

Tingalan, A Tradition of Kampung Pitu, Patuk, Gunung Kidul, Yogyakarta

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Abstract

Tingalan is a ceremony of gratitude to commemorate the birthday of the elders who live in Kampung Pitu. The Tingalan tradition is unique when viewed from the point of view of its philosophy, place and existence. The Tingalan tradition gives us a lesson on how humans should have a sense of gratitude to God and gratitude for the integration of life with the universe. Tingalan is also a marker of the times of human life, and this is necessary to always be a medium to remember that this life belongs to God. In the past, population administration and birth registration were only carried out by estimation, but what is unique is that the Tingalan incident was always carried out by the elders as a form of a sacred ceremony. Tingalan in relation to the spatial aspect is also closely related to a symbol of self-legitimacy to the family, community and environment.

Keywords: *Tingalan, Kampung Pitu, Local Wisdom*

1. Definition

Tingalan is a typical ritual procession in an area called Kampung Pitu. Tingalan is a special ritual to commemorate the birthday of village elders, which is in Kampung Pitu. This ritual procession is carried out by those who are over the age of 60, or as people who are old age criteria and become elders in the village. Kampung Pitu is a sacred village inhabited by only seven families and in this village the Tingalan ritual is carried out by each family. The Tingalan ritual is a concept of commemorating the day of birth in the form of gratitude which is carried out by cooking food which is equipped with special offerings, then at the end of the cooking event the whole family invites neighbors to hold a prayer together led by a modin (prayer), then all people who are invited to the gathering offer a prayer together, asking for prosperity and a bright way of life for the elders who hold Tingalan.

The Tingalan procession is carried out since the morning by preparing various cooking utensils and offerings that will be used in the Tingalan ritual ceremony. All members in one family take their respective roles, the men prepare firewood, catch the rooster and slaughter it, then clean all parts of the rooster to be cooked into ingkung. In addition to firewood and rooster, the men also prepare several parts of the seasoning which must be worked quite hard, such as climbing a coconut tree to get old coconuts for the coconut milk. The women have been preparing rice and various spices to be used as cooking utensils since morning. They together with other women in one big family they work hand in hand to prepare ubo rampe, the completeness for the Tingalan ceremony. All preparations for the Tingalan ceremony are carried out by the nuclear family and close relatives who are related as children, in-laws, daughters-in-law who are related by blood and are still in one direct family lineage.

According to them, the Tingalan ceremony is carried out so that the parents in the family get health, away from danger and always get what is expected in the life they go through. They think that by holding the Tingalan ceremony, they can find a safe path and can relate to the role model who is their guide during their life in the

world. When the whole family prepares everything related to all the preparations for the Tingalan ceremony, when it is nearing the time for the Tingalan ceremony to be carried out, the elder offers a private prayer with complete offerings and a fire that is lit on the burned incense, while offering a prayer of thanksgiving and asking for all things. that will be passed can be done safely and as expected. This prayer activity was carried out alone in his room and was only done alone, without anyone else accompanying him.

2. Ritual Equipment and Procession

The Tingalan ceremony has an interesting procession, which is different from other ceremonies in Kampung Pitu. In general, the preparation process and the ritual ceremony may be almost the same, it's just that the Tingalan ceremony must involve an elder as the subject of this ritual. The element of the elder whose birthday is commemorated (*weton*) must exist as a permanent and main element. Age is also the second main step, where the element of age above 60 years becomes an important guideline when this activity is carried out. The third is the old rooster, marked by the appearance of spurs on his legs that have grown between 0.5 to 2 cm. The chicken that is the equipment in this ceremony must be a healthy and agile Rooster. The color of the feathers and the size of the chicken are not the main measurements. The fourth equipment element is *bon-abon*, this is a completeness in the prayer that is said. The vouchers consist of three-colored flowers, betel leaf, incense, a piece of cigarette paper called a cigarette, a coin worth Rp. 500,-, all of these accessories must be on the table before all preparations for making food are done. In addition to offerings in the form of a set of *bon-abon*, they make what is called *Jenang Blowok*, in the form of white brother porridge, porridge with a mixture of grated coconut and white porridge topped with three pieces of brown sugar. This porridge with pieces of brown sugar is specifically called *blowok*, but in its entirety the name *Jenang Blowok* refers to the completeness.



Completeness of offerings called *bon-abon*, these offerings are used as completeness in prayers offered by elders whose birthdays are commemorated in the Tingalan ceremony.

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Jenang Blowok, which consists of five arrangements consisting of seliri or called a pair of red jenang, white jenang and white jenang which is given three pieces of brown sugar. Besides *Jenang Blowok*, there is *Sego Golong* or nasi golong which is made of 15 golongs of rice and one golong of rice arranged in a bamboo container.

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In addition to the completeness of *Bon-abon*, *Jenang Blowok* and *Sego Golong*, the women also prepare side dishes and rice tumpeng and ingkung which are part of the Tingalan ceremony. The side dishes prepared in this ceremony include: kenikir vegetables, long beans, kecipir, bean sprouts, long bean leaves called *mbayung*, spinach, bacem tofu, boiled chicken eggs, salted fish, vegetables with fried chili sauce, potatoes in coconut milk. Especially for the offerings that complement the prayer with *Bon-abon*, it includes peanut/anchovies chips, bacem tofu and vegetables with fried potato sauce in coconut milk. Another piece of equipment that is prepared in the Tingalan ceremony is a rooster that is quite old. The procession in slaughtering the rooster is not arbitrary, it takes three kinds of flowers as a complete prayer that is said. The rooster that will be sacrificed is previously bathed in clean water, then covered with the three kinds of flowers. After that, a prayer is said to the role model which is sung by the elders whose *weton* is commemorated in the Tingalan ceremony. After all the prayers were said, then the rooster was slaughtered with the help of one of the men from the family. This slaughtering procession is carried out slowly and calmly, very sacred, the chicken is still guarded and allowed to bleed out until it dies and doesn't move anymore, then it is released to the ground. The soil that has been doused with chicken blood is then stockpiled using soil around the place of slaughter.



Cone-shaped rice cone with various kinds of side dishes and vegetables including kenikir, long beans, kecipir, bean sprouts, long bean leaves called *mbayung*, spinach, *bacem* tofu, boiled chicken eggs, salted fish, vegetables with fried chili sauce, potato gravy coconut milk. Especially for the offerings that complement the prayer with *Bon-abon*, it includes peanut/anchovies chips, bacem tofu and vegetables with fried potato sauce in coconut milk.

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In the procession of slaughtering the rooster, the rooster that will be sacrificed is previously bathed in clean water, then covered with the three kinds of flowers. After that, a prayer is said to the role model which is sung by the elders whose weton is commemorated in the Tingalan ceremony. This Rooster is specially cooked into Ingkung as one of the main accessories in the Tingalan ceremony. Document: Pandu

If all the prayer processions, the sacrifice of the rooster, cooking and preparing all the equipment are complete, then the next procession carried out in the tingalan ceremony is to gather the entire family in Kampung Pitu by inviting one by one through a direct visit to the house of each family who will be invited to perform the ceremony. The relic. Inviting neighbours cannot be represented or cannot be done by calling using a cellphone, the only way that can be done is to invite one by one by going directly to the owner of the house and inviting them to join the feast as the culmination of the Tingalan ritual procession



Kenduren as the culmination of the Tingalan ritual ceremony, performed a prayer led by Modin. Modin offered a special prayer of hope to the Creator so that all things done by the elder get good things, not only that the whole family and the name of the head of the family are also mentioned so that all roads that are passed, water is drunk, leaves are picked, animals are kept, the family in which all of them live can obtain goodness from the Creator. After finishing, the available food is divided equally to take home.

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The finally procession in the Tingalan ritual is carried out by holding a *kenduren* together with seven other family heads. This *kenduren* is carried out in an Islamic manner, where a Modin is appointed to offer a prayer for the safety of the elder, whose birthday/weton is commemorated that day. During the prayers, everyone present followed and occasionally confirmed what Modin had said. After the prayer was said, the *Modin* offered a special prayer of hope to the Creator so that everything the elder did get good things, not only that the whole family and the name of the head of the family were also mentioned so that all the roads that were passed, the water they drank, the leaves picked, animals that are kept, families that are

supported can all benefit from the Creator. *Kenduren* ends by distributing food from all the dishes served, both *ingkung*, *sego golong*, *tumpeng rice*, and all that is served in *kenduren* as a series of *Tingalan* ritual ceremonies.

3. Philosophy of Tingalan

Tingalan gives a very deep meaning when we follow the whole process. Starting from the preparation stage to its completion, all of them reflect the spirit of harmony and togetherness that emanates from all the processions that occur. The preparations made by the nuclear family show how strong the kinship ties are in a family, this is indicated by the role of the nuclear family which has separated due to forming a new family, but they are still in a fairly close family bond. All work was stopped to work on the preparation of the *Tingalan* ritual. There is an influence that arises between religion, a belief held by a group of people and the culture that surrounds them. This can be seen in the life of the people of *Kampung Pitu*. There is a close relationship between religion, the beliefs of the people of *Kampung Pitu* and culture in the form of rituals that are lived in their kinship system.

There are two major views regarding the relationship between culture and religion. The first view is that culture is part of religion; while the second view states that religion is part of culture. The first view, cannot be understood by those who try to explain all phenomena that concern human life cognitively. On the other hand, the second view is unacceptable for those who believe that human life is the realization of revelation, which does not require understanding (Kusumohamidjojo, 2010: 219). In all cultural contexts across the globe, religion is an integral part of other aspects of cultural activity. Religion is what people do from day to day. In other words, religion becomes a set of ideas and beliefs in which everyone can be involved, and also as a framework for their life experiences and daily activities. Studying religion and culture next is to understand how religion becomes an important element that manifests their differences. This means that studying religion is comparative, or more precisely, studying religion is cross-cultural, seeing religions across regions of different cultures (Nye, 1992: 3). (Ayatullah, p. 2, 2015)

The view of the existence of the *Tingalan* ritual relationship as a manifestation of the knowledge of the people of *Kampung Pitu* which fuses *Kejawen Islam* with their cultural knowledge, seems to knit a traditional understanding that what they are doing is an expression of gratitude to the Creator without them showing their religious identity or beliefs. The frame of mind created in the context of the people of *Kampung Pitu* is a harmony between culture (in this case the rituals they live), and the life of religion/belief which they also understand as something that must be embraced as a people who believe in God. What they do every day in the form of rituals that are combined with religion is actually a form of unique and specific beliefs. It can be said that the beliefs they have are beliefs that are a fuses of mystical, myth, ritual and formal religion.

4. The Presence and Continuity of Remnants as Guidelines for Life and Local Wisdom

Traditional ceremonies are part of the form of local wisdom which is defined according to Hobsbown (1983) as a set of practices that are usually determined by clearly or vaguely accepted rules as well as a ritual or symbolic nature that wants to instill values and behavioral norms, certain things through repetition, which automatically implies continuity with the past (Purna, 2004:1). Local wisdom is basically part of the culture that plays an important role in the cultures of the archipelago. In Indonesia's multi-ethnic system and culture, there is a diversity of traditional ceremonies that are still firmly rooted in the lives of the supporting communities. (Benedict, p. 1, 2016)

Tingalan as a manifestation of local wisdom, which connects beliefs, symbols of safety and the behavior of the community that owns it, aims to instill harmony between humans and the universe as the environment that binds their lives. The concept of Tingalan as a manifestation of an effort to give gratitude and offerings in the form of *ingkung* offerings, and all its accessories to the role model, is a human effort to align himself with the universe, although emic people in Kampung Pitu do not think about this in a structured way. The subconscious which then influences behavior in acting to connect with nature, aligning its intentions and will with the will of nature is manifested as a form of life that just builds up from generation to generation.

Tingalan becomes a concept that connects people's way of thinking that recognizes nature and seeks to be friendly and not hurt the Owner of Life, by carrying out a tradition that connects the relationship between humans and God. This is a manifestation of local wisdom that takes place in synergy. The form of local wisdom is also reflected in the form of the Tingalan ritual ceremony, the space to perform the Tingalan ritual ceremony, the presentation of food and offerings which all lead to a form of harmony with the universe. The concepts that are built in each procession and the meanings contained in them are also entirely the implications of being in harmony with the universe and God, the owner of life. Tingalan is actually an effort to convey communication in the form of a heart's desire through all rituals from preparation to *kenduren* which are carried out together in a friendly atmosphere, which is manifested in harmonization with nature.

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Narasumber

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