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Brokohan Tradition in Tunggalpager Village, Mojokerto, East Java

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Abstrack

The purpose of this writing is to describe the history, values and meaning of the Brokohan tradition, which is a traditional ceremony to welcome the birth of a baby in Tunggalpager village, Mojokerto. The Brokohan tradition is a tradition that originated from Indonesia, especially in Javanese society. The Brokohan method is used to express gratitude and joy for a smooth and safe childbirth process. This article uses an ethnographic and sociological approach that uses an ethnographic approach to understand the traditions and values of a society. Currently, a social approach is used to determine the social values of the community in Tunggalpager village, Mojokerto. In this article, the author uses methods in the form of collecting sources, verification, interpretation and writing. This article examines many aspects, including the historical context, social dynamics, and intellectual values involved in the Brokohan practice. This situation influences people to have a deeper understanding of culture and tradition, and not just do what they do.

Keywords: the study of culture, tradition; Value and Meaning

Abstract

Tujuan penulisan ini adalah untuk mendeskripsikan sejarah, nilai dan makna tradisi Brokohan, yaitu upacara adat menyambut kelahiran bayi di desa Tunggalpager, Mojokerto. Tradisi Brokohan merupakan tradisi yang berasal dari Indonesia, khususnya pada masyarakat Jawa. Metode Brokohan ini digunakan untuk mengungkapkan rasa syukur dan kegembiraan atas proses persalinan yang lancar dan aman. Artikel ini menggunakan pendekatan etnografi dan sosiologi yang menggunakan pendekatan etnografi untuk memahami tradisi dan nilai-nilai suatu masyarakat. Saat ini pendekatan sosial digunakan untuk mengetahui nilai-nilai sosial masyarakat di desa Tunggalpager, Mojokerto. Dalam artikel ini penulis menggunakan metode

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berupa pengumpulan sumber, verifikasi, interpretasi dan penulisan. Artikel ini mengkaji banyak aspek, termasuk konteks sejarah, dinamika sosial, dan nilai-nilai intelektual yang terlibat dalam praktik Brokohan. Situasi ini mempengaruhi masyarakat untuk memiliki pemahaman yang lebih mendalam terhadap budaya dan tradisi, dan tidak sekedar melakukan apa yang mereka lakukan.

Keywords: cultural studies, traditions; Value and Meaning

Introduction

The Indonesian people uphold the cultural values of their country. The country of Indonesia is rich in different ethnicities, religions, and cultures so that Indonesia has a diverse and unique cultural color. Each region in Indonesia has its own cultural characteristics and traditions. The development of the globalization era is getting more and more rapid. In the midst of these developments, the Indonesian people are trying to maintain the existence of their local culture as in the custom of marriage, birth, death, and the celebration of religious holidays are still very upheld and well maintained.

While there may be some local variations and changes, the essence and meaning of the tradition is still preserved. As a birth tradition called brokohan. Tunggalpager Village is a village located in Pungging District, Mojokerto Regency. In this village, some areas still apply local cultural traditions, however, their existence is increasingly eroded by the existence of rational urban communities. The condition of the Tunggalpager Village area which is starting to be dominated by semi-permanent buildings such as housing that is mostly inhabited by urban residents. This is where the phenomenon of local wisdom changes, where people have just chosen to live rationally. This triggered the erosion of the existence of local local traditions such as the Brokohan tradition which gradually became increasingly rare.

In Java, there is a culture in the form of a ritual to celebrate the birth of a baby as a moment that must be celebrated through various traditions and ceremonies. The birth of a baby is a long-awaited moment for married couples who are eagerly waiting for the presence of a child. Not only parents, babies, relatives and those closest to them also feel happiness. In welcoming the birth of a baby, Javanese people carry out several traditional ceremonies that

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are usually performed. One of them is the Javanese traditional ceremony to welcome the birth of a baby which is called by the Javanese people with the Brokohan tradition. The Brokohan tradition is usually called Bancaan. This tradition is carried out during the birth of a baby by serving food to family, relatives and neighbors of Tunggalpager residents. The Brokohan tradition has a meaning in each process and the values contained in this activity.

Method

In this article, the author uses qualitative research methods to explore the value and meaning of the Brokohan tradition in Javanese culture. This approach was chosen with the aim of understanding social and cultural phenomena related to the Brokohan tradition, as well as the values contained in it by looking for references from books, journals, or websites related to Javanese traditions, especially Brokohan.

Results And Discussion

History of Brokohan Tradition

Javanese people are famous for their traditions that are inherited from ancestors and guarded from one generation to the next. According to Koentjaraningrat, Javanese people are a group of Javanese people who interact with each other according to a certain continuous customary system and are bound by a common identity. Tradition is a hereditary habit that is still carried out by the supporting community. As a historical concept, tradition can be understood as reality. The Javanese people value the heritage of their ancestors because they are considered useful in life.

One of the traditions that is still inherited from generation to generation in Javanese society is the Brokohan tradition. Brokohan is a Javanese tradition to welcome the birth of a baby. This tradition is carried out as a form of gratitude to God for the grace that humans receive. As part of cultural heritage, the Brokohan/Bancaan tradition needs to be maintained and carried out by the community, especially the Javanese tribe.

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Both Javanese tribes on the island of Java and outside Java, Initially, the Brokohan tradition came from the Arabic term "barokah," meaning blessing, and the Javanese word "brokoh," which refers to a round bamboo tray for the offering container. This tradition is believed to have originated in the Ancient Javanese period and its purpose was to ask for blessings for newborn babies before the entry of Islam.

Initially, Brokohan was practiced through meditation, but over time, this practice has been adapted to Islamic teachings. Currently, this activity involves joint prayer and serving food to guests. This tradition is still practiced to this day and is in accordance with Islamic teachings. This tradition generally involves inviting neighbors or close people to pray together and enjoy the meal. The Brokohan tradition is carried out as part of the birth celebration ceremony in Java. This ritual activity comes from Javanese culture which is influenced by traditional values and beliefs.

In addition to meditation, the brokohan tradition also involves moments of silence and simple celebrations. It usually involves inviting neighbors or closest people, as well as serving food at such events. The brokohan tradition is often carried out the day after the birth of a baby. This tradition is usually carried out by the baby's family shortly after his birth. This ceremony can be done in the morning, afternoon, or evening. The purpose of the brokohan tradition is tasyakuran to express gratitude for a smooth and safe birth. This tradition also symbolizes the baby's salvation as a prayer to ask for safety and protection for the baby. This tradition comes from the life of the Javanese people who highly value family, mutual cooperation, and religious life.

The celebration of the ritual of congratulating the birth of a child in Java is related to the Javanese people's view of the concept of purity and blessings. Newborn babies are considered a gift and gift from God, and through the ritual of salvation, families and communities strive to provide prayers, blessings, and protection for the baby. The brokohan tradition itself was originally a slametan tradition that originated in ancient times, more precisely in the time of Sunan Bonang. Originally it was a Panca Makara ceremony carried out by Hindu Tantrayana royalty (nobles) on the condition that there was a Ma-Lima (Five M), by

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sitting in a circle with a hose alternating between men and women in a naked position where there was Madya (liquor), Mamsa (meat), Matsya (fish), to be enjoyed.

According to Sunan Bonang, the Panca Makara ceremony was adjusted substantially but still maintained its shape. There was a group of men who sat in a circle, provided with simple food as a sign of gratitude to Allah. This tradition is known as kenduri/kenduren or selametan. The Brokohan tradition has its own characteristics and variations in every region in Indonesia. For example, the village of Tunggalpager carries out this tradition when welcoming the birth of a baby. In this event, families and neighbors gather to visit the newborn baby and celebrate his happiness. People who visit babies usually bring souvenirs of baby supplies or food for the family giving birth.

Brokohan Traditional Procession

In Tunggalpager village, the Brokohan tradition procession is usually carried out once when the baby is born 1 day (ari-ari burial) or 7 days (when the baby's umbilical cord has come off, it is usually called the navel coplok). The community in Tunggalpager village has a series that must be carried out properly so as not to reduce the meaning of the series of traditions. The following is the Brokohan tradition procession from various activities:

Newborn (mendhem ari-ari)

In Tunggalpager village, the Brokohan tradition procession is usually carried out once when the baby is born on the first day (ari-ari burial) or the seventh day (when the baby's umbilical cord is loose called the navel cord). The community in Tunggalpager village has a series of traditions that must be carried out properly so that the meaning is maintained. The following is the Brokohan tradition procession of several activities.

The Brokohan tradition is carried out on the day of the baby's birth by burying the placenta or ari-ari. Ari-ari is referred to as the four brothers of the kelimo pancer by the Javanese people which indicates a close relationship with the baby from the womb to birth or

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commonly known as the kakang crah or amniotic sac is the amniotic fluid that we usually know as amniotic fluid, this is what breaks and comes out first from the mother's uterus, with the rupture of the amniotic fluid can facilitate the birth process.

After the amniotic fluid ruptures, the baby comes out not long after, with the last of the arithmetic coming out. What is meant by the four brothers of limo pancer is the first is mucus, the second is amniotic fluid, the third is blood, the fourth is the baby and the last is ari-ari, therefore why is the amniotic fluid called kakang crah which means the brother of the baby because it comes out first, and why is the ari-ari called adi ari-ari which means the younger brother of the baby because of the last discharge.

All Javanese people believe that they are the brothers of the baby in the mother's womb, and the Javanese themselves believe that they are all our brothers forever, in the sense that they are not broken. However, according to medical opinions, ari-ari functions as delivering nutrients and oxygen from the mother's blood to the fetus. So, ari-ari plays an important role in a mother's life journey with her baby. After the burial of the ari-ari is carried out, then Brokohan or bancaan is carried out to pray for the baby's safety and prayer for his gratitude to the Almighty for having been given a smooth birth of a baby into the world, then the neighbors and female relatives gather to start with recitation and prayer together to bless the newborn baby.

In preparation for burial, the following tools are required: white cloth, kendil, salt, bereh flowers, a clean garbage basket or a hollow wooden basket, and a lamp. The burial process begins by digging the soil to the depth of an adult's arm. All ari-ari must be cleaned or purified with water first to be free of impurities, especially blood, so that there is no smell that can trigger animals such as cats to disturb the burial place. Then, the ingredients are put into a kendil that has been given salt, bereh flowers, and a yasin book, then wrapped in a white cloth.

When carrying the ari-ari, it is recommended to carry it sideways at the waist. Then, the soil will be put in or buried, covered with a wooden basket or a clean garbage basket if not available. If there is no basket, it can be covered with tiles and given light lighting. The lighting of the lights was carried out for 35 days. This is done to indicate that there is a newborn baby in the house. People who are around the cemetery must pay attention to their speech and

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attitude so that the baby stays in a good and conducive environment. There are rules regarding the placement of baby boys outside the house, next to or behind the house, while baby girls are usually buried indoors, especially in the kitchen.

The procession of mendhem ari–ari starting from excavation to burial is recommended to be carried out by one's own biological father but can also be done by one's own grandfather or close male relatives. After the burial of the ari-ari is carried out, it can be continued with a selametan or bancaan. In the burial process, the ari itself also has a meaning about the relationship between humans and God and the meaning of married life. The materials used have their own meanings, such as cleaning the ari-ari as a form of purity and burying it as a sunnah, similar to the Islamic Tradition which advocates burying something separate from a living person as a sign of respect for its owner. Therefore, some Muslims treat this burial process with the same respect as when the body is buried, often wrapped in a white cloth, accompanied by the recitation of the shahada, and then placed in a special burial site

Baby 7 days (navel coplok)

One of the Brokohan Traditions carried out on 7-day-old babies is the puput puser tradition which is carried out by pulling or removing the umbilical cord. The baby's umbilical cord to be removed must be kept clean and dry before being removed to prevent infection. Therefore, it is important for parents to take care of the navel area. When bathing your baby, you should avoid soaking it and simply clean it with a small towel.

Generally, the umbilical cord will come off within 5 to 10 days. Do not cut yourself if it has not come off, let it come off naturally. When the umbilical cord comes off, the baby will usually cry or fussel. The detached umbilical cord can be thrown away or stored in plastic, then put in a bottle. Residents of Tunggalpager Village believe that placing an umbilical cord stored on the baby's forehead can help relieve fever. This is done by attaching a plastic bag containing the umbilical cord to the baby's forehead. This belief is still held as a way to lower the baby's body temperature when experiencing a fever.

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During the navel clok, the family is required to stay awake overnight so that the baby and mother are protected from supernatural dangers. Usually, the person who carries the baby overnight does not always have to be the biological mother, but it can also be relatives who help in the process In Javanese tradition, generally the puput puser ceremony is carried out at the same time as the sepasaran. If the baby's navel has been cut off, it indicates that it is dry and detached normally. The umbilical cord that has dried and come off needs to be properly cared for and should not be thrown away. Umbilical cord puput must be done carefully and should not be done carelessly.

The time to perform this ceremony can vary depending on how quickly the umbilical cord falls naturally. A baby's umbilical cord can come off before or after a week, usually between five and seven days after birth. So that the baby's family must be ready to hold a puputan ceremony if the baby's umbilical cord is loose. In this puput puser ceremony, there is another tradition that must be carried out by the family which means staying up late until morning. In the past, this tradition was carried out consecutively for 44 nights by ancestors, followed by fathers who took turns visiting families who had just given birth.

Once the umbilical cord is cut, the severed umbilical cord will be wrapped in a white cloth or plastic cloth and then stored. If the baby is sick, the remaining umbilical cord is soaked in a glass of water for the baby to drink. The benefit of this storage is that it can be used anytime when the baby needs it. The rest of the umbilical cord can also protect the baby from the distractions of spirit creatures. If a baby is attacked or disturbed by a spirit creature, some societies believe in the use of otok bracelets. This otok bracelet is believed to be an amulet to resist disasters and also as a self-protection from the interference of supernatural beings.

Additionally, amulets are used to impart immunity, charisma, and mental strength to their users. There is a difference in the tradition of puput puser applied to the belly button of a baby who has come off, for example, in a baby girl the belly button is covered with coriander seeds, while in a baby boy it is covered with pepper seeds coated with traditional Javanese medicine. However, sometimes the baby's umbilical cord has come off, his belly button is smeared with ground coffee, but now the practice has been stopped due to the risk of infection.

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This opinion stems from different beliefs in the practice of umbilical cord termination in different regions.

In the Brokohan Tradition, there is a custom of giving food such as nasi tumpeng or Nasi blessing to relatives and neighbors during the brokohan procession. The background of food serving in the past and today has similarities, namely it is carried out by individuals with established economic conditions. In some cases, people who experience economic difficulties do not carry out the Brokohan tradition. Brokohan food has experienced differences in its presentation from the ancient Javanese era, which was usually served by nobles with a variety of complete dishes.

However, among the general public, the presentation is carried out simply according to their abilities. In the village of Tunggalpager, most of the serving is done simply, namely ordinary dishes. The food given has a meaningful meaning and symbol for the baby. So the food served is expected to be in accordance with its meaning, but in ancient Java, especially among the nobility, the brokoan tradition was very different in its presentation. This is because a sultan must be required to be perfect in social life.

This purpose is to support the majesty of a sultan The handling is also very diverse and generally very complete such as: Urap comes from the word "life" which means life. Urap-urap is usually served as a complement to tumpeng in salvation events or Brokohan traditions. This urap-urap consists of several vegetables such as kale, spinach, bean sprouts, and long beans. Each vegetable has its own philosophical meaning: kale symbolizes human adaptability in various conditions, spinach symbolizes a safe and peaceful life, bean sprouts symbolize high creativity, and long beans signify the importance of thinking long before acting as well as longevity. while Boiled eggs symbolize the beginning of a new life. Egg white symbolizes purity, while egg yolk symbolizes wisdom. In certain situations, boiled eggs can be replaced with raw free-range chicken eggs and the number of eggs prepared must match the market amount at the baby's birth event.

Nutrition and food symbols include: (1). Red porridge as a symbol of the mother's seed while white porridge is a symbol of the father's seed. (2), Urap comes from the word life which means life. Urap – urap which is usually a complement to tumpeng in the presentation of

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salvation or the Brokohan tradition always serves it. These uraphs consist of several vegetables such as kale, spinach, bean sprouts, and long beans, each vegetable has its philosophy, the first is kale which is the hope of humans to be adaptive who are able to live in any conditions, the second spinach symbolizes a safe and peaceful life, the third is bean sprouts which symbolizes high creativity, the fourth long beans indicate that humans always think long before acting and a symbol of longevity.

(3), Balinese tofu / tofu in red spices as a complement to the dish. 4. Boiled eggs have a birth meaning that will start for a newer life. Because white boiled eggs have the meaning of purity and yellow depicts a wise heart. (5). Chickens have traits that can be exemplified in human life, such as not being greedy because chickens do not eat all the food they are given, but choose foods that they think are good, this explains that in order for humans to be able to choose good or bad. This serving chicken depends on the person who is doing the event. The serving of chicken depends on the sex of the baby if the male wedge uses a rooster if the female baby uses a young chicken.

(6), Market snacks that have the meaning of wealth Market snacks in Java have many variants that indicate a form of abundant wealth. The presentation of food that is accompanied by its meaning indicates that this brokohan tradition is so that the baby gets according to the symbol and meaning. The meaning explained is a prayer so that in the future the baby will become a human being with good morals and bring blessings in the family and in society. The values contained in the celebration of the Brokohan tradition are the first is gratitude and prayers intended for babies so that they are always under the protection of Allah SWT and blessings in their lives. Second, to create family harmony. This event is a moment of gathering families from near to far.

Third, creating community harmony, this event is carried out together as a close bond between the host and the neighbors. In this celebration, people gather to pray for the baby and get blessings or offerings. This tradition is still carried out today because it is seen from the process and meaning of the Brokohan tradition which does not deviate from Islam and does not have the potential for commotion in the community in Tunggalpager village, Mojokerto,

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but it is increasingly gluing the bond of brotherhood among humans. This must be applied to the present and the future.

Conclusion

The Brokohan tradition is a tradition related to the celebration of welcoming births in Indonesia, also known as Bancaan. The word "Brokohan" is taken from the Arabic language which means "Barokah" in the sense of asking for blessings. Brokohan, otherwise known as Brokoh in Javanese, is a round tray used to place offerings in slametan events. In Tunggalpager Village, this tradition is carried out as part of the ceremony to welcome the birth of a baby. In this event, family members and neighbors gather to visit the newborn and share happiness.

The community in Tunggalpager Village has a series of events that must be carried out properly so as not to reduce the meaning of the tradition. This tradition is carried out once when the baby is 1 day old (mendhem ari-ari) and the baby is 7 days old (coplok puser). In the Brokohan tradition procession, it is carried out during the day with the presence of neighbors and female relatives to pray together, ending with the presentation of food in the form of nasi blahn, porridge, and market snacks. The food given has a meaningful meaning and symbol for the baby. The hope is that the food served according to its meaning. As an expression of prayer that is expected for safety and blessings for the baby.

The values contained in the celebration of the Brokohan tradition are gratitude and prayer for babies so that they are always under the protection of Allah SWT. In addition, in the brokohan tradition there is also a school of rationalism that is explained through the food served; such as red porridge as a symbol of the mother's seed, white porridge as a symbol of the father's seed, and boiled egg which has the meaning of birth that will start a new life. According to some Javanese people, every dish in the brokohan tradition has a meaning of life.

This is not only believed by the Javanese, but also that by using offerings in baby brokohan, the child born will receive the symbolism that has been symbolized. Offerings are a symbol of prayer addressed to Allah SWT and an expression of gratitude for the birth of a baby In the event of puput-puser or puputan, there is often a recitation of the Prophet's Birthday or

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Marhabana and in thanksgiving activities it is usually accompanied by Aqiqah, where goats are slaughtered. For boys it usually needs 2 heads, while for girls, it is enough to have 1 head. In Islam, carrying out Aqiqah is the sunnah law of muakkad, which means the recommended sunnah.

The time to implement Aqiqah is at the age of 7 days, 14 days, or 21 days for babies, according to the family's ability. As suggested by the Prophet PBUH, there is often a tradition carried out by families after the birth of a baby, namely sounding the call to prayer in the baby's right ear and iqomah in the left ear before puputan. The main reason for sounding the call to prayer to babies is to teach the first sentence that babies must hear is the name of their Lord, namely Allah SWT. The puputan ceremony is usually held in the afternoon which is attended by the surrounding community or neighbors and close relatives. All of these events are usually filled with activities that form the values of 9indakan9, tolerance, honesty, discipline, and social care.

The existence of these activities also shows awareness and awareness of the surrounding environment. Through the event, the atmosphere of the night that is usually quiet can become more lively. In addition, activities to take care of and help maintain the environment around the house to avoid theft, because the existence of plants can hide items that must be stored outside the house. In addition, neighbors who provide assistance often enter and exit the house. These things make the place vulnerable to 9 cracking down on theft and To overcome drowsiness when relaxing, the host usually serves spicy vegetable food

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