BANYU PANGURIPAN TRADITION: SACREDNESS IN AN ISLAMIC CONTECT

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Abstract

The implementation of the Banyu Panguripan Tradition still balances the values of Islamic teachings that live in the community of Pulosari Subdistrict. Although this tradition has potential as a cultural tourism destination, it still does not leave the essence of the sacredness of this tradition. The Banyu Panguripan tradition is a tradition related to springs and water sources, which is not only in Pulosari Subdistrict. But some areas also have the same tradition, such as in Kudus. The difference lies in the packaging and implementation of the event. The use of descriptive qualitative methods is considered appropriate in this research because the techniques used in data collection are observation and interviews so that the data obtained comes from interviews with informants who are relevant and credible to this research. The sacredness that exists in the implementation of the Banyu Panguripan Tradition still does not leave the Islamic corridor in the community.

Keywords : *Banyu Panguripan* Tradition, Sacred, Islam, Pemalang

A. Introduction

Culture is a dynamic lifestyle that is shared within a community or region. It is passed down from generation to generation and involves various elements such as religious systems, politics, language, clothing, buildings, music, customs, traditions, and artworks (Sirajuddin, 2014: 75). Culture can be passed down from generation to generation and form community habits which can then become traditions if agreed upon by all parties. Traditions have a variety of forms and ways of implementation in an effort to express gratitude to God Almighty. Culture is a system consisting of various elements such as words, objects, myths, and beliefs, which are closely related to the epistemology of the community's knowledge system. The history and ecology of a society have a major role in the process of cultural formation (Kuntowijoyo, 2006: xi).

Culture is a system of meanings and symbols, in which individuals define their world, express feelings, and make judgments through eating and these symbols (Geertz, 1992: 5). Culture is born from a tradition, then later divided into three forms, namely (1) as a result of ideas, ideas, values, norms and regulations; (2) as

activities and behaviors arranged in society by humans; (3) as a good work in the form of human objects (Mattulada, 1997: 1). Tradition, as the inheritance of elements such as customs, rules, and property, reflects the collective consciousness of the community that involves various aspects of life (Rosyid, 2008: 31). Tradition and society are inseparable, because tradition becomes a legacy that is passed down from one generation to the next.

In human life, religion plays an important role that includes spiritual, moral and social aspects. Tradition and religion are intertwined, with tradition reflecting religious values and norms that become manifest in religious practices and rituals that are passed on from one generation to the next, strengthening spiritual and social bonds within the community. Religion consists of a collection of symbols that evoke feelings of reverence and solemnity, associated with the various ritual and ceremonial practices performed by its adherents. At the practical level, religious symbols are embodied in a series of ritual and ceremonial practices. Religious behavior includes various ceremonies and rituals (Budiwanti, 2000: 26-27).

Culture and religion (Islam) are intertwined in shaping cultural identity. Although Islam plays an important role in shaping new traditions, it does not completely dominate them. Especially in rural Indonesia, some people who have embraced Islam still retain the influence of animism and dynamism in various aspects of culture and tradition (Japarudin, 2021:2).

Pemalang, a regency in Central Java Province that has a wealth of culture and traditions that are still preserved by the community, one of the traditions in Pemalang is the Banyu Panguripan Tradition, this tradition is a ritual practice by taking water from seven springs in Pulosari District which are then collected in one container. In the process of taking water using bamboo called lodong. The Banyu Panguripan tradition is a cultural heritage rooted in Indonesian society, especially among Muslims. This phenomenon reflects the combination of local wisdom with Islamic values, which makes it an integral part of the spiritual and social life of the community. The Banyu Panguripan tradition is not just a ritual, but a sacred experience that stretches from the physical to the spiritual dimension. The influence of religion can perpetuate the existence of traditions through religious meanings (Wajidi, 2014:351).

Religion consists of a set of symbols that evoke feelings of reverence and solemnity, related to various ritual and ceremonial practices carried out by its adherents. at a certain practical level, religious symbols are manifested with a series of ritual and ceremonial practices. part of religious behavior includes various ceremonies and rituals (Budiwanti, 2000: 26-27). The importance of understanding the Banyu Panguripan Tradition in an Islamic context is not only as a form of cultural

preservation, but also as an in-depth study of how local wisdom values can synergize with Islamic teachings. The sacredness contained in this tradition provides a deep dimension for Muslims in feeling God's presence in every aspect of their lives.

Through this paper, we will explore the meaning and Islamic context of the Banyu Panguripan Tradition. From its ritual aspects to its social and spiritual impacts, this exploration will provide deeper insights into how this tradition involves Muslims in their efforts to get closer to God, while at the same time nurturing the local wisdom inherent in their cultural identity. Thus, we can understand how important it is to preserve and understand cultural heritage in an Islamic context as part of the harmony that enriches the plurality of Indonesian society.

B. Method

This research uses qualitative methods as a knife to dissect problems related to the existence of cultural hegemony in the banyu panguripan ritual. According to Moleong (2005:6), qualitative research is a study that has to do with the phenomena experienced by the research subject. These phenomena can be in the form of behavior, perception, motivation, action in the form of words and language in a certain context requiring scientific methods. The type of this research is descriptive, according to Rachmat (2005: 24) in qualitative descriptive research only explains about an event by not looking for relationships, not testing hypotheses or making predictions. The object of this research comes from the banyu panguripan ritual tradition in gunungsari village, pulosari sub-district, Pemalang district as the material object because the author wants to describe the cultural hegemony created by the tradition in society. Data sources come from expressions, words, scientific works, documents relevant to this research. The data collection is done by interview, observation, and documentation techniques

C. Results and Discussion

1. Overview of the *Banyu Panguripan* Ritual Tradition

Communities in Java cannot be separated from traditional activities that have been passed down or inherited for generations. Tradition becomes culture because of the continuity of human life. In a tradition, of course, it is also inseparable from the existence of ceremonies which are carried out to facilitate people's memory. The ceremony is carried out repeatedly while still paying attention to the procedures of the tradition. In a tradition that requires procedures, the completeness of the tradition is needed. Where the completeness can facilitate or make a necessity because it has been done repeatedly, as expressed by Olendo (2022) that in a

tradition requires the completeness of the event itself, if there is no completeness to carry out traditional activities then the tradition cannot run.

> If the traditional set-up and accompanying accoutrements are incomplete, there can be no tradition ceremony (Olendo:2022,499).

Traditions in society are certainly diverse, such as those in Gunungsari Village, Pulosari Subdistrict. In 1980, Pulosari Subdistrict, which is a highland area in Pemalang Subdistrict, experienced water shortages, especially when entering the dry season. This was the impetus for Mbah Rasman and alm Pratikno to make Gunungsari village have water even in the dry season. This was as expressed during an interview on December 25, 2022 at Mbah Rasman's residence.

> Actually, the clean water called banyu panguripan was planned since 1980. The late Pratikno and I worked together for other developments because Gunungsari used to have no source of clean water. During the dry season it was very difficult, it could happen once every two days, once a day to get home again dirty sweat again. Well that had a pioneering effort how to ask the almighty gini gini gini, initially. After that, in 1982 I started, but I took water from seven sources and bathed at the same time. The seven sources were from Karang Sari village, Gambuhan village, and other areas. This means that the village of dukuh tengah joins the tegal and then to kubangslawe joins the depok in the bojong sub-district of the tegal district. It is taken every night on the 14th of the full moon ...
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> *Sebetulnya air bersih yang dinamakan itu banyu panguripan direncanakan sejak tahun 1980. Alm pratikno dengan saya untuk perkembangan lainnya sehubungan dengan memang dulunya gunungsari tidak punya sumber. Jika musim kemarau sulit sekali, bisa terjadi dua hari sekali, satu hari sekali sampai ke rumah keringat lagi kotor lagi. Nah itu punya rintisan usaha bagaimana memohon kepada yang maha kuasa gini gini gini, awalnya. Setelah itu tahun 1982 sudah mulai tapi saya dengan cara mengambil air tujuh sumber dan saya sekaligus mandi. Tujuh sumber itu dari desa karang sari, dari desa gambuhan, sampai lain daerah. Berarti desa dukuh tengah ikutnya tegal itu terus ke kubangslawe ikutnya depok itu kecamatan bojong kabupaten tegal. Itu mengambil setiap malam tanggal 14 bulan purnama..*

The Banyu Panguripan Ritual Tradition is a ritual activity that has become a tradition in gunungsari village, the community is quite enthusiastic about the continuation of the tradition. Gunungsari Village is a village in Pulosari Subdistrict, Pemalang Regency, the village is located at the foot of Mount Slamet to the north at an altitude of around 700 meters above sea level with the livelihood of the villagers as agriculture and plantations (https://gunungsari-pulosari.desa.id/profil-desa/#page-content), looking at the geographical conditions of gunungsari village which is located in the highlands and the enthusiasm of the community in striving to preserve the tradition does not rule out the possibility that the community still upholds what is said and even what has been exemplified by community leaders.

This indicates that community leaders have a great influence in preserving a tradition. As for the series of events of the Banyu Panguripan Ritual Tradition, Mbah Rasman explained that the series is like activities in general whose activities are carried out in the month of suro or muharam.

> The story of taking water is indeed a request for the language of prayer to invoke the almighty through it as an intermediary. The event includes reading yasin, tahlil prayers and then taking water at the Prabasari hermitage (interview with Mbah Rasman on December 25, 2022).
> *Ceritanya pengambilan air itu memang permohonan bahasanya itu doa memohon yang maha kuasa lewat itu sebagai perantara. Acaranya ada bacaan yasin, tahlil doa dan kemudian mengambil air di padepokan prabasari* (hasil wawancara dengan Mbah Rasman tanggal 25 Desember 2022).

It was continued that the sequence of the banyu panguripan tradition began with a prayer together, this was explained in an interview with Mbah Rasman

> The sequence of events bada asr starts the year-end prayer together, bada magrib takes water and mixed, after isya mixing water, reading yasin tahlil prayers together then the next speech about science and water ends the prayer together (interview results on December 25, 2022).
> *Runtutan acara bada ashar mulai doa bersama akhir tahun, bada magrib mengambil air dan dicampur, habis isya pencampuran air, baca yasin tahlil doa bersama lalu sambutan selanjutnya tentang keilmuan dan air diakhiri doa bersama* (hasil wawancara tanggal 25 Desember 2022).

The Banyu Panguripan Ritual Tradition requires a tool or container to hold the water that will be brought to the Prabasari hermitage. The container uses bamboo, the choice of bamboo is because the population of bamboo plants in Gunungsari Village is quite large and is considered an environmentally friendly tool or place or container, besides that in that year it was not familiar to use jerry cans or plastic containers. The number of bamboos carried by the warriors or students of the hermitage to the latrine or lungsir river to collect water which will later be brought to the hermitage is seven bamboos. The number may be more or less as long as it is an odd number, this was said by Mbah Rasman as a community leader as well as the initiator of the banyu panguripan tradition and also as the head of the Prabasari hermitage.

> The reason for the odd bamboo is because of the kejawen count (interview result December 25, 2022).
> *Alasan bambu ganjil karena hitungan kejawen* (hasil wawancara 25 Desember 2022).

2. **The Role of Community Leaders in Preserving the Banyu Panguripan Ritual Tradition**

In an area, community leaders have an influential role in the community. What is said by community leaders makes the community's own guidelines. As said by Kusnadi, a community leader is someone who is influential in his environment, which comes from formal and informal sources. The explanation of a formal community leader is someone who is elected and appointed by a state institution that is structural in nature, for example, the village head, sub-district head. Meanwhile, a community leader who has an informal influence is someone who is considered worthy of being a leader because of his soul and has a big role in his environment in nurturing, protecting and leading the community (2017: 358).

The selection of community leaders is not without reason, people who become community leaders are certainly considered to have advantages such as having knowledge both religious and otherwise. As revealed by Rizkia (2016) that the position of community leaders can be obtained because of their knowledge, wisdom of character, and success in living their lives. Community leaders have a role in social control in society and as solvers of problems that occur in society. Like community leaders in Gunungsari Village, Pulosari Subdistrict, Pemalang Regency, their existence is certainly something that is needed in a village area. The existence of community leaders is something that is needed in the development of a village area because its existence is one of the factors in supporting village development (Kusnadi, 2017: 359).

Supporting the development of the village is something that is entrusted to community leaders, such as the preservation of the potential that exists in the village. The community leader in Gunungsari Village, Pulosari Subdistrict, Pemalang Regency, is someone who is also an initiator in the banyu panguripan tradition that has been running since the 1980s.

> After running until 1992, I took the method with Pak Tik, not changing it, but still taking it on the 14th full moon, but on the 1st of Muharram, it was taken specifically every 1st of Muharram and at the same time brought to the college's hermitage and then utilized by the participants. So the students from the college from anywhere present all bring, divided into two, one for drinking (one place), one for bathing. That is not separated from asking the almighty how to make gunungsari at least have water flowing here. But at that time 1982, 1983, 1984 there was already running water in the sense that they received a green prize from Perhutani, taking water from Suyud. The longer it gets damaged, then it is handed over to the village, managed by the village, thank God, it is time for God to want water to reach here, now thank God it is in the pam.
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> *Setelah berjalan sampai tahun 1992, saya mengambil cara dengan pak tik itu bukan dirubah masih menggambil ditanggal 14 purnama namun di tanggal 1 muharam itu mengambil secara khusus setiap 1 muharam sekaligus dibawa ke padepokan perguruan itu lalu dimanfaatkan oleh peserta. Jadi siswa dari perguruan darimana saja hadir semuanya membawa, dibagi dua yang satu untuk minum (satu tempat) yang satu untuk mandi. Itu tidak lepas memohon*

> *kepada yang maha kuasa gimana supaya gunungsari minimal ada air mengalir kesini. Tapi waktu itu 1982, 1983, 1984 sudah ada air mengalir dalam arti mendapat hadiah penghijau dari perhutani itu mengambil air dari suyud. Semakin lama semakin rusak lalu diserahkan ke desa, di Kelola desa ya alhamdulilah ya sudah waktunya Allah sudah menghendaki air sampai kesini, sekarang alhamdulilah sudah di pam.*

The activity then becomes something that is repeated, so it becomes a tradition. In describing tradition, Funk and Wagnalls (2013:78) mention that in a tradition it is interpreted as habits, knowledge and doctrines that are passed down from generation to generation. For society, tradition has functions for social life. As explained by Piotr Sztompka regarding the function of tradition as follows:

> a. In clichéd language, tradition is the wisdom of generations. It has its place in the consciousness, beliefs norms and values we hold today, as well as in the objects created in the past. It also provides fragments of historical heritage that we find useful. It is like a stockpile of ideas and materials that people can use in their present actions and to build the future;
> b. Providing legitimacy to existing worldviews, beliefs, practices and rules. All of these require justification in order to bind their members..;
> c. Provides a reassuring symbol of collective identity, reinforcing primordial loyalties to nation, community and group. The traditions of regions, cities and local communities all play a role in binding their citizens or members in a particular field;
> d. It helps provide an escape and a place for grievances, disappointments and dissatisfactions of modern life. Traditions that suggest a happier past provide a substitute source of pride when society is in crisis (2007:75).

The community leader who is also the initiator of the tradition is one of his efforts in preserving an activity to sustain the benefits for the surrounding community. The banyu panguripan ritual tradition has been carried out for generations until now the activity is carried out not only on the 14th full moon but also on the 1st of Muharram as well as traditional activities in Java considering that the month of Muharram is one of the months at the beginning of the Hijriyah new year which is also known as the month of Shuro or Ashuro where many traditions, especially in Java, are carried out by Muslim communities (Japarudin, 2017). As told by Mbah Rasman as a community leader as well as the initiator of the banyu panguripan tradition in Gunungsari Village.

> Every 1 Muharram, my friends and I take water, but we take it home and put it together in the hermitage because of the opportunity from the university to discuss the science there. Then there is not only that water, there I mix it, I take sea water, 1000 tuk water in moga, then zam-zam water is mixed there. Every 1 Muharram until now. I usually buy plastic barrels for two places. I give a code that I give flowers for bathing, which is pure for

> drinking, washing your face, usually take it and take it home individually (interview results December 25, 2022).
> *Setiap 1 muharam, saya dan teman-teman mengambil air tetapi dibawa pulang tapi dijadikan satu di padepokan karena kesempatan dari perguruan membahas tentang keilmuan disitu. Terus disitu bukan hanya air itu, disitu saya mencampur, saya mengambil air laut, air 1000 tuk di moga, terus air zam-zam disitu dicampur. Setiap 1 muharam sampai sekarang. Biasanya saya beli gentong plastic dua tempat. Saya beri kode yang saya beri bunga untuk mandi yang murni untuk minum, cuci muka, biasanya ambil dan dibawa pulang sendiri-sendiri.*(hasil wawancara 25 Desember 2022).

Community leaders have influence in their area as well as being someone who is considered to have the ability in terms of preservation. Preservation is an effort to protect from destruction or damage to non-physical cultural heritage (intangible culture), one of which can be in the form of values in the tradition so that the tradition itself can be said to be an effort to maintain the noble values contained in each existing tradition even though it has undergone a change in cultural form but still maintains the cultural values contained in it (Ministry of Culture and Tourism, 2014: 5).

Indirectly, community leaders also spread discourse to the community, especially to followers in Padepokan Prabasari, the discourse is then agreed upon by the followers or students of the pandepokan itself. The myth of banyu panguripan as water that can realize the request of the requestor in accordance with the request through the intermediary of the water but still asking God Almighty is then also a tradition in the banyu panguripan ritual series.

> The water is believed to be able to bring influence according to the request, the important thing is to ask the Almighty not to get the wrong target (interview with Mbah Rasman on December 25, 2022).
> *Air tersebut diyakini dapat membawa pengaruh sesuai permintaan yang penting mohon kepada Yang Maha Kuasa jangan sampai salah sasaran* (hasil wawancara dengan Mbah Rasman taggal 25 Desember 2022).



Figure 1. personal documents 2023



Figure 2. personal documents, 2023

3. Banyu Panguripan Tradition in Wong Gunung Festival Event

The Banyu Panguripan Ritual Tradition has such an appeal that the Pulosari community has the initiative to organize a cultural festival. However, what was carried out became a mountain wong festival, the ritual tradition was held in Jurangmangu village and in the Pulosari sub-district field. In the results of Nita Rostiyana's research (2020) stated that the banyu panguripan ritual tradition activities were carried out in Jurangmangu Village as the first location used as a ritual event from the first stage of the procession to the stage of taking water from seven springs, ruwat banyu panguripan activities to the grand cirab activities were carried out in the village and paraded to the Pulosari sub-district field. Furthermore, at the Pulosari sub-district field, policy makers from village, sub-district and district officials gave banyu panguripan to be carried by representatives of each village.

The iconic Banyu Panguripan Ritual tradition in the wong gunung festival began in 2016, initiated by the Pulosari sub-district head, who at that time was BPM Wibowo. The background of the festival was held so that there would be no water shortages, as noted in an online article sourced from infomoga.com

> Ruwatan air panguripan essentially asks Allah SWT so that the local area does not experience water difficulties anymore.
> (source https://www.infomoga.com/2016/08/pulosari-sukses-gelar-festival-wong.html)
> *Ruwatan air panguripan intinya memohon kepada Allah SWT agar daerah setempat tidak mengalami kesulitan air lagi.*
> (sumber https://www.infomoga.com/2016/08/pulosari-sukses-gelar-festival-wong.html)

The Banyu Panguripan Ritual tradition in Gunungsari Village is actually the same as that in the Wong Gunung Festival series of events, the only difference is the packaging of the activities. If it is carried out by Mbah Rasman as the initiator, those who carry the water are his students, but if at the Wong Gunung Festival series of events those who carry are teenage girls. The following are photos of information posters about the Wong Gunung Festival which includes the Banyu Panguripan Ritual Tradition.



Mountain wong festival poster image 2017
Source twitter @kecpulosari_pml
https://mobile.twitter.com/kecpulosari_pml/status/929318586102906881



Mountain wong festival poster image 2018
Source jurangmangu.desa.id



Mountain wong festival 2019 poster image
Source facebook kabar pemalang



Images of the 2016 mountain wong festival
Source tribratanews

4. Sacred Values in Banyu Panguripan Tradition

People in Pulosari Subdistrict view the Banyu Panguripan Tradition in terms of the Islamic context as a mirror of spiritual values and togetherness in living life. In the series of implementation of the banyu panguripan tradition, there are activities involving religious elements in it in the form of reading tahlil and tahlil prayers led directly by Habib Ali Bin Abdurroman Assegaf. The sacred values in the banyu panguripan tradition cover various aspects, such as,

1) Obedience to God (Allah)
   The implementation of the banyu panguripan tradition reflects the community's efforts in obeying and devoting to God in every aspect of life. By asking God through the banyu panguripan ritual tradition, the community hopes to be given an abundance of water and blessings in living life.
2) Sincerity and Cleanliness
   This tradition emphasizes how sincere and sincere intentions are in living everyday life. In addition to the implementation, the person assigned to collect the water must be clean. It indicates that the water used as an intermediary in asking God Almighty must maintain physical and spiritual cleanliness.
3) Solidarity and Shared Prosperity
   The community works together in carrying out the banyu panguripan tradition, not just the local government. However, the enthusiastic residents who are proven by helping each other are a form of practicing sacred values.

D. Conclusion

Banyu Panguripan tradition is a tradition in which water is collected from seven springs, all of which are located in Pulosari sub-district. The Banyu Panguripan tradition is preserved and developed by Padepokan Prabasari and the Wong Gunung Festival. In the implementation of this tradition carried out by the Padepokan Prabasari Group, it is carried out every 1 Muharram or every night of the Islamic New Year, as well as on the 14th full moon which involves Padepokan Prabasari students to collect water from seven springs before being collected and read prayers by traditional leaders, in this case Mbah Rasman. The Banyu Panguripan tradition has also been part of the Wong Gunung Festival since 2016, illustrating how local traditions can be a cultural attraction that enriches people's lives. The results of this assessment show the existence of sacred values that include obedience to God, sincerity, cleanliness, solidarity, and shared prosperity. In addition, there are deep insights into the complex relationship between culture, religion and cultural identity in the people of Pemalang, Central Java.

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