

Local Wisdom of Indonesian Culture: Rokat Desa of Karangmelok Village Bondowoso

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Abstract

The purpose of this research is to analyze and describe the procession of the Karangmelok Rokat Desa tradition and identify the symbolic meaning of the Karangmelok Rokat Desa tradition. This research uses qualitative research methods. The results of this study show that the procession of the Karangmelok Rokat Desa tradition begins with taking a lump of land from the four cardinal directions that border Karangmelok village then residents prepare sasanding to be taken with the land that has been taken to the Karangmelok Village Hall. Then the next event is praying in the village hall led by traditional or religious leaders and placing the land in a barn in the village hall. After laying the soil, the prepared sasanding is also placed in four springs. In the evening, the recitation of macapat songs begins after isya' and ends at midnight. The next day, the community is then led to the village hall and continued with the cockfighting and the release of songbirds. The meaning of the Karangmelok Rokat Desa tradition can be seen from two sides. This ritual has a religious and philosophical point of view as a thanksgiving to God Almighty. While the social meaning of the Karangmelok Rokat Desa tradition is as a community party and an adhesive for the harmony of Karangmelok villagers.

Keywords: *Rokat desa, Indonesia Culture, Karangmelok.*

Abstrak

Tujuan dari penelitian ini adalah untuk menganalisis dan mendeskripsikan prosesi pelaksanaan tradisi Rokat Desa Karangmelok serta mengidentifikasi makna simbolik dari tradisi Rokat Desa Karangmelok. Penelitian ini menggunakan metode penelitian kualitatif. Hasil dari penelitian ini menunjukkan prosesi tradisi Rokat desa Karangmelok diawali dari mengambil segumpal tanah dari empat penjuru mata angin yang berbatasan dengan desa Karangmelok kemudian warga mempersiapkan sasanding untuk dibawa bersama tanah yang sudah diambil ke Balai Desa



Karangmelok. Kemudian acara berikutnya yaitu berdoa di balai desa yang dipimpin oleh tokoh adat atau agama dan meletakkan tanah pada sebuah lumbung di balai desa. Setelah peletakan tanah, sasanding yang sudah dipersiapkan juga diletakkan di empat sumber mata air. Pada malam harinya pembacaan tembang macapat yang dimulai setelah isya' dan berakhir hingga tengah malam. Keesokan harinya kemudian iring-iringan masyarakat ke balai desa dan dilanjutkan dengan sambung ayam serta pelepasan burung berkicau. Makna tradisi Rokat Desa Karangmelok dapat dilihat dari dua sisi. Ritual ini memiliki sudut pandang agama dan filosofi sebagai ucapan rasa syukur kepada Tuhan Yang Maha Esa. Sedangkan makna sosial dari tradisi Rokat Desa Karangmelok adalah sebagai pesta rakyat dan perekat kerukunan warga desa Karangmelok.

Kata Kunci: *Rokat desa, Budaya Indonesia, Karangmelok.*

INTRODUCTION

Hearing the word culture is always synonymous with arts such as regional dances, customs that have been passed down from generation to generation and customs. Even though the meaning of culture is very broad. Culture is something that is produced by society from habits which eventually crystallize or become ingrained into a guideline in society's social life. Culture cannot be separated from elements of society. This is because humans are the ones who produce culture. Sociology is the study of society also makes culture a sub-study of society itself.¹

Indonesia as an archipelagic country has a diversity of ethnicities and cultures. Every ethnic group has a variety of traditions and its own uniqueness. This geographical environment is one of the main factors in the formation of various ethnic groups, cultures, languages and customs.² Every culture has a different style. This also influences culture, which also has various differences in each community. The various kinds of customs found in society are a reflection of planning, actions and deeds regulated by noble values.³ These noble values are passed down from one generation to the next and become a culture that continues to be preserved from generation to generation.

The culture that lives in a society is basically a reflection of the thought patterns, behavior and values held by the society concerned.⁴ From this point of view, religion has a position as a contribution to cultural values. Therefore, religion has a contribution and role in the existence of culture in a social community. Religion has a position as an absolute truth value on the other hand and therefore it can be said that religion has a position that cannot be equated

¹ Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: PT Raja Grafindo, 2013).

² Saebani Abidin, *Pengantar Sistem Sosial Budaya Di Indonesia* (Bandung: Pustaka Setia, 2014).

³ Ihromi. TO., *Pokok-Pokok Antropologi Budaya* (Jakarta: Indonesian Torch Library, 2016).

⁴ Bhikhu Parekh, *Rethinking Multiculturalism (Cultural Diversity and Political Theory)* (Yogyakarta: Kanisius, 2008).

with local cultural values.⁵ On the other hand, religion has a position as a source of cultural values in the community.

One of the social communities in Indonesia that still maintains and upholds culture is the Javanese community.⁶ Javanese people still uphold cultural values, one of which is Javanese culture which is related to syncretism. Syncretism is a process of combining several ideologies or beliefs with the aim of finding harmony and balance.⁷ Almost every activity is always based on religious rituals, be it livelihood activities, customs, weddings, funerals or other life activities. Social communities follow these magical rites because people believe that if they violate them they will receive a curse from ancestral spirits which will have a disastrous impact on social communities.

One of the Javanese traditions that is usually still practiced by many village communities in Java is village cleaning or Bersih Desa. Village cleaning is also often done with names and methods that are not always the same. This tradition is also found in one area in Java, namely Karangmelok Village, Tamanan District, Bondowoso Regency. Most of the people of Karangmelok Village make their living by farming or farming. The farming way of life of the people of Karangmelok Village generally still uses traditional methods of farming. This is also closely related to the belief system held by society, such as ritual activities or ceremonies related to agricultural activities or other social activities. The traditions held by the Karangmelok village community have a goal, namely, the first is to maintain harmony and balance in the village community.⁸ It is believed that by carrying out this ritual, villagers can appease ancestral spirits, and aim to ask for guidance and blessings from the ancestral spirits.⁹ The second purpose is as a form of gratitude for the produce of the earth. Meanwhile, the third objective is to provide safety to all residents of Karangmelok village in terms of carrying out agricultural processes to the blessing of agricultural products.

⁵ Wayan Bukian, Putu Agus Windu Yasa; Sujana, "Budaya 'Mejajahitan' Bagi Wanita Sebagai Kearifan Lokal Di Bali," *Al-Mada: Jurnal Agama Sosisal Dan Budaya* 5, no. 2 (2022): 2599–2473, <https://doi.org/5 No 2, 2022. pp. 190-194> <https://doi.org/10.31538/almada.v5i2.2512>.

⁶ Imam Safi'i, "MODERASI BERAGAMA MELALUI NYAMA BRAYA SEBAGAI AGAMA SIPIL (CIVIL RELIGION) PADA MASYARAKAT DESA KAMPUNG GELGEL KECAMATAN KLUNGKUNG KABUPATEN KLUNGKUNG," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 5, no. 1 (2022): 142–65, <https://doi.org/https://doi.org/10.31538/almada.v5i1.4464>.

⁷ Moh. Roqib, *Harmoni Dalam Budaya Jawa* (Purwokerto: STAIN Purwokerto Press, 2007).

⁸ Erkham Maskuri, Dina Alfianti, and Muhammad Ashif, "Implementasi Nilai-Nilai Keislaman Dalam Tradisi Asrah Batin," *Al-Mada: Jurnal Agama Sosisal Dan Budaya* 6, no. 4 (2023): 671–93, <https://doi.org/https://doi.org/10.31538/almada.v6i4.3245>.

⁹ Muslihun, "Sejarah Awal Pembentukan Struktur Dasar Masyarakat Islam Melalui Piagam Madinah," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 5, no. 2 (2022): 298–311, <https://doi.org/https://doi.org/10.31538/almada.v5i2.4507>.

The Rokak desa ritual is a form of culture that has been preserved from generation to generation. Rokak Desa in this case is an ancestral tradition of agricultural communities, especially the Javanese tribe. This tradition is held during important events in the village, such as the construction of a new building, the inauguration of the village head, the sending off of reinforcements or the celebration of religious holidays. The Rokak desa ritual held in Karangmelok Village is a manifestation of culture that has been passed down from generation to generation in people's lives. Mc.Lennan believes that this is closely related to the oldest form of belief or religion, namely totems, namely animals or plants that are considered sacred and associated with the tribe.¹⁰ This is also reinforced by Durkheim's opinion that belief in totemism is not the main thing, but the most important thing is a series of rituals. Durkheim believes that cultus (worship) which consists of certain events is the core of the life of a social community, thus ritual ceremonies are sacred things aimed at promoting awareness in the social community. This also forms a behavior that is continuously carried out as manifested in the quantity and quality of worship as well as norms that regulate relationships with God, relationships with fellow humans and relationships with the environment that are internalized in humans.¹¹

Every human being is essentially a religious creature, believing in something supernatural as a natural instinct that every human being has. Humans believe that through religion an individual can connect with the sacred. Religion is embraced and lived by humans, the practice and appreciation of religion is termed as religiosity. Religion is a form of human response to the sacred and its diversity can be found in every era, place, culture and civilization.¹² George Simmel emphasized two important aspects of religion: first, religion concerns matters of religious relations. Second, in forming religious relationships, humans tend to model their relationships with God, the gods, with supernatural powers, or with other conceptions about things beyond human reach and about social relationships in society.¹³

Therefore, it is important to study the traditions which are still used as customary patterns in the village clean tradition in Sambeng hamlet. Each cultural tradition contains its own symbolic elements and meaning. By being clean, the village can see another side of community culture that is non-material. In the sense of finding community values that cannot

¹⁰ Mochtar Lubis, *Transformasi Budaya Untuk Masa Depan* (Jakarta: Masagung Hajj, 1988).

¹¹ Kokoh Yeri Kustioro and Mailin, "Nilai-Nilai Sosial Dalam Tradisi Bakar Kemenyan Pada Masyarakat Desa Sugiharjo Kecamatan Batang Kuis," *Al-Mada: Jurnal Agama Sosiasl Dan Budaya* 6, no. 3 (2023): 2599–2473, <https://doi.org/10.31538/almada.v6i3.3536>.

¹² Imam Safi'i et al., "Moderasi Beragama Di Tengah Masyarakat Plural: Studi Kasus Pada Masyarakat Desa Wonorejo Kecamatan Banyuputih Kabupaten Situbondo," *Al-Mada: Jurnal Agama Sosiasl Dan Budaya* 6, no. 3 (2023): 537–55, <https://doi.org/10.31538/almada.v6i3.3222>.

¹³ Rahyono FX, *Kearifan Budaya Dalam Kata* (Jakarta: Wedatama, 2009).

be observed in everyday life as well as regarding their existence in maintaining the order of the existing socio-cultural system.

METHOD

The research method used in this research is qualitative research. The use of qualitative research methods in this research is to look at all social phenomena that occur in Karangmelok village. Qualitative research is research that attempts to photograph a social condition naturally.¹⁴ Data collection techniques in this research used interview, observation and literature study methods. Data analysis used in this research uses a model from Data analysis in this research adopts Miles and Huberman's interactive analysis model which consists of data collection, data reduction, data delivery, and data conclusion drawing.¹⁵ Data collection in this research took approximately two months. Some of the sources obtained were oral sources and written sources. Oral sources were obtained directly from interviews with religious or traditional leaders in Karangmelok village.

Researcher Conduct open observations and interviews with *key informants* and the Rokot Desa tradition community to find out in depth the process of implementing the Rokot Desa tradition and the symbolic meaning of the rituals therein. The approach used in research is ethnography. Ethnography is a type of qualitative research that aims to photograph natural cultural community groups over a long period of time using the main data collection methods, namely observation and interviews. The ethnographic approach to the Rokot Tradition of Karangmelok Village can be described analytically from the perspective of socio-cultural phenomena.

RESULTS AND DISCUSSION

Rokot Desa Procedure

On the first day of the Rokot Desa ritual, Karangmelok village residents, especially male residents, prepared several components that would be needed for the Rokot Desa ritual. The first activity in the morning was taking a pinch of land in the four corners of the Karangmelok village border. This aims to ensure that Karangmelok village always receive protection at every village boundary. The land was taken from four hamlets spread across

¹⁴ J. W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 4th ed. (Sage Publications, 2014).

¹⁵ A. M. Miles, M. B., & Huberman, *Qualitative Data Analysis: An Expanded Source Book*, 2nd ed (California: Sage Publications, 2014).

Karangmelok village, including Krajan hamlet, Java hamlet, Nasar hamlet and Andung hamlet. A person who is a worker or who is trusted by the Traditional Head is assigned to collect a pinch of land which later during the Rokot desa ritual will be stored in a barn located at the Karangmelok village office. (Suryadi Interview, 14 July 2023).

Apart from that, the residents of Karangmelok village, especially housewives, also helped prepare supporting components for the ritual procession in the form of offerings. Preparation of offerings (*sasanding*) in the form of various foods, such as *ingkung* chicken, and agricultural foods that must be present in the Rokot Desa ritual. There must be twenty pairs which will be placed in twenty springs spread across Karangmelok Village. The contents of *sejaji* include rice, black sticky rice, red sticky rice, green beans, corn, and *demang ngambeng* (floating candles) which are placed on an *ancak* (a tray made from banana stems). Cooking activities begin in the morning starting at 06.00 WIB and only finished at 13.30 WIB.

After the work or activities of the village residents have been completed, they continue with initial preparations at the Karangmelok Village Hall. A pinch and a pinch of soil that has been collected is then placed on a mat that has been previously prepared. The base of the mat is made from knitted bark from genuine bamboo trees or often known as *Kerreh* mats. Mats must be used as mats that are new or have never been used for any event. This aims to provide a basis or guideline for behaving in accordance with the order in society. After the ritual components have been prepared, this is followed by the gentlemen sitting cross-legged while waiting for the other invitees to arrive.

After the traditional leader or *kiyai* and the invitees have arrived at the Karangmelok Village hall. The Village Head began to welcome the presence of the invitation and provide friendly hospitality (Interview with Ahmad Siddiq, 14 July 2023). The Rokot desa ritual is led by a traditional leader or more often called a *kiyae*. The event began with a group prayer for 45 minutes. The prayer reading was carried out and then ended with a prayer reading by a *kiyai* and agreed by the invitees.



Figure 1. Group prayer procession at Karangmelok Village Hall

After the group prayer was finished, the next procession was the placing of a pinch of soil that had been collected from four hamlets in Karangmelok Village into a barn located in the courtyard of the Karangmelok Village Hall. The land laying procession is carried out by the Village Head, the village head's wife, the traditional head and appointed representatives of the hamlet head. After the ground laying procession was completed, it was continued with the laying of parallels at water sources spread across four hamlets in Karangmelok Village. The alignment is carried out by the hamlet head of each hamlet spread across Karangmelok Village.

There are twenty springs in Karangmelok Village, Krajan Hamlet has four springs, Java Hamlet has four springs, Nasar Hamlet has six springs, and Andung Hamlet has six springs. This spring is believed to be a source of life for the agricultural community in Karangmelok Village. The aim of providing the water source is so that the water source does not dry out and can continue to provide a source of life for the residents of Karangmelok Village.



Figure 2. Sesanding placement in one of the sources

After the procession of placing the sesanding is complete, it continues with the procession of reading the Macapat song. The Macapat song is carried out starting from the end of the Isha' prayer (around 19.30) and ends around 24.00 WIB. In general, Tembhang Macapat is used to convey moral messages, advice, or stories about everyday life. This poetry is also often used as a means to teach cultural and religious values to the younger generation. Madura Macopat songs are categorized into three types, namely king songs, middle songs and Macapat songs or kene songs. Tembhang Macapat or tembang kene' has 11 songs, namely; (1) Salanget (Kinanti), (2) Pucung, (3) Mejil (Medjil), (4) Maskumambang, (5) Durma, (6) Kasmaran (Asmaradana), (7) Pangkor, (8) Senom (Sinom), (9) Artate' (Dandanggula), (10) Megattro (Megatruh), (11) Gambuh.

“Acarana biasana e anwali sareng maos fatheba. pas macapat e molae sasoai kalabban bajathab disab, sampe tengga malem. Lastareh enghi eterrossaghin kalabban do'a. Sa amponnah ka'dhinto acara macapat lastareh. Biasanah dhan kaula sasarengghan e parengi bberkat tor sakadher obhang”.

The following is the translation of the interview from Madurese to Indonesian. The event usually begins with the reading of Al Fatihah. Then it continues with the reading of macapat songs in accordance with the wishes of the village. Song reading is carried out until midnight. After reading the song, continue with the prayer. after the macapat event is over the singers get food and money (interview with headman)

Mamaca in the Madurese meaning is "reading". Understanding "mamaca" in terms is the activity of reading a text in the form of a story by singing it, then interpreting it. The story is that there are Malay Arabic texts that use the Javanese palace, there are also mixed Javanese (Java and Madurese). Therefore, if it is read at an event, the "e" must be "tegghes" so that people who listen can understand the story being developed.

The macapat tradition is read by men. The story was developed by pamaos (readers), then translated by tokang tegghes. In these songs and mantras, pamaos and tokang tegghes shout, so that the sound and content overlap greatly. Pamaos and tokang tegghes present the story in the reading. Tokang Tembhâng sings with extraordinary freedom. Tokang tegghes also shows his ability to make words very expressive. Both of them tried to convey words, dialogue and images of life in the form of poetry. After the macapat event was finished, the next procession was a procession from the residents of Karangmelok village which was held the next day at 07.00 WIB. The procession was attended by various levels of society. The village procession starts from the Karangmelok Village field and ends at the Karangmelok Village Hall. The next procession is the laying of birds in the courtyard of the Karangmelok village hall as

well as cockfighting and cowfighting. Based on a statement from Mr. Subali as the head of Krajan hamlet, Karangmelok Village, placing the bird in the yard of the Karang Melok Village hall is a symbolism with the aim of preventing Karangmelok village residents from gossiping about each other. This is symbolized by the birds chirping together. Apart from that, cockfighting and cowfighting are intended as a form of symbolism so that residents in Karangmelok village do not conflict with each other (Subali interview). After the performance is finished, it continues with a joint prayer procession led by the traditional leader or kiyai and then continues with eating the meal together. To conclude the procession, the Village Head along with the traditional leaders released doves as a symbol of rejecting disasters so that Karangmelok village would always be safe from various types of disasters.

Ideally, one rice field where the ritual will be carried out requires one complete offering (one sasanding). Sasanding consists of several kinds of food components in one offering. After all the matches were ready, the male host began preparing to receive the invitation. He and his workers, wife and cook were seen carrying various equipment for 24 ritual needs. The host begins to travel to the rice fields where the ritual process will be carried out. Arriving at the rice field location, the portion that has been prepared is then placed on a mat that has previously been prepared. This was followed by the gentlemen sitting cross-legged while waiting for the other invitees to arrive. After the kiyai and the invitees were present in the rice field, the host (owner of the hajjat) began to welcome the presence of the invitees and conduct friendly hospitality (Interview with Ahmad Siddiq, 14 July 2023). The rokan desa ritual was led by one of the ustads or more often called kiyai. The event began with a 45 minute prayer together. The prayer was read and then ended with a prayer read by a kiyai and agreed by the invitees. The next process, which is no less important, before the invited guests eat the food or equivalent together, is to carry out the process of taking parts of the offerings to be dijeruk (buried in the ground). There are people who are given responsibility or are invited to take parts of the offerings. The portions of the offerings are taken from the Berna sarabi (colored serabi), roasted chicken parts such as the head, wings, chicken wings, chicken liver, ketupat, leppet, gunteleng, ponar, banana and flowers to be put into a pottery which is used as a container. special.

All parts of the offerings that have been taken and put into the konong are then dijeruk (buried in the ground). Next, the pottery containing parts of the offering components is set aside to be distributed fairly by the kiyai who leads the ritual. After the distribution of food was complete, it continued with the distribution of dishes that had previously been brought by the host to be served together with the invitees. After eating the food together, the invited guests

one by one rushed to go home, except for the kiyai. The chaplain remained in that place and then dug the ground to a depth of about 45 cm, then after the hole was deemed deep enough, he then put in the pottery containing the parts of the offerings, and then buried the pottery. The process of burying pottery containing offerings is called *ajeruk*, which means burying mendem. After the *ajeruk* procession is over, the entire series of customs in the implementation of the *Rokat Desa* ritual ends

The Meaning of the Rokat desa Tradition Ritual

The *Rokat Desa* tradition is basically a village cleaning activity like in general which is often carried out in several places in Indonesia. Village clean activities also have several different names depending on the region and the community that supports the culture. Most of the terms village *rakat* are also called village clean or *Bersih Desa*, Earth Charity or *Sedekah Bumi*, *Ruwatan*, *Selamatan Desa*, *Rasulan*, and so on.¹⁶

The *Rokat* tradition carried out in Karangmelok village is a tradition that is routinely carried out by the people of Karangmelok to ward off rejection and danger from the village. The people of Karangmelok believe that if this tradition is not implemented there will be disturbances that will befall Karangmelok village. According to Karangmelok village community leaders, in the past there was an incident where two young men fought near the village hall until both died. This incident was thought by the community to be because the village forgot to carry out the *Rokat desa* (interview with Mr. Sidiq, 25 July 2023). The *Rokat desa* tradition in Karangmelok village, if seen from the procession and ritual meaning, is an activity as a means of expressing gratitude to God for the good produce of the land and a peaceful and peaceful life in Karangmelok village. This is in line with what Relin said that the village clean tradition or environmental maintenance is an effort to protect and protect the environment from negative things.¹⁷

Karangmelok Village has many traditions and culture that are still preserved and passed down from generation to generation to this day, including *tosan aji*, village salvation or *rokat desa*, *macapat*, pigeon free, *ludruk art*, *pencak silat*, and so on (Interview with Mr. Suryadi). All these traditions and culture are still maintained to this day. So, it is not surprising that in

¹⁶ Mutiara, "Tradisi Lokal Bersih Desa Sebagai Perwujudan Nilai Sosial Di Desa Rantau Rasau," *KRINOK: Jurnal Pendidikan Sejarah & Sejarah FKIP Universitas Jambi* 2, no. 2 (2023): 160–68, <https://doi.org/10.22437/krinok.v2i2.25493>.

¹⁷ Relin, *Aktualisasi Ruwatan Pada Masyarakat Jawa (Kajian Filosofis)* (Denpasar: Ashram Gandhi Puri, Indra Udayana Institute of Vedanta, 2015).

2023 Karangmelok village was declared by the Regent of Bondowoso as the sixth cultural village in Bondowoso Regency.

As a traditional celebration, the Karangmelok rokot desa tradition has symbolic and spiritual meaning behind it. Rokot Desa aims to build connectivity with God thanks to the harvest that has been obtained and pray for the village. Apart from that, the Rokot Desa ritual procession is organized so that the village is given protection from bad things, the village community is safe, peaceful, healthy and prosperous (interview with Mr. Sidiq, 25 July 2023).

The implementation time for Rokot desa is usually held once a year. In 2023, the implementation of the Rokot desa will fall in July 2023. The implementation of this tradition also coincides with the inauguration of Karangmelok village as a cultural village. Almost the entire community of Karangmelok village is involved in the village's Rokot tradition. Most of the people of Karangmelok village earn their living as farmers, but there are also those who work as goat and cattle breeders. Livelihoods which are mostly in the agricultural sector will of course also have an impact on the traditions and culture carried out in Karangmelok village. The social structure in a society will of course also influence its culture, especially the offerings in its ritual processions.¹⁸ Rituals are a variety of actions aimed at finding a connection with the other world. In this case, people have religious feelings, and it is a sacred act, and all elements of the ceremony, such as ritual tools, and the person performing the ritual are considered sacred.¹⁹

The meaning of the Rokot Desa tradition in Karangmelok has two meanings, namely philosophically and socially. Philosophically, it means the Rokot Desa tradition as a symbol of the Karangmelok village community, that this salvation is a means of expressing gratitude to God Almighty for the blessings of the harvest obtained and the safety of the village so far. Tradition is a means as a bridge to build harmony between humans and their God.²⁰

The religious values in the Rokot desa tradition are very strong with local traditions which have been mixed with Islam.²¹ The presence of sasanding rokot in the procession shows that local traditions have been mixed with Islamic religion. Javanese cultural nuances adorn the Rokot or village clean tradition in general.²² Likewise, in Karangmelok village, the Rokot Desa

¹⁸ Idham Rizkiawan, "Faktor-Faktor Yang Mempengaruhi Persepsi Masyarakat Tentang Makna Sesajen Pada Upacara Bersih Desa," *E-Journal Boga* Volume 5, no. 2 (2017): 13, <https://ejournal.unesa.ac.id/index.php/jurnal-tata-boga/article/view/18860>.

¹⁹ Koentjaraningrat, *Pengantar Ilmu Antropologi* (Jakarta: New Literacy, 2009).

²⁰ K. C. Patton, *Religion Of The Gods: Ritual, Paradox, And Reflexivity* (england: Oxford University Press, 2009).

²¹ M Alfin Fatikh and Wahyu Hendrik, "Komunikasi Kultural Islam Dan Budaya," *Al-Tsiqob : Jurnal Ekonomi Dan Dakwah Islam* 7, no. 2 (2023): 48–61, <https://doi.org/10.31538/altsiq.v7i2.3301>.

²² H. Geertz, *Keluarga Jawa, Terj. Hersri* (Jakarta: Graffiti Press, 1983).

ritual is acculturated between Javanese and Madurese culture. Prayer reading also uses verses from the holy Koran. Sasanding Rokat usually consists of rice, black sticky rice, red sticky rice, green beans, corn, and demang ngambeng (floating candles) placed on an anak (a tray made from banana stems) as in the picture below.



Figure 3. Sasanding Rokat (researcher's personal documentation source)

Apart from sasanding rokat, in the rokat desa ritual procession there is also a process of fighting animals and releasing doves. Fighting animals, in this case cockfighting which is done in front of the village hall, has a philosophical meaning so that in the future in Karangmelok village there will be no quarrels or fights. Meanwhile, releasing singing birds means that Karangmelok village will avoid slander and gossip between one another.



Figure 4. Cockfighting procession (researcher's personal documentation source)

Apart from the sasanding and chicken joints, what must be prepared in the Rokot tradition of Karangmelok village and is mandatory is a mat made of bamboo. This bamboo mat must be new and is mandatory in the Rokot desa tradition. This bamboo mat has a philosophical meaning as the earth is always stepped on by humans, so all human actions must be in accordance with the existing order in society (interview with Mr. Suryadi). All offerings and equipment in the rokot desa tradition must be present, the people of Karangmelok village believe that if these requirements are not present then undesirable things will happen during the rokot desa procession.

The second meaning of the Rokot desa tradition is from a social perspective. Socially, apart from being a religious and philosophical tradition, the Rokot desa tradition is a party for the people of Karangmelok village. On the second and third nights after the Rokot ritual procession is finished, local cultural performances also enliven, such as ludruk, wayang and macapat arts. Especially for macapat reading, it is usually carried out after the sasanding laying procession. This macapat song is essentially to convey moral messages or advice to the people of Karangmelok village.

The social meaning of the Rokot desa tradition can be interpreted as fostering community unity (harmony) in the community that supports this tradition or culture. Because the Rokot desa tradition belongs to all residents, not to a particular community or certain group. With the Rokot tradition, it is hoped that the village can strengthen the harmony of its residents. This is in line with Boanergis' opinion, that if people misinterpret a tradition or culture, what will happen is social disharmony. This disharmony occurs because people do not understand religious and cultural values.²³

CONCLUSION

procession in Karangmelok village begins with taking a lump of earth from the four cardinal points that border Karangmelok village. The next procession is where the residents prepare the sasanding to be taken along with the land that has been taken to the Karangmelok Village Hall. Then the next event is a prayer at the village hall led by a traditional or religious leader, then placing the soil that has been taken from the four cardinal points in a barn at the village hall. After laying the ground, the prepared sasanding was also placed at the four springs. In the evening the reading of the Macapat song starts after Isha' and ends at 24.00 WIB. The

²³ Yohanes Boanergis, Jacob Daan Engel, and David Samiyono, "Tradisi Mitoni Sebagai Perekat Sosial Budaya Masyarakat Jawa," *Jurnal Ilmu Budaya* 16, no. 1 (2019): 49–62, <https://doi.org/10.31849/jib.v16i1.3172>.

next day, a procession of people went to the village hall and continued with cockfighting and the release of singing birds. The meaning of the Karangmelok Rokat desa tradition can be seen from two sides. First, from a religious and philosophical perspective, it has the meaning of expressing gratitude to God Almighty. Meanwhile, the social meaning of the Karangmelok Rokat desa tradition is as a people's party and the unity of Karangmelok village residents.

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