



**THE DYNAMICS OF KEBOAN SUKODONO TRADITION  
IN ALIYAN VILLAGE OF BANYUWANGI**

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***Abstract***

*Tradition tradition Keboan tradition is a tradition of inheritance that aims to clean the village, held in the month of Shura (Javanese calendar) as well as a medium to ask for help to be kept away from all the dangers that are not cooled. The issues studied are: 1) History Keboan, 2) Dynamics of customs tradition keboan Sukodono, 3) Stages in the implementation of Sukodoo keboan and 4) The value contained in the customary tradition. The results explain that the history keboan originated from the occurrence of unrest in the community where they get a strange disease that deadly. Tradition custom keboan Sukodono experiencing some changes due to politics and terpangkasnya rituals that are considered sacred for traditional leaders. The course of ritual procession begins to prepare food, selamatan village, after that many people possessed by ancestral spirits. The values contained include the value of religion, entertainment, social togetherness and economic value.*

***Keywords:*** Dynamics, Custom, Keboan.

**INTRODUCTION**

East Java is a province in Indonesia. The cultured area is located at the eastern tip of the island of Java, its people have a very close relationship with traditional cultural traditions. Basically, culture is an adaptation process, so there are those who argue that the concept of culture is an adaptation strategy to their environment (Hari Poerwanto, 2000).

Therefore, all humans who inhabit this earth undergo a process of adaptation in the form of cultural traditions to survive, both with nature and with other creatures. Various kinds of culture are owned by all cities in East Java.

One of the cities that has a variety of cultures is Bayuwangi district. The people still maintain and care for cultural traditions as a form of gratitude to God Almighty and respect the ancestors who have created this culture. Banyuwangi is a district of the province of East Java which is located at the eastern end, bordering the island of Bali.

Banyuwangi as a cultured city has various kinds of cultural traditions that are still maintained today, such as Gandrung, Kuntulan, Seblang, Ider Bumi, Pick Laut, Keboan. Not only the community but Abdullah Azwar Annas as the Regent also supports and enlivens the cultural traditions in Banyuwangi.



Banyuwangi Regency is like a cultural paradise in East Java. the people really maintain the traditions that have been passed down by their ancestors and continue to be passed down from generation to generation until they are known throughout the local community to the international community.

The majority of Banyuwangi people still strongly believe in mystical powers and still adhere to the teachings taught by their previous ancestors. The form of obedience of the Using tribe to the teachings of their ancestors is reflected in the life of the Using tribe at certain times.

For example, in the month of suro, the Using tribal community in several sub-districts in Banyuwangi district holds traditional rituals. Adat is a manifestation of the idea of culture that functions as a code of conduct (Koentjaraningrat, 1993). In the traditional ritual itself, there is a procession that the Using tribal people usually call a traditional ceremony.

Maintaining the authenticity of the values in a traditional tradition is not easy, it requires cooperation between the local community and the local government. because there will be many disturbances that cannot be avoided and must be faced by strengthening the foundation of trust and patience, both disturbances that arise from within and from outside.

Cultural traditions are well maintained and diverse in all villages in Banyuwangi, be it culture in language, culture in behavior, culture in dress to culture that is sacred, because culture is in the midst of society, is the work of the community and is interrelated.

Koentjaraningrat (1990) "society is a unit of human life that interacts in accordance with certain customary systems that are continuous and bound by a sense of shared identity". Therefore, the existence of a community in a village results in the birth of a culture that is produced by looking at the social, technological, religious and customary conditions of a village. One of the villages that still faithfully maintains local culture is Aliyan Village.

Aliyan Village, Rogojampi Subdistrict, Banyuwangi Regency has a very interesting traditional culture to study more deeply, namely about keboan, keboan is a cultural tradition of the Aliyan Village community as an expression of gratitude to God Almighty for the rice harvest carried out in the month of Muharram.

Aliyan Village has two hamlets that hold Keboan traditional traditions, namely Krajan Hamlet and Sukodono Hamlet. Traditional traditions in Krajan Hamlet can be fairly smooth because there has been no turmoil that has an effect on the sustainability of the Keboan traditional ceremony. In practice, the fake hoax is made up and painted on the face. This is almost the same as the one in Alas Malang, but Keboan Dusun Krajan is a person who becomes kebo who has been possessed by a spirit.



What is more unique and attracts attention is the Sukodono keboan tradition. Sukodono Hamlet has two types of people who have different views on the keboan tradition, namely the traditional community and the religious community. These two types of groups have a great influence on the implementation of the traditional Keboan Sukodono tradition.

Because there are pros and cons to the understanding and implementation of the customary tradition called Keboan Sukodono, this traditional tradition had died due to differences in perception between religious communities and indigenous peoples, but even so, these traditional ceremonies still exist even though they are not well known to the wider community.

Based on the above background, the writer examines the dynamics of the keboan tradition in Aliyan Village with the title: The Dynamics of Keboan Sukodono Tradition in Aliyan Village of Banyuwangi. The reason for this research is the strategic location and the topic being studied is very interesting. This research is expected as an effort to examine more deeply about the development of the Keboan Traditional Ceremony Culture in Aliyan Village.

## **RESEARCH METHODOLOGY**

In this study, the researcher uses a qualitative method, where the researcher will examine more deeply about the procession, dynamics and meaning contained in the process of the Keboan traditional ceremony. Qualitative research is a research that intends to understand the phenomena of what is experienced by the research subject, for example behavior, perception, motivation, and action holistically and by way of description in the form of words and language in a special natural context and by utilizing various methods. natural. Sources of data used in this study are primary data sources obtained based on the results of interviews in the field and secondary data sources resulting from data or documentation obtained. The unit of analysis of this research is the dynamics of the Keboan traditional ceremony itself, then for the technique of determining informants using a purposive sampling technique where only people are considered to understand and have information related to this research. For data collection in this study, researchers conducted interviews with informants, observations with direct fieldwork and documentation by recording, recording, or storing important files.

## **FINDING AND DISCUSSION**

Culture is dynamic, meaning that it is always changing even though the movement of the changes varies, such as some that change quickly and some that change slowly. Culture is not something that is inherited biologically. Culture is a learning process so that human survival requires a process of cultural inheritance from



generation to generation. Changes in the social and natural environment that require adaptation by the individual are a process of cultural dynamics. The inheritance and change of culture is called cultural dynamics.

The dynamics of culture is an ongoing process so that the term does not come from something or ends in a certain situation. The dynamics of culture is a process that has no end and is related to socio-cultural phenomena in the past and in the future. Dynamics is a form of change, whether it is small or large, sooner or later that is real and related to a situation (Kartono: 2007).

Almost the same phenomenon occurs in the sea picking ritual in the Muncar fishing community, Kedungrejo Village, Banyuwangi. The sea picking ritual in Muncar, which was originally a local tradition around 1901, which is thick with animism and dynamism elements, has turned into a big and festive ceremony wrapped in Islamic elements. This ceremony is the mainstay of Banyuwangi tourism. This flow of change began with the influx of Madurese migrants into the area, and the intervention of the kyai of the pesantren in the vicinity. The occurrence of cultural transformation at this level of belief has changed the perception of the people who are the organizers of the sea picking ritual, so that many have experienced commodification of their implementation in such a way (Farisa, 2010).

Phenomena like this often occur in various indigenous communities scattered in various regions, such as the Wet Semokan (Lombok) indigenous community, known as the Wetutelu community, who experienced intervention from the State religion; the Sedulur Sikep Bombong Bacem (Sukolila-Pati) community which also experienced a similar intervention from the State (Budiman, 2007). In the Tenggerese community, state intervention through tourism has put pressure on the implementation of rituals to be packaged for tourism purposes. This causes the degradation of the spiritual meaning of the rituals of the Tenger community.

The dynamics of cultural traditions are related to change factors that come from within (internal) and from outside the community (external). Factors of change that come from within society are population, technology, new inventions, economy, conflict, and rebellion. While the factors of change in cultural traditions originating from outside the community are natural conditions and the influence of other people's cultures.

One of the traditions that underwent a dynamic process was Keboan Sukodono, although there were only slight changes in it, it had a long story and gave its own impression in the eyes of the people at that time. This keboan tradition has an important meaning for the community and is very attached to all elements of the Sukodono community. The values in it are also applied in everyday life by them so as not to forget and keep the local wisdom of the Keboan Sukodono traditional tradition.

When viewed in terms of belief, the people of Dusun Sukodono have two types of groups, religious and customary communities. Religious communities are those who prioritize their religion and religious norms above others related to traditional traditions, while indigenous peoples are those who prioritize traditional values and are thick in them so that they trust village elders who often receive wangsit from their ancestors.

Sukodono's traditional keboan tradition undergoes a dynamic process, this is influenced by several internal and external factors. Internal factors include differences in understanding and beliefs of religious communities and traditional groups about the sacred values contained in the rituals of the traditional keboan ceremony. The external factor is the arrival of a new culture from outside which is slowly merging into one with the local culture so that traditional traditions become dynamic.

The religious community considers this traditional keboan tradition as a means of gathering, cultural heritage, and a vehicle for gathering all residents of the Sukodono hamlet and nothing more, but for indigenous peoples this tradition is considered and believed to be an obligation to the ancestral spirits to be given safety and abundant harvests and refuse log. The difference in perspective had become a polemic in Sukodono hamlet regarding the process of preparation and implementation of the tradition.

This opinion is supported by the results of an interview with Mas Zefril as a youth figure who cares about culture in Sukodono Hamlet, the following are the results of the interview:

*“The Sukodono community is very unique because it has two types of community groups that are side by side but have different views regarding keboan, these different views between the two greatly affect the implementation process and change parts of the preparation and stages of the traditional keboan ritual (Interview 15 June 2017).”*

This tradition was arguably unique and scary at the time, because there were several processions that raised pros and cons related to Gelar Sanga procession and a visit to the grave of Wongso Kenongo's great-grandfather. These two processions were considered not in accordance with religious teachings and dangerous for the perpetrators of boan, even from the family there were tears seeing the ritual of the sanga title.

Near the place where the water is kept, this ritual is carried out. Gelar Sanga procession is a ritual of salvation carried out by the keboans, especially the kings of kebo and kebo kawak, in the form of nine pieces of krawu rice placed on banana leaves. The banana leaf that still has the midrib is spread out and the keboan then rolls over it by eating the food (small tumpeng nine), which is on top of the banana leaf and eating

various stuffed animals which are symbols of the rice field ecosystem which are placed in tampah (woven bamboo) .

Gelar Sanga is also a means to invite the perpetrators of kebo kawak or the king of kebo to perform rituals in front of the Jaga Tirta house. In addition, there are offerings prepared at the venue, namely coconut squeeze, yellow rice, sugar, small pengilon, gecok gempol (small cone with gempol fruit anointed with anchovies, and shredded chicken) and incense (interview with Jaga Tirta , Modin, June 2016).

At the time of the title procession, the behavior of the keboans while sucking on their stomachs eats the food that is on the banana leaf. Some even scattered on the ground were eaten straight into his mouth, while moaning. In this procession, who saw someone crying, they felt sorry, they didn't have the heart to see that scene. Even when we did an interview with Jaga Tirta about the title sanga, the interview was stopped because Jaga Tirta was crying.

Gelar Sanga event has always been recommended by scholars to be removed or replaced with rituals with Islamic nuances. This procession is a sign that the earth is ready to begin. Before the start of the idher bumi procession, the perpetrators of keboan are tricked into pitung fresh (yellow rice, a mixture of rice, turmeric, bremo, and kencur which is a symbol of antidote for all diseases) so that nothing dangerous happens to the perpetrators of Keboan.

The second procession is pepunden (the buffalo are invited by the handler to the tomb of Wongso Kenongo's great-grandfather and his family). The caretaker of the tomb, Su'ud, is a descendant of the great-grandfather Wongso Kenongo who was the caretaker of the tomb. He said, "The residents believe that the residents of the village opened the village which was previously known as Dukuh Karang Mukti. It is from the village's ancestors, people believe, the beginning of the kebo-keboan ritual" (interview with Arjo Mulyo, June 2017). Therefore, the people of Aliyan Village hold Buyut Wongso Kenongo sacred as an ancestral figure who has guarded and helped the residents of Aliyan Village. The perpetrators of the bounty then went to his family's grave.

At his family's grave, the keboans screamed and made noises like buffalo. In this tomb, the perpetrators of bounty groaned while sucking on their stomachs, some were licking the graves while crying. The sights made by the perpetrators of the boon in this tomb are very thrilling, heart-wrenching and pitiful. The procession at the tomb of Buyut and at the family grave during the keboan ritual is also recommended by scholars to be trimmed, because it is considered to have violated Islamic religious principles.

Sukodono's traditional keboan tradition had experienced suspended animation due to differences in views with the religious community who wanted the pepunden ritual and the sanga title to be abolished or replaced with Islamic-style prayers so as



not to conflict with religious norms. Around 1990-1998 this tradition had a vacuum, instead those who were afraid of it held small rituals to avoid the calamity that was given to them by their great-grandfather.

For a long time this tradition died and finally came back to life with a few changes in the procession carried out. The two processions that sparked the debate were eventually abandoned and replaced with a prayer with an Islamic nuance. Finally, the two community groups have a common ground and together preserve this heritage tradition from generation to generation until now it is still maintained and maintained by the people of Sukodono.

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