

Research Article

“*Metri Deso*” in Village Cleansing Rituals As an Effort to Preserve the Local Wisdom of Javanese Culture: Phenomenological Study in Blau Hamlet, Permanu Village, Pakisaji Subdistrict, Malang Regency

Lilik*, Bonaventura Ngarawula, and Dwi Suharnoko

Department of Social Sciences, University of Merdeka Malang, Malang, Indonesia

Abstract.

“*Metri Deso*” or clean village is a local wisdom tradition that needs to be preserved. Blau Hamlet, Permanu Village, Pakisaji Subdistrict held a village cleanup to thank God. This study aims to determine and analyze the success of “*metri deso*” in preserving local wisdom. Previous research discussed a lot about community participation as an effort to clean the village and preserve Javanese culture. This research uses a qualitative approach, with data collected through interviews, observation, and documentation. The results show that “*metri deso*” is a village cleaning ritual performed to preserve wisdom in the form of the nation’s religious wealth through worship and helping and showing tolerance and compassion for fellow humans. Thus, it can be concluded that in Blau hamlet of Permanu village, Pakisaji sub-district, the Javanese tradition has been well-preserved through the “*metri deso*” activity in the village cleaning ritual. This research contributes to adding insight into science in schools and can be used as a model for how to preserve cultural heritage in Indonesia.

Keywords: *metri deso*, ritual, village, wisdom

Corresponding Author: Lilik;
email: lilikjurnal7576@gmail.com

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1. Introduction

Blau Hamlet is an area located under Mount Katu and is famous for its fertile soil, green expanse stretching the mountains and social agents involved in tourism [1]. The expression of gratitude is in the form of rites and ceremonies, for example, “selamatan”, “*metri deso*”, “rice harvest” and so on [2].

The community of Blau Hamlet, Permanu Village, Pakisaji Subdistrict is a pluralist community in terms of religion embraced. There are three religions that are now embraced by the community, namely Islam, Hinduism, and Christianity. Empirically, Hinduism and Islam in Blau Hamlet can be categorized in two models, namely the Conversion Model

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and the descent model, the conversion model is an event of transition or moving from and to Islam or Hinduism. There is even a belief that the Clean Village ritual is a protective magi that when not carried out will bring disaster to the local community [3].

Blau Hamlet shows a relatively harmonious relationship, this is shown from the attitude of mutual respect and accommodation of the interests of each religious group in various dimensions of life. Appreciation of pluralism is a concrete form of the principle of unity in diversity [4]. However, religious differences also manifestly influence the practice of tradition and culture, especially the rituals performed by the people of Blau Hamlet.

According to [5] The ethnic values they instill in the city give them a sense of belonging and protect their birthplace. There are various types of rituals performed by the people of Blau Hamlet, one of which attracts attention is the “metri deso” ritual “metri deso” is a Hamlet clean rite that is carried out in mutual cooperation, involving all community members with different religious backgrounds, this ritual is unique because the completeness and acceptability of ritual means prayers can be determined by whether or not people experience “trance”. Village areas that are classified as beautiful or undeveloped are usually characterized by the majority of the population working as farmers “metri deso” to increase agricultural yields [6]. This ritual is held in conjunction with communal ceremonies aimed at obtaining blessings from the ancestors, driving away evil spirits and pests, ensuring crop fertility and an abundant supply of fish, bringing rain, and thanking the spirits [7] if not performed will have a bad impact on the people of Blau Hamlet.

The strong mythical background that animates the “metri deso” ritual is also an important part to explore further. Every society certainly has myths that wrap up every event in its worldview. It is also believed that there are events contained in myths that provide the deepest meaning to influence the actors and actions of the supporting community. This also means that humans through myths try to test the attitudes held by rural households regarding the value of traditional ecological knowledge [8]. Before they determine attitudes and actions to develop life in a community. With all the ability of reason, humans try to understand every symptom that appears and that does not appear impact each community trying to develop ways that are communicative to explain the various feelings that have meaning for their lives in “myth-making” [9].

Myths are present to explain phenomena that have occurred, so it can also be said that myths are not just ordinary stories but they provide figurative meaning in explaining

various events. In fact, in another view, myth is one of the elements of religion that combines reality and myth into a new type of myth realism [10]. Another interesting phenomenon of the “metri deso” ritual is also evident from the spirit of interfaith cooperation, certain “sandingan” (offerings) that are closely related to ancestor worship. The spirit of cooperation between different Blau Hamlet communities is influenced by the local wisdom of the community.

Local wisdom is closely related to the cultural aspects of a particular region or ethnicity. Why is the “metri deso” culture still preserved? Because continuing to carry out the Bersih Desa ritual with performances is a form of local wisdom [3]. In the explanation, local wisdom is a principle as well as the breadth of functions that can be performed. These functions are not only related to dealing with cultural problems outside themselves but are closely related to their ability to grow, foster, and direct the development of culture itself. In other words, the fusion of Islamic teachings with the local wisdom of indigenous peoples consists of ritual elements [4].

This study aims to examine the description of the successful implementation of “metri deso” in the village cleaning ritual as an effort to preserve Javanese cultural local wisdom in depth. This research study is useful to add insight into the field of environmental science and local wisdom and can be used as a government reference in an effort to preserve Javanese culture.

2. Methods

The research method chosen is qualitative with a social definition paradigm approach that emphasizes aspects of phenomenological studies, namely attitudes, actions and decisions of the community. The type of data used is qualitative data, obtained from primary data sources and secondary data sources, Determination of informants is done Purposively, while data collection through observation, interviews and documentation. The researcher acts as a subject in data collection with interview guidelines, which are assisted by camera equipment and stationery. Data analysis is carried out through three interplay paths including (1) Data reduction, (2) Presentation of data, (3). Drawing conclusions or verification and interpretation [11].

3. Results and Discussion

“Metri deso” is one of the traditions that was centuries ago which is still preserved until now by the people of Blau hamlet, especially since the majority of the people are farmers, clean the village is a symbolic expression of rituals that express gratitude for being given safety for the harvest and all work that has been completed properly, the “metri deso” ceremony is another form of salvation. According to [12], the “metri deso” ritual is to ask for blessings from God through protection as danyang despite different religions;

“Metri deso” is a cultural ritual of Blau hamlet, Permanu village, Pakisaji sub-district which is held every year, in addition to the tradition of cleaning the village but “metri deso” is part of socio-economic activities that can improve the welfare of local communities, such as buying and selling crops from fellow “metri deso” actors. This is in line with [13] in his research which explains that it is one part of religious rituals and local rituals. Local rituals and lifestyles are closely tied together as a sustainable economy, society, and environment.

An interesting ritual form of “metri deso” can be seen in detail in the hamlet of Blau. The community gathers at the location of the Dhanyang (the village guardian) in the evening at 12 pm. and the next morning at around 6 am Wib a formal celebration at the ancestor’s grave and afterward an all-night “wayang kulit” performance. there is a belief in guardian spirits, spirits, and supra-natural forces, an attitude of respect for the guardian spirits that provide a feeling of well-being is the focus of “metri deso”. “As with most of “metri deso” the central focus of gratitude for prosperity is expressed through the making of ritual foods, but this aspect of life is later influenced by Islam-Java which has a lot to do with it. As much as “metri deso” is a central focus of gratitude for prosperity expressed through the making of ritual foods, this aspect of life was later influenced by Islamic-Javanese diversity and the calendar, such as sura (becoming a suran celebration), became a holy time when there were many restrictions on behavior in certain places that were considered sacred. In “metri deso” it incorporates local values such as rituals and ceremonies, along with customary laws that regulate behavior, and strengthen social cohesion to make it more applicable, practical, and effective in disaster management [14].

“Metri deso” is intended to re-establish a relationship with the spirit world, especially the guardian spirit of the village (Dhanyang). Blau Village community together - together to a place that is considered the most sacred, before the implementation of midnight

community leaders and people who are considered to know and trust together at 12 pm “suguh” (permission for hamlet safety) to the “punden” and as most believe in the power of Dhanyang (subtle spirit Waiting) by bringing a cone of whole male chicken the aim is to express the gratitude of people who are in the village of Blau. [15] in his research that indigenous peoples are considered a key factor that determines the effectiveness of conservation strategies in the areas they occupy. They believe in asking for prayers so that the implementation of “metri deso” is smooth. and after that in the morning the people in Blau hamlet go to a place that is considered sacred (Lelulur Tomb) which is attended by all the people in Blau Village while bringing offerings. It is led by the village elder or the oldest respected community leader and brings the means: incense, incense, flowers and is followed by the village elder. With this, Blau Hamlet, Permanu Village, Pakisaji Subdistrict have a high level of diversity. As well as [16] this region has a moderate to high level of diversity can play an important role in the preservation of local wisdom. In village traditions such as “metri deso”, it is an activity of helping and mutual cooperation in community service in addition to the need for funds/energy from the community. To be able to carry this out well, good planning is needed, especially in terms of division of labor.

The existence of a religious magical view that is characteristic of the cultural pattern of the Indonesian nation, then can include a variety of religious views, and eliminate the conflict of beliefs with one another. likewise for the people of Blau Hamlet is still a visible traditional influence. The attitude of magical and religious life is seen in activities in the form of salvation ceremonies related to the circle of life such as “metri deso”. Humans are creatures that have a belief in the existence of God Almighty. In [17] explains that convincing focuses on the origins of magical cognition and belief in the supernatural. For this reason, the magical view of “metri deso” is the belief of each “metri deso” participant. The spiritual dimension in humans shows that humans are essentially religious creatures, humans as godlike creatures.

Religion is an important part of a social system as well as for Blau Hamlet. Traditional beliefs that we call magical religion there is a harmonious blend that is developed by leaders in Blau Hamlet, then community traditions and a positive mental attitude, more open to accepting the concepts of modernization for mutual cooperation life and community life in general. In the journal [18] the beauty of speech is rich in nuances of religious moderation. So with the existence of “metri deso”, people use polite language, especially using Javanese.

As for the arrangement in the “metri deso” ceremony of the Blau hamlet community before the village clean ceremony, the first thing that was done was that the village head ordered each neighborhood association (RT) in the Blau Hamlet to have a meeting at the village hall in the village clean ceremony later the neighborhood association (RT) was tasked with organizing its people who were in the order number (RT) each - masin, and after the meeting was completed the duties of each neighborhood association meeting starting from the affairs, management, and security discussed. In [19] that this cultural event is also an important place for the older generation to nostalgic and share memories with the younger generation. So the relationship between humans must be organized on the basis of “mutual hone, mutual love and mutual care, sagilik, sanguluk, salunglung sabayantaka” which means mutual respect, mutual love, and mutual guidance.

Wayang art is found in the “metri deso”. After the people of Blau Village hold a “kenduren”, and “gong giro” (gong starts to sound) the community is not allowed to travel because it is believed that if they travel, unwanted things will happen, and in the evening they watch a Wayang performance. Because puppet shows are a tool used to shape Javanese characters that should not be abandoned. This is in line with [20] in that it cannot be ignored without analyzing various things such as life guidelines, literature, a conception of law and kingdom, and the philosophy of life that develops. In [21] “wayang” as the dominant educational medium has mediated shifts in ideology and language socialization, to the point of change. So “wayang kulit” performances are a communication medium used to shape and maintain Javanese character.

Thus, the annual celebration of “metri deso” means “village salvation”. This ritual is performed to cleanse the village from the influence of evil spirits that disturb Blau Hamlet, Permanu Village, Pakisaji Subdistrict, and to express gratitude to God for the harvest obtained in one year. The “metri deso” ritual is usually performed by all residents of Blau Hamlet, Permanu Village, Pakisaji Subdistrict, both men, and women, old, and young. Villagers will gather in the center of the village and form a circle. Then, they will recite prayers and then hold a celebration. The “metri deso” ritual ends with the recitation of prayers and the giving of offerings to the Dhanyang of the village, the ancestral spirits who are believed to guard Blau Hamlet, Pakisaji District, Malang Regency.

4. Conclusion

The tradition of “metri deso” in Blau Hamlet, Permanu Village, Pakisaji Subdistrict is successfully carried out every year and this ritual is its main part. This ritual is performed as a tribute to Dhanyang (the guardian of the hamlet), and is a combination of myths and ritual actions. Over time, this tradition has undergone changes due to the influence of Islam and Javanese culture. Dhanyang was replaced with worship of God the Creator. Politics has also had an impact on “metri deso”, with the ceremony being organized in conjunction with other celebrations such as Sura New Year or Independence Day. Despite these changes, the “metri deso” tradition is still an important religious expression for the people of Blau Hamlet. The tradition is also important for maintaining natural resources and encouraging education in the community. Overall, “metri deso” is a tradition that illustrates the beliefs and beliefs of the people of Hamlets Blau and can be studied more deeply as a religious phenomenon that is carried out every year.

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