

CHAPTER ONE

INTRODUCTION

A. Background Of Study

Indonesia is a pluralistic society. One of the consequences of having a pluralistic society is that there are a variety of religion and cultural rituals practiced by the respective areas. That ritual had a form and method to preserve and the different intent and purpose between community groups to each other. This is caused by the difference in the living environment, customs and traditions are passed down generations.

Rite or religious rituals in cultured people usually is a cultural element that most visible since birth. Because this is the main capital for the community, especially the people in rural areas who want to live in peace, balanced, and calm. Cause of religion is believed that contained the teachings of the highest truth and absolutely about human behavior and the instructions for quite life in the world and hereafter. But in the local religious teachings of the religion is not done in the form of written but in the form of verbal as manifested in the tradition or ceremony.¹

¹ Yesmil Anwar dan Adang. *Sosiologi Untuk Universitas*. Bandung: Refika Aditama. 2013
p. 54

The system of rituals and ceremonies in a substantial religious tangible to activity and human action in the conduct of its worship to the Lord spirit of forefathers, or other fine disloyal, in its efforts to communicate with God and other supernatural beings. The traditions like this usually take place repeatedly, in each day or each season. Ritual activity that is closely related to the religious aspects of the system is one of the most difficult cultural being changed when compared with other cultural elements. Because the customary ceremony and the trust institution is the assembly of the most human allows for to be preserve.²

The situation is very closely related to the human belief in various cultures related to the world of the occult, influenced by various creatures and the strength that could not be controlled by a man with ordinary ways. The belief is usually including a sense needs to be a form of communication with the aim to deter bad things such as avoiding from adversity, decline of disaster, and to ensure the welfare of living together.

One of the area in Blitar Distric called Lodoyo City, Lodoyo is another name for sutojayan area especially around kalipang village. its existence has existed since time immemorial in Java kingdom was still in power. The state of society as well as the economy grew rapidly from year to year, the majority of Lodoyo people livelihood as farmers and traders. lodoyo so the city can be called as one of the cities that developed in Blitar district, limited by the Brantas River

² Soerjono dan Budi Sulistyowati. *Sosiologi Suatu Pengantar Edisi Revisi*. Jakarta: Raja Grafindo Persada.2003. p. 24

and blessed with abundant resources make Iodoyo prosperous society. Iodoyo people embrace Islam as the majority religion, so religious activity is so felt in this city. But what makes the city of Iodoyo famous throughout Java is annual ritual held annually by the community assisted by the local government.

The community in the sub-district Sutojayan Iodoyo, Blitar, arrange the Siraman³ of Gong Kyai Pradah every time of commemorating the birthday of the Prophet Muhammad and on 1 Shawwal. This pursuits bring its own characteristic that distinguishes between Sutojayan Sub-district with other sub-districts in Blitar District. However, every year at the time of the ritual Siraman Gong Kyai Pradah always was attended by almost all of the community in that District and the City of Blitar. In the religious perspective has become a compulsory rituals that bears as the commemoration of the birth of the Prophet Muhammad SAW.

The inheritance of Gong Kyai Pradah is now considered sacred for citizens Sutojayan Subdistrict, Blitar District, East Java, the inheritance is believed by the local people as a keeper for citizen Sutojayan Sub-district. The existence of the inheritance of the Gong Kyai Pradah according to the community around it is a sacred and mystical inherited from their ancestors. The purpose is an ongoing according to command our ancestors to always treated, honored and worshipped in order for the life of young generation so they can life with calm and peace.

³ Siraman means cleaning or removing dirt inherent in an heirloom in the Javanese custom, this ritual is very deeply rooted in the life of Javanese community especially to the group that embraces kejawen ideology, (www.wikipedia.com/siraman, accessed on 18 may 2017 at 20:00)

Therefore, the Gong Kyai Pradah always cleansed (*siraman*) which is act twice a year as the respect and gratitude, the cleansing of the Gong is packaged in the form of customary ceremony presented by the government officials from both of the main government and the sub-district.

The Lodoyo community is very enthusiastic in this activity because it assumes that the Siraman Gong Kyai Pradah is a form of respect and our gratitude for the keeper and safety survival of live, the community especially before 1990 considers that the Ritual of Gong Kyai Pradah very influential for their life. People are related to each other based on the same social ties that they together perform rituals on the basis of their desire to life calm, happy, far from adversity. This is very characterise that life of society in ancient times only concentrated on social relations, therefore the Lodoyo community have different motivation to preserve this Ritual which has existed for long time ago.

Thus the writer wants to look for majority motivation of Muslim community to preserve the Ritual, and here the writer will choose two the most prominent motivation in Lodoyo society there is in culture or religion prespective and the correlation beetwen religion and culture in that ritual. Then the writer needs to search about the motivation of the Muslim community related to rituals Siraman Gong Kyai Pradah in Blitar so that at the end of the research the writer can answer the existing troubles.

B. Problem Formulation

Based on the explanation above, then the writer tries to formulate the problem of this study :

1. What is the motivation of Islamic community to preserve The Ritual Siraman Gong Kyai Pradah in Lodoyo City, Blitar ?
2. What is the impact of Ritual Siraman Gong Kyai Pradah toward Muslim Community in Lodoyo, Blitar?

C. Purpose Of Study

This research's purpose :

1. To know the motivation of the community to preserve the Ritual Siraman of Gong Kyai Pradah Lodoyo City, Blitar.
2. To explain the impact of Ritual Siraman of Gong Kyai Pradah toward Muslim Community in Lodoyo City, Blitar.

D. Importance Of Study

The importance of this research:

1. As additional of scholarly insights about the ritual of the religion of Islam.
2. As the replenishment to Islamic Thought for anyone who wants to know about the Ritual Siraman Gong Kyai Pradah Lodoyo City, Blitar.

3. May this research to be one of the scientific frequency reference for the student of University of Darusslam Gontor.

E. The Significance of Study

In this study there are some significant things that have been summarized by the researcher there is:

The first is the significance for Lodoyo Muslim community to know how much the motivation of Muslim lodoyo in preserving the continuity of Ritual Siraman of Gong Kyai Pradah as well as the impact of Ritual Siraman of Gong Kyai Pradah on the life of Muslim community of lodoyo, so that this research is expected to be made aware to the readers especially Muslim community lodoyo To be more careful in doing and acting especially in terms of religion and worship so as not to deviate from the demands of the true religion of Islam. Another important thing is this research is held due to concerns of the writer as part of lodoyo Muslim society who see the ignorance and bigotry of some Muslim community of lodoyo against the thing that leaning toward syirk, therefore it is expected this research can be a benchmark in an attempt to awaken our brothers and sisters Faithful to the silting of this creed.

The second is the significance for academic that this research can be a reference for further research to accomplish what the writer is do in this research , and this research as a knowledge enricher and additional for other Muslim researchers who want to research and related to The Ritual Siraman of Gong Kyai

Pradah. And other stead is as one of the reference of scientific papers for all students in Indonesia, especially for Universitas Darussalam Gontor.

F. Literature Review

After the writer searches for any literature, writer does not find another research to discuss about the title as above. Then, the literature below is the titles of the researcher that discuss on the ritual above:

The first, the research entitled The History of the development of The Siraman Gong Kyai Pradah in Sutojayan, Blitar, East Java 2013 M by Rizqi Amalia NIM 10120063 UIN Sunan Kalijaga. In her bachelor theses researcher using sociological approach, the writer also uses the theory of Islamic thought by kuntowijoyo and the purpose of the researcher is to explain the history of Gong Kyai Pradah and to reveal the development of the Ritual Siraman of Gong Kyai Pradah in Sutojayan, Blitar. The conclusion of this thesis is to explain the origin of aspect of the dynamics of social and related of social community structure to the The Siraman Gong Kyai Pradah.

The second, the Research about Jaranan Dance In The Siraman Gong Kyai Pradah Sukaraja village District Sutojayan Blitar by Heppy Ratih Wulandari University of Malang 2012, in this research the researcher only discussed limited matter about Jaranan Dance which is in the middle of the ritual event with the aim at describing the structure of the presentation of jaranan jur dance and dance form in jaranan jur ritual. Researchers applied the qualitative approach and type of descriptive research. The conclusion of this research is the writer can describe the

structure and the role of Jur Jaranan Dance to whole implementation of The Siraman Gong Kyai Pradah and its affect.

The third, the research entitled *The Siraman Gong Kyai Pradah In Sutojayan Blitar District (Study for acculturation of Islamic Local Culture)* by Mohamad Nadzif Nim. 95521988 UIN Sunan Kalijaga Yogyakarta. This research aims at knowing the background of holding The Ritual Siraman of Gong Kyai Pradah and know Islam and elements that have contact form of islamic acculturation with local culture in the siraman. The type of this research is field research. the approach applied in this research is the approach of anthropology and Fenomenology, while data analysis is Qualitative analysis. The conclusion of this research is to revealed the background of The Siraman Gong Kyai Pradah in acculturation of islam and the related between them in the form of Islamic cultural heritage.

The fourth, research entitled the function and symbolic meaning of Arts Jaranan Jur Ngasinan Sukorejo Village Sutojayan Sub-district of Blitar by Dwi Zahrotul Murfiahah, University of Surabaya. The Writer examines about uniqueness in terms of the function and meaning of the arts jur jaranan that have functions as a means of rituals to preserve the culture and the research aim is to describing the function and symbolic meaning of the arts Jur Jaranan Sukorejo Village in Blitar District Sutojayan Sub-district. The conclusion of this thesis is the writer can to describe the function and the symbolic meaning of the art of Jur

Jaranan to The Siraman Gong Kyai Pradah and there is some means of that symbolic to maintain the cultural heritage of The Siraman Gong Kyai Pradah

After the writer examines and searches for previous research and the writer concludes that no one of examines about the motivation related to Islamic Java society in preserving the Ritual of Siraman of Gong Kyai Pradah Ludoyo City in Blitar. So the writer hope that this research can be regarded as new and be beneficial to the society, religion and universities in Indonesia

G. Theoretical Framework

The motivation to preserve a ritual are rooted in the life of the Muslim community in the City of Ludoyo Blitar. There are two factors that are internal and external, and the factors influence within ourselves or the influence of the majority community factors, and motivation in religion or outside of religion. Therefore the various questions that appear above the writer decided to examine the motivation of Islamic Community in preserving the ritual of siraman of gong kyai pradah in Ludoyo Blitar.

Motivation is a human psychological characteristic that contributes to the level of commitment in a person or the process of willingness to do high-level effort to achieve certain goals that can satisfy the human need for various things such as physical necessity and spiritualism.

The motivation in the realm of psychology is the psychological cause which is the source of the purpose of the behaviour and actions of a human being.

This means that human beings are motivated to perform their actions either by being motivated by something or interested. While religion is defined as a divine institution and recognizes the existence of a god, according to Joachim Wach, religion is a response to something that is believed to be an absolute reality then expressed in the form of thoughts, deeds and community groups. Thus religious motivation can be summed up as a force that moves a person to respond to a divine order so that one is able to express in the form of thoughts, deeds and community groups.⁴

In religious motivation There are several factors and indications, these factors include the internal factors specifically the factors of the man himself that affect religious motivation and external factors, specifically the factors of outside human influence in religiously motivated. While there are four indications that have been suggested by religious psychologists as a cause of motivation or religious behavior, there are:

1. To overcome the frustration.
2. To maintain morality and discipline community.
3. To satisfy the intellect who want to know.
4. To overcome the fear.⁵

⁴ A. Kadir Muslim, *Ilmu Islam Terapan*, Yogyakarta: Pustaka Pelajar, 2003, p. 44

⁵ Syukur N Dister . *Pengalaman Dan Motivasi Beragama*, Yogyakarta: Penerbit Kanisus, 1990. P, 74

Therefore, to achieve the value in the target by the writer in this study, the writer applied the religious psychological, phenomenological and anthropological religion approach. According to Prof. Dr. Zakiah Daradjat religious psychology examines and observes the religious life of a person and learns how much influence the religious beliefs in attitude and behavior and life circumstances in general. Religious Psychology is thus a branch of psychology that examines and studies human behavior in relation to the influence of beliefs on religion in its embrace, and its relationship with the environment and the state of self and society.⁶

Anthropology is the study of humanity, past and present, which describes humans through the knowledge of the social sciences and biological sciences, as well as the humanities. Anthropology comes from the Greek word "*anthropos*" which means "*man*" or "*person*", and "*logos*" meaning "discourse" and etymologically anthropology means science that studies human beings⁷. According Koentjaraningrat anthropology is a science that studies mankind in general by studying the various colors, physical forms of society and the resulting culture⁸.

Anthropology Religion is a science that seeks to learn about human beings related to religion with a cultural approach, or also called Religious Anthropology.

⁶ Jalaluddin . *Psikologi Agama* , Jakarta: PT Raja Grafindo Persada, 1998. p. 15

⁷ Tajul, Arifin, *Pengantar Antropologi*, Bandung: CV. Pustaka Setia, 2012. p 13

⁸ Koentjaraningrat. *Pengantar Ilmu Antropologi*, Jakarta: Penerbit Aksara Baru, 1986. p,

This branch of Anthropology of Religion is believed by many experts as one of the most accurate study tools in seeing the reaction between religion, culture, and the environment around a society. Religious anthropology refers to a unique liaison of morality, passion and power with control and freedom, worldly with imagination and incarnation⁹. The religion studied by anthropology is religion as a cultural phenomenon, not a religion taught by God, so the concern is the diversity of people and society. As a social science, anthropology does not address the incorrectness of religion and its entire devices, such as trust, ritual and belief in the sacred.

In this research the writer use the phenomenology of religion. Religious phenomenology is the study of the religious approach by comparing the various phenomena of the same field between the various religions¹⁰. The phenomenology of religion also means the study of the phenomena in religion so that it can be understood by its adherents¹¹. In this sense, the phenomenology of religion is the study of religious practice conducted by religious people in order to know the meaning of religion according to the adherents of that religion

⁹ Bustanuddin, Agus. *Agama dalam Kehidupan Manusia(Pengantar Antropologi Agama)*. Jakarta: PT Raja Grafindo Persada. 2006. p, 27

¹⁰ Mariasusai, Dhavanomy, *Fenomenologi Agama*. Yogyakarta: Penerbit Kanisius, 2001, p. 7

¹¹ Mochtar, Effendy, *Ensiklopedi Agama dan Filsafat*, Palembang: Universitas Sriwijaya, 2001, p. 159

As has been known by the writer that the religious situation in embraced by Muslim Community in Ludoyo is very strong, but still retain the ritual that incidentally contain of syirk, then with a curiosity writers want to know what are their motivations against this all.

H. Research Method

The method of research is a knowledge that studies about how to conduct the research and about the tools in a study. Therefore the research method discusses the theoretical concepts of various methods, advantages and weaknesses in a Thesis. Then proceed with the selection of methods to be applied in research..

Research Method in this thesis:

A. The type of research and Approach

This research is qualitative research, only that some quantitative data be required. Quantitative research involves studies that make use of statistical analysis to obtain their findings. Quantitative methods document social variation in the term of numerical catagories and rely on statistic to summaries large amount of data¹². And qualitative studies typically involve interviews and observasion without formal measurement, a case of study which in a-depth

¹² Dr. Uhar Suharsaputra, *Metode Penelitian kuantitatif*, Bandung: PT Refika Aditama, p. 49.

examination of one person is a form of qualitative research. Qualitative research is often used a source of hypotheses for later testing in quantitative research.¹³

In this research also supported with the *library research*, which is the source of the data in the form of books or the literature related with the problem discussed.

Qualitative research can be combined by quantitative research, in this thesis writer use qualitative methods to observe and collecting data in Ritual of Siraman of Gong Kyai pradah in Blitar, after that the writer use quantitative to provide data. According to Brannen there is three of main reference integrate qualitative and quantitative approach: Quantitative research as facilitator of Qualitative research, Qualitative research as facilitator of Quantitative research, The research that uses both approaches with equal percentages¹⁴.

B. Data Sources

On qualitative research does not identify the name of population, especially the sample, the population and sample in qualitative approach precisely

¹³ Ibid.p.181

¹⁴ Ibid. p. 44

called data source in specific of social situation. According to Lofland the social situation consist to three elements there are: place, actor, and activity¹⁵

In this research the writer use purposive sample method is focusing to the informants was elected that is rich with the cases to study innate. The data that is required to know The Motivation of Muslim Community to preserv the Ritual Siraman of Gong Kyai Pradah is the data collected through interview, observation or documentation study is the subject of a data source from which the data obtained. These are three part on Muslim Community which is taken by the writer as data sources:

The first is environmental governance as the public protector and public servant in this part the writer took the interview with government officials involved chief of lodoyo distric and other official distric.

The second is the Islamic theologian and religious leaders in lodoyo as advisory and public reminder,

The third is The general public that residing in the vicinity of the lodoyo area,

C. Technical Data Collection

¹⁵ Prof. DR, Lexy J. Moleong, Ma. *Metodologi Penelitian Kualitatif*. Bandung : PT Remaja Rosdakarya Offset, P 157

The data collection techniques to talk about how the writer to collect data. In this research the writer applied some following methods in data collection:

1. The observation method

In language, observation means paying attention to someone or something, paying close attention means watching what happens. *Cartwright* defines observation as a process of seeing, observing and scrutinizing and recording behavior systematically for a particular purpose¹⁶.

While act this observation, the writer to do what is being done by the data sources. In the method of observation is the writer not only to observe the object of study but also noted the things that are located on the object. In addition this method the writer use to get data about the situation and condition as universal from the research object which is geographically Ludoyo Village and the state of the society and the activities in the follow by the community.

2. Interview Method

Interview methods is a process to obtain information for the purpose of research question and answer way while have a face to face between writer with respondents, with or without using the guidelines of the interview. Interview is a process of interaction and communication, in this process interview results determined by several factors that interact and influence the flow of information.

¹⁶ Dr. Uhar Suharsaputra, *Metode Penelitian kuantitatif...*, p. 209

these factors are: interviewer, respondent, research topics contained in the questionnaire and the interview situation¹⁷.

In using this method the researcher held a question and answer directly with research instrument as the guidelines questions about the things that will be asked by asking some questions to find data about how is their attitude related to The Ritual Siraman Gong Kyai Pradah and one by enable more in the information about the need to know. In this interview method the writer divided the interview into three part:

The first is the environmental governance respondents at least 5 person and *the second* is the Islamic theologian and religious leaders at least 5 person and *the third* is general public in Lodoyo at least 15 person and directly related to the Ritual Siraman of Gong Kyai Pradah to know how big their motivation to preserve in culture and religion, and in this the interview the writer also uses the technique of *snow ball* is the increasing number of respondents if necessary and need it.

3. The Documentation Method

Documentation is a recording of past events written or printed, they can be data, letters, books, and documents. In interactive data collection techniques researchers found this document by participants who offered the information to researchers. The document also produces information underlying a particular

¹⁷ Sofian Effendi, *Metode Penelitian Survei*, Jakarta: LP3ES. p 192

event or activity. Documents are an important source of data in concept analysis and historic studies. Documents typically are categorized and displayed in libraries as well as manuscript stores¹⁸.

4. Processing and Data Analysis

Collected data were analyzed inductively and lasts for data collection in the field, and carried out continuously. According to Miles and Hubberman Data analysis was conducted on data reduction, data presentation, and draw conclusions or carry out the verification.

Data reduction is the process of processing data from the field by sorting and selecting and simplifying the data by summarizing something that is considered important in accordance with the focus of research problems.

Data presentation is Presents data to further systematize data that has been reduced so that it looks more intact. in data display, reporting reduced data retrospect overall picture of the data, so it can be illustrated by the data context as a whole, and therefore do extracting data back if deemed necessary to further explore the issue.

Drawing conclusions and verification is must done early on the data obtained, but the conclusions are still vague, and doubtful. But with increasing

¹⁸ Dr. Uhar Suharsaputra, *Metode Penelitian kuantitatif...*,p. 215

data, then the conclusion was more field-based data. Data conclusions must be verified during the course of the study¹⁹.

I. System Of Study

To be neather, the writer makes it easier, this research is divided into sections:

The First Chapter Consists of the background of study and problem formulation, purpose of study and importance of study, the significance of Study, literature review, theoretical framework, research method and system of study.

The Second Chapter Consists of some cases, which were being related with motivation, this part contains of: A. The definition of motivation in Psychology Approach, B. The Meaning of religious motivation, C. The influence of motivation in Religion, D. The definition of the Islamic Community, E. The Meaning of The Ritual, F. The relationship between the ritual with the culture and the religion of Islam.

The Third Chapter in this chapter the Writer presented The Analysis of Data which consists of The Common Image of Ritual Siraman of Gong Kyai Pradah in Ludoyo Blitar. Devided into five chapter: A. The history Of Siraman Gong Kyai Pradah At Ludoyo Blitar. B. Siraman Gong Kyai Pradah at Ludoyo Blitar which have three subject (i) The Implementation procees of Siraman Gong Kyai Pradah, (ii) The Ritual Ceremony of Siraman of Gong Kyai Pradah

¹⁹ Ibid. p 216-219

according to the stages (iii) The purpose and motive The Ritual Siraman Gong Kyai Pradah. C. The General Image Of Ludoyo Blitar. D The Motivation of Islamic Community to preserve The Siraman Gong Kyai Pradah. And Percentage Of Data

The Fourth Chapter is Closing consist of The Result of Study, Sugestion.