

The Meaning of Processing Grebeg Tengger Village Tirto Aji Sendang Widodaren Mangliawan, Pakis District, Malang Regency

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Abstract

Grebeg Tengger Tirto Aji (GTTA) is an annual ritual that has functions, benefits and is in accordance with the understanding and beliefs of the Tengger Tribe which is carried out once a year. The existence of GTTA continues to be developed by maintaining sacredness for the common interest of the Tengger Tribe. This study aims to describe the stages and processions of the meaning of GTTA in Sendang Widodaren. The form of this research is descriptive qualitative with an ethnographic approach. The data collection technique used observation, interview and documentation techniques in Sendang Widodaren, Mangliawan Village, Pakis District, Malang Regency. Data analysis using interactive analysis techniques. The results of this study are the stages of the grebeg procession, namely the tumpeng procession, greetings, bedaya lok suruh dance, taking holy water, burakan tumpeng (scramble over the tumpeng) and larung offerings (swept away the offerings). The meaning of the GTTA procession has a different meaning at each stage. But overall it aims at healing, controlling pests, fertilizing plants, fostering a sense of brotherhood between religious adherents, and traditional culture. In essence, this ritual is an expression of gratitude to God Almighty for being given abundant blessings and sustenance.

Keywords—Widodaren, Tirjo Aji, Malang.

INTRODUCTION

Grebeg Tengger Tirto Aji (GTTA) is not just a celebration carried out in a crowd by many people but the ceremony of taking holy water for the Tengger tribe in Sendang Widodaren or Mbah Kabul Water Source and Mbah Gimbal. Uniquely, the process of taking this water is only carried out by seven nymphs or seven girls from the Tengger Tribe. The Tenggerese people form unique customary rules (Batoro, 2002).

GTTA is a sacred traditional ritual, with a fairly long distance, the Tenggerese people come in droves to meet the Widodaren Sendang wearing the oversized traditional clothes of the Tengger Tribe, namely the men wearing beskap and black pants with batik cloth and wearing udeng. While women wear kebaya. These clothes are

usually used during traditional ceremonies or rituals, so that all residents have them. This belief that has become a culture for hundreds of years makes the *GTTA* a respect for water, it can be said that the Tengger Tribe community respects an object or living creature by taking care of it. This is reinforced by the opinion of Huda & Khasanah (2019: 152) which suggests that the Tenggerese have mutual respect for each other.

(Alvianna, 2017) explains that Wendit Water Park is located in Mangliawan Village, Pakis District, Malang Regency, some history states that the name Wendit comes from the word Wendito which means Pendito or Priest. The origin of Wendit occurred due to a shift in Mount Widodaren, which is one of the Bromo

Mountains cluster. The shift of the Widodaren mountain makes it difficult for the Tengger tribe to take holy water in the Widodaren spring because of the steep slopes. Thus, Sendang Widodaren is used as the center for the *GTTA*, which is held regularly every Thursday Pahing Bulan Rajab Javanese Calendar 14 Kasada or during the full moon (purnamasidhi).

The Tengger people are the original inhabitants of Java, who occupied the slopes of the mountains of Bromo, Tengger, Semeru, East Java which existed before the era of the Majapahit kingdom was established (Wiratmoko, 2005). Historically, the Tenggerese have been the last stronghold for the Hindu community to save themselves, apart from Bali (Hefner, 1999). Dibia (2003: 97-100) briefly mentions the concept of Hindu aesthetics, namely purity (Shiwam), truth (Satyam), and balance (Sundaram). As stated by Pals (2012: 162) religious ceremonies are more important, because these ceremonies are more fundamental and give birth to belief. So that through this ceremony the Tenggerese people pray and hope that in the future they will be given abundant blessings and sustenance because food security for humans will be difficult to realize if the amount of available water is not sufficient (Siswadi, 2011).

In addition, for the community, this ceremony is part of culture. Over time, certain elements that make up our culture are chosen to be representatives of it. The elements we now call their cultural heritage are those which symbolically identify a particular village or group of people, and which act as a distinguishing factor to distinguish them from other villages or groups. We call them "identity markers" (Mandariaga & Hoyo, 2019).



Figure 1. The ritual of Wednesday, April 21, 2021

GTTA has become a hereditary tradition, as an ancestral heritage which is always carried out every year. On Wednesday, April 21, 2021, the ritual is still carried out symbolically by 15 representatives of the Tengger tribe from four regions, namely Malang Regency, Pasuruan Regency, Probolinggo Regency and Lumajang Regency.

This ritual presents many elders, especially the Deputy Regent of Malang. The community really appreciates *GTTA*, as evidenced by this ritual being able to strengthen the traditional image of the Tengger Tribe which makes a maximum contribution to the people of Malang Regency, so as to increase the number of tourist visits. It must be recognized that the local culture and wisdom possessed by an area can be a leading tourism potential (Rahmi, 2016). So that many local or international mass media covered this ritual until finally it was known to foreign countries.

As for the community around this ritual, it is a recreational vehicle that entertains and educates, adds to the repertoire of knowledge about history, arts and culture, provides understanding to the community about the importance of culture and provides understanding to the community about historical values and traditional religious values.

Several relevant studies have been conducted on culture, namely Wajdi's research (2017) entitled "*Nyadranan*, Forms of Acculturation of Islam with Javanese Culture" discussing the issue of *nyadran* as a symbol of relationships with ancestors, nature and others. Ritual patterns that combine local culture and Islamic values, so that the existence of localities that still appear to be colored with Islamic values. So it is not surprising that *nyadran* is still associated with Buddhist and Hindu animist cultures which were later assimilated into Islam. The results of this study indicate that there is a mutually correlated relationship. *nyadran* is an expression of social community, solidarity and togetherness are the main patterns of the tradition.

Asyura's research (2019) entitled "*The Culture of Kempoan in Pontianak Malay Society* (A

Study of Local Wisdom on The Social Life of Malay Ethnic)". Asyura discusses about *kemponan* which is the embodiment of the local culture of the Pontianak Malay community which teaches social values in the form of suggestions. *Kemponan* is a culture of appreciating and appreciating an offer or gift from another person in the form of food and drink. This study shows that the cause of the *kemponan* is the existence of negative suggestions in a person when he does not eat or drink what is served or desired so that it will cause harm or harm to that person. media for the occurrence of *kemponan* is food and drink, and there are even some foods and drinks that are sacred by the Pontianak Malay community. As a 'negative suggestion' *the group* can be prevented by being 'broken' through typical behaviors called *jamah*, *cempalet*, and *palette*; which contains social values that function as an antidote to harm or misfortune when someone refuses an invitation to eat certain foods or drinks that are considered sacred. In the behavior of touching, *cempalet* and *palette* culture *kemponan* contains local wisdom values, namely 1) cultural values of mutual respect for fellow human beings, 2) cultural values of respecting nature, and 3) religious cultural values.

Hardwick's research (2020) is entitled "*Mak Yong, a UNESCO Masterpiece Negotiating the Intangibles of Cultural Heritage and Politicized Islam*". Hardwick discusses about *Mak yong*, a Malay dance drama that was once performed for entertainment and healing ceremonies by a traveling theater troupe who traveled throughout North Malaysia, Southern Thailand, and the Riau Archipelago in Indonesia. Included in the national display of Malaysian cultural heritage since the mid-1970s, *Mak Yong* was declared a *Masterpiece of the Oral and Intangible Heritage of Humanity* by UNESCO in 2005. The UNESCO Intangible Cultural Heritage (ICH) designation for *Mak Yong* escaped and was accepted, while *Mak Yong* is banned in his native Kelantan.

Social cycles and cultural changes, which affect the nature of the management of other roads, are determined not only by the depletion of

natural resources, but also by changes in spiritual culture, including the philosophical foundations of cultural culture, environmental management. Thus, socio-cultural, including ethno-cultural, environmental analysis is an important element in the study of regional peculiarities of use, taking into account the ethno-cultural aspects of sustainable development of the region, due to the need to ensure the preservation of cultural and ethnic diversity (Slipenchuk et al, 2016). The problem with the cultural relativistic approach is that it is based on the understanding that people belong to ethnic groups with certain cultures that determine members' actions and ways of understanding the world. It promotes an emic perspective on a multicultural society, which is formed. with a mosaic of distinct and separate ethnicities. It defines cultural encounters as exchanges of cultural traits and objects rather than complex social interactions of people (Pripp, 2019).

The word Ethnography comes from two Greek words: "Ethno", which means people & "Graphen", which means writing. Ethnography is a description of the "indigenous social behavior of an identifiable group of people". Ethnography often reflects the anthropological desire for holism, the idea that the whole is greater than the sum of the individual parts. In the case of ethnography, holism refers to the fact that culture can be best understood through understanding as many aspects of the cultural context as possible.

Based on the needs of the research problem, the study of cultural anthropology was chosen. Cultural anthropology is further divided into five, namely ethnolinguistics (language in culture), prehistory (history of letters), specification anthropology (pure anthropology development), applied anthropology, and ethnology (Koentjaraningrat, 1986: 23). This research will focus on the study of ethnology, which is to describe in depth the cultural customs of an ethnic group.

Several relevant studies have been conducted on ethnology, namely Kong's (2007) research entitled "*Ontology Learning for Chinese Information Organizations and Knowledge*

Discovery in Ethnology and Anthropology". Kong's research discusses ontology learning and information systems applied in ethnology and anthropology in China.

The study by Slipenchuk et al (2016) with the title "*Multifaceted Approach to Natural Resource Management: Ethnology, Geography, Culture*" discusses the interaction between humans and nature with natural resource management. The complex nature of the relationships that make up the structure of resource management as a complex system, determines the need for a comprehensive approach to its studies by looking at the ethnology, geography and culture of local communities.

Based on the questions above, this paper intends to examine the stages and meaning of the *GGTA*. The main purpose of this research, apart from knowing the stages and meanings, is also to reveal the history, life, appreciation of society, benefits, and goals of rituals and ritual values.

Research Method

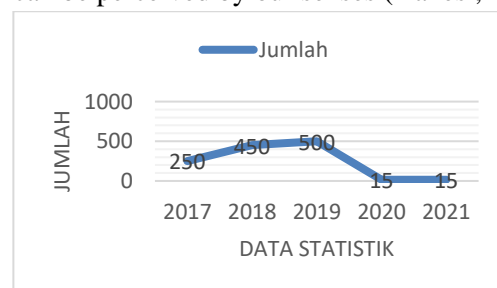
This research utilizes a qualitative descriptive method with an ethnographic approach or an ethnoscience analysis model (Spreadly, 1997). How to solve the problem under study by describing the object of research in detail based on the facts found in the field. The thinking strategy of this research method is phenomenological, seeks to understand the meaning of various events and human interactions in special situations, is flexible and open, the analysis is by induction by placing research data not only as a means of proof, but as a basic capital to understand the facts. (Sutopo, 2006). In addition, it also describes the ritual procession and the meaning of the procession contained in *GTTA*. The research location is in Mangliawan Village, Pakis District, Malang Regency. The data collection process was carried out by interviewing informants from community leaders who knew about *GTTA*. In addition to interviews, data collection techniques were carried out by observing and documenting the implementation of *GTTA*. The data analysis technique refers to

the Miles & Huberman interactive model analysis, including data collection, data presentation and drawing conclusions or verification.

Results and Discussion

Ritual *GTTA* has become a routine agenda for Malang City, carried out at Wendit Tourism Park, Mangliawan Village, Pakis sub-district, Malang Regency, East Java Province. This ritual is an annual activity for the Tengger Tribe community which presents all ritual performers including the Malang Regent, All OPD Heads throughout Malang Regency, Pakis District Muspika, Tengger Tribe Chief, Ngadas Village Head, Hamlet Head, Tengger Community, Tengger Locksmith, and the entire community. present. However, not all of the scheduled activities are traditional or traditional processions, but there are also activities that have been adapted to the times.

This study describes the *GTTA* and the meaning of symbols in the *GTTA* using Peirce & Welby (2001:25) semiotic analysis, using the triangle theory of meaning (*sign, object, interpretant*). Charles Sanders Peirce mentions a sign as a person's grip due to the relationship with his response or capacity (Berger, 2010). Signs allow us to refer to objects and ideas, even though they are not physically present until they can be perceived by our senses (Danesi, 2010).



The above data describes the graph from 2017-2021. It has a very drastic increase, but in 2020 and 2021 *Grebeg* will only be held symbolically because of the *Covid-19* which caused the Tenggerese people to not carry out the *GTTA* properly.

Table 1. Data on the people who attended

| No. | Ceremonial Procession | Number of Attendees | Involvement | Information |
|-----|--|---------------------|---|----------------------------|
| 1. | Tumpeng Procession (Tumpeng Movement) | ≤ 100 | <ul style="list-style-type: none"> a. Red and white flag bearer. b. Carrier of the <i>Panca Werno</i> (5 colors) c. Regent of Malang flanked by the head of service and other OPD heads d. Head of Ngadas village, caretaker of the Tengger Tribe e. Tengger Tribe girls who dress up while carrying pecok akan (offerings) f. Tumpeng mountain carrier g. The Tengger Tribe and the general public. | Walks in an orderly manner |
| 2. | Speeches | 2 | Malang Regents Head of Malang Tourism Office | Orderly |
| 3. | Dance <i>Bedoyo Lok Suruh</i> | 9 | 7 Bidadari 1 Hanoman 1 Rama | |
| 4. | Taking Holy Water | 8 | 7 Bidadari 1 caretaker | Orderly |
| 5. | Burakan Tumpeng (Scramble for Tumpeng) | ≤ 100 | All people | Orderly |

| | | | | |
|----|---|---|------------------------------------|---------|
| 6. | Larung Sasaji (Swept away the offerings) | 1 | The caretaker of Sendang Widodaren | Orderly |
|----|---|---|------------------------------------|---------|

Tumpeng Procession (Tumpeng Pengarakan)

This initial stage is led by traditional shamans from the Tengger Tribe, with crowds of ritual performers and the community bringing their produce from the entrance to the pendapa. The procession is the initial process of the *GTTA*, where people bring all their produce as a thank you to God for being given the abundant produce of the Earth.



Figure 2. Tumpeng procession

This activity begins by parading the tumpeng mountains which are brought by residents from the slopes of Mount Bromo to be purified at the Widodaren spring before being distributed to the public in the form of vegetables and fruits, produce, Gunungan Tumpeng Nasi Kuning, Gunungan Tumpeng Nasi Putih, and brought *ubo rampe* (offerings) in the form of *pecok akan* (offerings) and *ubo rampe* in the form of porridge in 5 colors, namely red, white, green, yellow and black.

Pancawarna porridge is a symbol of the forerunner of humans, which consists of 5 elements of nature namely water (blood), air (breath), earth (skin and organs), fire (body heat) and sky teja / ether (spirit). intended so that we always remember the birth of a baby. These 5 elements will one day return to the 5 elements so that humans have respect for mothers, fathers and God Almighty, besides that it is also expected that we can control the *lust of anger and anger* (lust for evil). This porridge also symbolizes the Javanese concept of *4 limo pancar* in the Javanese macapat system, namely the spirit, the crater (tuban

water), the body, the placenta and blood, of the four the spirit is the most important because the four elements will be reburied while in the 4th brother islamic concept is Jin Kharin. So that the making of this porridge is intended so that people always remember and be careful in living life. The philosophy of the 5-color porridge is that the red color symbolizes the impression of energy, strength, desire, courage, love, attention, speed and heat. The color white symbolizes peace, forgiveness, self-attainment, spirituality, purity, cleanliness, light, security and unity. Green symbolizes color, physical healing, miracles, plants and trees, fertility, success, balance and friendship. Yellow symbolizes the sun, memory, imagination, social energy, happiness, joy, summer, idealism and understanding. The color black symbolizes protection, expulsion, something negative, binding, power, evil, sadness, anger, and self-esteem.

For the general public, *GTTA* is an annual celebration of the Tengger Tribe. In addition, the general public can watch by paying a ticket to enter and watch the various processions in it. At the same time, caring for local wisdom is also an effort to protect tourism assets (Bullen & Love, 2011). In terms of the existence of *GTTA*, it can be interpreted as a ceremony that is considered sacred. Regardless of how to interpret this, the general public often interprets *GTTA* as a time to take blessings for a better life.

The ritual of the procession of tumpeng, fruit and various other offerings is no stranger to the Javanese people. As stated by Fikriyah et al, (2002: 77) The existence of offerings has existed since the time of the ancestors, and has become a legacy that is still practiced today. This means that it is a belief that has been passed down from generation to generation by the community, including the Tenggerese people. According to (Panuntun et al, 2020) the

Tengger community is known as a tribal community, local residents, with a form of life that is still traditional, and the nature of belief is still traditional.

Speech

The Regent of Malang's speech was held as a form of respect for the performers of the *GTTA*, the Tengger Tribe community and the general public intending to give a message to continue preserving the heritage of their ancestors. Through the remarks delivered by the Regent of Malang, it can be seen what activities are being carried out. Some of these activities are general in nature, while others are only carried out by *GTTA* caretakers.

The next speech was carried out by the Head of the Malang City Tourism Office, this speech was also a tribute to the performers of the ceremony and all the people who attended. In addition, the holding of grebeg made Malang City more famous and the place of grebeg became a tourism object that the community really liked, namely Mendit tourism.

Through the remarks delivered by the Malang Regent and the Head of Malang City Tourism Office, it can also be seen the support, concern and thoughts of the Malang Regent and Head of Malang City Tourism Office for the progress of these activities. In particular, expressions of gratitude to Allah and thanks to those who took part in the *GTTA* celebration.

Bedoyo Lok Suruh

Dance The *Bedoyo Lok Suruh* dance is a typical *GTTA* depicting Dewi Mudrim looking for drops of holy water flowing from Mount Bromo. Dewi Mudrim is told about a girl who is still single who wants to do something for the Tengger people. He then meditated in the Widodaren Cave on Mount Bromo. During her meditation, the Goddess continued to cry until one day Sang Hyang Widi asked her to stop her meditation.

At that time, Sang Hyang Widi asked Dewi Mudrim not to cry anymore and look for her teardrops that had entered the ground. Once upon a time, when sprinkled on the ground, the water would make the Tengger land fertile. The process of searching for water is called Grebeg. Then to commemorate this event, once a year

the Tenggerese people hold a ritual around the spring. Initially, this ritual was held in Widodaren Cave. The location is about one kilometer from Mount Bromo.

However, since 2013, according to the agreement of the elders of the Tengger Tribe, Grebeg Tengger has been transferred to a spring or Widodaren Spring in Wendit Recreational Park. The general public used to refer to these springs as the Source of Mbah Gimbal and Mbah Kabul. The Tenggerese believe that the water source in Wendit is the same as infiltration from the Widodaren Cave in Bromo.



Figure 3. Bedaya Lok Suruh Dance

The performing art of the Lok Suruh dance illustrates 7 nymphs who come to fetch holy water. The 7 nymphs are the same as 7 women who are still virgins because the nymphs are considered women who are highly coveted by the Javanese community. According to the elders of the Tengger Tribe, the Lok Suruh dance is only performed during *GTTA*. According to Holt (2007: 116) The art of dance accompanies the ceremonies of all important aspects of life, and no less than death. This dance is also accompanied by unique gamelan music, the sound of the gamelan being very sacred makes the atmosphere a wisdom. Gamelan music fits perfectly with the theme of the *GTTA*.

Taking holy water

The taking of holy water is the culmination of a series of events *GTTA*. This activity was held by taking holy water which was carried out by the Deputy Regent of Malang, Drs. H. M Sanusi, MM at Sendang Widodaren after being picked up using a wooden dipper and then placed in a water container made of clay brought by 7 nymphs.



Figure 4. Taking Holy Water

It can be seen in the picture above that the process of taking water is carried out by a caretaker and given to women wearing traditional clothes which are interpreted as 1 angel. Where the 1 woman brought water from the widodaren at the intersection in a jug to be given to one of the Tengger Tribes. This Widodaren Water is considered by the Tenggerese people as holy water because people use the water mixed with ordinary water, then it is used to water plants, some are also used as medicine which has a meaning as a blessing. Water always has an important role with its qualities that protect life, nourish and purify (Rafsanjani, 2018).

This means that in the process of taking holy water, it is a matter that is very prioritized and becomes the center of attention of many people because of its uniqueness and the benefits of holy water in Sendang Widodaren. Like the Jolotundo Petirtaan in Seloliman Village, Jolotundo is a sacred water source, which many people believe has extraordinary properties. (Lestari, 2021).

Burakan Tumpeng (Scramble for Tumpeng)

Burakan tumpeng or *Andum Blessing* or what we usually know as scramble for tumpeng on ubarampe is food brought by the Tengger Tribe. Scramble for tumpeng is carried out by the Tenggerese and the general public, but before carrying out this stage, the Locksmith first gives the first piece of tumpeng to the Regent of Malang as a thank you.

Burakan tumpeng consists of a tumpeng of yellow rice, mountains of vegetables and mountains of fruits, the community believes that by giving to others our sustenance will increase and as a form of gratitude for having carried out the *GTTA* smoothly.

Larung Sesaji (Issuing offerings)

Larung offerings is the last ritual in *GTTA*. Larung offerings are carried out by the caretaker of Sendang Widodaren using a boat, which is to float a cone of yellow rice along with a cone of produce and duck in the middle of the source.

Larung offerings are believed by the Tenggerese as a natural alms ritual as an expression of gratitude. As said (Fikriyah et al, 2020) Javanese people also believe that besides them living, there are other creatures that are not seen to be inhabited in this world. They were sent by God to protect the earth. This basis is used by the Javanese people regarding the emergence of traditions that can maintain the balance and stability of nature. This is reinforced by the opinion that states (Mitanto, 2012: 39) Larung offerings are washing away offerings containing the produce of the earth with the aim of being grateful to God who has given blessings to humans, and asking God for protection and safety.

Conclusion

Ritual *Grebeg GTTA* in Sendang Widodaren, Mangliawan Village, Pakis Subdistrict, Malang Regency has several stages of the process that have been arranged with their respective rituals. Each *GTTA* procession has its own meaning and there is also no meaning. But this ritual is a series of interconnected processions. The procession in the *GTTA* equipped with *ubarampe* and complements as equipment for the running of the ritual. The meaning of this ritual is a form of gratitude and is given by residents to the Creator. Tengger Tribe residents share blessings with local residents with the jampara vegetables and fruit that they have gotten.

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