

Lampetan Tradition and Umbul Tlatar of Kebonbimo Village, Boyolali

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Abstract. The people of Kebonbimo Village practice the appreciation of the Lampetan tradition synergistically with the existing religiosity. This can be seen from the festivity of the Lampetan tradition which is held every year. This tradition is a tradition that contains a certain set of symbols with the elements of symbolic forms that are full of meaning and function in it. Unfortunately, there are many people who have yet to understand the meaning behind the symbols in this tradition and only consider this tradition as a cultural celebration festival. Such problems lead to a reduction in the meaning of a tradition as understood by the society. This research aims to comprehensively describe the history of Umbul Tlatar and the Lampetan tradition. The research attempts to explain in detail the symbolic meaning contained in the implementation of the tradition in addition to analyzing the symbolic forms and functions in the Lampetan tradition. It is conducted as the first step to the preservation of regional culture. The research was conducted by implementing qualitative research methods, through observation, interview, and documentation techniques. The collected data were analyzed using the comparative descriptive method. The Lampetan tradition also has values that are beneficial for the sustainability of human life, such as religious values which are basic values for humans related to devotion to God. In addition, social and cultural values are no less important for society. Both are a mirror of the human itself. The results of this study are expected to be able to provide knowledge about the form and meaning in a Lampetan tradition in Kebonbimo Village and can be used as a reference for developing further research, as well as an effort to preserve and develop the potential that exists in the area.

1 Introduction

Society is the main object of culture. Indonesia has various ethnic groups and cultures. Culture is the result of the human mind, creation, work, and will obtained through learning. In the Nusantara, culture is usually referred to as *adat istiadat* (customs), which means rules and actions that are commonly followed or carried out from time immemorial from generation to generation that regulates human life. In relation to this, the Javanese society is a unit of society that is bound by norms of life due to history, tradition, and religion. Javanese society is also known as a society that has many variations of traditions.

The word "tradition" comes from the Latin "tradere" which means to transmit from one hand to another for preservation. Tradition is a form of action that is done repeatedly in the same way. This repeated habit is carried out continuously because it is considered beneficial for a group of people so that the group of people preserves it. Tradition is generally recognized as a form of custom that has a series of ancient historical events. Each tradition is developed for some purpose, such as a political purpose or a cultural purpose in some period of time [1].

One area that has a tradition is Kebonbimo Village. Kebonbimo Village is located in Boyolali Sub-district, Boyolali Regency, Central Java. This village is very fertile because it has several enormous springs, so it can be a source of drinking water, irrigation of rice fields, and water tourism. The people of Kebonbimo Village recognize several traditions passed down from their ancestors. One of them is the Lampetan tradition. A tradition that has been carried out by the Kebonbimo community and its surroundings for generations at Umbul Asem Tlatar bathing place.

Lampetan tradition developed in Kebonbimo Village, Boyolali and Pager Village, Kaliwungu District, Semarang Regency. This Lampetan tradition is held with the aim of expressing gratitude from the people of Kebonbimo Village and Pager Village for the blessings of abundant water from Umbul Tlatar. The water source in Umbul Tlatar is utilized by most of the Kebonbimo and Pager peoples as drinking water and irrigation of rice fields. Lampetan tradition is usually held on Saturday Legi in Sapar month [2].

Meaning is the sense contained in the symbol or attribute. Meaning is created in interactions between humans, which are usually in the form of symbols [3]. The Liang Gie states that symbols are artificial signs that are

not in the form of words, which are used to represent or abbreviate a certain meaning [4]. In addition, symbols are often associated with signs, so that the relationship between signs and objects becomes visible. Symbols have a role in society, because the symbol system is something that cultural owners find and pass on from one generation to the next [5].

2 Research Methods

This research on the Lampetan tradition uses a qualitative approach. The data collection techniques are:

- a. Observation is a direct examination of an object to be researched. Directly witnessing the object of research is one of the steps to find out and get more accurate and factual data.
- b. Interview is a technique to collect data by asking questions directly to informants or authorities (an expert or authorized person on an issue).
- c. Literature review is a study conducted by digging up information and data from written sources regarding the object to be researched so that sources of information are found that are directly or indirectly related to the research topic.
- d. Documentation is one of the supporting factors during the research and writing process because with existing documentation researchers can re-observe the object of research in more detail. Documentation can also be used as authentic evidence for accountability in this writing.

This research is classified as field research. The basis of this research is sociological in nature which moves according to qualitative research. The technique used to analyze research data is a qualitative descriptive analysis technique with steps: (a) Selecting relevant data; (b) Making objective notes, in this case at the same time classifying and editing (reducing); (c) Making reflective notes; (d) Concluding data; and (e) Triangulating, namely checking the truth of the data by concluding multiple data obtained in three ways: (1) extending the observation time in the field with the aim of matching the data that has been written with the field data, (2) matching the data that has been written by asking the informant again, and (3) matching the data that has been written with library sources.

3 Result and Discussion

3.1 History of Umbul Tlatar

The history of Umbul Tlatar developed in the community based on word of mouth from generation to generation. The origin of Umbul Tlatar originates from a story about the worries of Ki Ageng Wonotoro. Ki Ageng Wonotoro was the leader of Sambu Village. Sambu Village itself is about 11 km from Umbul Tlatar. When Ki Ageng Wonotoro led, Sambu Village experienced a severe drought. This made Ki Ageng Wonotoro worried and did a meditation to ask God for guidance. Ki Ageng Wonotoro finally received guidance from God to go to the Pantaran area to meet Ki Ageng Pantaran. Ki Ageng Pantaran is the leader of Pantaran Village.

After getting instructions, Ki Ageng Wonotoro sent his followers to Pantaran to meet Ki Ageng Pantaran. Ki Ageng Pantaran then gave a jug of water to Ki Ageng Wonotoro's followers. Ki Ageng Pantaran also gave a message to Ki Ageng Wonotoro's followers that under no circumstances during their journey back to Sambu should they turn around or look back. In addition, Ki Ageng Pantaran also provided assistance to the follower by giving four genies, each named Pule, Randu Alas, Jangkang, and Asem Gede, to escort him back to Sambu Village.

Ki Ageng Wonotoro's followers then returned to Sambu. But on the way, Ki Ageng Wonotoro's followers received a severe ordeal, namely stormy winds and the rumbling of lightning. Being very afraid, the follower of Ki Ageng Wonotoro looked back to see the storm. Ki Ageng Wonotoro's followers were so shocked that the jug he was carrying fell and the water spilled out. Along with the fall of the jug, the rumbling sound disappeared.

The follower of Ki Ageng Wonotoro came to his senses and picked up the jug to take it to Sambu Village. While taking a step, the follower of Ki Ageng Wonotoro was frightened again, because the rumbling sound and heavy rain reappeared. The follower then ran away so that the remaining water in the jug fell on the road. Where the jug fell, there was an overflow of water. Meanwhile, the water that was scattered on the streets came out a small pond. Arriving at the village of Sambu, the follower immediately went to Ki Ageng Wonotoro and recounted all the events he had experienced.

Ki Ageng concluded that the request to get a water source had not been granted. He then sent the follower to the place where the jug fell. There the follower saw an *umbul* (springs) with overflowing water, and

around the *umbul* stood four large trees: randu alas, pule, asem gede, and jangkang. These large trees are the incarnations of four guardian genies assigned by Ki Ageng Pantaran. By Ki Ageng Wonoto, the place where the jug fell was called Umbul Mubal, which is now called umbul Tlatar. Meanwhile, the place where the water was scattered was called Umbul Recah, which is now called Rancah Village. Meanwhile, the place of the rumbling sounds was called Udan Uwuh Village [6].

3.2 Lampetan Procession

The Lampetan tradition or releasing white ducks after river cleansing in the Umbul Tlatar area was held by residents of Kebun Bimo Village, Boyolali District, Boyolali Regency, and Pager Village, Kaliwungu District, Semarang Regency. These two villages use or utilize water from Umbul Tlatar the most. On the first day of the Lampetan tradition, all residents of Kebonbimo and Pager Villages held activities to clean the river and rice field irrigation channels. This activity is carried out in the neighborhood of each resident, especially in rice fields irrigation channels that use Umbul Tlatar water.

On the second day, the event began with the carriage of *gunungan* from the courtyard of Kebonbimo Village Hall to Umbul Tlatar. The *gunungan* cavalcade is 1 km away because it takes a detour. There are two large *gunungan* carried, namely the grand *gunungan* (*gunungan agung*) and the *gunungan* of crops (*gunungan hasil bumi*). In addition, there are 23 small *tumpeng* from all representatives of 23 neighborhoods (RT) in the Kebonbimo Village area. Arriving at Umbul Tlatar, the whole *gunungan* was neatly arranged in the courtyard of Umbul Tlatar.

The Lampetan procession then moves to the Umbul Tlatar pond. In the pond, the community members perform a prayer procession. This prayer is offered as a form of gratitude for sustenance, God's protection, and of course asking that the water throughout Umbul Tlatar is always abundant. Then two plain white ducks are released into the Umbul Tlatar pond. This plain white color symbolizes a clean heart and gratitude for God's gifts. After the ducks were released, a number of residents swam and competed to catch them.

Not long after the duck was caught, the Lampetan procession moved to the courtyard of Umbul Tlatar. The *gunungan* of crops in the courtyard

of Umbul Tlatar were immediately fought over by the community. In a short time, the various fruits, vegetables and other crops were gone.

Then thousands of people, mostly from Kebonbimo and Pager Villages, get the opportunity to eat together with *tumpeng* rice that has been on the parade. Lampetan organizers also provide *pincuk* or eating containers made of banana leaves for residents who will eat together. The Lampetan tradition is held every year as an expression of gratitude to God Almighty for the gift of umbul or water sources that are able to sustain the community [7].

3.3 Symbolic Meaning of Lampetan Tradition

Lampetan tradition has meaning and function, among others:

- a. Ritual function. Lampetan is performed by some Muslims who are Javanese. The purpose of Lampetan is to remove all the dirt that sticks to our bodies so that they become clean and pure when entering the month of Ramadan. In addition, Lampetan has a very deep meaning, namely as a medium for reflection and self-introspection from various mistakes that have been made in the past. Spiritually, this tradition is believed to cleanse the body and soul from sins and mistakes, and improve the relationship with God.
- b. Entertainment function. In its development Lampetan tradition became a kind of feast for the people of Kebonbimo and Boyolali. It can be concluded that this Lampetan tradition changes the ritual function into a secular function. In the Lampetan tradition, in addition to the *gunungan* carnival, the organizers also display various forms of art to enliven and attract visitors to come to this Lampetan tradition.
- c. Communication function. The gathering between the community and the Kebonbimo Village Government, Pager Village Government, Tourism Office, and Boyolali Regency Government is a useful communication medium for the Kebonbimo community to convey various problems. In addition, the Lampetan tradition can also strengthen relationships with fellow humans, especially for those who flock to visit pure springs together with family, community, friends, and neighbors.
- d. The function of cultural preservation can be done by maintaining and developing cultural elements. This preservation process through the process of transmission or delivery of cultural patterns from one generation to another, can occur intentionally and can also take place unconsciously. Regarding the function of ritual tradition, its existence can be understood integrally with the context of the existence of the supporting community. Ritual traditions function to sustain life and fulfill the need to maintain the social collectivity of the Kebonbimo

- community and its surroundings. Likewise, the reciprocity of preserving community traditions is well maintained.
- e. Educational function. Learning through direct experience is an educational process for the community. Education is a process of cultural inheritance from one generation to the next. The creativity, innovation, enculturation, and acculturation that occur during Lampetan indicate that humans are active beings. The role of the Lampetan tradition for the community is spiritual education, work ethic education, education for instilling noble values, and education for preserving the natural environment. For example, teaching children to familiarize with religious teachings (Ramadan fasting) and maintaining environmental cleanliness by cleaning irrigation channels irrigated by water from Umbul Tlatar. In addition, Lampetan also teaches the next generation to preserve the environment around Umbul Tlatar, by planting trees, cleaning the surrounding environment. The goal is to keep the water discharge from Umbul Tlatar well maintained.
 - f. Economic function. Umbul Asem, which is the location of Lampetan tradition, is one of the pond in the Umbul Tlatar area. Umbul Tlatar itself is one of the tourist destinations in Boyolali Regency which is managed directly by the Boyolali Regency Government. Meanwhile, the implementation of the Lampetan tradition is managed by Kebonbimo Village Government in collaboration with the Pager Village Government and Boyolali Regency Tourism Office. Automatically the implementation of the Lampetan tradition becomes one of the tour packages at Umbul Tlatar, Kebonbimo Village. The implementation of the Lampetan tradition involves and brings in many people, and combines various elements of production of community centers in Kebonbimo Village. Economically, the Lampetan tradition is beneficial for local micro enterprise (*UMKM*) in Kebonbimo village to promote their products, such as traditional food and others. In addition, parking management carried out by local youth also adds to the income of the surrounding community.

3.4 The Benefits of the Lampetan Tradition

Lampetan tradition as a cultural ritual in social life has the following functions.

1. Tradition is hereditary wisdom. It has its place in the consciousness, norms beliefs, 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. They are ideas and materials that people can use in their present actions and to build the future.

2. Provides legitimacy to existing worldviews, beliefs, institutions, and rules. All of these need justification in order to bind their members. One source of legitimacy is found in tradition. It is commonly said: "it's always been that way", where people have always held such beliefs even at the paradoxical risk that certain actions will only be taken because others have done the same in the past or certain beliefs are accepted simply because they have been accepted before.
3. Provides a reassuring symbol of collective identity, reinforcing primordial loyalty to nation, community, and group. The traditions of regions, cities, and local communities share the same role of binding citizens or members in a particular field.
4. Helps provide an escape from the grievances, disappointments, and discontents of modern life. Traditions that suggest a happier past provide a substitute source of pride when society is in crisis [8].

4 Conclusion

The Lampetan tradition is a cultural tradition that is offered from generation to generation by the Kebonbimo and Pager Villages communities every year. This traditional ritual is one of the cultural assets owned by the community. The implementation of the ritual is an expression of gratitude to God for the gift of *umbul* or water sources that are able to support the community. Symbolic meanings in the Lampetan tradition include religious meaning, entertainment, communication, cultural preservation, education, and economy.

Cultural values that can be taken are the embodiment of gratitude, hereditary observance of traditions, togetherness, harmony, and increasing regional income. The values contained in the Lampetan tradition are local cultures that must be preserved and managed properly to enrich national culture. Changes in people's mindset have affected the meaning of values in the Lampetan tradition so that there is a phenomenon of value shifting. The Lampetan tradition, which was originally intended as an expression of gratitude and a means of praying for safety until the annual festival, has become a profit-making tool in addition to entertainment.

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