



Maguti Tradition: Constructing the Mindset of Ngawi People in a Symbolism Approach

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ABSTRACT: Maguti is one of the traditions that still exist in Jagir Village, Sine Subdistrict, Ngawi Regency, East Java. This research aims to provide information by describing one by one the equipment used in the implementation of the maguti tradition and describing the construction of the mindset of the Ngawi people towards the maguti tradition. This research method is descriptive qualitative. This research uses a semiotic approach, especially those that discuss symbolism. The source of data is from interviews. The result of this research is that Ngawi people have a mindset that the implementation of this maguti tradition has the aim of "Kangge bucal sengkolone kari segerwarase", meaning to get rid of all negative things, stay safe. The implementation can be done when the baby is two hundred and forty-five days old, can also be done when stepping into adulthood or before marriage. The equipment (ubo rampe) in the maguti tradition is bucu, jenang abang putih, jenang sepuh, banyu suci, setaman flowers, sego udhuk, sego golong, gedhang setangkep, asahan, kopat lepet.

Keywords: Tradition, Maguti, Mindset, Ngawi

ABSTRAK: Maguti merupakan salah satu tradisi yang masih ada di Desa Jagir, Kecamatan Sine, Kabupaten Ngawi, Jawa Timur. Penelitian ini bertujuan untuk memberikan informasi dengan mendeskripsikan satu persatu peralatan yang digunakan dalam pelaksanaan tradisi maguti dan mendeskripsikan konstruksi pola pikir masyarakat Ngawi terhadap tradisi maguti. Metode penelitian ini adalah deskriptif kualitatif. Penelitian ini menggunakan pendekatan semiotika khususnya tentang simbolisme. Sumber data berasal dari wawancara. Hasil dari penelitian ini adalah masyarakat Ngawi memiliki pola pikir bahwa pelaksanaan tradisi maguti ini memiliki tujuan "Kangge bucal sengkolone kari segerwarase", yang berarti agar terbebas dari segala hal yang negatif, selamat. Pelaksanaannya bisa dilakukan saat bayi berusia dua ratus empat puluh lima hari, bisa juga dilakukan saat menginjak usia dewasa atau sebelum menikah. Perlengkapan (ubo rampe) dalam tradisi maguti adalah bucu, jenang abang putih, jenang sepuh, banyu suci, kembang setaman, sego udhuk, sego golong, gedhang setangkep, asahan, kopat lepet.

Kata Kunci: Tradisi, Maguti, Pola Pikir, Ngawi

A. INTRODUCTION

The preservation of Javanese culture through inheritance from one generation to the next needs to be done to provide a correct understanding to the community so that various forms of Javanese culture, both ideas, values, manners, customs, habits or

patterned behavior, as well as cultural forms in the form of works are not contrasted with certain religious teachings because the two are indeed different.

The diverse traditions in Javanese society are a source of pride as well as a challenge to maintain and pass them on to

the next generation both orally and in writing. Modernization can cause various changes to the traditions in Javanese society. However, not everything in this tradition has changed and can maintain its authenticity.

The mindset of Javanese society in general is to achieve perfection, both physical and mental perfection. Achieving perfection is not an easy thing because it requires very strong lust restraint and should not complain.

The concept of Maguti tradition is intelligence in giving spiritual meaning, imagination, sensitivity, the value of courtesy, and harmony. Therefore, collective culture such as the Maguti tradition, symbols become a relationship of structures that contain cultural messages. The message is the education of values that must be interpreted through the form of various texts and social aspects as the context. Ronald (1993:2) explains that the principle of life in a tradition that tends to be mystical, prioritizes the value of harmony with its cosmos, cosmological knowledge, and syncretism (kejawen) belief system. Giving meaning to symbols will be appropriate if you understand the nature of the mind in which the symbol was born.

Javanese culture and beliefs are based on the Javanese worldview, which is the overall belief and description of Javanese people about reality which is a unity of humans in which there is a meaningful structure. In the Javanese worldview there are four meaningful circles, namely the first circle, which is an extroverted circle, an attitude towards the outside world experienced as a unity of ukhrawi beliefs between nature, society and the supernatural realm and carried out in ritual activities; the second circle, contains the appreciation of political power as an expression of the numinous (ukhrawi /

supernatural) realm; third, the third circle, centers on the experience of the Godhead as a path to unity with the Supreme Kodrati. The fourth circle, the determination of all circles of experience by the Divine and Destiny.

Maguti is one of the traditions that still exists in Jagir Village, Sine District, Ngawi Regency, East Java. This study tries to examine the maguti tradition that is still carried out by the Jagir Village community, with the main points of study being what equipment is used in the maguti tradition; how the construction of the mindset of the Jagir community towards the maguti tradition. This research aims to provide information by describing one by one the equipment used in the implementation of the maguti tradition and describing the construction of the mindset of the Jagir village community towards the maguti tradition.

This research uses an ethnoscience approach, according to Eni Sugiarti's research in the Mozaik Journal Vol. 2 No. 2 pp. 89-104 states that ethnoscience means emphasizing the systems and tools of knowledge that are unique to a society. Ethnoscience has three main studies, namely first, focusing on culture which is interpreted as a model for classifying the environment or social situation at hand. Second, it directs the study focused on the ways, rules, norms, values that allow or prohibit and indicate something. Third, it focuses on the principles that underlie various activities in daily life as an effort to understand the structures that are unconscious and at the unconscious level but affect or determine the manifestation of daily behavior and actions.

B. METHOD

This research uses a qualitative method. This research uses a semiotic approach, especially those that discuss symbolism. The

equipment and process in the implementation of the Maguti tradition as the main study. This research was conducted in Ngawi, East Java, Indonesia. Data collection techniques in this study were carried out by interviewing key informants, namely village elders. Furthermore, observations were made which were equipped with field notes, reflections, data were validated by data triangulation.

In qualitative research, social reality is seen as something intact, complex, dynamic, and full of meaning. This research was conducted in twenty places in Ngawi Regency, namely Jagir Village, Tulakan, Bayem Taman, Bayem Sidoarjo, Jagir Krajan, Kalitengah, Tempon, Kedungjambe, Plembeku, Gedangan, Mojoagung, Miripencil, Mirirejo, Tretes, Duwet, Duwet Plasong, Duwet Dawungan, Mojorejo, Jomblang, Sampung, Karangdempel. Of these villages, until now they still routinely carry out the Maguti tradition so that it can be said that they contribute very much in efforts to preserve the tradition.

C. RESULT AND DISCUSSION

1. Description of Jagir Village and its Relationship with the Maguti Tradition

Jagir Village is one of 15 (fifteen) villages in Kecamatan Sine, located in the north of Kecamatan Sine. The total area of Jagir Village is 23.69 km², consisting of agricultural land, settlements, plantations, public facilities, and others. The majority of the Jagir community work as rice farmers with an average yield of 4.5 tons per hectare. In general, the characteristics of the soil in Jagir Village are black soil, which is very suitable as agricultural and plantation land.

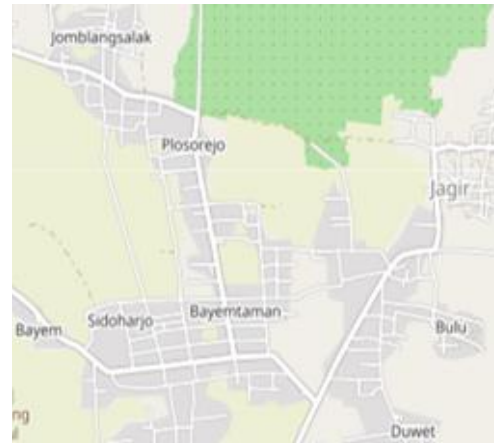


Figure 1. Jagir Village Map

Jagir Village is one of the villages in Sine sub-district, Ngawi, East Java. The majority of the people work as farmers and laborers in rubber factories because there is a Tretes rubber plantation. Jagir village is geographically located in a mountainous area. Jagir village consists of several hamlets, including: Jagir, Duwet, Bayem Taman, Mojorejo.

One hamlet of Jagir consists of several villages, among others: Jagir Krajan, Kalitengah, Tempon, Kedungjambe, Plembeku, Gedangan, Mojoagung, Miripencil, Mirirejo, Tretes. Duwet hamlet consists of Duwet, Duwet Plasong, Duwet Dawungan. Bayem Taman hamlet consists of Bayem Taman, Bayem Sidoarjo. Mojorejo consists of Mojorejo, Jomblang, Sampung, Karangdempel. Of all these hamlets and villages, until now they still routinely carry out the maguti tradition.

2. Some Traditions in the Jagir Community

Some traditions that are still practiced by the Jagir community include:

a. Tironan

Tironan, which is the day of birth, is usually held when the day of birth is in the month of Sura. The implementation may use tumpeng and its equipment. If

you are economically capable, you can use udhuk rice and Golong rice, Asahan along with its equipment.



Figure 2. Tironan Tradition in Jagir Village. Source: Researcher Documentation

b. Methil/methik

Methil/methik is "mboyong mbok Sri ning gedhong petheng". This means picking rice from the fields and bringing it home. The equipment is buceng rice with side dishes, plus pulut rice (cooked glutinous rice plus Javanese sugar), golong rice, bananas, cok bakal made of white jenang abang, shallots, chili peppers, candlenuts, flowers, dadap leaves, dried long beans, the first rice is picked using a tool called ani-ani with prayers, the paddy leaves are woven tied with lawe threads and given flowers. The meaning is considered as a bride who will be put into the room.



Figure 2. Methil Tradition. Source: Researcher Documentation

c. Tingkepan.

Tingkepan, which is seven monthly, is carried out when a woman who is pregnant for the first seven months of her pregnancy. The implementation is Friday night, which is tingkepi the next day Saturday wage. The meaning is Saturday, cepet metu, wage gen ndang gage. It means that Saturday will come out quickly, wage will be born safely.



Figure 3. Tingkepan Tradition. Source: Researcher Documentation

3. Maguti: A Mindset Construction

Javanese people have a unique tradition of thought, metaphysical in nature, and closely related to mysticism, or mysticism. This tradition of thought is applied in all aspects of culture, both material and non-material (Jaya, 2012:133). Javanese people's cosmic, magical, and classificatory thought patterns are included in the religious system, one of which is manifested in the maguti tradition. From the results of interviews with village elders and direct surveys when the Maguti tradition was held, it is known that the uba rampenya include:

a. Equipment used for bathing in the maguti tradition:

Bucu, which is cone-shaped rice, is a symbol of the mountain which shows that

tumpeng is an interpretation of human prayer that goes upwards (God), Tumuju marang pengeran (directed to God); Dedonga anteng, meneng, metentheng (pray calmly, silently and firmly). Adune bucu (bucu equipment) is as follows: Bothok is made of grated coconut, mlinjo leaves, tempeh, anchovies, chili, salt, shallots garlic, flavoring, and wrapped in banana leaves then steamed. Kelem is cassava leaves, long beans, sprouts, spinach then boiled, and mixed with chili sauce made from grated coconut, chili, garlic, steamed flavoring. Pelas is the contents of old long beans, pounded softly then mixed with grated coconut, garlic, flavoring, wrapped in steamed. Endhok is a boiled chicken egg, peeled either one or two. If one must be split into two or four. It means the result of an animal being raised.

Jenang abang putih made from boiled rice, plus grated coconut (white) plus Javanese sugar (red) and salt. As a symbol of white from the father while red from the mother. Jenang Sepuh is made from boiled rice bran plus salt. The meaning is to commemorate water and the placenta. Banyu suci comes from clean water sprinkled with setaman flowers. Kembang Setaman symbolizes the variety that surrounds human life. Flowers will expand and grow pleasure, and flowers are for pleasure.

b. Equipment for Bancaan/kenduri in maguti.

Sego udhuk is made from boiled rice, mixed with coconut milk, bay leaves, salt. Adune (equipment) is as follows: Jangan lombok, made from potatoes, tempeh, kapri, chili, shallots and garlic, fried, coconut milk, bay leaves, flavoring, Javanese sugar boiled. Srundeng, made from grated young coconut that is fried, seasoned with coriander, salt, flavoring,

Javanese sugar. Krupuk abang, made from arrowroot pathi. Jenang abang putih, made from rice mixed with grated coconut and boiled, for the red color comes from Javanese sugar. This has a symbolic meaning for ancestors. Dele ireng is fried soybeans. The meaning is that the prophet does not like tempeh like fried soybeans. Lalapan, made from shallots, chilies, salt. The meaning is to complement each other. Ayam ingkung, boiled chicken seasoned with coriander, garlic, bay leaves, coconut milk. Pisang Ayu is two combs of banana, betel nut, nginang, tobacco, gambier, njet, money.

Sego golong is seven in number, which is rice formed into seven rounds. Has the meaning of pitutur/pituah. Adune (equipment) is as follows: Roasted chicken, which is roasted chicken seasoned with salt, garlic, and flavoring. Jangan lombok, made of potatoes, tempeh, kapri, chili, shallots and garlic, fried, coconut milk, bay leaves, flavoring, Javanese sugar boiled. Srundeng, made from grated young coconut that is fried, seasoned with coriander, salt, flavoring, Javanese sugar. Krupuk abang, made from arrowroot pathi and red in color.

Asahan, two in number, made of rice shaped like a plate topped with a round banana leaf called samir. The contents are not chili, srundeng, chicken offal, krupuk abang. Kopat lepet, made from woven janur filled with rice mixed with grated coconut and given salt, is boiled. While lepet is made of glutinous rice added with grated coconut plus salt wrapped in bamboo leaves, tied with merang or dami.

Ujupane (handing over) the implementation of maguti:

1) Bucu.

"siram kepihan cahyaning bocah koyo tanggal sepisan utawa tanggal siji, siram

kepindho cahyaning bocah koyo tanggal loro, siram tanggal ketelu cahyaning bocah koyo tanggal telu, siram kepatat cahyaning bocah koyo tanggal papat, siram kelimo cahyaning anak koyo tanggal lima, siram keenem cahyaning anak koyo tanggal enem, siram kepitu cahyaning anak koyo tanggal pitu, siram kewolu cahyaning anak koyo tanggal wolu, siram kesongo cahyaning bocah koyo tanggal songo, siram kesuluh cahyaning bocah koyo tanggal ten, siram kesewelas cahyaning bocah koyo tanggal sewelas, siram kerolas cahyaning bocah koyo tanggal rolas, siram ketelulas cahyaning bocah koyo tanggal telulas, siram ping patbelas cahyaning bocah koyo tanggal patbelas, siram ping limolas cahyaning bocah koyo tanggal limolas".

This means that the first flush, the child's face is like the first date, the second flush the child's face is like the second date, the third flush, the child's face is like the third date, the fourth flush the child's face is like the fourth date, the fifth flush the child's face is like the fifth date, the sixth flush the child's face is like the sixth date, the seventh flush the child's face is like the seventh date, the eighth flush the child's face is like the eighth date, The ninth flush of the child's face is like the ninth, the tenth flush of the child's face is like the tenth, the eleventh flush of the child's face is like the eleventh, the twelfth flush of the child's face is like the twelfth, the thirteenth flush of the child's face is like the thirteenth, the fourteenth flush of the child's face is like the fourteenth, the fifteenth flush of the child's face is like the fifteenth. The meaning is that from the first flush, the child's face is not so radiant, until finally on the fifteenth it glows like the full moon. The fifteenth date means the Javanese calendar.

In the completeness of bucu there are : Jenang abang putih and Jenang sepuh. The following is the speech. Jenang abang putih, "mengeti soko bapa biyung utawi kakang kawah adi ari-ari, ninimong kaki among sing momong jiwo ragane sing di paguti ingkang miblat sekawan sixem pancer. Sing tebih without winangenan, celak tansah sesarengan". This means commemorating the origin of the father (white) mother (red) or the water and stool of the spirit that protects the soul and body of the child being adored, located at the Qibla four six pancer, meaning east-west, north-south, top-bottom. Jenang sepuh, "mengeti sedulur tua, kakang kawah adi ari-ari". It means to commemorate an old relative, the person who gave birth first to remove the water and meat attached to the navel.

2) Sego suci/udhuk.

"kangge mengeti kanjeng Nabi Rosul sak garwa putra sak kabat sekawan Usman, Umar, Syaidina, Ngali". It means to commemorate the prophet and apostle, his wife and son, and his companions Usman, Umar, Syaidina, Ngali.

3) Gedhang setangkep

"kasebat pisang ayu, sedah ayu kangge mengeti mbok Dewi Fatimah sami ingkang minangka dados modelipun sedaya estri". This means that it is called pisang ayu sedah ayu which is used to commemorate Dewi Fatimah's mother who is the example of all women. Pisang ayu means two combs of plantain placed on a basin and sedah (betel leaves, gambier, tobacco, apu).

4) Sego golong

"for the meal memule ninidayang kakidayang ingkang manggen wonten kiblat sekawan lima pancer bapa angkasa ibu bumi ingkang dilenggahi ingkang kagungan hajat kasuwun blessing

pangestunipun ingkang wilujeng ngajeng sak pawingkipun". This means to commemorate the ancestors of men and women who are located at the Qibla four five pancer. Five pancer means east-west, north-south, which is occupied by the worshiped.

5) Asahan

"To commemorate all the ancestors of jaler estri sepuh anem tebih celak kasuwuni idi pangestunipun ingkang wilujeng". This means that to commemorate the ancestors of men and women, young and old, far and near, a good blessing is asked for.

6) Kopat lepet

"kangge mengeti kanjeng nabi Sulaiman ingkang ngratoni godhong, kayu, banyu, pithik ingkang kangge uba rampe menika". It means to commemorate the prophet Sulaiman who controlled leaves, wood, water, chickens/all the animals slaughtered for equipment. The leaves are meant to wrap or cover the rice, the wood and water are meant for cooking.

7) Close ujud-ujud (Closing)

"dene sedaya uba rampe kangge mengeti dinten pitu pekenan gangsal sasi rolas windu wolu wuku tigangdoso bale lan griyo tanem tuwuh raja koyo jangkepipun dinten menika wilujeng ngajeng sak wingkipun". This means that all the equipment to commemorate seven days (Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday), five markets (pon, wage, kliwon, legi, pahing), one year means twelve months, one windu means eight years, the number of wuku is thirty, the yard and house that is occupied, the plants that are planted, the animals that are raised, all of that day is safe from now until tomorrow.

8) Function of Maguti in Community Existence

The function in the maguti tradition is "Kangge bucal sengkolone kari segerwarase". It means to get rid of all bad things/diseases, stay healthy physically and spiritually. The Jagir community has the view that a parent has an obligation to maguti their children.

9) Implementation of Maguti Tradition

For implementation, if the baby is seven lapan old, one lapan is thirty-five days. This means that seven lapan is two hundred and forty-five days. In its implementation after bathing is dressed up, a ladder made of banana leaf stalks for massage is made of golden bananas, "bocahe dijunjung dikon mancik ondho wiwit saka untu ondho kepan nganti untu ondho sing last". The meaning is that the goal can be realized by going through the process from the bottom to the top or until it is achieved.

The implementation for those who have just entered adulthood, answered by the pengujub then told to bathe alone, carried by his mother then shaded invited to enter the house, told to eat pupugendhing or chicken used for kenduri. While the implementation when getting married, is the same as entering adulthood earlier.

D. CONCLUTION

One of the traditions still practiced by the community in Jagir Village, Sine Subdistrict, Ngawi Regency, East Java is the maguti tradition. The Jagir community has the mindset that by carrying out this maguti tradition, it has the purpose of "Kangge bucal sengkolone kari segerwarase", meaning to get rid of all negative things, just for safety. The practice can be done when the baby is two hundred and forty-five days old, it can also be done when reaching adulthood or before marriage.

The equipment (ubo rampe) in the maguti tradition are bucu, jenang abang putih, jenang sepuh, banyu suci, kembang

setaman, sego udhuk, sego golong, gedhang setangkep, asahan, kopat lepet.

In addition to the maguti tradition, the Jagir community also has several other traditions, including the tironan tradition, methil tradition, tingkepan tradition. The author has suggestions for other researchers to further examine the traditions that exist in Ngawi, especially in Sine District.

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