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Ruwatan Murwakala on Religious and Cultural Perspective

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Abstract---Ruwatan is a Javanese tradition that is still practiced by Javanese in general, although many people from certain religions think it is contradictory, which was previously carried out in order to improve social status, usually done in rural areas, only people who have financial ability, but in reality it is a purification of the soul, a cultural activity, carried out in a metropolitan city, carried out by all groups. Research with qualitative research approach that is descriptive which tends to use analysis, process and meaning supported by the phenomenological theory, the theory of religion and the theory of The Rites Of Passage. The results showed that the ruwatan tradition was passed down from generation to generation and still has an important position and needs to be uri-uri, enthusiastically welcomed from all groups, ethnicities, and religions, a mystical touch on the spiritual aspect of ruwatan, phenomenology interprets their experiences and understands the world with their personal experiences. The implementation of ruwatan murwakala is still being carried out, because rituals that are contrary to certain religions are eliminated without changing their essence, cultural values become community guidelines to act in dealing with various life problems, art businesses emerge, have an economic impact with alms, maintain human and natural harmony. Having implications for religious, cultural, social life, community welfare and ecology, theoretical findings confirm phenomenological theory, religious theory, and rites of passage theory. Ruwatan Murwakala has been managed by eo, carried out by intellectuals who need social legitimacy, and participants do not feel contaminated by a view that ruwatan is an

activity that is contrary to certain religions, because ruwatan participants feel that in ruwatan murwakala there are values or aspects of sundaram.

Keywords---cultural values, health, javanese tradition, ruwatan murwakala, spiritual aspect.

Introduction

As a part of Javanese culture, the ruwatan tradition is a local/kejawen culture and its existence existed before official religions entered Java. Until now, ruwatan is still carried out even though they have embraced various official religions recognized by the state. The implementation of the ruwatan tradition is believed to eliminate the sukerta / misfortune of life so that the Javanese people (especially the rich / wealthy, officials, intellectuals) still carry out ruwatan even on a large scale. The ruwatan tradition seems to be special in the religious life of the Javanese tribal community, therefore the ruwatan tradition needs to be investigated.

The ruwatan tradition in Java has been carried out by the ancestors of the Javanese since ancient times, no one knows exactly when it first started, from archeological records at the Suku Temple which is located on the slopes of Mount Lawu, Karanganyar Regency, Central Java, Suku Temple was established in 1359 Saka or 1437 AD, this is known in the temple gate whose reliefs contain a count of Candra Sengkala the year the temple was founded. In another building of the Suku temple there is a relief that implies the ruwatan story, in the relief it tells that Garuda's mother named Winata became Dewi Kadru's honey slave. Winata became a slave because she lost a bet to guess the color of Uchaisvara's ponytail. Kadru cheated because he asked the snakes which are his children to spit venom into the horse's tail so that the tail was black. Goddess Winata can be treated by Garuda through the living water (tirta pawitra) which he asks from the gods. From the reliefs in the Suku temple, it can be concluded that Suku Temple is a temple of pengruwatan. If from the year the Suku temple was founded, it is considered that the ruwatan tradition already exists, then the ruwatan tradition has been carried out by the ancestors of the Javanese people almost 600 years ago and is still being carried out today.

This ruwatan tradition basically aims to remind humans of the various evils and risks that humans may bear as a result. The ugliness in question is closely related to a number of certain negative behaviors or habits. At present, many people do not know and understand the true meaning and nature of the implementation of the ruwatan tradition, many Javanese people (especially wealthy people, officials or rich people) carry out ruwatan traditional ceremonies on a large scale, just to show or show off to the public. the general public that they are Javanese who uphold the traditions of their ancestors or that there is something else behind the implementation of these traditions.

The maintenance of the ruwatan tradition is supported by norms in Javanese society that apply as customs among the Javanese people, such as mutual

assistance, mutual assistance, devotional work, and collective beliefs, which must be carried out. Anyone who deviates from these norms will be subject to sanctions. Ruwatan defense is also supported by the existence of puppeteers and puppets in Javanese society. The puppeteer in ruwatan plays a very important role, because the dalang has the task of purifying the person to be treated. Therefore, the dalang ruwatan cannot be performed by all the dalang. The mastermind of the ruwatan must have good internal and external power in accordance with the traditional provisions and beliefs of the Javanese people from the past.

One of the interesting traditions to study is the Ruwatan ceremony for the Sukrta group since 1986 which has been held at Taman Mini Indonesia Indah every year, to be precise every 1st of Sura (1 Muharam). The ceremony was carried out outside the community, carried out together, followed by the Javanese community in particular and the multi-ethnic community in the urban community. It is different from the Ruwatan ceremony for sukerta which has been held in Surakarta and Yogyakarta, which is carried out in the community. The ruwatan ceremony is usually held individually by families who have children from the Sukrta group, with the time and location according to the organizer's request.

Based on the description above, this study focuses on analyzing (1) Why is Ruwatan Murwakala still being carried out at Taman Mini Indonesia Indah to this day (2) How is the process of implementing Ruwatan Murwakala at Taman Mini Indonesia Indah (3) What are the implications of holding a Ruwatan Murwakala ceremony in Taman Mini Indonesia Indah? Mini Indonesia Indah towards religious, cultural, social life, community welfare, and ecology?

Research Methods

Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject holistically (whole) and by way of description in the form of words and language in a special natural context. In accordance with the research focus, in this study a phenomenological approach was used, namely looking for the phenomenon behind the lifestyle phenomenon of postmodern society in performing the ritual of the ruwatan murwakala ceremony. Phenomenological research is based on the philosophy of phenomenology. Phenomenological researchers formulate a question which is then analyzed based on the respondent's perception of the phenomenon being studied. Phenomenological research tries to explain or reveal the meaning of concepts or phenomena of experience based on awareness that occurs in several individuals. This research was conducted in a natural situation so that there are no limitations in interpreting or understanding the phenomenon under study.

The data collected in this study is qualitative data in the form of ruwatan murwakala ceremony activities which are located as primary data. This data was obtained by observing field data in the form of ruwatan murwakala ceremony activities carried out at Taman Mini Indonesia Indah. The data needed in this study is qualitative data that can be obtained through direct observation at the research site. Sources of data in this study can be classified into two types,

namely primary data sources are data sources that directly provide data to data collectors (Sugiyono, 2007:308).

Primary data or the main data of the study were obtained from observations of the management of Taman Mini Indonesia Indah as an institution that carries out the ruwatan murwakala ceremony activities. The data taken is the data of the number of people who are interested and participate in the ruwata murwakala ceremony and its fluctuations. Another primary data source is seeking information by conducting interviews with the organizers and followers of the ruwatan murwakala ceremony at Taman Mini Indonesia Indah. Sources of secondary data in this study were obtained from several research results on the ruwatan murwakala ceremony, both in the form of scientific works, proceedings, and articles about ruwatan murwakala, reference books about ruwatan murwakala and related books that are considered relevant for the study of this research.

To make it easier for researchers to get data, the following research instruments were used Interview Guide and Supporting equipment such as: voice recorder, image recorder, and stationery. In this study, the observation used was participant observation. This means that researchers are directly involved with the object under study. This is done considering that the author is also the perpetrator of murwakala ruwatan. Observations were made, namely the researchers directly observed the activities of ruwatan murwakala. In this study, the interview technique used to search for data on Ruwatan Murwakala's specialization was an unstructured interview technique. Interviews were conducted to informants in this case the perpetrators of Ruwatan Murwakala by asking open-ended questions as guides or directors in the interview process.

Document studies in this case are focused on looking at existing documents, such as magazines, notes on ruwatan murwakala activities in several places, etc. To achieve the credibility of the data is done by means of continuous observation. Documents are useful because they can provide a broader background on the subject of research. In addition, it can also be used as triangulation material to cross-check the suitability of the extracted data. Continuous observation is carried out by following the Ruwatan Murwakala activities carried out at Taman Mini Indonesia Indah with an existing schedule and documented in the form of photos. Photos can freeze a situation at a certain second so that it provides descriptive material that is currently valid (Nasution, 2000; 87). The data analysis method used in this study is a qualitative descriptive method according to Verstehen, which is an approach method that seeks to understand and understand the meaning that underlies and surrounds social and historical events or phenomena. This approach is based on the idea that every social situation is supported by a network of meanings created by the actors involved in it.

Results and Discussions

The causes of the Ruwatan Murwakala ceremony in Taman Mini Indonesia Indah

Tradition Factor

Javanese society has its own religious and belief system. The term ruwatan comes from the root word ruwat (Javanese) which means removal or liberation from curses or misfortunes. The ruwatan ceremony is a form of traditional Javanese ceremony. The ceremony is intended to protect children against supernatural dangers symbolized by Batara Kala as the god of destruction (Koentjaraningrat, 1984:376). According to Subalidinata (in Ismunandar, 1985:44) the story of murwakala and ruwatan in Java, that ruwatan originally developed in an Old Javanese story whose main content contained the problem of purification, namely the liberation of a tainted god to become holy or a god who became non-god (human or animal). lived a miserable life then became a god again and lived happily.

According to Koentjaraningrat (1980:344-350), the cultural system includes elements of a religious or belief system, a social system that includes, social organization, customs, and the implementation of ritual ceremonies, arts, language or literature, science and technology, as well as eye livelihood. Among the elements of religion, belief, and customs sometimes become a single entity in a ceremony. Ceremonies in Javanese society are held in relation to the events of the daily cycle of human life.

Ruwatan is also known as fill sukerta. The word sukerta comes from the word suker which means mala disturbance, balak, vulnerability, and so on. In the Javanese tradition, people whose existence is nandang sukerta (in sin) must be treated. Some Javanese people still believe that people who belong to the sukerta category should be treated in a certain way, for example considering wayang kulit with murwakala stories or other forms of ritual.

Such a way or tradition can also be seen as an effort to liberate the sukerta or a bad sign that will befall him. According to Javanese culture, if such a ritual is not carried out, then the person concerned will be eaten by Batara Kala, a nation of gods in the form of a giant who likes to eat humans. That is, people who belong to the sukerta category, but are not treated will have bad luck in their lives. This supernatural power through wayang kulit performances has been believed by the Javanese for a long time, so that people who are unlucky in their existence in the world (wong sukerta), besides being able to threaten their personal lives, can also threaten their entire family. The meaning is, in this context the family has a sense of anxiety or restlessness, so that the mind feels disturbed. R. Tanaya and Kyai Demang Reditanaya in Sri Mulyana explain that people whose existence in this world has bad luck, so that they will feel threatened by supernatural dangers, there are those whose existence reaches 60 types.

Factors of Tourism Development

Taman Mini Indonesia Indah, as one of the conservationists and developers of culture in Jakarta, still organizes these ruwatan activities and has been attended by multi-ethnic communities (Javanese, Sundanese, Malay, Acehnese, Batak, Bugis, NTB, Makassar Chinese, and Bima).) and multi-religion in Indonesia. Based on the results of interviews with the organizers of the ruwatan murwakala ceremony at Taman Mini Indonesia Indah, it can be seen that those participating in this activity can be classified into two motifs/types, namely first, traditional motifs/types and second, modern/ contemporary motifs/types.

While modern motives can be grouped into two groups, namely family problems and personal problems, family problems include the problem of husband and wife never getting along in a family, always taking turns getting sick in the family, while in personal problems for example drug addiction, feeling unhappy, feeling unhappy. get inner peace, it's hard to find a job, it's hard to get profit in business, it's hard to find a mate and so on.

Ruwatan murwakala as one of the ceremonies that is considered sacred according to the view of most Javanese people, its current existence as a cultural practice is still carried out, both as a traditional art that is ritualistic and performing arts, especially for the benefit of the supporting community. Ruwatan murwakala as a ritual/ceremony, in its development is currently still being carried out as one of the cultural tourism attractions such as its existence in Taman Mini Indonesia Indah in Jakarta. Thus, it can also be said that the persistence of the ruawatan murwakala ceremony at Taman Mini Indonesia can also be seen as a tourism icon, which is able to attract visitors to visit Taman Mini Indonesia Indah.

Factors of Belief in the Mystical World

Basically all nations and peoples in the world are always involved in the modernization process, although the speed and direction of change varies from one society to another. The modernization process is very broad, it can hardly be limited in scope and problems, starting from the social, economic, cultural, political, and so on. The concept of modernization in a special sense agreed upon by modernization theory in the 1950s and 1960s, was defined in three ways, namely historical, relative, and analytical. According to the historical definition, modernization is the same as westernization or Americanization. Modernization is seen as a movement towards the ideals of a model society. Modernization is a process of transformation from a direction of change to a more advanced or increasing direction in various aspects of people's lives. In simple terms it can be said that modernization is a process of changing from traditional ways to new, more advanced ways, which are intended to improve people's welfare. Even though almost all corners of the world have been hit by such a great era of modernization, the Javanese people still have a strong belief in the mystical world which later emerged myths which are still believed to be true.

Human Awareness Factor

In Alfred Schutz's phenomenological theory two things need to be considered, namely aspects of knowledge and aspects of action. The essence of knowledge in social life according to Alfred Schutz is reason to be a control tool of human consciousness in their daily life. Because reason is a pure sensory thing involving sight, hearing, touch and the like which is always bridged and accompanied by thoughts and activities of consciousness. The elements of knowledge contained in Alfred Schutz's phenomenology are the everyday world. Phenomenology assumes that people actively interpret their experiences and try to understand the world with their personal experiences. Phenomena that appear are reflections of reality that cannot stand alone, because they have meanings that require further interpretation. In this regard, the ruwatan murwakala ceremony is a cultural fact that has grown and developed since 11 centuries ago and underwent a process of change to its current form. At first ruwatan had the meaning of proven then experienced a shift towards things that were sacred.

Factors of Public Trust in the Myth of Bhatara Kala

Internal Factors

Traditional ceremonies or rituals are customs that are passed down from generation to generation and are still carried out by community members. The tradition that is still being carried out is a sign that the tradition still has a function for the supporting community. The ruwatan murwakala ritual is a tradition that is still carried out by the community, especially the Javanese until now. This is proof that the ritual still has a function for the supporting community. Ruwatan murwakala is done because people still believe and think that through doing the ruwatan ritual, they can avoid being unlucky.

The ruwatan murwakala tradition is still believed by the community, especially the Javanese to be able to eliminate the misfortune experienced by a person or to protect themselves from the misfortune of the Almighty. This is in line with the opinion of Pamungkas (2008: 5) which says that ruwatan can be used to protect oneself from misfortune that comes from Sang Maha Kala where the existence of Bethara Kala is actually not always absolute when doing ruwatan, but the name Bethara Kala itself often mentioned as a symbol of its existence in human life. With the existence of ruwatan murwakala, it is possible to create new discoveries that cause changes in society, which can be broadly divided into two, namely first, discovery (the discovery of new cultural elements, either in the form of tools or ideas created by an individual or group), second, invention (new inventions are accepted, preferably applied in society).

External Factors

The cause of the ruwatan murwakala event originating from external factors is because of threats from Bethara Kala, for which Dewa Kala has issued warnings and curses to them. The warning can be seen below.

- 1) One should not leave unsplitted bamboo intact (pring-wung-wung);
- 2) People are not allowed to plant a pumpkin tree in the front yard of the house;

- 3) People are not allowed to leave their unfinished house without a conch cover (a house covering on the side of the roof);
- 4) Girls are not allowed to sit in front of the door;
- 5) People should not dispose of live lice;
- 6) One should not leave rice in the mortar;
- 7) People should not be *jisim lumampah* (walking corpses), that is, people traveling far alone;
- 8) People should not be speechless (bodies that have rotted speech) are two people who travel far away.
- 9) People are not allowed to get to the body (carrying bodies), namely three people traveling far away; and
- 10) The person who builds the house to ensure that the house does not suddenly collapse before it is finished.

Factors in Maintaining the Murwakala Wayang Kulit Ritual Performance as an Archipelago Tradition

Ruwatan always describes one of its elements, namely puppet performances with the play *murwakala*. Boediardjo (1990:2–3) mentions the play *murwakala* as one of the elements of *ruwatan*, namely the scenario of the play that is staged through *wayang* performances. The word *murwakala* is probably derived from the words *purwa* and *kala*. The word *purwa* means '*jiret dianggo masangi manuk, piala, ala, buta, dhemit, kewan entup-entupan, wektu, mangsa*' (Poerwadarminta, 1939: 504) or translated as 'the beginning, the beginning'. Meanwhile, the word *kala* means '*jiret dianggo masangi manuk, chalice, ala, blind, dhemit, kewan entup-entupan, wektu, prey*' (Poerwadarminta, 1939: 181) which can be translated as 'a trap, bad, giant, ghost. , stinging animals, and time'. The definition of time in this study tends to mean 'time'.

The Process of Implementation of Murwakala Ruwatan at Taman Mini Indonesia Indah **Ruwatan Murwakala in Religious Life**

Indonesia is based on Pancasila, the first principle of Belief in the One and Only God where many Indonesian people embrace several religions according to their respective beliefs. In the *ruwatan murwakala* ritual, the Indonesian people, especially in religious life, view the *ruwatan murwakala* from several sides and the system of religious symbols, in this case the researcher will focus on the point of view of the Islamic religion. In the book "The Interpretation of Cultures" Clifford Geertz said that the main key to finding the meaning of culture is the idea of meaning in religion as part of the cultural system. That is, religion is a guideline that can be used as a framework for interpreting human actions. Religion is also a symbol system that serves to strengthen the mood and motivation in humans through the formulation of conceptions and wrap them with realistic actualities. Therefore, religion or religion serves to give significance to the meaning and offer explanations for various events and experiences that deviate from tradition.

Geertz also sees that religious symbol systems can be collaborated in various ways, including through rituals. Rituals manifest the world as experienced and integrated through actions in symbolic forms. Symbols in a cultural study occupy

an important position. In this case, Ruwatan Murwakala can be used as an example of a symbol that shows that Indonesia is very multicultural in culture and pluralistic in religion. An implementation of religiosity that is lived by the Javanese through the ruwatan wayang kulit art ritual. As a universal and cosmopolitan religion, if traced historically, Islam is also open to thoughts and traditions outside it, and it is not uncommon to even give appreciation that the guardians also carry out their da'wah through various forms of cultural acculturation, such as through the creation of Islamic songs in Javanese language, gamelan, and Islamic plays. After the residents were interested, they were invited to read the creed, taught ablution, pray, and so on.

The ruwatan tradition with the existence of Islamic values and symbols is interpreted as a form of mere religious activity. He did not understand the nature of the symbols. The use of these symbols is more because they want to confirm that these activities are related to Islam and culturally have entered the teachings of Islam. The community views ruwatan as one of the local traditional institutions that have existed for a long time. The community views it as a customary institution related to local community traditions and religion.

The Process of Ruwatan Murwakala in Culture

Culture is a legacy from previous ancestors that still exist today. A nation or region will not have its own characteristics without its own cultures. In accordance with the progress of an increasingly modern era, these cultures are also developing. The culture that develops in a nation itself is referred to as local culture, because local culture is the result of creativity, initiative, and feeling that grows and develops within the ethnic groups in the area. In a culture must adhere to a belief that can be called religion. Religion itself is a system or principle of belief in God or also called by the name of a god or other names with devotional teachings and obligations related to the beliefs held by a tribe or ethnic group. The concept of culture in cultural values that guide people to act in dealing with various problems in their lives, so that in the end the concept of culture is more of a guideline for assessing the symptoms understood by the actors of the culture. Meaning contains the judgments of actors in a culture.

Ruwatan murwakala as a Hindu-Buddhist culture which is still practiced including adherents of Islam because it has become a tradition carried out by the ancestors of the community, especially the Javanese community. To achieve a balance in religious life with mental and spiritual development. At that time in Indonesia, there was a religious development on a large scale. Based on this philosophy, Ibu Tien Suharto came up with the idea of building a park that depicts the beauty and greatness of Indonesia in miniature with the aim of increasing nationalism and love for the homeland. Mrs. Tien hopes that by establishing this park, the Indonesian people will learn more about cultural diversity and will increase their pride as an Indonesian nation, or in other words, the Indonesian nation will not only develop physically, but also mentally and spiritually.

The Process of Ruwatan Murwakala in Social Life

Socio-cultural changes that occur in Javanese society related to performing arts, have an impact on the emergence of a class of people in a country. The emergence of this social group led to the birth of a performing art form that suits their tastes. Urban society as a supporter of the ideal art form based on its strata is divided into art for the elite or 'the art of cultural elite' which is classified as a high art group, high art (high art), folk art (folk art), popular art (popular art), and mass art. Each group wanted performing arts that matched their tastes, so a performance business or commercial performing arts began to emerge. Performing arts will survive and thrive in the life of the community that supports it, as long as it is still needed and has an important social function in people's lives...' (Sedyawati, 1981, 131).

Ruwatan Murwakala Process for Community Welfare

Ruwatan is also believed to keep disaster away so that humans are free from the COVID-19 pandemic as has been done by the Tulungagung Regency Government, carrying out ruwatan on Monday, November 22, 2021 in commemoration of the 816th anniversary of Tulungagung City, the Tulungagung Regency Government carried out activities at the Kongas Arum pavilion Kusumaning Bongso, the activity was carried out by performing shadow puppets by Dalang Ki Marjuki Mardisakso from Samar District, Pagerwojo District, with the main character in this ruwatan being Bathara Kala and also carried out via live streaming. Based on the views of several informants whom the researcher met in the Ruwatan program and who had undergone the Ruwatan, there are several different views about the meaning of Ruwatan for each individual. First, the majority of people who have been treated say that Ruwatan is a medium to get rid of bad luck from within themselves. Ruwatan is part of the slametan tradition in Java, while the highlight of the slametan is the ruwatan.

Second, Ruwatan is a medium to harmonize positive energy and get rid of negative energy. In bioenergy treatment, it is believed that in human life there are many things that cause positive energy to be blocked (blocking energy), due to people swearing, innate, nervous feelings, and wrong actions (sins). With the Ruwatan, the negative energy is removed and the blocked positive energy is re-aligned. Third, ruwatan is defined as a tradition of preserving ancestral culture. For most people, ruwatan is believed to be a genuine Javanese tradition. This tradition has been carried out from generation to generation until now. Besides functioning as a Sukerto cleaner, he also functions as a medium of socialization (srawung) among fellow citizens.

The Murwakala Ruwatan Process in Ecological Life

The ruwatan ceremony is carried out with the aim of preserving the environment, especially the existence and efforts to maintain ecological life, considering that Indonesia is one of the countries with the largest natural wealth in the world, the wealth of seas, forests, rivers, mountains, mines, and animals that provide enormous benefits, which cannot be ignored. owned by other countries in the world. The existence of these diverse natural resources needs to be maintained

and preserved so that future generations also have the opportunity to enjoy them. The implementation of ruwatan actually also intends to achieve the goal of Javanese human life which is summarized in *unen-unen*, "*mati sajroning urip, urip sajroning pejah*", meaning that the living stay alive, but the dead are outward lust. The "*unen-unen*" contains a message that human life should be able to control the lust. People who can not control their lust means that human is dead. On the other hand, if one lives without lust, one is also dead. Only humans can control their lust, happiness in this world and in the hereafter will be achieved (*manunggaling kawula lan gusti*), so that they can still be in harmony with the environment in harmony with nature which is a place that is always united.

Implications of Implementing the Murwakala Ruwatan Implications for Religious Life

The development of science and technology is not only able to get rid of religion in human life. On the contrary, the more humans enter the modern era, the more people need religion to fill their inner void due to modern life which is so complicated and tends to be inhuman. Religion is a nature that accompanies the human soul, so it cannot be separated from humans. Religion is considered functional in life, through religious teachings humans can explain the meaning and nature of their lives. This is what causes that religion is always present in human life even though the development of science based on rational thought tries to get rid of it. Religion always has a thousand lives to live and is present in the midst of human life.

The ruwatan murwakala activity strongly supports the continuity of religious activities, while still being given time to be present and active in carrying out religious activities there is also financial assistance from the organizers and the government for places, facilities that make the course of religious activities more comfortable and harmonious. So, even though the participants took part in the procession in the middle of the event, they still carried out their religious activities well. Ruwatan murwakala is indeed an innate tradition of Hindu-Buddhist culture, but after Islam came to Indonesia, the ruwatan tradition has slightly changed even though the actual appearance is not much different from the existing culture. Until now, the existence of the ruwatan event has not been determined which is a Hindu-Buddhist culture and which ruwatan is composed by the guardians who developed Islam (Pamungkas, 2008: 3).

It was concluded from the results of interviews with several nurses and people who were treated that the macrocosmic view of the Javanese society saw that the universe was divided into three parts, namely the upper realm, the middle realm, and the lower realm. The upper realm is believed to be the abode of God Almighty, holy spirits, gods, supernatural beings with good temper who always help humans. The middle world is the real world that is used as a place to live for humans, animals and various other physical creatures. While the underworld is believed to be the abode of evil spirits, ghosts that interfere with human life, negative forces that can harm humans. Human life is in a tug-of-war between the influence of the forces of the upper and lower realms. In this macrocosm view, ruwatan is a ritual means of asking God for protection as a representation of the

upper realm to avoid being disturbed by evil spirits as a representation of the underworld.

Implications for Culture

Culture becomes a guideline for all values of perfection of life that are worth fighting for and fighting for in all lines of life because only then does culture truly belong to a society. This is why culture really lives in every people's heart as a social spirit burner and colorant for the cultural beauty of a society that deserves to be called a civilized society. With the presence of mass ruwatan and during the celebration of the 1st day of Suro, it was lively even though the community was living in the midst of modernization.

If it is related to the process of implementing ruwatan at TMII, even though people live in the midst of technological advances, they still carry out their religious activities well. The spirit of carrying out religious and cultural activities is also carried out as usual. This is based on the view that economic conditions support their cultural and religious life. This means that living in the midst of globalization does not make them leave srada and devotional service as well as their cultural activities. In fact, the challenges of life changes that occur in society due to the entry of science and technology make people have to adapt to these situations and maintain the continuity of their cultural and religious activities. Ruwatan participants are *buthakala* representations in cultural life which are expressed in various forms. This was acknowledged by several sources whom the researcher met and interviewed. For example, a figure and cultural observer. He said that the process of ruwatan activities had a profound impact on religious life and religious culture. This is evidenced by the ongoing routine religious activities such as celebrations of all religions. Not only that, when celebrating 1 Suro, the community also holds wayang performances.

Not only that, when celebrating 1 Suro, the community also held a puppet show. This shows that activities in the modern era have little effect on the cultural and religious life of the ruwatan participants. This means that the continuity of the implementation of cultural and religious activities is maintained by the community.

Implications for Social Life

As it is known that those who are being treated are people who are adults (18 years and over). This is in accordance with the initial plan of the participants, namely an effort to purify themselves. They are given the opportunity to participate in the ruwatan procession to get closer to the Creator. This is intended so that the participants in the treatment can change their quality of life. However, when there is a transformation and change in behavior for the better and a change in behavior orientation to be more mature and sincere, then there are efforts to give the best to all creatures to open their hearts and minds based on their respective religious guidelines. This ruwatan procession does seem paradoxical, because it is not in accordance with modern conditions and advanced technology.

It could be said that the Ruwatan participants became more determined in carrying out their life's vision and mission. This means that the effort to use life is considered a rational action to improve welfare and peace, as well as more harmonious relations with fellow human beings, while on the other hand there is an obligation for participants to maintain and even improve good behavior without seeing the results. Herein lies the contradiction between efforts to improve welfare quickly and efforts to promote good behavior. However, participating in the mass ruwatan procession at TMII showed that participants chose to give the green light to all communities to pave the way for better behavior, even those who were most consistent in practicing good behavior and they were adamant in maintaining the ruwatan tradition. This is of course based on their cultural values which are always trying to preserve the natural environment.

Javanese people believe that to be able to release / free someone from the threat of Batara Kala, the Javanese people who believe in this hold a ruwatan ceremony, which has been arranged and arranged in an orderly manner. The efforts carried out by the Javanese people by holding the ruwatan ceremony are none other than to protect humans from all threats of danger. In this regard, Koentjaraningrat (1984:) includes the ngruwat ceremony as a protective occult science, namely a ceremony carried out with the intention of dispelling disease and plague, eradicating plant pests and so on, which often uses spells to keep disease away from disaster.

Implications for Community Welfare

One of the positive implications of the dynamics of ruwatan murwakala living in the community is to improve their economic standard of living. The opportunities provided by the participants and their families who intend to work well there are very wide, so that not a few of the intern participants have worked in companies and even occupy strategic positions. This means that they are able to improve their economic quality since they have been treated. The implication of improving welfare is also reinforced by the argument of another official from Taman Mini Indonesia Indah, namely Mr. Diono, Spd. In his view, the ruwatan procession has a significant impact on welfare. Life is better because the companies recruit workers, this may be done as an effort to empower the participants who used to be less good. It can be analyzed that the response of the community, especially the treatment participants to the existence of this culture, is divided into two attitudes, namely attitudes that view negative and positive attitudes. Most of the time, when viewed from the welfare side, most people think that the existence of the ruwatan procession is enough to improve the standard of living of the welfare of the people who take part in the procession there. This can be seen from the participants' houses which are already in good condition as well as their places of worship such as mosques that have stood majestically. This cannot be separated from the existence of the ruwatan procession.

Implications for Ecological Life

The environment is an important thing for society. From the very beginning they occupied the land, they made good use of their environment. This tradition is

enough to support them to maintain and care for the environment so that it is fertile and sustainable. It's just that when they carry significant ecological and environmental risks, they will certainly try to minimize the possibility of environmental damage by performing a ritual. Thus it can be said that the implementation of ruwatan murwakala can have implications for ecological life and the surrounding natural environment. As is known, ruwatan activities are ancestral cultural exploitation activities that cannot be renewed, which in the process of implementing ruwatan activities can have an impact on ecosystem damage. A damaged ecosystem is defined as an ecosystem that can no longer perform its functions optimally. This causes the ruwatan procession to become increasingly important and the extraction of cultural values to support the environment so that there is a more harmonious and peaceful presence, this causes the ruwatan procession to have an impact on the environment (Raden et al, 2010: Purwanto, 2015). In public or mass ruwatan events such as those held at Taman Mini Indonesia Indah, they are carried out with the intention of protecting humans from threats and natural damage, so that the Murwakala Ruwatan event will consistently protect ecological life from the threat of damage.

Findings

Theoretical Findings

Based on observations and analysis of field data regarding the Ruwatan Murwakala Event which was carried out at Taman Mini Indonesia as a form of gratitude for the blessings that have been given to the abundance of water sources for life and various other gifts, theoretical findings were obtained, namely;

1. The results of the study confirm the theory of Phenomenology, Theory of Religion, and Theory of The Rites Of Passage that the ruwatan murwakala event held at Taman Mini Indonesia is a ceremony or ceremony carried out to mark a person passing through the next phase as a sign of a change in the status of family and social life.
2. Whereas in the past ruwatan was carried out by villagers, now it is also carried out by intellectuals and managed by event organizers, nowadays intellectuals need social legitimacy through the ruwatan murwakala ritual, the participants do not feel contaminated by a view that says that ritual activities are activities the polytheists, because the ruwatan participants feel proud to have been treated and get benefits in the form of a sense of comfort, happiness, and a sense of calm. In the Sundaram dimension it states that basically humans need a sense of happiness, a sense of calm, a sense of comfort, an aesthetic sense and that ruwatan murwakala gives that vibration, that's why ruwatan will always live even though it changes regimes and times because in ruwatan murwakala there are values or aspects of Sundaram.

Field/Practical Findings

In addition to theoretical findings, researchers also found new facts in the field, namely the ruwatan murwakala event held at Taman Mini Indonesia, namely;

1. Ruwatan murwakala which is carried out in Taman Mini Indonesia is not only carried out by people who have affluent social status but also those who have less socioeconomic status;

2. What used to be for the ruwatan activities required a large amount of money and was done privately, now it can be done en masse,
3. Some of the participants took part in ruwatan murwakala to gain social status,
- 2) Ruwatan which was once considered sacred and mystical is now considered an artistic and cultural activity.
- 3) Beautiful Indonesian mini parks as organizers benefit from these efforts to make tourism events that bring visitors
- 4) In addition, the surrounding community also benefits by opening a booth for food, drinks or Ruwatan knick-knacks.

Conclusion

- 1) Ruwatan murwakala is still being carried out at TMII because
 - a. The Ruwatan Tradition is passed down from generation to generation and still has an important position and needs uri-uri
 - b. Welcoming enthusiastically both from the middle class and above, from the type of ethnic group, as well as followers of religion.
 - c. The mystical touch lies in the spiritual aspect of ruwatan
 - d. Phenomenology assumes that he actively interprets his experiences and tries to understand the world with his personal experiences.
- 2) The process of implementing ruwatan murwakala at Taman Mini Indonesia Indah is still being carried out today, because;
 - a. Eliminating rituals that contain polytheism does not change its essence, namely asking God for salvation through the mediation of culture that contains elements and basic symbols (wayang kulit performances, siraman, and haircuts).
 - b. Cultural values become a guide for the community to act in dealing with various life problems
 - c. Performing arts as a social life according to their tastes, then an art business begins to emerge
 - b. Activities that have an economic impact with alms
 - c. Maintaining the harmony of humans and nature
- 3) The implementation of the ruwatan murwakala ceremony at Taman Mini Indonesia Indah raises various implications including;
 - a. Implications for Religious Life
Ruwatan Murwakala Towards religious life manifests real tolerance that among the participants there are multi-ethnic, multi-religious, social status that manifests a sense of togetherness in the form of prayer and gratitude for the presence of God Almighty by asking for protection for themselves and their families
 - b. Implications for Culture
The Ruwatan Murwakala event which is held at Taman Mini Indonesia is a Javanese tradition that has become local wisdom, so that people need to preserve the Ruwatan culture. In addition to doing it together, the community can also do ruwatan to protect themselves and others.
 - b. Implications for Social Life
In social life, humans are governed by certain rules, norms, views, traditions or habits that bind them, as well as ideals that are expected to obtain certain goals and objectives that are highly coveted, so that through

the Ruwatan Murwakala event held at Taman Mini In Indonesia, people are expected to be more obedient and obedient and avoid taboos that have become a belief for the community.

c. Implications for Community Welfare

Ruwatan is believed to be a form of business that aims so that later after undergoing ruwatan you will get blessings in the form of safety, health, peace, peace of mind, welfare and happiness for yourself in particular and for your family in a larger scope so that through the Ruwatan Murwakala event which is held in the Park. Mini Indonesia, the level of community welfare can increase.

d. Implications for Ecological Life

The Ruwatan Murwakala event held at Taman Mini Indonesia as a form of gratitude for the blessings that have been given for the abundance of water sources for life and various other gifts, so that it can become the basis for the community to protect the environment and the sustainability of its ecosystem.

Suggestions

1. To the community, based on the results of this research, it can be suggested to the community to always manage the ruwatan murwakala culture that is carried out in Taman Mini Indonesia well in a multi-ethnic, ethnic and religious community. The potential for social conflict in the midst of developing global currents is very large. This potential can be minimized through conflict management and social and cultural approaches. In addition, it is hoped that the community will always maintain traditional culture for the continuity of life in the archipelago.
2. To the Government, it is hoped that the government as a policy maker should always take into account social, cultural, and environmental conditions when issuing policies to give permission for the community to carry out cultural and religious activities. In addition, the ruwatan murwakala event held at Taman Mini Indonesia as a form of gratitude for the blessings that have been given to the abundance of water sources for life and various other gifts, is said to be a solution in increasing cultural wealth. Indonesia must be prepared to enter the era of digitalization in order to carry out ruwatan. The reason is, the more efficient a complicated event, whether it is held at home or elsewhere, the more effective it is culturally and socially.
3. Researchers are expected to conduct further research that seeks to explore and analyze social and cultural problems of the people of the archipelago as well as other islands. There are still many empty spaces that have not been answered in this research that can be used as material for further research in the future.
4. To the committee of the ruwatan murwakala event held at Taman Mini Indonesia as a form of gratitude for the blessings that have been given to the abundance of sources of life and various other gifts for attention also to the local wisdom program with aspects of paying attention to aspects of local cultural values to suit religious and cultural activities sustainable.

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