Boyong Dewi Sri Tradition In Kumendung Village, Muncar, Banyuwangi, East Java

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Abstract
Boyong Dewi Sri is one of the traditions of the Javanese community which is specifically done to welcome the rice harvest. During the rice harvest, the Java community in welcoming the blessings bestowed by Hyang Murbeng Dumadi always manifested in the form of salvation. The hope expressed by the Javanese community through their salvation is the harvest is abundant. Boyong Dewi Sri Tradition is usually implemented by farmers when the rice plants are yellowed or aged six months after planting. Boyong Dewi Sri Tradition still survives because it implies theological sense, as well as an ancestral cultural heritage that is believed to be relevant throughout ages. Boyong Dewi Sri Tradition owns uniqueness and superiority. Its uniqueness is apparent on its implementation, which is carried out by the whole community and all religions, whether Muslim, Hindu, Buddhist and Christian. While his lead is that, despite all religions participate in the tradition of Boyong Dewi Sri, but there is no significant conflict occurred.

Keywords: Boyong Dewi Sri, tradition, function, meaning

Abstrak
Kata kunci: Boyong Dewi Sri, tradisi, fungsi dan makna
I. Introduction

Boyong Dewi Sri tradition implementation should be carried out on a day that had been selected according to the calculations of Java calendar. The day that is used as a time to perform the ceremony of Boyong Dewi Sri is special. In Java, especially in Kumendung, farmers still believe in the petungan dino culture in the Java community. Mbah Kasan sakirah (interview June 22, 2015) said that “manungsa kuwi anake dina, pramila dadi manungsa kuwi aja lal karo dina” means human beings are children of the day, therefore, do not let man forget the day.

Petungan or calendar calculations are usually based on the circle of the sun, moon, stars and other planets. Circulation of celestial bodies in the calculation of Java has a certain symbols that affect the merits of everything that happens in humans. It is often studied in the horoscope book or Javanese forecasters.

As Javanese petungan in general, the petungan that is used to determine a suitable time to carry out the Boyong Dewi Sri ceremony is based on dinten pitu pekenan gangsal (the day which is amounting to 7 and pasaran that is amounting to 5). In Javanese petungan the seven days consists of Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. They are also mentioned with other names, such as: Redite (Sunday), Soma (Monday), Anggara (Tuesday), Buda (Wednesday), Wrespati (Thursday), Sukra (Friday), Saniscara (Saturday) called also as Tumpek. Mean while the pasaran or days of five is consisting of: Legi (Umanis), Paing, Pon, Wage and Kliwon.

Furthermore, to determine whether or not Boyong Dewi Sri Ceremony is held, it should be determined again by petangan: oyot, wit, godhong, woh. Oyot or root means bad for rice harvest. Wit is tree, means not good to harvest rice. Godhong is a leaf; it is also not good for the rice harvest. Woh is the fruit or result, it is best to rice harvest. Based on a reason that each farmer who does rice harvest wantsgood and abundant results, the day choosen should have petungan that fall on woh. The facilities that are used in a ceremonial procession of Boyong Dewi Sri are as follows:

1). The offerings in the fields: pisang raja setangkep (plantain), flower fragrance, badeg (berem), segakokoh, kupat lepet, combs and mirrors.

2). The offerings at home:

- Sego gurih (rice cooked with coconut milk).
- Iwak ingkung (chicken stew with complete herbs)
- Sego Brok lawuh sayur lodeh
- Sego Golong lawuh kulup sayur mayur
- Sego Golong (wrapped in small leaves the numbers are the same with the day of the ceremony)
- Jenang abang (Red), jenang putih (White)
- Jenang Abang tumpang putih
- Jenang Putih tupang abang
- Polo Pendem (Sabrang, Bothe, Kembili, ketelo, Sweg, dll).
- Kupat lepet the amount is based on the participant of kenduri
- Karuk Gringsing (Glutinous rice roasted and then blended with coconut, then pounded with sugar then formed by hand)
- Botoan (iwak teri, tempe, iwak pitik )
- Ripih (kleung, colored green, redand formed like bride and groom).

In the Boyong Dewi Sri procession, the people who are involved are the owners of the rice, his relatives and neighbors who help to make the facilities and infrastructure required to carry out the Boyong Dewi Sri ceremony and which tighten the relationship that when implementing Genduren and elders to lead Boyong Dewi Sri procession. Genduren means that farmers who carry out Boyong Sri Dewi invite neighbors to come to his house to witnesses the Boyong Dewi Sri procession and then eat together as a gratitude to God for a good harvest.

According R.Suwarta, the implementation of Boyong Dewi Sri tradition is at sunrise or sunset, where the ceremony is led by the village elders, pemangku, or people who are already experts in offering the offerings at any ceremonies in Java. The rice harvest then will be done in the next day (Interview, February 15, 2015). Boyong Dewi Sri tradition can still be felt even though not many people are still maintaining this tradition.

It seems this ancestral tradition can still be carried out by the young generation until now, although the tradition is forwarded through oral method which is called gethok tular to the children and grand children in the village community of Kumendung.
Therefore, the authors believe that the ancestral traditions are still preserved by the people of the Kumendung village.

According to Mbah Sakirah (interview, May 2015) the ceremony has been carried out every year systematically with a very clear sequences in as well as in the Boyong Dewi Sri tradition. With the accordance with the process of this tradition, petungan and petangan, the farmers combine the age although there is no certain writing/script about the of rice with the right timing for the treatment, such Boyong Dewi Sri ceremony/ritual in the Kumendung as; given fertilizer, pest spraying, until the final stage that is rice harvesting. Javanese farmer community believe that, if all stages of the rice planting is on time, the yields obtained will be abundant.

Thus economically, Boyong Dewi Sri Tradition can improve the economic quality and forms of implementation and all of the contained harvest.

II. Discussion

2.1 The Function of Boyong Dewi Sri Tradition

The Boyong Dewi Sri Tradition with various quantity of the farmers in producing abundant rice symbols has various functions including: social function and economic functions.

a. Social Function

Through the implementation of Boyong Dewi Sri tradition, the communities are given the implemented Javanese communities through opportunity to meet and stay in touch, interact and generations. In relation to the Hindu teachings share stories about experiences and problems being Boyong Dewi Sri tradition includes to Dewa yadnya faced. This sort of thing happens when people are ceremony in Hindu religion, because this is a conducting a series of Boyong Dewi Sri procession ceremony of sacrifice that is addressed to Ida Sang ie. Genduren procession. Where farmers who carry Hyang Widhi Wasa manifesting as Dewi Sri. Mas out Boyong Dewi Sri invites her neighbors to come Putra (1982: 4) states that the reasons for the to his house as a witness of Boyong Dewi Sri and implementation of yadnya is Rna (debt).

In the Hindu teachings, the debt is known as debt cooperation of Methik ceremony by bringing the which are payable to parents / ancestors who have offerings to the fields together. There is also a family given birth, care for and raise us is called Pitra Rna, atmosphere seen when the housewives prepare the which is paid through Pitra Yadnya ceremony and offerings for the ritual of Boyong Dewi Sri, either Manusa Yadnya. While the third debt is the debt to starting from manufacturing the offerings as well as the religious teacher as recipient of revelation and other supporting facilities. They get together, tell provide guidance and knowledge which is called stories, jokes and help each other to complete the RsiRna paid through Rsi Yadnya.

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b. Economic Function

The villagers of Kumendung are mostly work as farmers for living. Through a Boyong Dewi Sri tradition, farmer can determine the right time to take care of the rice
a harmonious relationship of human with God, among humansand between humans and the natural surroundings. In addition, during the Boyong Dewi Sri tradition, the society is also used to appeal to the Ida Sang Hyang Widhi Wasa for his serenity, tranquility and happiness outwardly and inwardly.

The Form of Bhakti (Devotion) to the God

In the Boyong Dewi Sri tradition, the Javanese community believe in the presence of Dewi Sri as a protector of rice. The farmers deliver the offering / Banten constituted with a sincere heart in order to express the human’s gratitude to the nature that will lift the standard of human life itself to become more valuable. Therefore, the humans need to use the symbols because without a living symbol of the human mind is vague.

There are two important symbols that exist in the realm of human thought (Javanese), especially Banyuwangi, namely: (1) mithe, which tells the origin of the meaning of life is based on the events of the past or based on something that is considered exist. (2) rites or rituals which are supposed to restore the natural order. Rite or Boyong Dewi Sri rituals is an expression or to express an idea or a thought of man in this life, in the form of language expression, movement, gesture, action or may use any animal or plant as a symbol.

Spells and meaning of symbols which are used in the Boyong Dewi Sri Tradition are described in more details below:

1. Pari manten (Rice Bride), in the form of rice which is tighten, there are 16 bundles or adjusted with the number of urip/neptuof Pancawaraand Saptawara multiplied by 2 (male & female), the paddy is wrapped with a white cloth and given kembang telon (three colors flowers). Pari Manten is a symbol of Dewi Sri and Joko Sedono;

2. Cane tree symbolizes the life of the living things in this world. It has a sweet taste like sugar cane as what is expected in human life;

3. Kluwih leaves or kluwih fruits (artocarpus camansi), kluwihis derived from Luwih, which is the Javanese means more or abundant. It is expected that the paddy that was planted could fulfill the need of rice for human life. Moreover, the rice is abundant

4. Pulutan leaves is characterized by the adhesive ability /pliket, it is expected that Dewi Sri and Joko Sedonostill unite as one. The unity of Dewi Sri and Joko Sedono is expected to ensure the paddy production to fulfill the family needs which is durable and last long;

5. Dadap leaves, according to the Javanese belief has the power of cold or cool, it is expected that Dewi Sri and Joko Sedono still smells like a rose;

6. Flower symbolizes the hearts expression, such as Kenanga, Cempaka (kanthil), and the rose that has a sweet aroma. It is expected that Dewi Sri and Joko Sedono still smells like a rose;

7. Sego Golongis rice which is roundformed, so it is rice which is round formed, so it gumolong (gather) in which it is expected that Dewi Sri, Joko Sedono and their children always get together and never been separated, as well as the farmer families;

8. Sekul Tumpeng / Tumpeng, pointed shape rice that copy the shape of a mountain. The Javanese believes that the mountain is an eternal place, mountain also symbolizes purity of heart that is steady and strong;

9. Sekul Gurihlsavoy rice, this rice has a savory taste that symbolize the life and how to live the life;

10. Sekul Punar, rice on which the top of it is poured bysrondeng (sawur) fried sliced egg, the purpose is to unite Dewi Sriaand Joko Sedono forever.

11. Cok Bakal, symbolize food and clothing that is addressed to the earth or pertiwi and Dang NyangDesathat protect or control the area;

12. Jenang Sengkala, jenang (jeneng means names), sengkala is sang kala/bhuta kala, jenang is served for the kala in order that all of the threat or any danger which is spread to human beings is lost or become the holy lightning powerfor human that is given from God. The band things to be vanished and gone;

13. Jenang abang putih (red and white), symbolize father and mother which is served to the ancestors. This offering is aimed at apology given by the ancestor for any mistakes that was made;

14. Kendior ceret (a pot) full of water, symbolize the water of life, or holy water that is aimed at providing water to be used to bath by Dewi Sria and Joko Sedono;

15. Bundel is the young coconut leaves that is tied by it ends which functions as binder or barrier for
the kala that want to disturb Dewi Sri; opened/left correspond to the original then it will fill

16. Karuk, gimbal, kembang pari, symbolize the earth but because it is only taken a little bit, it just parade accompanies Dewi Sri, served for the become as big as a takir (rectangular shaped and Bhuta Kalathat look after Dewi Sri in the rice made from banana leaves).

fields as their payment; Buceng Panca Warna, besides copying the

17. Jungkat (comb), pengilon (mirror), wedak form of mountain, Buceng Panca Warna Offering paremas the equipment to beautify Dewi Sri, also symbolize Panca Dewata; the Gods that occupy because Dewi Sri will be a bride; the five winds. Described as follows;

18. Kupat, lepet, pala pendemand other cakes, are 1. White Bucengas a symbol of Dewa Iswara in the served for kaki sandang garba (our selves), nini east sandang garba in the south, she is Nyai Roro 2. Red Bucengas a symbol of Dewa Brahma in the south and Joko Sedono but in reverse protect them in peace and happiness; 3. Yellow Bucengas a symbol of Dewa Mahadewa in the west

19. Kinangan, served for mbok ratu mas (Bhatari 4. Badek) as the disease spreader, to stay away and not disturb the procession; 5. BucengPanca Warna (Mixed Color) as a symbol of Dewa Siva in the middle

20. Badek is put on a papaya leaves or small bambooor small bottle, as the symbol of Dewa Wisnu's stickwhich is in the folk used by Dewi served to Bhuta Kala, why Bhuta Kala is given Sri as a stick when she was pursued by Bhuta offering? If we look at the notion of Bhuta Kala, it consists of 2 words those are Bhuta and Kala. Bhuta

21. Dupa/nyenanyan(Incense), to deliver all of our is derived from the word “Bhu” which means that wishes to the God, In Hinduism, the Dupa is there is the element of the universe; “Kala” means used to connect between human and God. Words/ chants that are delivered to Hyang universe that has a power, those are; earth, water, fire, Widhi/ almighty Godwhen worshipping during animals, plants and so forth. In fact that, those are the Boyong Dewi Sri Ritualsshow that the people elements of God’s creation that helped human life in expressthe gratitude for the abundance of the rice this world, so gratitude is given in a form of Yadnya. harvest. Dewi Sri as a manifestation of God If it is observed, the elements of God’s creation do not Almighty through the symbols used means that the always help human life, it also sometimes lead to Dewi Sri Boyong tradition shows belief in the grace disaster.

of God which is very close to human life. According Thus Yadnya to BhutaKala does not merely as to the Javanese opinion that Dewi Sri is closer to a token of gratitude, but more importantly as a wish humans, so the Javanese depict or symbolize Dewi presented to Ida Sang Hyang Widhi Wasa would he Sri as a human being. Therefore, Dewi Sri is thought willing to give strength and regulate the nature of his to require eating, drinking, bathing, make up and so creation to avoid disaster.

forth as an embodiment of a great guest.

Thus, the philosophical value that is contained in Boyong Dewi Sri Tradition is aimed at in Boyong Dewi Sri Tradition of manysourced from the God, the power of all Devas is offerings are used. Besides Sego Tumpeng offerings, rooted in the God’s as the creators who controls there are also other offerings that is used in Boyong everything, the most magical who give protection, Dewi Sri Tradition namely Cok Bakal. Generally, forgive any mistakes, place to wish for safety and Cok Bakal has a meaning to describe completeness welfare. Besides, Boyong Dewi Sri tradition can also and the miniature of universe or the Jagad Kang increase the belief in Dang Nyang Desa who is also Gumelar which is dedicated to the Lord of the seen as a forerunner of the village, the owner of the worlds, called Purwaning Jagad, cikal bakaling ana, farmland.

A form of Bhakti (devotion) to God as the Source of All Creation

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The theological meaning that related to God as the source of all that exists in nature is contained in a spell/mantra when the Genduren is being done as follows:

Om sri genduri sumber mengo banyu mili, 
Jagad kang paring kuat, Rembulan talining iman, Suryo kanga awet cahyo, Bumi kang andum rezeki, Cedakno mbok sri sedono, 
Panjangno umurno slamet 

Translation:

Om Sri genduri the open sources of flowing water, earth that gives power, moon that bind the faith, the sun that always shines, the earth that spread the welfare. Gather Mbok Sri Sedono, provide long life and safety.

Theologically, Kumendung community worshipsthe God in his manifestation as Dewi Sri and Sri Sedono as the creator of all that exists in the universe when carrying out the Boyong Dewi Sri tradition. All of prosperity and fertility are created by the grace of Dewi Sri and Sri Sedono, so without grace given by God in those manifestation then everything would not be existed.

The Form of Offerings to God Who is Being Everywhere

In the implementation of Boyong Dewi Sri Tradition when the offerings are prepared, the women make upakara/offering that contain theological meaning. The upakara which is made contains the meaning as an offering to the God for all of his kerta waranugraha/ grace through his manifestation as Dewi Sri and Vishnu as the preserver and life-giving of the rice plant, because of all of his asung kerta waranugraha/ blessing, the seeds of welfare in the form of rice can be enjoyed by humans, especially people in Kumendung village.

Then, the theology, which is presented through the offerings in the implementation of Boyong Dewi Sri Tradition and all of the rituals, is a form of an expression of gratitude and wishes for waranugraha/blessing presented to Hyang Widhi with his various manifestations (istadewata), because the rice plants already grow well as expected. In the implementation of these traditions, people are already practicing tattwa/philosophy, that without the grace of God (Dewi Sri and Lord Vishnu) rice planting will not grow properly, then the man with sradha (faith) and bhakti (devotion) present the offerings as gratitude for the God’s grace.

Javanese community names the offering as sesaji, while Balinese call the offering as Banten/Upakara. Upakara consists of two syllables, namely Upa and Kara. Upa means near or close, while Kara means hand, activity and bhakti. Upakara means the activity of bhakti that draws us closer to Almighty God (Suryan, 2005: 4).

Upakara / Banten is also known as Wali. The word Wali has some understanding such as; Wali means representative which means that the bebanten/upakara that is represented to connect with Ida Sang Hyang Widhi. Wali also means returning, it means that all materials used as offerings are derived from the creation of Ida Sang Hyang Widhi Wasa then once obtained, selected and arranged to named bantenis dedicated back to Him (Arwati, 1992: 12).

The meaning of the expression of thoughts and gratitude that are symbolized by the offerings in the Boyong Dewi Sri Tradition are as follows:

1. Cok Bakal.

Generally, Cok Bakal describes the completeness and the miniature of universe or the Jagad Kang Gumelar. It is dedicated to the Lord of the Worlds, called purwaning Jagad, cikal bakaling ana, ya sangkan paranig dumadi a form of gratitude for his grace. Javanese people often states that the contents of Cok Bakal “yen digelar ngebaki jagad yan diringkes dadi sak takir yo iku cok bakal” if it is opened/left correspond to the original then it will fill the earth but because it is only taken a little bit, it just become as big as a takir (rectangular shaped and made from banana leaves). Based on this meaning, Javanese will never leave the sajenin every ceremony, because it is a miniature of Jagad Kang Gumelar, therefore if in a ceremonial offerings there are still a shortcomings/something less, the Cok Bakal would already complete all others sajen.

Cok Bakal is made of two fold of banana leaves in a rectangle form that further punctured bysada / biting (sticks/pinnmade of bamboo) in the opposite direction to form a four angled & sided Takir / container without a lid, which means;

a. Two fold of banana leaves means that lapisan ing gesang dasaring urip.

b. Rectangular shape is jagad kang gumelar which forms keblat papat
The process of the implementation of Boyong Dewi Sri Tradition has a specific structure, started from preparation, implementation, and closing process. The preparation stage is started with; 1) Petungan Dino, is the calendar calculation to determine the day of Boyong Dewi Sri ritual, and 2) things, but support and complete each other, day making the offering. There are also several steps in and night, male and female, big and small, black and white and others.

d. Takir/wadah is a symbol of mother earth, a place to accommodate the embodiment of all objects (immanent)

e. It can also mean that Takir/wadah without the lid to as a symbol of the infinite or sky without edge (transcendent)

2. Panggang Buceng

This Panggang Buceng describes the devotion to Dewi Sri which is symbolized as Paddy Goddess to the Javanese, as a manifestation of Ida Hyang Widi Wasa. Panggang Buceng is also the form of gratitude for the blessing given to land owners.

3. Sego Buceng

Sego Buceng is conical or mountains rice, it has a meaning that human should always think positively and honestly like a strong and sturdy mountain that stand above which implies that the human should also has to be mindful and remember to worship the God in this case called Gusti ingkang murbeng jagad sak isine.

4. Sego Kokoh

Sego Kokoh is rice which symbolize the power of cardinal direction of the universe. It is rice with vegetables and it is put on a takir and then the Sego Kokoh is put in four directions/corners of the rice fields where the harvest is done.

The implementation of Boyong Dewi Sri tradition is a representation of high Sradha and bhakti to the Almighty God in a form of sincere Bhakti and devotion. First, it is presented to the only God. Second, it is presented to God as the source of all that exists. And the last the Boyong Dewi Sri Tradition is a form of devotion to God who is everywhere, who give the gift of plentiful rice harvest. Boyong Dewi Sri Tradition implies a theology in which human beings have a close relationship with Almighty God, God is everywhere and God is the source of all creation.

Boyong Dewi Tradition is an obligation of Kumendung Village community. The villagers should carry out the tradition to preserve inherited tradition from ancestors, therefore the culture that has religious elements and values can be used as guidance in the life of society as the identity of a nation as well as associates moreo Hindu literature because Hindu religion was the religion of the whole community of Java before the Majapahit Kingdom collapsed years ago. There are a lot of literatures related to the implementation of the worship of Dewi Sri used by the farming community of Java until now, when it comes to rice planting and harvesting session in their rice fields.
References