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MANGANAN: IMPLEMENTATION OF KALYANAMITTA VALUES IN SEDEKAH BUMI TRADITION IN JEPARA

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Abstract Manganan is a tradition passed down from generation to generation by the people of Tunahan village, Jepara district. This research aims to describe the transformation of Kalyanamitta values in the Manganan tradition of Sedekah Bumi in Tunahan village, Jepara district. The methods used in this research are phenomenological methods and descriptive methods. By providing meaning from the experiences that have been felt and also to describe what happened when the research was carried out according to the facts in the field. The research results state that first, the Manganan tradition carried out in Tunahan village is different from the Manganan tradition in general in terms of its implementation, place and also the process carried out; The second result is the values contained in the implementation of the Manganan tradition, including religious values, solidarity values, tolerance values, educational values; Third, there are values contained in the Manganan tradition which are related to Kalyanamitta, namely religious values, tolerance values and solidarity values. The conclusion of this research is that the Manganan tradition which is still carried out today by the Tunahan village community has meaning, values and symbols contained in it and also from the values in the Manganan tradition there is a connection with Buddhist teachings, namely kalyanamitta.

Keywords Kalyanamitta, Manganan, Sedekah Bumi, Tradition

INTRODUCTION

Traditions are habits passed down from generation to generation and are community activities that are still carried out from ancient times until now. Traditions are related to beliefs and beliefs that have certain functions (Piotr Sztompka, 2014). According to Shils, tradition means everything passed down from ancestors and then transferred to the present (Rofiq, 2019). In the narrow sense, tradition means parts of special social heritage that have criteria, namely those that have survived to this day, one of which is Sedekah Bumi. Until now, various kinds of traditions are still developing and being carried out by people in various regions in Indonesia, especially the people of Jepara. Traditions found in the Jepara area include the Lomban tradition, torch war, jembul, Sedekah Bumi, sea almsgiving and others. Tunahan Village is the eastern part of Jepara Regency, its people are famous for their

openness. People in Jepara have various kinds of beliefs, one of which is Buddhism. The people in Tunahan Village still preserve traditions passed down from their ancestors that have survived to this day, one of which is almsgiving. Sedekah Bumi is a ceremony held as an expression of gratitude to God Almighty for providing abundant sustenance which is the result of the earth for human survival. The values contained in the Sedekah Bumi ceremony include religious values, friendship values, Pancasila values and many other values contained in Sedekah Bumi (Banyuasinkab, 2022). In carrying out Sedekah Bumi there are a series of events, one of which is Tradition Manganan.

Manganan is a tradition that is identical to thanksgiving which is the essence of Javanese life, namely a form of harmony between fellow living creatures (humans) and harmony between supernatural and natural forces. Tradition Manganan itself is part of the Sedekah Bumi tradition. Tunahan Village always eats together or Manganan before one week the Sedekah Bumi event is held. This tradition has been carried out since the time of Sunan Kalijaga until now and is a legacy from our ancestors. This shows that there are values that are built, maintained and transformed from generation to generation. It can be seen that this tradition still exists today, even though modernity and globalization have entered all domains of human life. In this millennial era, there are still many people who maintain or preserve the era of modernization, one of which is the people of Tunahan Village, Jepara Regency, who are still steeped in traditions that still survive today, through traditions the community communicates more so that a bond of brotherhood is formed. In Buddhism, brotherhood or friendship is better known as Kalyanamitta.

Kalyanamitta is the name of a good friend in Buddhism, Kalyanamitta has qualities including generating love, building mutual respect, and enlivening equality (Thitavamso, 2018a). Public Even though Tunahan village is famous for its open nature, there are still many conflicts that occur among the local community, one of which is that fights often occur between hamlets just because of misunderstandings between residents.

Based on these problems, it can be concluded that several problems have arisen, including the emergence of various interpretations of tradition Manganan, the emergence of a dichotomy between traditional values Manganan and religion, individual attitudes are higher in the era of modernity which threatens local wisdom values. Thus, this problem needs to be researched otherwise there is a possibility that there will be a shift in traditional values Manganan and there are conflicts of misunderstanding between members of the community.

According to Shaffer (2005), friendship is a form of relationship between one individual and another individual that lasts a long time and is characterized by wisdom, mutual affection and loyalty (Himapsychology, 2020). According to Lubbock, kinship is the beginning of life as a group between men and women without any marriage ties and forming a nuclear family (Aditia, 2015). According to Hasan (2008:380), Cultural Existence means "existence". It is concluded that the meaning of cultural existence is the wisdom of something, whether it is one's own work or the work of the creator.

Previous research presents research results that are relevant to the research to be carried out by researchers. What researchers mean by relevant does not mean it is the same as what will be researched, but is still within the same scope, such as research entitled Islamic Perspective Regarding the Manganan Tradition in "Punden Mbah Rahmad" Gelang

Village, Keling District, Jepara Regency, Central Java (Muhammad Nur Khabib, 2020), which is the background for researchers to research this matter.

METHODS

The method used in this research is the Phenomenological method, the author provides meaning from the experiences that have been felt. The phenomenological method can be described or interpreted to be connected to the relevant context (Kirana, 2021). Next, the author uses descriptive research methods. The descriptive method is a type of research that provides a picture or description of all situations as clearly as possible without any treatment of the object being studied (Kountur, 2005: 105). This research describes Tradition Manganan in Tunahan Village, Jepara Regency based on existing experience, as well as observing traditions Manganan. Then the researcher provides the meaning of Tradition Manganan and explore relevant relationships with Kalyanamitta. Data analysis is used by the author to analyze the concept of a statement related to the object of study. The data that has been obtained is then studied carefully and meticulously, so that the research done is complete, so as to be able to analyze the concepts related to the object of study.

RESULTS AND DISCUSSION

Tradition Manganan in Earth Charity

Almsgiving to the earth is a tradition that is carried out once a year, precisely in the Javanese year Dzulkaidah terrible Monday. Earth charity is believed to be a cultural tradition in certain communities (Dariyo & Rahaditya, 2020). The Sedekah Bumi event is held as a form of gratitude to God Almighty for providing sustenance in the form of agricultural products (Central Java, 2019). Sedekah Bumi events are usually held in sacred places, one of which is the Jepara people who carry out Sedekah Bumi ceremonies in Punden.

Earth charity usually involves a series of events, for example, before carrying out the earth charity event, the people of Tunahan village, Jepara district, hold a village cleanup by cleaning up their environment. This village cleanup is carried out with the aim of ensuring that the community remains free from all existing diseases. Then after cleaning the village, the Jepara people carry out nyekar together or visit the places of their ancestors in the Tunahan area, then after nyekar one week before the Sedekah Bumi event there is usually an event Manganan. Manganan held in Punden by bringing food from home and Manganan it together in the area Punden. After the event Manganan The Tunahan village community together makes market snacks such as gemblong, lepet, lemper, koci and others. After making market snacks during the Sedekah Bumi event, a group prayer is usually held before the Sedekah Bumi event is held, after that there is a tayuban or tayub performance (Pertiwi, 2020). The Tunahan village community dances together with the aim of building harmony. The people of Tunahan village will come together in unison Punden to watch the Tayuban performance or join in dancing with the sinden from Tayub.

The chain of events for the implementation of the Sedekah Bumi tradition has a tradition Manganan. Manganan derived from the word Manganese which has the meaning of "eat" so it can be said that Manganan It is a tradition to eat together. Manganan carried out one week before the Sedekah Bumi is carried out. Here residents gather as one and bring

cooked food from the land (History & Kawana, 2017). Tradition Manganan aims to preserve culture or protect culture. Manganan itself is a thanksgiving where it is held Manganan for the purpose of asking for safety to live on earth and also as a form of worship for previous ancestors, because since ancient times the ancestors have carried out traditions Manganan so it has been preserved to this day (History & Kawana, 2017).

Manganan The implementation of the Tunahan Village community is different from other villages, where Manganan generally carried out in prayer rooms or mosques, the residents of Tunahan Village choose to carry it out Punden. Punden is tThere are four graves of people who are considered to be the forerunners of the village community or sacred places of something that is highly respected. The following are the results of interviews with respondents about traditions Manganan.

The purpose of Manganan is to pray to the almighty god, to pray for the safety of the people living on earth and to pray for the ancestors who are the forerunners of the village. People can live together in harmony even though they are different from each other, they can also live in harmony by holding Manganan or thanksgiving. That's why this tradition is preserved, cultured every year and cannot be abandoned.

The goal Manganan that is to ask the Almighty God, to have a safe stay on this earth and also to pray for the ancestors which became the forerunner of the village. The community fosters harmony even though they have different beliefs in carrying out traditions Manganan or thanksgiving. Therefore, this tradition is preserved, cultivated every year and cannot be abandoned. (interview conducted at Mbah Kamsi's residence, on June 19 2023, 17.05 WIB).

Traditional preparation Eat in Tunahan Village it was held at around 16.00 WIB, the community prepared together Manganan This is with a system for men to prepare seat covers, clean the scope Punden and also looking for banana leaves for food brought by residents. Then for women prepare I'm sorry or in Javanese Dec. I'm sorry taken from the ancient Javanese language ie Tall which has the meaning of protecting, and manekung which means saying a prayer (Jogja, 2022). Chicken used in I'm sorry is Javanese chicken, the reason Javanese chicken is used is because the Manganan tradition from ancient times used Javanese chicken and is still preserved to this day. According to Mbah Kamsi as the prayer leader at Tradition Manganan The reason chickens are used as a human symbol is that eggs are often symbolized as birth. Deep chicken position I'm sorry falling down also means that as humans we have a low attitude and we always pray to Him. This concept of Him has a broad meaning, namely the ancestors, gods and God Almighty. But deep Manganan This I'm sorry or Dec This symbolizes praying to God Almighty and also to previous ancestors. After everything was felt to be ready, the people of Tunahan Village went home to clean themselves.

Manganan which was held in Tunahan Village starting at around 18.00 WIB, where the Tunahan village community gathered as one in the yard Punden. One by one people came to Punden by bringing food from home which will later be collected and also bringing money as sincerely as possible which is often mentioned Must. The money brought by the community will later be collected into one and mixed with interest. The following are the results of interviews related to Must.

The duet that is inside the flower at the time of the invitation is mandatory for those who perform Hajj / Modin, the rest is for other purposes, such as turning off the lights, and others.

The money that bears interest during thanksgiving is called Mandatory, Mandatory this is used

to pay the prayer leader and the rest will be used for necessities others like when the lights Punden death and so on.

The meaning of money mixed with interest is that the use of people's money will be useful for activities Manganan and also for needs Punden, like the fragrance of a fragrant flower without any bad smell surrounding it, said Mbah Kamsi. Known as Must because people should be obliged to carry money as sincerely as possible because of the money they carry Must This is a means of getting people used to sharing, even if the value is small, if it is sincere, it will be useful for other people.

According to Mbah Kamsi as the prayer leader at the event Manganan, people who bring food are gathered together and will later eat it together. But before the group meal was held, Mbah Kamsi said that when all the food had been collected, the people of Tunahan village would pray together to God Almighty so that the food that the people would eat later would be beneficial for the body and would also bring good fortune to the people of Tunahan village. who eats it. After reading the traditional prayer Manganan, people gather as one to eat together. Here there is no word of envy because it is in the process of sharing Dec everything is evenly distributed so that all people can feel it without any elements of envy and hatred.

Manganan Values

Tradition Manganan aims to preserve culture or protect culture. Manganan itself is a thanksgiving where it is held Manganan for the purpose of asking for safety to live on earth and also as a form of worship for previous ancestors, because since ancient times the ancestors have carried out traditions Manganan so it has been preserved to this day. Tradition Manganan is a tradition that involves society because there is no Tradition society Manganan will not be implemented. With the community joining in implementing the tradition Manganan then foster positive values including:

Religious Values

Religious values are the basis of an individual's approach to God Almighty and are used as guidelines according to the religion they adhere to (Nadia, 2023). According to Ahmad Thontowi, religious values are a relationship between humans and their creators with an approach through the teachings of the beliefs they adhere to so that they reflect their nature and behavior in their activities (Mathematics, 2016).

Religious values in tradition Manganan can be observed from the implementation of traditions Manganan, also on the symbols and meaning of I'm sorry or Dec. Like the people of Tunahan Village when carrying out traditions Manganan The community began to sing prayers together to beg God Almighty hopes that the food that people will eat will be beneficial for the body and will also bestow sustenance on the people of Tunahan village who eat it. Apart from implementation, religious values are also found in I'm sorry or Dec which has the symbol and meaning of protecting and also praying to the previous ancestors

and to God Almighty so that we can get closer and deeper in the process of implementing the Tradition Manganan because they already know that religious values are contained and strong in Tradition Manganan.

Solidarity

Tradition Manganan carried out by the Tunahan village community is a tradition that involves almost the entire Tunahan village community. This tradition cannot be done alone (Asih, 2009). Solidarity is an effort to create an orderly society, solidarity deserves to be used as a guide to unite differences (Tysara, 2021). It can be seen from the process of implementing the tradition Manganan where community involvement truly exists. Because without an attitude of mutual cooperation, there will be no tradition Manganan. Communities work together to carry out Traditions Manganan without any views of differences between fellow citizens. This involves various parties, if you look at the relationship between one citizen and another. This kind of attitude can foster an attitude of solidarity between people through tradition Manganan. The solidarity built in it can grow and become a guide to always helping each other.

The attitude of solidarity and togetherness can also be observed from the final process Manganan. Where the food that people bring is collected together and mixed with what other people bring. Here you can see that there are no social differences that occur in the traditional process Manganan This. In Buddhism, it is also taught that when you look at other people's status, it is not based on wealth, superiority, gender, but based on the precepts that are carried out (Wacana, 2023).

Tolerance

Tradition Manganan is a tradition related to communities that are united into one in the implementation of Tradition Manganan, so that an attitude of tolerance needs to exist in Tradition Manganan. Tolerance is an attitude of respect, mutual respect and respect for other people's beliefs, and not insulting other people's religions (Hindu, 2023).

In tradition Manganan The value of tolerance is embedded in every citizen, which can be observed in the implementation of traditions Manganan The community, when prayers are held by people other than Muslims, respects and follows traditions well because when praying together, the prayers offered are carried out in a Muslim manner. In carrying out prayers according to Tradition Manganan It can be seen that mutual respect between each other regardless of differences in belief, language or ethnicity is embedded in society. The community is harmonious in order to carry out traditional events Manganan.

Educational Values

Educational values are values that are able to teach positive things to achieve a happy life. According to Ki Hajar Dewantara, education aims to guide children to achieve their dreams and also achieve the highest level of happiness and safety (Adnan, 2022). The value of education is also contained in the traditions that exist in Java, one of which is Tradition Manganan which was carried out by the people of Tunahan Village, Jepara Regency.

Tradition Manganan is a tradition that contains meaning or an educational message for the supporting community, especially among the next generation. This is useful because people are taught how to process tradition Manganan this is implemented. Apart from this, other educational values are found in tradition Manganan, for example, such as

implementing traditions Manganan itself has the meaning of being grateful to God Almighty for providing sustenance, this teaches people to always be grateful to God who has given blessings to society. In the manganan tradition there are also many prayers offered, this is also a means of education because in this life it should be balanced with prayers asking the Almighty, because humans cannot be separated from their God.

The value of education is also deeply embedded Must which is brought every time the Tradition is held Manganan, Must What is brought has an educational meaning, namely that society cannot be separated from other communities, therefore, as a society that lives in the social sphere, it is recommended to share with each other whatever the value is, if it is sincere, it will be beneficial for life and also for those in need.

Kalyanamitta Values in Tradition Manganan

Kalyanamitta derived from the word Kalyana i.e. good and said Mitta which means friend, it can be said that Kalyanamitta is someone who can teach the right path according to the Dhamma (Padamutisarana, 2018). When someone has Kalyanamitta then you will be helped in any case and you will also have good morals, thereby Manganan a harmonious atmosphere. Someone can be said to be Kalyanamitta because it has the following characteristics: friend helper (upakaromitto), friends in good times and bad (samanasukha dukkho mitto), friends who give good advice (atthakhayamitto), and a sympathetic friend (anukampakamitto)

In Dhammapada Sukha Vagga verse 208 it is explained that Kalyanamitta important in today's life, which reads:

Tasmā hi
dhīrañca paññañca bahussutañca
dhorayhasīlaṃ vatavantamariyaṃ
facingṃ like thatṃ sappurisaṃ sumedhaṃ
bhajetha nakkhattapathaṃva candima.

Like the moon which always follows its orbit in the universe, like that
let one gather with the holy, immovable, possessing
deep wisdom, highly learned, never discouraged, responsible
answer, holy and noble.

In the Sukha Vagga dhammapada verse 208, it is emphasized that when socializing, you should associate with people who are wise, educated, decent, intelligent and do not associate with stupid people because it will cause suffering in life, such as living in the same house as an enemy. Apart from the characteristics and emphasis of the Dhammapada, Kalyanamitta also have qualities that can foster good moral attitudes. Quality Kalyanamitta These are that he inspires love, he inspires mutual respect, he inspires equality, he is an advisor, he is a patient listener, he is able to convey deep thoughts, he never leads someone into danger or useless pursuits (Thitavamso, 2018b) . Quality Kalyanamitta It is often found in communities that frequently interact, one of which is the community of Tunahan Village, Jepara Regency, with its open characteristics, the community communicates more frequently. People communicate more often when they gather as one, as in carrying out traditions Manganan.

Tradition Manganan itself requires community cooperation. Traditions cannot be implemented if there is no community assistance. Can be seen in the traditional process Manganan There are several series of events and the main key to carrying out the tradition Manganan is society. The community works together in carrying out traditions Manganan This results in the creation of values such as religious values, solidarity values, kinship values and also tolerance values. Values contained in Tradition Manganan this if you look at it from Kalyanamitta then there will be a relationship that makes the tradition flow Manganan. This value has the same characteristics as Kalyanamitta namely:

Kalyanamitta and Religious Values

Religious values are the basis of an individual's approach to God Almighty and are used as guidelines according to the religion they adhere to (Sendari, 2021). Religious values are found in society, one of which is the people of Tunahan village, Jepara Regency, which are still strong in religious values contained in traditions, one of which is Tradition. Manganan.

Tradition Manganan which was carried out in Tunahan Village through a series of events, where the community prayed together for the smooth running of the tradition Manganan and also a prayer to apply to God Almighty hopes that the food that people will eat will be beneficial for the body and will also bestow sustenance on the people of Tunahan village who eat it. The prayer carried out is a form of gratitude to God Almighty for providing sustenance in the form of agricultural products. Implementation of prayer according to tradition Manganan is proof that religious values are still strong in the implementation of Tradition Manganan. Religious value in tradition Manganan if seen through Kalyanamitta is an attitude that contains good morals, the community supports the implementation of traditions Manganan Even though there are differences in beliefs, people are able to condition the situation by praying together and according to their respective beliefs. Like the quality of Kalyanamitta which teaches about equality regardless of differences. As is Kalyanamitta in society it will foster a peaceful society because of quality Kalyanamitta can foster harmony in social life.

Kalyanamitta and Solidarity

Solidarity is an effort to create an orderly society, solidarity deserves to be used as a guide to unite differences, respect each other and also respect each other (Ahmad Muhammad Assyifa, 2022). Solidarity is an important thing that must exist in society, one of which is the people of Tunahan Village who have a sense of solidarity between each other, especially when there are events such as Tradition. Manganan. If you look at the Tradition process Manganan through various events, solidarity is embedded in the implementation of Tradition Manganan one of them is the implementation of Tradition Manganan in Tunahan Village, where the attitude of mutual cooperation between communities is found in tradition Manganan, the community works together for the smooth running of the Tradition Manganan. This kind of attitude can foster an attitude of solidarity between people through tradition Manganan This solidarity that is built within can grow and become a guide to always helping each other, this is the value of solidarity found in Tradition Manganan.

The value of community solidarity is embedded in Tradition Manganan if you look at it from Kalyanamitta are characteristics of Kalyanamitta namely a friend in good times and bad (*samanasukha dukkho mitto*). The community works together for the smooth running of the Tradition Manganan with the effort and energy available, do not leave in times of difficulty and are happy because of the successful implementation of the Tradition Manganan. With the existence of Kalyanamitta in society, especially to develop solidarity, Kalyanamitta has the characteristics of being a friend in good and bad times (*samanasukha dukkho mitto*) then solidarity will be built within society.

Kalyanamitta and Tolerance

Tolerance is an attitude of respect, mutual respect and respect for other people's beliefs, and not insulting other people's religions. Tolerance should be instilled in humans because this attitude of tolerance is important in social life. Tolerance has been taught from an early age so that it can grow a society that is able to build good relationships, one of which is the people of Tunahan Village who have a tolerant attitude in carrying out traditions. Manganan.

Tradition Manganan cannot be separated from society, because society is the main key in implementing Tradition Manganan. People respect each other and appreciate the opinions or suggestions of other people in implementing traditions Manganan in Tunahan Village. Can be observed in the implementation of Tradition Manganan The community interacts with each other, respects each other regardless of differences in belief, language, ethnicity and others because the community is harmonious in order to carry out traditional events. Manganan. From the attitude shown in the implementation of Tradition Manganan It can be said that the value of tolerance exists within society. The value of tolerance in Tradition Manganan if connected with Kalyanamitta then there will be quality in Kalyanamitta namely teaching mutual respect, teaching equality and also teaching to be good listeners, when one of the citizens has an opinion, they should listen and also respect what is said so that a harmonious life can be created.

Apart from quality Kalyanamitta tolerance values are also found on Kalyanamitta which is found in Sigalovada Sutta explains the status and obligations a person has towards society in the form of a reciprocal relationship. Important aspects contained in Sigalovada Sutta connecting with humans and their surroundings in community life which fosters harmony and peace (Medhacito, 2022).

CONCLUSION

Tradition Manganan aims to preserve culture or protect culture. Apart from that, tradition Manganan The aim is to ask for safety for life on earth and also as a form of worship for previous ancestors, because since ancient times the ancestors have carried out traditions Manganan so it has been preserved to this day. There are values contained in tradition Manganan which can foster a peaceful and harmonious society.

The values contained in Tradition Manganan namely, firstly, religious values, values that exist in Tradition Manganan namely when reading prayers and also the symbols contained in Tradition Manganan. The two values of solidarity are found in Tradition Manganan a form of mutual assistance between people that fosters an attitude of solidarity

in community life. The third value is tolerance, without any views on differences in beliefs, ethnicity, ethnicity and culture. The four educational values, such as carrying money, are the initial foundation for learning to share with others.

Traditional Values Manganan related to Kalyanamitta including religious values that are related to Kalyanamitta Because Kalyanamitta is a friend who can foster good morals and thus religious values in Tradition Manganan will continue to develop and be continuously implemented. Traditional Values Manganan related to Kalyanamitta next is the value of solidarity. The value of solidarity is needed in Tradition Manganan, the value of solidarity is related to Kalyanamitta that goes into the features Kalyanamitta namely a friend in good times and bad (*samanasukha dukkho mitto*). Values related to Kalyanamitta next is the tolerance value, if related to Kalyanamitta then the tolerance value is the quality of Kalyanamitta namely teaching mutual respect, teaching equality and also teaching being a good listener with quality Kalyanamitta then the value of tolerance will continue to be implemented in Tradition Manganan.

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