

THE ORIGINS AND VALUES OF JAVANESE PHILOSOPHY IN NYADRAN WITH GOAT-COW SLAUGHTER

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Abstrak

Tujuan penelitian ini adalah mengeksplorasi asal-usul Nyadran dengan kelengkapan ritual berupa bagian atau tubuh hewan besar (seperti sapi atau kambing) dan menjelaskan filosofi/dasar pemikiran yang melandasinya. Penelitian ini menggunakan data kualitatif berupa hasil studi kepustakaan dilengkapi dengan studi lapangan. Kajian lapangan dilakukan untuk melacak informasi yang datanya minim ditemukan dalam studi pustaka. Asal-usul ditelusuri dengan wawancara untuk mendapatkan gambaran pandangan masyarakat. Selanjutnya data wawancara dilakukan analisis dengan dasar teori filosofi/pandangan dunia yang menjadi arah kehidupan masyarakat. Hasil penelitian menunjukkan, pertama, pelaksanaan Nyadran dengan menggunakan atau menyembelih hewan sapi maupun kambing tidak secara langsung berhubungan dengan ajaran dan tradisi Islam dan tidak secara eksplisit menunjukkan keterlibatan tokoh-tokoh penyampai agama Islam di masa lalu. Gagasan dan pelaksanaan Nyadran tersebut bersumber pada mitos asal-usul desa atau daerah yang menjadi lokus penyelenggaraan Nyadran tersebut.

Kedua, pengetahuan dan pemahaman masyarakat didasarkan atas kepercayaan pada sejarah masa lalu yang berkelindan dengan kepercayaan yang terus tumbuh dan berkembang seiring pertumbuhan institusi dan kelompok keagamaan di masyarakat. Selaras dengan perkembangan rasionalitas masyarakat, alasan-alasan pembenaran berdasar argumen filosofis nilai religiusitas, moralitas, dan kemasyarakatan berfungsi sebagai dasar mengatur dan mengarahkan masyarakat. Argumen ini didukung oleh kebutuhan akan nilai komunalitas yang kuat, persaudaraan, kasih sayang, kebahagiaan bersama, dan harmoni kehidupan.

Kata kunci: *Nyadran, Sapi-Kambing, Asal-Usul, Filosofi*

Abstract

This research aims to explore the origins of Nyadran, focusing on its ritualistic aspect involving the use of large animal parts (cows or goats), and to elucidate the underlying philosophy. Utilizing qualitative data from literature reviews and field studies, interviews were conducted to understand community perspectives. Findings reveal that Nyadran's implementation, involving slaughtering animals, lacks direct links to Islamic teachings and shows no explicit involvement of Islamic figures from the past. Instead, Nyadran's concepts stem from myths surrounding the village or the region in which it is organized. Community knowledge is grounded in beliefs about intertwined historical events and evolves with the growth of religious institutions. Justifications for Nyadran are based on philosophical arguments of religious, moral, and societal values, supporting the need for strong communal values and a harmonious life.

Keywords: *Nyadran, Cow-Goat, Origin, Philosophy*

Received: October 10, 2023 | **Reviewed:** January 24, 2024 | **Accepted:** February 8, 2024

INTRODUCTION

The practice of conducting rituals is prevalent in various societies worldwide, often encompassing ritualistic offerings. These offerings frequently manifest as food offerings, as exemplified in Shinto rituals in Japan involving the presentation of food offerings

(Grapard, 2021). Additionally, other offerings commonly take the form of sacrificial animals. The ritualistic slaughter of animals has been identified in diverse global locations, notably in ancient Greek sacrificial ceremonies (Lambert, 1993). Within the evolution of Islamic traditions, the ritualistic sacrifice of animals has been legitimized as a religious practice. For Muslims, the Eid al-Adha observance, inclusive of those in Pakistan, entails the ritualistic sacrifice of animals such as goats, sheep, cows, or other sizable animals, symbolizing the commemoration of the historical event involving the sacrifice of the prophet Ismail. Subsequently, the meat from these sacrificial offerings is communalized, forming part of celebratory gatherings (Khan et al., 2015). The practice of animal sacrifice is also evident in Indonesian culture.

The Javanese cultural milieu, inclusive of migrant populations, frequently engages in ceremonies or feasts utilizing "*ingkung*", a ritually slaughtered and specially prepared rooster, both in general ceremonies (Sumardi, 2021b) and funeral ceremonies (Sumardi, 2021a). Additionally, a tradition involving the sacrifice of large animals, such as cows or goats, reminiscent of Islamic sacrificial practices, is observed. Notably, instances have been reported where tens or even hundreds of goats are sacrificed during the *Nyadran Keramat Pete* event. Furthermore, *Nyadran* events in Ngijo and *Nyadran Kali* in the village of Kandri, Semarang, utilize buffalo heads as a ritualistic element, involving the sacrifice and distribution of significant quantities of goat meat. *Nyadran Dam Bagong* in Trenggalek similarly incorporates sacrificial practices, including the symbolic placement of buffalo heads. This phenomenon gives rise to speculation regarding the potential acculturation between locally rooted animal sacrifice traditions and the Islamic injunctions concerning sacrificial rituals.

Considering the ongoing cultural development in Java and the continuous evolution of Islam, it is plausible that the origins of this animal sacrifice tradition trace back to ancient ritualistic or sacrificial practices or draw upon the foundational tenets of Hinduism, which historically thrived in Java and emphasized

offerings in religious worship (Sudiarta, 2022). This proposition may find support in Nyadran rituals featuring ritualistic sacrifices by buffalo heads or analogous practices. Conversely, Nyadran models involving the mass slaughter of livestock and the subsequent distribution of their meat likely reflect Islamic teachings on sacrificial rituals, traditionally observed during Eid al-Adha, as gestures of veneration and spiritual closeness to the divine (Kusnadi, 2022). It is conceivable that such Nyadran practices, characterized by extensive animal sacrifices, are prevalent in regions where Islam has proliferated and shaped by associated mythical narratives.

Scholarly investigations into the Nyadran tradition remain constrained, both quantitatively and qualitatively, with few studies elucidating the rationale behind its observance. Additionally, the scarcity of inquiries providing abstracts and interpretations hampers efforts to uncover the intrinsic meaning of this tradition. It is imperative to scrutinize the significance of tradition by anchoring it in its historical context, as perceived by the community, and the overarching philosophical values that form the basis of its practice. This article endeavors to delineate the origins of the Nyadran tradition, encompassing offerings or the ritual slaughter of large animals, such as goats or cows. The objective is to scrutinize its correlation with the evolution and tenets of Islam while also assessing how the envisaged ritual shapes and guides the community, fostering the development of ethical values.

This research contributes to academic discourse by offering insights into the Nyadran tradition and its diverse manifestations, thereby serving as a catalyst for further exploration. Potential avenues for future research include an in-depth investigation into the historical figures associated with Nyadran and the unfolding of Islamic principles as influenced by local folklore within the community.

This study adopts a literature review approach complemented by field data collection. The literature review is designed to investigate the practices of Nyadran involving the slaughter of large

animals, building upon existing publications such as Nyadran Dam Bagong and Nyadran Kali Kandri. Simultaneously, field studies are conducted to explore Nyadran traditions where literary data is scant, with a notable focus on Nyadran Keramat Pete.

Field investigations in the Pete, Temanggung, were executed in June 2023 through in-depth interviews with key custodians, village officials, and elders in the Pete community. Throughout the data exploration journey, the researcher unearthed novel data on Nyadran variants involving animal sacrifice in Pelitasan Ndhabyah in Kemloko, Temanggung. Intensive interviews were also conducted with village elders in Kemloko possessing insights into the origin and oral narratives surrounding the existence of Nyadran in the region.

The collected data were subsequently classified, described, and subjected to interpretative analysis, facilitating the identification of philosophical elements, and worldviews shaping community trajectories, ethical frameworks, and elevated life values.

RESULTS AND DISCUSSION

A search found several Nyadran traditions in Java that use "offering" in the form of large animals such as goats or cows, including Nyadran Dam Bagong in Trenggalek, Nyadran Kali Kandri in Gunungpati Semarang, Nyadran Ndhabyah in Kemloko Kranggan Temanggung, and Nyadran Keramat in Pete Kembangsari Kandangan Temanggung. The details of the origins, implementation, myths, and community perspectives are explained as follows.

1. Nyadran Dam Bagong in Tranggalek

Nyadran Dam Bagong is held every Friday Kliwon (referring to Javanese calendar) in the month of Selo or Zulkaidah (in the Hijri calendar) in Ngantru, Trenggalek. This Nyadran is an annual activity carried out by the community to this day, serving to strengthen social relations among community members

(Mustafiani, 2019). Nyadran Dam Bagong consists of a series of activities carried out to commemorate and honor the dedication of Adipati Menak Sopal to Trenggalek regency (Readiyana, 2020). The research by Readiyana explains the detailed oral story of the community as follows.

In a certain period, Ki Ageng Galek was tasked with caring for a princess of the Majapahit Kingdom named Amiswati or Amisayu. Her name was taken from her condition due to a disease on her leg that smelled unpleasant and rotten. As her condition did not improve, Dewi Amiswati was asked to undergo a ritual bath in the Bagongan River. Dewi Amiswati declared and announced a challenge: if a woman could cure her illness, that woman would be taken as a sister, but if the person were a man, he would be taken as her husband. At that moment, a white crocodile appeared, transforming into a handsome man named Menak Sraba. Menak Sraba successfully cured Dewi Amiswati, and the two got married. They were blessed with a child named Menak Sopal.

When Menak Sopal grew up, he inquired about his father's whereabouts and was told that his father was the white crocodile in the Bagong or Kedung Bagongan River. It turned out Menak Sraba was a commander in the Demak Bintara Kingdom. Menak Sopal went to meet his father, and in Demak, he was taught and educated in the teachings of Islam and how to be beneficial to others. After returning from Demak, in line with his mission to develop Islam, Menak Sopal wanted to help the agriculture of Trenggalek's residents, who were facing problems of drought and lack of water. Menak Sopal tried to build dams and dikes on the Bagong River, but he always failed. His father gave instructions that the dam would be built if a white elephant's head was sacrificed. Menak Sopal then sent messengers to borrow a white elephant from Randa Krandon (a widow in Krandon). The white elephant was slaughtered, its head used as a sacrifice, and its meat distributed to the community.

The construction of the dam was successful, and the people of Trenggalek rejoiced because farmland could be cultivated throughout the year, resulting in abundant agricultural yields.

Along with the success of the dike construction and Menak Sopal's goodness, the people of Trenggalek also embraced Islam. Another study explains that the story of Menak Sopal symbolizes the entry of Islam into Trenggalek. The white elephant is interpreted as a symbol of Hindu-Buddhist religion and culture. When the dike/dam was built, the people of Trenggalek were multi-religious, but they together built the dam. After the construction was completed, most of the community members converted to Islam. Menak Sopal also built a hiding tunnel to avoid bloodshed in Trenggalek and symbolized that the spread of Islam in Trenggalek took place peacefully (Khakim et al., 2021). This story is what led to the celebration of Nyadran Dam Bagong.

The implementation framework of Nyadran Dam Bagong closely resembles the execution of Nyadran ceremonies in various regions of Central Java. It was conducted through visits and prayers at the tombs of ancestors, accompanied by flower offerings. The event is enriched with Islamic religious traditions, such as Tahlil and religious studies, embodying the spirit of seeking forgiveness from God and beseeching balance in nature. A more comprehensive breakdown of the ceremonial components includes: *tadarusan* (recitation of the Quran), buffalo bathing, shadow puppet performances, buffalo slaughter, *tahlil* (remembrance of God by reciting the creed and praises) at the tomb area, *ruwatan* (ritual cleansing), *jaranan* (traditional dance), the opening ceremony, the culmination event of tossing the buffalo's head into the *dam* (a *dam* or *bendungan* is a reservoir of river water), and partaking in a communal meal followed by the continuation of the *jaranan* artistic performance. The buffalo slaughter is carried out in the morning following the completion of the shadow puppet performance. The buffalo's head, which is pale brown mixed with white and yellowish hues, is wrapped in its own hide and prepared alongside other offerings namely *kendhi pertala* (a kind of jug made from soil material), *pisang raja* (a kind of banana that is usually used for Javanese traditional events), *pari gedhengan* (one bunch of rice), *kelapa gading* (ivory coconut), and *ayam kampung* (free-range

chicken). Additionally, an *ambengan*, as a food offering, is prepared, comprising staple foods like tumpeng rice, side dishes (including chicken, *urap*/mixed vegetables with coconut seasoning, and eggs), market snacks, locally grown fruits, bananas, flowers, and various flour-based foods. The ruwatan dalang offering consists of essential food items such as chicken, rice, *kendi*, water, and flowers placed inside a wok. This array of offerings carries the significance of prayer and gratitude towards God (Rahayu, 2016). The tossing of the buffalo's head offering is executed from above the river, forming a parabolic motion, which is subsequently contested by community members who have entered the river (Murti & Sunarti, 2021). The second *jaranan* artistic performance is conducted as entertainment for the community (Khakim et al., 2021). Following the Nyadran, the community engages in *padusan* (ritual bathing), conducted in water sources deemed sacred and holy. *Padusan* is considered a symbolic act of cleansing oneself, both physically and spiritually. Nyadran is perceived as an effort to foster harmony between humans and the universe (Readiyana, 2020).

The Nyadran event is adapted based on prevailing conditions. During the COVID-19 pandemic, the ceremonial sequence is executed incompletely (Prakosa, 2021). The community aspires to sustain this tradition as an endeavor to preserve the purity of Dam Bagong's water, which is recognized as a vital source of life for the community (Anggraini, 2018). Simultaneously, it serves as an expression of gratitude towards God, a tribute, and an acknowledgment of Adipati Menak Sopal's struggles (Nurjanah, 2013).

2. Nyadran Kali Kandri in Gunungpati Semarang

Nyadran Kali Kandri is conducted every Thursday Kliwon in the month of Jumadil Akhir in the village of Kandri. Its purpose is a manifestation of gratitude by cleaning the river to preserve its sustainability. Initially, Nyadran was a local tradition, but it is now presented in a more modern form as a cultural attraction. The Matirto Suci Dewi Kandri dance is a featured dance performed

exclusively during the Nyadran Kali Kandri ceremony since the village was designated as a tourist village. The dance depicts the origin of Kali Kandri, which has a large spring. According to local belief, the large spring emerging from the well (the source of water) is believed to flood the village. The community collaborates to close this spring with a *gong* (one of the instruments in Javanese gamelan), *jadah ketan* (a dish made from cooked, seasoned, and pounded glutinous rice), and a buffalo's head. Based on this community belief, the Nyadran Kali Kandri tradition continues to be performed, incorporating offerings of buffalo heads and the Matirto Suci Dewi Kandri dance. Despite modern packaging, the ceremonial significance remains unchanged (Martyastuti & Utina, 2017).

The community wholeheartedly supports the preservation of the tradition and packages it as an artistic offering for tourism (Utina, 2018). As part of a festival series, the organized ceremony serves as an implementation of local wisdom to commemorate the historical era of Sunan Kalijaga in spreading Islam. The tradition functions as a way to express gratitude to God while simultaneously maintaining environmental balance (Sriyanto et al., 2019).

3. Nyadran Ndhabyah Temanggung

During the process of collecting data on the Sacred Nyadran at Pete Kembang Sari Kandangan, the researcher discovered new information that Nyadran, featuring obligatory animal offerings, is also conducted in Kemloko, Temanggung, precisely in the Menongso hamlet. This tradition is commonly known as Nyadran Ndhabyah. The activity takes place at a sacred site called Ndhabyah, situated outside the Menongso hamlet, in an elevated area to the east of the hamlet. The researcher conducted interviews with elders, including one of the officials from Kemloko village, Mr. Sugiyanto. It was explained that Nyadran Ndhabyah originated from the legend of Joko Kliwon and a princess from the Majapahit Kingdom named Mekarsari, who intended to establish a kingdom in the Tegowano village.

Tegowanuh (Tegowano) is located across the river to the west of Menongso. In this village lived a farming family, Mr. Pahing, who had a son named Joko Kliwon. Joko Kliwon was a young man from the village who had a passion for learning *sholawatan* (a form of tambourine art within the Islamic community). Every day, Joko Kliwon was responsible for delivering food to the fields. One day, he was late in delivering the food, leading to Mr. Pahing becoming angry and striking his son with a *sambilan* (a tool/pair placed on a buffalo's neck while plowing the fields). Joko Kliwon was expelled from his home. The wound on his head left a mark, a *pethak* (a scar without hair). Joko Kliwon journeyed to Majapahit and subsequently participated in a competition. King Prabu Brawijaya V of Majapahit was holding a competition to choose a husband for his daughter, Mekarsari. The competition was organized because there were many suitors for his daughter, and the king desired the best son-in-law. Joko Kliwon emerged as the winner. As a reward, he became the husband of Princess Mekarsari and was given land in the eastern region of Kedu Temanggung. The land was intended for establishing a kingdom centered in Tegowanuh. They both went to the designated area, preparing to build the kingdom. They encountered Mr. Pahing, who was disguised as a *dawet* (traditional Javanese drink) seller.

Upon hearing about the establishment of the kingdom, Mr. Pahing requested to assist Joko Kliwon in purifying himself in the river to the east of Tegowanuh, now known as Kedhung Kere (*kere* means poor). Mr. Pahing requested to bathe, including washing Joko Kliwon's hair. Mr. Pahing discovered the scar on Joko Kliwon's head, revealing that the prospective king was, in fact, his son. At that moment, Mr. Pahing intended to say, "*anakku dadi ratu*" (my son becomes a king), but due to a mispronunciation, it became "*anakku dadi asu*" (my son becomes a dog). Perhaps due to the magical power of his words, the plan for a new kingdom failed. This began with the revelation of Joko Kliwon's true identity as a commoner. Princess Mekarsari felt displeased and heartbroken.

In her confusion and wandering, Princess Mekarsari reached the eastern area of Tegowanuh, arriving at a highland area. Her bewildered state and the antics of the princess were understood by the community as *dhedhabyahan* (bewilderment). Therefore, the place became known as Ndhabyah. As a palace princess familiar with the spiritual world, Mekarsari entered a period of seclusion, seeking guidance from God. This place is now also known as Petilasan Madugondo.

Ndhabyah is considered a haunted place. The consecration water in this sacred site is believed to flow towards Kali Curug, also considered eerie or haunted. Kali Curug (name of a spring) is believed to be the water disposal of Petilasan Ndhabyah. Not everyone dares to clean the river/spring or water source. The community also believes that electric lights can never be installed around this river. The water from Kali Curug, in the form of a waterfall, is often used for the ritual bathing of women participating in the seven-month ritual of pregnancy (*tingkep*).

Due to the sacred nature of the site, during the colonial era, an elder in the Menongso hamlet stated that if the hamlet was not occupied by colonizers, the community had to perform *sadranan* (bringing food and praying together at the sacred site/tomb) by slaughtering a goat to be distributed to the residents as a sign of gratitude. The implementation usually occurs around the months of Jumadilakhir or Rajab in the Javanese calendar.

There are many myths circulating among the people about Petilasan Ndhabyah. Slaughtering and processing of meat are only done by men and should not be tasted. According to community belief, when a male goat is slaughtered, the blood disappears directly into the ground. The slaughtered goat is processed around the sacred site. Even if only one goat is slaughtered, the meat is distributed sufficiently to the community. Interestingly, even when two goats are slaughtered, the distributed meat is relatively the same in quantity. Ndhabyah is a place where Mekarsari once sought self-enlightenment to find guidance in life.

Princess Mekarsari later passed away and is believed to be buried in the Libak hamlet. The tomb is known as Pasarean Putri (*pasarean* means tomb). Allegedly, the name Libak was taken from the word "*bak-bakan*" to describe the condition of the princess who was still confused. The area traversed, which later became a hamlet, was named to depict what happened during that journey. On the other hand, the story of Joko Kliwon is no less tragic. His confusion after being left by Princess Mekarsari forced him to leave Tegowanuh and eventually die in a village now called Malangsari. As a result of the separation of Princess Mekarsari and Joko Kliwon, some residents of Malangsari and its surroundings (Gandulan and Plikon) still believe in the myth of the separation of the two couples. They will not marry their sons and daughters to people from Libak. Couples originating from Libak and Gandulan-Plikon-Malangsari are believed not to have a lasting marriage.

4. Nyadran Keramat Pete

The Nyadran Keramat is a Nyadran ritual performed at a sacred site in the hamlet of Pete. It is called "Keramat" because the place is considered holy, blessed, and respected by the community. The Keramat Pete tomb is located in the Pete hamlet of Kembangsari village, Kandangan sub-district, Temanggung regency, Central Java. The origin of the Nyadran Keramat Pete story begins with the tale of Mbah Sami and Mbok Sami, who discovered a human skeleton when their buffalo got stuck in a hole. According to the informant, this incident occurred in the month of Ruwah or Sya'ban, long before the colonial era. The journey of Mbah Sami to Pete is narrated as follows.

According to the informant, conflict arose in the Mataram or Ngayogyakarta Hadiningrat palace. Prince Yudokusumo went into exile with his brother, named Prince Reksoyudo, towards Temanggung. Prince Reksoyudo is known to be buried in Brojolan, Temanggung. Meanwhile, Yudokusumo continued eastward to the Kedu region, reaching the Ngarenan area, which was not yet a

village at that time. Among the residents who had settled in that area was Wongsodipuro, who had two daughters named Saminah and Saminem. Subsequently, Yudokusumo married Saminah and settled in the hamlet now called Pete. Along with the arrival of the colonizers, Yudokusumo changed his name to Sami to deceive the colonizers. Mr. Sami worked as a farmer who raised buffaloes.

One day, Saminem, Mbah Sami's sister-in-law, was asked to herd the buffalo, but one got stuck in a hole. For three days and nights, the buffalo could not be pulled out of the hole. On a Friday Kliwon night, Mbah Sami received a revelation (or, hunch, guidance, message in a dream) from Mbah Kyai Keramat. The essence of the message was, "Whoever takes care of me, I will pray that their descendants will be noble." This is the origin of Nyadran, a tradition of caring for the tomb and praying.

The stuck buffalo were finally freed. From the hole, a human skeleton that had been eaten by snakes was found. Some say that the buried person was Kyai Bogowonto, meaning the tomb of a person eaten by a snake (*boga* = food; *wonto* = snake). When the human skeleton was removed from the hole, a chest and heirlooms (such as a machete, yellow iron, and spear) were also found. The community speculated that the figure, later known as Mbah Kyai Keramat, was a warrior from the Majapahit era. The people of Pete themselves rarely know who Mbah Kyai Keramat is and the origin of the words "sacred" and "Pete".

Two versions of the meaning of "*makam keramat*" were found. The first version suggests that the term "*keramat*" comes from the Arabic language, namely the term "*karomah*" (blessing), while the second version comes from the Javanese term "*kerumat*" (well-kept), because the burial site later went through a process to become a more suitable tomb/temple. As for the term "Pete", it is assumed to originate from the word "*peti*" or box because a chest was found at the tomb. Another version says that the name "Pete" comes from the event of Yudokusumo hiding or concealing himself from the conflict that led to his flight and subsequently the incoming colonization.

After the buffalo was lifted, Mbah Sami slaughtered the buffalo on the spot where it had been stuck. The meat was then distributed to the surrounding community as a sign of gratitude. This tradition was then continued by the descendants of Mbah Sami and the surrounding community. Those who made vows and had them fulfilled would then participate in a communal goat slaughter, distributing the meat to all present as an expression of gratitude. Conversely, some people even believe that if someone makes a vow and concurrently intends to donate it to the Nyadran at the sacred tomb, their vow is believed to come true. This tradition has evolved and persisted until now, with goats being slaughtered as buffaloes have become scarce due to the consideration of the relatively high price.

With the widespread influence of Islam, a series of events are complemented by Islamic spiritual activities. The event begins with cleaning the tomb and its surrounding area, as well as preparing the place for slaughter and cooking goat meat. A procession from the mosque to the tomb is carried out on Friday morning, followed by the slaughter and cooking of goat meat in the tomb area. Emergency stoves were prepared earlier. After Friday prayers, cooked meat is distributed to all attending residents, followed by a feast with prayers and communal dining. For the informants, the Nyadran activity is similar to the story of the sacrifice of Prophet Ibrahim. The community is invited to be willing to sacrifice, following the example of Prophet Ibrahim. The understanding of Islam has further developed and is implemented in this activity.

5. From Memory to Tradition: Notions of Tradition and Islamic Teachings on Sacrifice

Traditions arise, among other factors, due to the collective memory of the community regarding the historical existence of a village or society that evolves into a cultural identity, as seen in the Bakaran, Pati, community. The community carries out traditions based on the belief in the history of Nyai Bakaran, subsequently

guiding them to perpetuate these traditions as a cultural identity (Alfian, 2018). This study aligns with the theory of cultural memory, which represents the collective knowledge of society acquired through interactions and communications that occur across generations (Assman & Czaplicka, 1995).

The exploration of origins can be conducted through folklore research and oral stories containing myths that have developed in the community, forming the basis for their implementation. Myths are narratives of the past that are believed to play a role as a link between present-day humans and the past. Myths also serve as the foundation for human actions in subsequent times, with at least three functions, namely raising awareness of the supernatural, providing assurances for the present, and acting as intermediaries between humans and the forces of nature (van Peursen, 1992). Based on these beliefs, people engage in cultural activities that embody certain values. Human behavior in cultural practices contains philosophical values that can be traced.

In Indonesia, some values are sourced and stored in manuscripts such as the *Wulangreh* (Panani, 2019, p. 275). Human actions are based on what, how, and why something is known or done, including responding to developments and the influence of external elements, e.g. the meeting of local and external elements. Such acculturation also likely occurs in the realm of community actions. Similarly, in the case of Nyadran traditions involving animal sacrifice, their existence is based on myths that have developed in the community, and the actions taken are grounded in an understanding of why and how such activities are performed. The influence of Islamic teaching, whether direct or indirect, is also possible.

The adoption of Islam varies between different regions. Particularly in responding to the concepts of gratitude and respect for parents and ancestors, many rituals are performed, including those within the Nyadran tradition. The term Nyadran is commonly found among Javanese communities and Javanese migrants, for example, in Lampung (Astri et al., 2013). Nyadran is still practiced

today, capturing the attention and support of its community. Support, both in terms of participation and funding, serves as evidence of the sustained preservation of this tradition.

Most Nyadran activities are carried out to pray for deceased parents and ancestors, as well as an expression of gratitude. Nyadran is also a form of obedience resulting from following parents and traditions. Some Nyadran participants may not realize the deeper meanings of the activity, which is rich in values such as solidarity, mutual assistance, communal harmony, and a willingness to sacrifice (Muhsin, 2016). Some people participate in Nyadran due to its religious aspects. Nyadran Ruwah, in particular, is considered to have elements of mysticism, bringing individuals closer to God and nature. Nyadran, as a form of cultural acculturation between Javanese and Islamic traditions, incorporates elements of mysticism through activities such as *tahlil*, *yasinan*, *manaqiban*, prayers, and religious lectures as a means of drawing closer to God and engaging in social *tasawwuf* within the community (Ibda, 2018: pp. 153 & 160). Nyadran is interpreted as an ancestral tradition involving reverence and adoration for ancestral spirits (Muhsin, 2016, p. 104). In another form, Nyadran involves visiting the graves of parents or ancestors, aiming to seek prayers and blessings for the smooth execution of events (Muhsin, 2016).

Although it is assumed that Nyadran, with its large animal offerings, appears to be part of the tradition and Islamic teachings on sacrifice, there is no direct connection or inclination toward the community's memory regarding the history of the arrival of Islam and the development of its teachings on sacrifice, typically involving the slaughter of goats or cows among the Javanese. Teachings on goodness, sharing, cooperation, and compassion for others are universal values, not exclusive to Islam, but have developed in communities with a communal tendency. Sharing traditions are found throughout the archipelago, as exemplified by the *ter-ater* (giving foods) tradition in Madura (Wardi, 2014) and similar practices. No evidence has been found to suggest that Nyadran, with its large animal sacrifices of goats and cows, is

related to Islamic teachings on sacrifice. Instead, it is more likely rooted in the history of the village hosting the activity.

6. Nyadran Tradition as a Symbol of Moral, Community Obedience, and Social Values

Examining the origin of Nyadran with animal sacrifices reveals that this traditional activity is rooted in the community's belief in past events. The way a community engages in a tradition is based on a thought construction that subsequently guides actions (Sartini & Ahimsa-Putra, 2017). Philosophical foundations or worldviews play a crucial role in explaining the relationship between evolving thoughts and subsequent actions, including in the Nyadran tradition. The terms *philosophy* and *worldview* are closely related, with the worldview often referred to as the crown of philosophy—"worldview crowns philosophy." A worldview represents the highest manifestation of philosophy (Abdullah & Nadvi, 2011). Theoretically, a worldview is defined as the entirety of beliefs generally understood as a fundamental aspect of reality that underlies and influences how a society perceives, thinks, knows, and acts (Abdullah & Nadvi, 2011). A worldview encompasses individuals' philosophy, mindset, outlook on life, formula for life, ideology, faith, and even religion (Abdullah & Nadvi, 2011). This worldview becomes a "life guideline" directing the journey of a society (Woodhouse, 2006).

In the Nyadran tradition involving animal sacrifices or slaughters, the practice persists to this day because its functions are still accepted, even though the tradition has evolved with societal developments. Traditions with their rituals function to preserve the norms and cultural values of a society based on religious values, local cultural values, and values established within a social system (Wigrahanto et al., 2023). Philosophical principles regarding existence and how societies acquire knowledge (epistemology) guide the ethical functions of tradition. This is evident in the case of the *tepung tawar* tradition, which serves as the basis for resolving

conflicts in society and is carried out continuously (Nurdiansyah et al., 2023).

The modern development of tourism, including activities like Nyadran Keramat Pete, Kali Kandri, and Dam Bagong, demonstrates an adaptation between rituals and the progress of the times. This is akin to the myth of Eyang Sapu Jagad, which has become a tourist attraction, even though visitor segmentation differentiates between those with spiritual orientations and the general tourists (Rohma & Andalas, 2021). Similarly, in the case of these research objects, the traditions and communal actions of the community continue alongside the development of tourism aimed at boosting the local economy. Despite strong economic impetus and development, the Javanese community's belief in myths and traditions generally remains robust (Susanti & Lestari, 2021). This is because these traditions continue to hold intrinsic values and are accepted by the community because of their positive aspects, such as social bonds, environmental sustainability, local knowledge transfer, character values, and philosophical values that guide the community.

CONCLUSION

The results of this research indicate, first, that the origin of Nyadran, involving the offering of large animals such as goats or cows, has no direct connection to Islamic teachings on sacrifice. Instead, it is associated with the region's origin, legends, and myths believed by the community. Its connection to Islam is only related to historical aspects linked to the development process of Islam at that time, or its proximity to an environment based on Islamic development, such as Yudokusumo, considered part of the Raden Santri family lineage in Gunungpring, Muntilan. It is plausible that the figures involved were exposed to an Islamic background but did not or have not yet directly exhibited patterns of Islamic proselytization in the community. Similarly, the origin of Nyadran Dam Bagong involves the narrative of the advent of Islam. A more

comprehensive historical investigation is required to trace the footsteps of these figures and the history of Islamic development.

Secondly, regarding meaning, messages, and philosophy, our sources reveal that the organization of Nyadran is the community's effort to express gratitude to their ancestors, who are the origin of their existence in the world. It serves as a symbol of gratitude for the abundance of God's blessings, a way of sharing with the environment, ensuring cooperation, and developing noble values that genuinely thrive within the community and align with Islamic teachings. It would be interesting to carry out further studies related to history, folklore, knowledge transfer, environmental studies, and deeper philosophical studies.

ACKNOWLEDGEMENT

The researchers would like to express their gratitude to the Faculty of Philosophy, Gadjah Mada University (which has provided research funding assistance) and to all research sources at Pete, Kembangsari, Kandangan and Kemloko, Kranggan, Temanggung.

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