

LETTER OF ACCEPTANCE

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Paper Title: Javanese Slametan In Culture the Framework of the Ceremony for Seven Months Pregnant Interchange Able Meaning of Seven Batik.

Dear Endang Ruswanti,

Congratulations! We are pleased to confirm that your high quality submitted abstract has been accepted by GCBSS committee based on double-blind peer review for an oral presentation in the 11th Global Conference on Business and Social Sciences on 11-12 December 2020 (postponed from June 19-20, 2020) in Bangkok, Thailand.

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Yours sincerely

Prof Abd Rahim

Conference Chair



Collaborators:



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Javanese Slametan in Culture the Framework of the Ceremony for Seven Months Pregnant Interchangeable Meaning of Seven Batik

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ABSTRACT

The research problem is that the community is less motivated to carry out the culture of Mitoni, even though the program is very meaningful for the mother and child in the womb. Pregnancy is believed to be the phase in which the prospective baby has begun to interact with the surrounding environment through an intermediary of a mother. Psychic relationship between mother and child has begun to be closely intertwined from this phase. For the people of Java, especially in the regions of Yogyakarta and Surakarta, mitoni culture is still widely practiced. Pregnancy is part of a human's life cycle.

Keywords: Slametan, Ceremony, For Seven Months Pregnant

Introduction

The seven-month tradition is a traditional ceremony of salvation for infants who are still in the womb at the age of seven months. This tradition began when the Jayabaya government at that time, there was a woman named Niken Satingkeb married to a young man named Sadiya. This family had given birth to a child nine times, but none of them lived. Therefore, the two immediately confronted the Kediri king, Jayabaya. By the king, the family was advised to carry out three things including (1) every Wednesday and Saturday, at 17.00, asked to take a bath using coconut shells while chanting the spell: "Hong Hyang Hyanging amarta martini sinartan huma, hananingsun hiya hananing jatiwasesa. Wisesaning Hyang yes wisesaningsun. Ingsun Pudya Sampadi Dadi Manungsa." After taking a bath then changing into clean clothes, how to dress by gluing ivory coconut decorated with pictures of Kamajaya and Kamaratih, then being pushed down. Young coconut is bound using black and white sugar cane leaves one strand. After the ivory coconut was brojoled, then the husband decided to use a keris pusaka.

The three things above, tend to be the basis of Javanese society to carry on the tradition of Tingkeban salvation until now, through cleaning with a hair washing bath. Finally since then if someone is pregnant, let alone the first pregnancy is done tingkeban or mitoni. This tradition is an application step in the form of a seven-month salvation. Actually it is a symbol of manners so that the relationship between husband



and wife and children will be born smoothly. The term pick up in the Javanese tradition, can be done before the baby is seven months old, this shows the careful attitude of the Javanese to carry out noble obligations. That is why, seven-month-old babies have to go through behavior concerned. At this time the situation of pregnant women has been like a rained bird. The bird looked tired and helpless, unable to fly anywhere because it was most efficacious to pray that the baby would be born safe. Some restrictions that should be noted by pregnant women and husbands, affect the character of Javanese nobility, namely a pregnant woman is prohibited from eating transverse fruit.

Like the Kepel, it is intended that the baby's position in the mother's stomach is not transverse, if the baby's transverse position makes it difficult to deliver later. This actually has something to do with health, because Kepel fruit is actually hot when eaten. So that if too much affects the health of the baby. Pregnant women should not sit in front of the door or in the granary where the rice is pounded, actually interpreting Javanese ethical values. So that the attitudes and characteristics of pregnant women are not considered rude, because such a sitting position is not pleasing to the public's eyes. A husband who is forbidden to slaughter animals actually contains the meaning of character so as not to persecute other creatures. Persecution is an act that is not good, called "ORA ILOK" slaughtering animals intended so that the baby is born not disabled. Prohibited character and behavior are preventive aspects to keep the husband more careful. Husbands and pregnant women are expected not to think of people with disabilities, so that the baby is not disabled is a cautious step.

This behavior is an effort so that the husband and wife are not arbitrary to people with disabilities. Mitoni salvation process is carried out in the garden right and left of the house or in the village. Krobongan is a booth made of woven bamboo and its door facing east is decorated with plants. Krobongan is a symbol of the world, pregnant women when giving birth to children have a difficult challenge to give birth to children like entering a forest. The purpose of the door facing east faces, is associated with the origin of the word east from the Javanese language of Wetan. That is, east is the beginning of life called "Sangkan Paraning Dumadi". Pregnancy is God's greatest gift for a married couple on a domestic journey. Therefore for the gratitude of a husband and wife to the fetus that has been conceived by the wife a special ritual is held for a woman who is pregnant, which is a salvation called Tingkeban (Azis, 2009; Iswah, 2011). Javanese people, in cultural anthropology, are people who in their daily lives use Javanese with various dialects for generations. Javanese society is a society bound by the norms of life, because of history, tradition, and religion (Darori, 2002).

1.1 Research problem

The research problem is that there is not much research on this tingkepan slametan culture. In the case of the younger generation, if the slametan culture is not introduced, the tingkepan will become extinct.

Literature Review

The Meaning of The Mitoni Ceremony

Mitoni is also called tingkeban, because this event originated from the story of a married couple named Ki Sedyo and Ni Satingkeb, who carried out concerned behavior (tapa brata) until his request was granted by the Almighty. The concerned behavior until now has been preserved into an event called Tingkeban or Mitoni (Prabowo, 2012). Neglecting customs causes bad names and bad names for the family in the eyes of the social group. Because of this, not only is it considered to be incompatible with the ethics of the

social status of the aristocracy, it does not respect the order and ancestors, but can damage the balance of the social order of the social group (Purwadi, 2005). Tingkeban ceremony is one of the Javanese traditions, a ceremony called mitoni derived from the word pitu which means seven. The ceremony is held at the age of seven months of pregnancy and the first pregnancy. This ceremony means education not only as an adult but since the seed is implanted in the mother's womb.

Mitoni ceremony, pregnant women through a bath of mothers with water and flowers and prayers that aim to ask God Almighty to always be given grace and guidance so that the baby is born safe and healthy. Javanese tradition, said the ceremony was held on the seventh, seventeenth or twenty-seventh, before the full moon of the Javanese calendar. Mitoni held on the left or right of the house facing the sunrise. People who bathe pregnant women are odd, five, seven, or nine people. After being bathed, batik cloth was put on seven times and the last of the seven was considered the most appropriate for pregnant women to wear. Followed by the cutting of the seven seeds cone, which begins with prayer and then eat salad, and so on. The basic essence of all Javanese Mitoni traditions is an expression of gratitude and request to God Almighty for the safety and security of a new family.

Ignoring customs results in reproach and bad name for the extended family concerned in the eyes of social groups. Mitoni cannot be held at any time, usually choosing a day that is considered good for the implementation of the Mitoni ceremony. Good days such as the mitoni ceremony Tuesday or Saturday held in the afternoon or evening. Whereas the place to hold the ceremony is usually chosen in front of a place which is usually called Pasren or Central Senthong. Pasren is very close to the farmers as a place to worship Dewi Sri or Dewi Dewi, because most people now do not have senthong, so the mitoni ceremony is usually held in a family room that is sufficient to hold the ceremony (Sutiyono. 2013). Technically, the ceremony is carried out by family members who are considered the oldest. The presence of this shaman is more ceremonial, in the sense of preparing and carrying out pregnancy ceremonies (Nurchahyanti, 2013).

Illustrations of Mitoni Greeting Procession





Figure 1: ⁽¹⁾Coconut depicted by Kamajaya and Kamaratih, ⁽²⁾Selling Cendol, ⁽³⁾Eating Tumpeng, ⁽⁴⁾Change batik cloth seven times, ⁽⁵⁾Example of seven Batik cloths used to replace long cloths and kebaya.

Research Methodology

The research method was conducted qualitatively, namely summarizing the existing literature and attending the ritual seven months if invited by family or neighbors. Some series of ceremonies carried out in Mitoni, namely splashing as a symbol, inserting the eggs of a native chicken into the fabric of a prospective mother by the husband, changing long and kebaya cloth, inserting ivory coconut through the mother's abdomen, breaking the thread or veil, breaking the pot and dipper, drink sorongan herbs, and steal eggs. The series of ceremonies is believed to be a procession of expulsion of distress and the disasters of mothers and prospective infants, a symbolic ritual full of myths. Siraman ceremony, is a symbol of self-cleansing for all crimes both the father and mother of the baby (Darori, 2002; Retnoningsih, 2014). While inserting a native chicken egg into the fabric of a prospective mother is a manifestation of the hope that the baby will be born without significant obstacles. Inserting young coconuts into the cloth from the mother's abdomen downwards is symbolized so that nothing gets in the way to prevent the baby from being born.

Prospective mothers change clothes with seven motifs, guests are asked to choose a fabric suitable for the prospective mother. While termination of the yarn wrapping done after changing the fabric is still meaningful so that the birth goes smoothly. The yarn must be decided by the husband, the breaking of the pot contains meaning so that when the mother gets pregnant again, the pregnancy is expected to go smoothly (Purwadi, 2005). While the sorongan herbal medicine ceremony means the baby is born quickly and smoothly as encouraged. Finally, stealing eggs, is a manifestation of the desire of the prospective father so that the birth process runs quickly, as fast as the thief's gesture. To do mitoni, a really good day and blessing was chosen. The Javanese have a special calculation in determining good days namely Pon, Wage, Kliwon, Legi, Paing, as well as days that are considered unfavorable (Sutrisno, 2007).

A day is considered good Monday afternoon tonight and Friday afternoon to Friday night or depends on the day of birth. Mitoni cannot be done in any place. In the past, mitoni used to be held at the market where farmers worshiped Dewi Sri or the Goddess of Prosperity for farmers. But given that today is very rarely found pasren, the mitoni carried out in the family room as long as the room is large enough to accommodate many guests. The oldest family member is often trusted to lead the implementation of the mitoni. After conducting a series of ceremonies, the guests who were invited were offered a prayer

together for the safety of the mother and the prospective baby (Susanti, 2015). Do not forget after that they were given souvenirs to take home, ordinary souvenirs containing complete rice along with side dishes and fruit.

3.1. Symbols Contained in Mitoni Ceremony

Mitoni ceremony is a ceremony that is held when the mother is seven months old and has symbols that can be interpreted as follows:

Sajen cone, the meaning is worship of ancestral spirits that are gone. The ancestors after no residing in a high place, in the mountains.

Sajen jenang brother, white jenang, symbolizing the seeds of men and women united in the form of a baby to be born.

Sajen in the form of a warehouse, means that the prospective baby is always in a fresh condition.

Cengkir ivory (young yellow coconut), which is given a picture of Kamajaya and Dewi Ratih, has the meaning that someday if a baby is born a boy will be handsome and have the noble character of Kamajaya. If the baby is born, the woman will be as beautiful and have the noble qualities of Dewi Ratih.

Yarn lawe or young coconut leaves, called a cut palm, means to break all the disasters that confront the birth of a baby.

The fabric in the seven motifs symbolizes the kindness that is expected for the mother of seven months and for the child when it is born.

Sajen dawet means that one day the baby being conceived easily gives birth.

Sajen in the form of an egg which is later broken down implies a prediction, that if the egg is broken then the baby is born female, if the egg is not broken then the baby born will be male. As we know that batik cloth that is painted carefully and full of perseverance has philosophical meaning. Not only that, batik cloth also has a variety of motives, which are worn for every important event in life, from birth, marriage, to death. One application of the use of batik in a sacred event is seven kinds of batik cloth for the monthly tradition of seven.

3.2. Discussion and Analysis

Mitoni is currently very little carried out by families who still hold culture like families who still have descendants of the mataram kings in Yogyakarta and in Surakarta. Because in carrying out the seven-month baby salvation in the womb, must know the history of seven months and the meaning of slametan. But it is hoped that there will still be a seven-month salvage to carry out this culture in Indonesia. With this writing, it is expected that seven-month-old infants in the womb are more likely to be carried out by the Indonesian people. Sutrisno (2005), an activist of preserving Indonesian cultural heritage and a batik practitioner, explained that in the seventh monthly event, mothers who were pregnant were required to wear seven different kinds of batik cloth. The batik cloths are worn in turn and shown to extended families and relatives. Nurcahyanti (2010) said, the seven kinds of batik cloth worn included the revelation of the revelation, the sliced udan, sido mukti, angram baboons, knights, sido luhur and sido asih (Kusumawati and Ruswanti, (2017).

Meanwhile, if you wear striated cloth, lasur striated motifs, each batik motif worn will naturally have a deep meaning and philosophy. Sutrisno (2005) gave an example, the batik cloth of hereditary revelation had the meaning that the child who was born gained a career position, success, and always obtained guidance from God. Meanwhile, the motive for sido mukti is interpreted as a hope that the child born

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becomes an authoritative person. The motive for *sido asih* is interpreted as a sense of love and compassion that is expected to color the lives of children who are awaited their presence. The motif of *udan riris* which means drizzling rain in Javanese is interpreted as good qualities that continue to flow and children can flow in life. The motif of the *Angrem baboon* is explained like this, the baboon in Javanese means a hen, *angrem* means incubating an egg.

4. Results

The seven-month baby culture in the womb is very important to be implemented by families who understand the importance of salvation and want to preserve culture. Baby salvation culture in the womb may need to be socialized using Radio, TV and Youtube, as well as through print media such as magazines, newspapers and exhibitions. The government must help through exhibitions so that information about the safety of seven-month-old infants in the womb can be cultivated both in Yogyakarta, Surakarta, Surabaya, Bandung and throughout the provinces in Indonesia.

Conclusion

This ritual is intended so that prospective babies and mothers always get safety. The purpose of this article for Indonesians to preserve this culture as gratitude to God Almighty.

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