kyai Mustholih cemetery, residents who enter the area must be in a state of purity (wudu) and not wearing footwear. Entering the Kyai Mustholih burial complex must have the permission of the caretaker, otherwise it is believed that it will bring bad consequences (kuwalat) to those who break it. At the time of installation of Jaro in the main burial complex, everyone was not allowed to talk unnecessarily, so it was done in a state of not talking much.

The replaced Jaro may be brought by local people to be used as fuel. However, usually not many people bring them, but collect them at the caretakers' homes to use them as fuel.

After the Penjaroran activity is completed, everyone involved in the work will receive Nasi Penggel, which is rice and side dishes packaged using teak leaves.

Cultural Semantic

The word semantics comes from the Greek word *sema* which means sign or symbol or symbolize. Semantics is the study of symbols or signs that imply, the relation of meaning to one another, and their influence on humans and society. Thus, semantics includes the meaning of words, their development and changes (Tarigan in Djaja Sudarma, 1993: 5).

According to Tarigan (2011: 147) Semantics is the study of meaning. Semantics examines symbols or signs that represent meaning, the relationship between meanings, and their influence on humans and society. So, semantics includes the meaning of words, their development and changes. Therefore, semantics is the study of the meaning of a word.

According to Ratna (2009: 1) semantics is a branch of linguistics that studies the meaning or meaning of language. The field of semantics is only related to meaning or meaning related to language as a means of verbal communication. This definition is in accordance with the definition of Verhaar (1981: 9) that semantics is the concept of meaning or theory of meaning, namely the semantic part of language to study definitions or meanings. Semantics is the science of the relationship between linguistic signs and their meanings.

Chaer (2013: 2) explains that, the word semantics is agreed upon as a term in the field of linguistics that studies the relationship between linguistic symbols and the things they represent. Thus, semantics is a branch of linguistics that studies meaning or meaning in a language. So, semantics is the science of definition or meaning, which is one of the three levels of analysis in language, namely phonology, grammatical, and semantics.

Meanwhile Aminuddin (1988:15) gives his own opinion about semantics. Semantics means "the study of meaning" and is part of linguistics. For example, sound and grammar, components of meaning also have certain limitations here. So, if the sound element is in the first position, then the second order is occupied by grammatical elements, and the meaning element is in the last position. The relationship between the three components is due to the fact that language is originally an abstract sound that refers to an arrangement of linguistic symbols, forms, and has an associative relationship of meaning.

Described by Subroto (2003: 7) The term linguistic anthropology is different from the term linguistic anthropology so that, in practice, the two terms are used differently, depending on the emphasis on the subject, namely from the dominant or anthropological perspective. Meanwhile, from a linguistic point of view, the use of the term ethnolinguistic is known by linguists with anthropological linguistics. He emphasized that the study of the relationship between language and culture is part of anthropology.

Subroto (2011: 32) again explained that anthropological linguistics discusses linguistic forms related to ethnology. Thus, this study shows that a culture-based concept that is used as a reference in the language of a

society specifically represents its cultural factors and needs. Definitions or concepts related to cultural factors are called cultural meanings which are general in nature and become a reference for lexical meanings.

Explained by Abdullah (2014: 20) this theory of cultural meaning deepens understanding of the definition of nonverbal expressions of a society in relation to the cognitive system, mindset or way of life, as well as views of the world (worldviews) of a group of people. A society expresses itself through a variety of local wisdom as well as various customary activities of the life of a nation's people which is reflected through pronunciation, phrases, clauses, discourse (folk) and other lingual parts (verbal behavior), whether in the form of symbols, symbols, signs, as well as community offerings (verbal behavior).

Frawley (via Subroto, 2011: 17) explains that, this cultural approach to meaning is also a cultural reductionist view, which emphasizes that culture is a determinant of a meaning which is entirely determined through the cultural context in which the language is used.

Cultural meaning explained by Tarigan (in Zulianti, 2018:38) is the definition that language has in a cultural context. The cultural meaning itself is closely related to the culture found in the speaking community.

Cultural meaning is the meaning contained in the relationship between culture and language belonging to a particular community. Understanding a culture is tantamount to identifying and interpreting cultural symbols that do not have definitions or meanings, but these symbols are instructions for obtaining a meaning that is produced through interpretation. The cultural values that are created through these cultural symbols can be in the form of objects or events with their own meaning (Citra, 2019: 35). The symbols that are focused on in this research can be in the form of various terms in the Lilin Jaro Rajab tradition in Cikakak Village, Banyumas Regency.

3. RESEARCH METHODS

The methodological approach and theoretical approach are used in this research. The methodological approach of this research is descriptive qualitative and the theoretical approach uses a cultural semantic theory approach. The object studied is the traditional ceremony of Ganti Jaro Rajab and the symbols contained in the series of events, can be in the form of terms, objects (ubo rampe) or traditions. Data collection was carried out using the listening method (observation) and the speaking method (interview). The data obtained were then analyzed using cultural semantic theory.

4. RESULT AND DISCUSSION

Sesajen



Fig 1. Green Coconuts Offerings



Fig 2. An example of offerings in front of the interpreter's house

Professor of History at Gadjah Mada University, Prof. Djoko (via Jumar Sudiwana, 2022) explains that, offerings are part of the Javanese tradition of displaying and serving various foods and other things (ubo rampe) so that the deceased are forgiven and their deeds are accepted and have a place with God Almighty.

Djoko further explained that offerings were also a form of mixing/ blending pre-Islamic culture with Islamic culture when it was first introduced in Java. All forms of offerings offered to God Almighty are intended so that family members who die get the most beautiful place and avoid the suffering of the grave, and are protected by Allah SWT, that's how the Javanese translates to obtain safety in the future. This tradition is a form of local wisdom that describes how our ancestors continuously understood the teachings of Islam and then gave directions, exemplary regarding the relationship between humans in the world and nature that is well bound in the form of prayers.

The Javanese feel proud/marem when they can worship and recite the Koran together. The offerings are only symbols, and the main thing is to offer prayers through these offerings.

According to Sumedi, one of the traditional leaders in Cikakak Village, offerings or offerings are one of the traditional customs carried out by the community every time there is a celebration. The goal is for offerings

to the ancestors, as an intermediary for expressing gratitude to the Almighty. The offerings are prepared in the form of seven light green coconuts. Six coconuts accompanied by three types of drinks (wedang telon) are placed in a bamboo cup stuck in the coconut containing clear water, tea water and coffee water, which are placed in sentong pejimatan/pasucen, megari place, near pawon, wedang place, water source, and the front yard of the caretaker's house. Meanwhile, for one other green coconut, there are four types of drinks, namely clear water, tea water, coffee water, and jembawuk coffee water (coffee added with coconut milk) in a small bamboo glass that is stuck directly into the coconut. However, there are also those who still use glasses, namely offerings placed in the front courtyard. The addition of Jembawuk coffee is believed to be one of the favorite drinks of Kyai Mustholih, an ancestor of Cikakak Village. Usually, apart from green coconut and wedang telon, it is also equipped with a variety of foods available there.

Anderson (2005) explains that food has a very important meaning in religion, as a sign, a subject of prayer, a symbol of sharing and not sharing, and an element of communion.

At *Ganti Jaro Rajab* event which was held on February 28, 2022, the offerings had been placed by the traditional interpreter the day before. The process of installing the offerings is carried out by traditional interpreters accompanied by prayer readings. The offerings are then placed at several predetermined points.



Fig 3. Offerings in place of rice



Fig 4. Prayer Procession

CHICKEN GECOK

Chicken Gecok is food prepared by the main cook on the eve of preparation for Jaro Rajab activities at the event of thanksgiving or prayer together. This food is served at the opening of a traditional event or hajjat, in the form of free-range chicken that is burned and doused in coconut milk with burnt spices as well. According to the story, gecok chicken is the favorite food of the Cikakak village ancestor, Kyai Mustolih.



Fig 5. Gecok Chicken (image source <https://jadesta.kemenparekraf.go.id/paket/gechok>)

According to Kusmiati, the wife of the caretaker in the palace, the gecok chicken is specially cooked by the main cook who during the cooking process performs a speech fast and a fast for eating and drinking. Gecok chicken will be served on Bukakak Rajab night to remember their ancestors. Gecok chicken is the main dish, after reading a prayer with the village elders. Usually chicken gecok will be served with moringa leaf vegetables, pumpkin shoots, glatik eggplant lalaban and jembawuk coffee. Likewise, the main cook who is fasting will be able to break his fast after the prayer procession is over.

The Rajab opening night activity is also a procession of praying to the Almighty so that the activities to be carried out tomorrow will receive protection, smoothness, and blessings.

PENGGEL RICE/BRENGKESAN

Penggel Rice or brengkesan is food prepared by women for all workers involved in Penjaroan which contains rice and dry side dishes, usually noodles and chicken or other side dishes.

Nasi Penggel/Brengkesan is a typical village food which is distributed after the traditional event takes place. The local community believes that this Nasi Penggel has its own blessings because it has been prayed for by the caretaker. The Nasi Penggel will be brought home as souvenirs after carrying out traditional activities and enjoyed with the family with full hope for the blessings of God Almighty.



Fig 6. Penggel Rice /brenkesan https://jadesta.kemenparekraf.go.id/paket/nasi_penggel

PENJAROAN

Penjaroan is a tradition of replacing bamboo fences around the tomb complex and the Saka Tunggal Mosque. The replacement of the fence is done once a year, on the 26th of Rajab. The process of work is carried out from the morning until before noon which is carried out by adult men. The activity started with the arrival of adult men from the village of Cikakak and its surroundings, bringing bamboo and tools to work. The work process is carried out voluntarily without coercion or invitation from the traditional elders. This is because this tradition has been embedded in the hearts of each of these traditional actors. Their background as Aboge Muslims is one of the things that binds them in this tradition. Due to the use of the same calendar calculation, without any notification from the adat or local village community, they have prepared themselves to welcome this moment.

Bamboo is cut in several shapes and sizes, salaran (bamboo cut lengthwise, wilah (bamboo split and cut short), ropes, and nutus (bamboo covering). After cutting the bamboo is cleaned first in the river which is located right in front of the door The main purpose of the grave. This is so that the bamboo used is clean and holy. As for those who install it around Kyai Mustolih's cemetery, they are not allowed to speak (Ngabisu) during the installation procession, and must be in a state of purity. Without saying much they also understand their duties each of them in carrying out the imprisonment.

According to the village elders, the replacement of this jaro is meant to protect humans from bad influences. This protection includes Jaba Jero (outside and inside) of the human self. therefore, the fence must be replaced and repaired as an illustration that one's faith must always be repaired and strengthened in order to be able to ward off bad influences from the surrounding environment.

TERBANGAN

Terbangan is a series of activities on the night after Penjaroan by holding a slametan at the Saka Tunggal Mosque by praying together. This is done as an effort to maintain good relations with ancestral spirits. According to Mr. Akim as the village head who is one of the traditional leaders, the whole series of penjaroan activities cannot be seen only from the form of the activity, but rather activities related to one's body and soul in remembering and uniting feelings. By feeling bound to each other, someone will feel peaceful, serene and not get ahead of each other. The people in Cikakak are known as people who are not fanatical, they just want to be respected for their culture, regarding differences in how to worship is a personal matter for each. With maintained hospitality, it is hoped that customs and culture will also be maintained.

PILGRIMAGE RITUALS AND TAHLIL

Grave pilgrimage and tahlil are traditions that are usually carried out by Javanese people, one of them is the people of Cikakak Village. The grave of Kyai Mustolih, who is believed to be the founder of the Saka

Tunggal Mosque and a figure who taught Islam in the area, is one of the pilgrimage destinations. Pilgrims who come with various purposes are also motivated because of their attachment to the beliefs of the people there.

According to the former caretaker of Lebak, on Monday and Thursday evenings there will be people who come to make pilgrimages, and if they meet Monday Wage Tuesday Kliwon or Thursday Wage Friday Kliwon, visitors will usually stay for two days. For some people, pilgrimage to this place brings its own benefits, as they believe. However, Akim assured that so far he has always directed that he always ask only to God Almighty.

Access to the tomb can only be obtained if the pilgrim asks permission from the caretaker beforehand. Apart from that, they are also not allowed to enter the main tomb, if this is violated, it is believed that it will bring bad luck. The caretaker will not only give permission, but will also guide them in doing the tahlil at the main tomb.

THE CARETAKER

The caretaker in the tomb complex consists of 3 people, namely the caretaker of the Dalem (above), the caretaker in the middle, and the caretaker below. All caretakers are descendants of the previous caretaker. If the caretaker's child is a woman, the position of caretaker will fall to her husband. Each caretaker will live around the Saka Tunggal Mosque complex. The house where the interpreter lives close together makes it easier for pilgrims to pray if there is a personal interest.

5. CONCLUSIONS

Jaro Rajab is a process of replacing bamboo fences at the Kyai Mustolih burial complex and the Saka Tunggal Mosque which is carried out in mutual cooperation by local residents. This procession is a tradition that has been ingrained in the local community so it does not need to be announced and invited, the community will voluntarily come to take part. This ancestral tradition is maintained as a form of submission to the ancestors, and an effort to continue to maintain cultural heritage so that friendship among village people is maintained.

Jaro Rajab is carried out with a series of processions, from meetings with traditional elders, the implementation of Jaro Rajab, to do slametan at night. The night before Jaro Rajab is held, the traditional elders lead the Bukakak Rajab procession. In the morning he will carry out the penjarosan, and in the evening he will carry out the slametan

The existence of offerings, penjarosan, brengkesan, gecok chicken, pilgrimage rituals, and slametans shows the existence of a culture that still survives. All the symbols that appear during the event are none other than a reflection of the local people's love for their own culture. The culture of gotong royong in the community is clearly illustrated from the preparations to the completion of the event. Each community already knows their respective roles so it doesn't take much time to complete the big ceremony.

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Interview

Interview with the main caretaker, Mr. Imam, on 27 February 2022

Interview with the lebak caretaker, Mr. Sulam, on 27 February 2022

Interview with the Head of Cikakak Village, namely Mr. Akim, on 27 and 28 February 2022

Interview with Mr. Kusno, as the traditional elder and organizer of the Cikakak tourism village, on 27 and 28 February 2022

Interview with the Secretary General of the Indonesian People's Consultative Assembly Mr. Ma'ruf Cahyono on 28 February 2022

Interview with former lebak caretaker on 27 February 2022

Interview with Mr. Sumedi as a traditional leader of Cikakak Village, 28 February 2022

Interview with Mrs. Kusyati, wife of the main caretaker, on 28 February 2022

Interview with Mrs. Turmi, volunteer for jaro rajab activities, on 28 February 2022.