



**Community Development within Local Wisdom Frame
(The Case of Ki Ageng Tarub Cultural *Kitrab*, Tarub Village, Tawangharjo, Grobogan)**

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ABSTRACT

Local traditions and culture as a form of local wisdom serve as a medium to maintain and care for the harmony of the community environment. This includes harmony and unity between fellow communities when the community and nation environment is undermined by the dangers of intolerance, radicalism and terrorism. Local wisdom is one effective way to overcome it. One form of local wisdom that exists in the community is the tradition of the Ki Ageng Tarub Cultural Culture, the ancestor of the kings in Java. This research aims to reveal how the tradition of the Ki Ageng Tarub Cultural Culture can accommodate social relations between communities and even to the Surakarta palace. This research is a qualitative-exploratory, case study with an ethnographic approach and uses interactive analysis which includes data reduction, data presentation and conclusion drawing. It is hoped that in this research, it can be known about the intent, purpose and meaning of cultural culture as well as social cohesion in the frame of local wisdom in the tradition of Ki Ageng Tarub Cultural Culture.

Keywords: *Local Wisdom, Cultural Culture, Ki Ageng Tarub*

ABSTRAK

Tradisi dan budaya lokal sebagai wujud kearifan lokal (Local wisdom) berfungsi sebagai media untuk menjaga dan merawat keharmonisan lingkungan masyarakat. Termasuk kerukunan dan persatuan antar sesama masyarakat di saat lingkungan masyarakat dan bangsa yang dirongrong oleh bahaya intoleransi, radikalisme dan terorisme. Kearifan lokal adalah salah satu cara yang efektif untuk menanggulangnya. Salah satu bentuk kearifan lokal yang ada di masyarakat adalah tradisi Kirab Budaya Ki Ageng Tarub, leluhur dari raja-raja di tanah Jawa. Penelitin ini bermaksud untuk mengungkap bagaimana tradisi Kirab Budaya Ki Ageng Tarub yang dapat mengakomodasi hubungan sosial antar masyarakat bahkan sampai pihak kraton Surakarta. Penelitian ini adalah kualitatif-eksploratif, studi kasus dengan pendekatan etnografi dan menggunakan analisis interaktif yang meliputi reduksi data, sajian data dan penarikan kesimpulan. Diharapkan dalam penelitian ini dapat diketahui tentang maksud,

tujuan dan makna kirab budaya serta kohesi sosial dalam bingkai kearifan lokal dalam tradisi Kirab Budaya Ki Ageng Tarub.

Kata kunci: *Kearifan Lokal, Kirab Budaya, Ki Ageng Tarub*

1. INTRODUCTION

Religions that adhere to the cultural environment will undergo a metamorphosis to respond to that particular culture. The creative tension coming in the cultural context will form a novel knowledge catalysator, bringing new progress for that particular religion (Riyadi 2017:140). Religion teaches ritualistic activities to its adherents while cultural beliefs in the community are also full of rituals in the form of ceremony and traditional events (*adat*). Those traditional events come into being as the result of acculturation between religion and culture. The phenomenon is called “religion as a culture” by Clifford Geertz (Geertz 1973: 90).

Culture and local tradition have the role of social cohesion working as the environment gatekeeper making sure of conducive and harmonic situations among the community and nature. Local culture and traditions contain meaning and values to guide the community in living their lives. Local traditions are the interpretation of local wisdom or local knowledge in a community when responding to the surrounding situation and condition. Substantially, local wisdom is the working value in the community. Those values become the reference for every individual which are believed as true. Those values are seen as an entity to decide one’s honor and dignity within the group as the values contain local knowledge and creative intelligence from the community figure and members.

Local wisdom values are the interpretation of social norms and tradition in the community which functions to strengthen the cultural system guideline for the community and later is recognized and believed as an important component to reinforce accommodation among the society (Haba 2007:11). Therefore, local wisdom is targeted to become the social cohesion for the societal community. Thus, local wisdom can bring color to the union of society in peace, harmony, and dynamic even though the community has been eroded by modernized technology and globalization which create a more individualistic community. In addition, the current condition in which more people in the community becoming more extremist toward either the right or left-wing adds to the intolerant, radicalistic and terroristic behavior. For example, an accident in Solo: some time ago, hundreds of people attacked the resident of the late Segaf Al-Jufri who at that time held a *midodareni* event on Saturday (8/8/2020). The traditional Javanese event was put on hold by the attack of a group of people, resulting in damage and injuries. (Ex) The Ministry of Religion, Fachrur Razi could not accept the incident and demanded a quick resolution (Farisa 2020). According to Syamsul Ma’arif local wisdom could become an effective measurement to prevent intolerance, radicalism, and terrorism. Diverse tradition and local wisdom are big capital. The loss of both will result in a serious threat (Ariwibowo, 2020).

Javanese culture is closely related to heredity culture and traditions. In general Javanese traditions are characterized by a ritual process that is in line with the importance of local wisdom (Amin, 2000: 14). One example of Javanese traditions that are still relevant in the current situation is “*kirab*” (cultural carnival) to commemorate Ki Ageng Tarub’s death anniversary. Ki Ageng Tarub or

Ki Joko Tarub was recognized by the Surakarta Sultanate. Ki Ageng Tarub was believed to be the inheritor of Kings in Java. The grave is located in the Tarub Village, Tawangharjo Regency, Grobogan District, Central Java.

The discussion of *kirab* cultural tradition incorporates important element values. *Kirab* culture is not a common tradition but it has noble values as in religious, historical, and educational. However, those values are very abstract so they are realized in the form of norms. Norms are rules with sanctions aimed to control the community to achieve the targeted values. (1) Religious values, containing faith, obedience, and piety. Those values act as the guidance for human's life. However, the religious value is still so conceptual that needs to be realized in the form of religious norms. (2) Historical values act as the symbol for the community to look back, learn and project the inheritances from the ancestors. (3) Educational values, these values come from the historical values by looking back to the ancient kings and predecessors. The educational values include bravery, patriotism, wisdom, care, persistence, and unity, hoped to be internalized in the community (Prasetyo, 2017: 56).

Other important values included in the cultural *kirab* are harmony, unity, and peace. *Kirab's* philosophical meaning is harmony and balance between humans and the world to create a harmonious, safe, and peaceful life. The harmony and balance are inscribed in the religious cosmic ordinance in the form of cultural *kirab* which becomes a signal of social cohesion, adhering to social relationships to achieve social harmony, safety, and peace (Wiseso, 2013).

From a socio-cultural perspective, the implementation of cultural *kirab* traditions is not merely the parade of *gunungan* of harvests (harvests that are gathered and shaped into a triangle) for kilometers from the village meeting hall to the field, du'a rituals, preparing various harvests, all the requirements for the rituals. The *kirab* process functions in the socio-cultural context as media to build a good relationship between family, the community, and the royals from the Surakartan Sultanate and also as the transformation for social, culture, and religion. Cultural *kirab* is a scheme and expression of social piety in the community in which solidarity, unity, and mutual cooperation mainly characterized this tradition (Geertz 1983:125). Cultural *kirab* has a role as a medium and vehicle to unite people from different classes and as a medium to set up and strengthen the harmony among the community (Prasetyo 2017:56).

Culture *kirab* in the Tarub Village Tawangharjo Regency Grobogan district is an interesting phenomenon of social cohesion within the local wisdom frame which is intriguing to be researched and discussed. Many other Ki Ageng Tarub *kirab*, so far, are not being attended by the royals from the sultanate and could not gather as many spectators as the one done in the studied area. The Surakarta Sultanate only acknowledges the grave of Ki Ageng Tarub located in the Tarub Village. The social cohesion within the local wisdom frame theme was being chosen because in each step within *kirab* process many elements of the community and the sultanate are incorporated. The event itself is aimed not only to preserve the local culture but also to create a strong relation among people in terms of harmony, mutual assistance, and tolerance which are getting forgotten through the time added with the fear of radicalism, intolerance, and terrorism. Other elements that are also interesting to be picked up are the fact that every component of the process has symbolic meaning.

Based on the elaboration, there are three main discussions in this study: first, how is the process of Ki Ageng Tarub cultural *kirab* in Tarub village, Tawangharjo regency, Grobogan district?

Second, what are the meanings behind Ki Ageng Tarub cultural *kirab* tradition? Third, how is the social cohesion within local wisdom from in the tradition of Ki Ageng Tarub cultural *kirab*?

The exploration of previous related studies proves that this research is not the first study discussing social cohesion and local wisdom. However, there are novel parts in this research that were nonexistent in the previous studies. The following explanation will describe where and how this study is different from the earlier exploration.

First, Prasetyo discussed the tradition of Kebo Kyai Slamet Keraton Kasunanan Surakarta *kirab* with local wisdom through historical framework and meaning within the community perspective and C.S Pierce semiotic. The study by Prasetyo differs from the current discussion as the author of this study explores the social cohesion in the Tarub village (Prasetyo 2017). Next, another study on local wisdom by Agus Riyadi discusses the *nyadran* tradition across religions in the Kayen village, Juwangi. The study by Agus Riyadi is distinct from the current discussion as Agus Riyadi focused on the exploration of *nyadran* specifically and describing the local wisdom and meaning (Riyadi, 2017).

2. METHODS

This study is qualitative exploratory research with qualitative data (Sugiyono, 2012: 19). This is a case study using an ethnographic approach. The ethnographic approach was used as the data and analysis were related to local wisdom coming from informants (Spradley, 2011). The qualitative method is used in natural situations (Moleoung, 2008:4). The ethnographic approach aims to understand, explore and interpret meaning from a particular event containing social interaction between people in a certain time. The ethnographic study was used to describe and interpret the culture, system, or social group. The culture in this study refers to the activities, rituals, beliefs, language, and lifestyle focusing on local life aspects which later were connected to the wider social interaction process.

The location for the study was Tarub village, Tawangharjo regency, Grobogan District, Central Java. The study had both primary and secondary sources. The primary data were gathered from information collected from varied resources (Bungin, 2001:29); there were the village head, religious figures, cultural and traditional figures, local tradition, and art performers in the Tarub village, Tawangharjo regency, Grobogan district. The secondary data came from the exploration of library research as complementary to the primary data.

The data gathering methods were in-depth interviews, observation, and documentation. According to Esteborg, an interview is a process where two people exchange information and ideas through questioning so that meaning for a particular topic could be constructed (Sugiyono 2021). The participants for the interview were the village head, religious figures, cultural and traditional figures, local tradition and art performers in the Tarub village, Tawangharjo regency, Grobogan district. The documentation method was used to collect information related to the village profiles and other relevant materials for this study.

Data Member Check was used to support the credibility of the finding and to polish the quality of the analysis. Member check is the process of confirming the information gathered with the participants (Sugiyono 2012). The goal of this step was to confirm that the information used was the same as the one given by the informant. Data validation also came from source and technique

triangulation which is comparing data from a particular source and technique with other ones (Sugiyono, 2012).

Member Check happened after the data were gathered and concluded. The author visited the informants or held a group discussion. In the group discussion, the author presented the result of the data-gathering process to the participants. In the discussion, participants could agree, decrease, add or reject the data. The gathered data were analyzed using concept taxonomy analysis from Miles and Huberman which consisted of data reduction, presentation, and verification (Sugiyono, 2012).

3. RESULTS AND DISCUSSION

3.1 Tarub, The Village of the Ancestor of Kings in Java

The history of Tarub village is an interesting story as it began with a figure called Ki Ageng Tarub which later was known as Ki Ageng Tarub. After his residence in the village, he cultivated his life making the village named after him, TARUB (Interview with the Tarub village head, Ali Maskuri, October 4th, 2020).

According to the caretaker for Ki Ageng Tarub Grave, Prihastono Adipuro (October 4, 2020), Ki Ageng Tarub was the ancestor for the Kings in Java land, especially for the Surakarta Hadiningrat Sultanate. The Tarub village was established in the Majapahit period in the era of King Browijaya, who was said to have had an in-law relationship with Ki Ageng Tarub. It could be said that Tarub village was established in the Majapahit kingdom period with the figures of Ki Ageng Tarub, Ki Ageng Kasreman, and legalized by Sunan Kalijaga as a name of a village.

Tarub village is located in the Grobogan district. The monograph data of Tarub village in 2019 consisted of a width of 259,62 ha with ± 7.021 residences with 2.500 registered families. The people living in the area mostly belonged to the developing middle economy and from the registered 2.500 families, about 651 people were included in the poor household category which later received donations from the BPNT and PKH government. The different livelihoods in the Tarub village include farmers who own and work on their fields, farmworkers renting other's fields to work on, entrepreneurs, traders, tailors, stock farmers, builders, government officials, army, police, and pensioners. Tarub village is also a home for Small Micro Medium Enterprise for example the Tarub village has been launched as a village for religious tourism added with starfruit cultivation to increase people's economy. Tarub village is also a village with micro industries as many houses own a clothes factory.

Tarub village still holds on to many cultural and traditional events left by their predecessors such as *sedekah bumi*, *suro*, *mauludhan*, and more. All those events are the result of acculturation between Javanese culture and islam. One annual event in the Tarub village which aims to conserve Javanese culture is held along the death anniversary (*haul*) of Ki Ageng Tarub is a cultural kirab that happens every 15 *Sa'far*. In 2020, as the Covid 19 pandemic occurred the event was held in private making sure to adhere to the health protocols.

Many of the people living in the suburbans areas are Muslim and there is no difference for people living in Tarub village. In the era of independence, many people living in the Tarub village were Javanism Islam (*Islam Kejawen*) as they did not have time to learn the religion for fighting the

war. Nowadays, only the elderly, above 60 years old, still believe in *Islam Kejawen* while others have joined NU or Muhammadiyah.

According to Ali Maskuri all of the residences in the Tarub village are Muslim and there is no other religion. The majority of Muslims are NU, Muhammadiyah, MTA, etc. According to Naim Musthofa, there are about 7 mosques and 35 musalla distributed in the Tarub village (October 4, 2020).

In 1945, Tarub village did not have any educational institution as the only available school at that time was a community school (*sekolah rakyat*) established by the dutch which was located in the Tawangharjo village. Thus, whoever desired education had to travel to Tawangharjo village. In 2020, people in the Tarub village had at least a junior high school and high school level of education.

3.2 Local Wisdom in Ki Ageng Tarub Cultural *Kirab*

Tarub is a village in the Tawangharjo regency, Grobogan district. In Tarub village a cultural *kirab* has been held annually to commemorate the death anniversary of Ki Ageng Tarub from a long time ago. This tradition is preserved to conserve the culture of Java. The harvests are organized to a mountain shape (*gunungan*) to respect their ancestors who were also farmers. A *gunungan* is also a form of gratitude to God for the rich crops in Tarubi village. Ki Ageng Tarub was the ancestor of the kings in Java, especially from the Surakarta Hadiningrat Sultanate. That is why the successors from Surakarta Hadiningrat Sultanate always show up to the event. They usually do visit the grave (*ziarah*) rituals (Interview with Ki Ageng Tarub gatekeeper, RT Hastono Adipuro, October, 4th 2021).

RT Hastono Adipuro mentioned that Ki Ageng Tarub cultural *kirab* in Tarub village or is also known as *gunungan kirab* to commemorate the death anniversary of Ki Ageng Tarub happens every 15 *Sa'far*, according to the Islamic Javanese calendar. In the cultural *kirab*, *gunungan* goes on a two kilometers long parade toward the village field. Before the parade, the three mountains of harvests with 2 meters height each are being prayed by the grave gatekeeper in the village hall. Many royals from Surakarta Hadiningrat sultanate in the death anniversary event such GKR Wandasari. They visit the grave of Ki Ageng Tarub. Before the *gunungan* parade, a traditional musical performance is held such as the kids in Tarub village playing *angklung* and *karawang* (traditional musical instruments). Different from the previous years, as the pandemic hit Indonesia in 2020, the event is held privately without mass participants.

The gatekeeper elaborated that every residence in all social layers in the Tarub village are involved in the cultural *kirab* Ki Ageng Tarub. People from outside of the village also come all the way to the Tarub village to get their hand in the cultural event. The royals from Surakarta Hadiningrat also come to commemorate their ancestor's death anniversary.

Concerning the view and attitude of nonmuslim figures about Ki Ageng Tarub *kirab*, the gatekeeper commented, "in my opinion, it has been so long that the majority of Tarub village follow Islamic teaching, so if it is non-Muslim, we should respect them and also introduce our culture to them, to be friends (RT Hastono Adipuro, October 4th, 2021).

Every year, the people in Tarub village are enthusiastically looking forward to the Ki Ageng Tarub *kirab*, from kids to elders. Not only the village residents but also the royal family from Surakarta Hadiningrat sultanate are actively participating in the event.

Several local wisdom elements can be discovered in the Ki Ageng Tarub cultural *kirab* tradition which should be preserved. Those elements would create a peaceful and harmonious community. Every layer of the community is working hand in hand to bring the Ki Ageng Tarub *kirab* to success so the event becomes the tool to stick the community together.

Some values that could be taken from Ki Ageng Tarub cultural *kirab* and become important point to lead the Tarub community toward unity and harmony are:

Unity in Mutual Assistance

Ki Ageng Tarub *kirab* tradition is a big religious event that demands both human and financial resources. The execution needs a lot of time and preparation, taking a lot of time and manpower. However, the villagers residing in Tarub realize the importance of the events and the essential to make the event a success. The realization happens as the people in the village uphold the local wisdom value, mutual cooperation (*gotong royong*).

Fellowship in peace and unity

Although the members of Tarub village come from different social and economical backgrounds with diverse activities and interests, they work together to hold Ki Ageng Tarub event and strive for its success. The togetherness, harmony, and unity are kept for hundred years and realized in form of the annual cultural *kirab*. The harmony and unity among the community will prevent intolerant, radicalism, and terrorism.

Fellowship within equality

The participants from Ki Ageng Tarub event come from not only people in the village but also those outside the village and the royal family from Surakarta Sultanate. The diverse participants indicate the equality between the commoners and the royal from the Surakarta sultanate without any difference. The only factor to distinguish one from another is their level of beliefs and obedience to God.

Willingness to share

The tradition of Ki Ageng Tarub *kirab* includes the parade of community harvests that indicate farmers' willingness to share their harvests. Together, the people bring the *gunungan* of harvests on a parade and gather in the field to get the blessing from the harvests that have been prayed for.

Respect toward the ancestors and their legacy

Ki Ageng Tarub tradition aims to preserve and conserve ancestors' legacy. The event has a goal to reflect and transform history to the youth. The tradition also becomes the form of gratitude and respect toward the ancestors who worked so hard for the future of their descendants. Local wisdom is one educational tool for youngsters to remember history. The tradition wants to let the younger generation love their homeland to prevent them from the virus ruining the ideology and nationalism.

3.3 Ki Ageng Tarub Cultural Kirab as Community Empowerment

Ki Ageng Tarub cultural *kirab* is full of meaningful and deep values to empower the community. *Kirab* brings many symbols of local wisdom. Many benefits that one can gain from the cultural *kirab*

activities one of which is to motivate oneself to become better. According to Ki Ageng Tarub grave gatekeeper, the *kirab* tradition comes with a lot of benefits for the village for example the idea of tolerance and harmony among the community that presents along the event will also lead to gratitude to Allah for all the blessings (RT Hastono Adipuro, October 4th, 2020).

There are many local wisdom values contained in every step of Ki Ageng Tarub cultural *kirab* tradition. One example is the way *kirab* tradition could bind the different communities into one and to work together for the event which is also in line with what mentioned by Ki Ageng Tarub grave gatekeeper (October 4th, 2020), that Ki Ageng Tarub *kirab* tradition contained many important beneficial values especially the social values that could omit all the differences between the people in Tarub village. Every year, the Tarub community mutually cooperates to work on the festival and lead it to success. Although for the year 2020, the event was done in a different way, I believe for the coming years, Ki Ageng Tarub cultural *kirab* can be safely and publicly held.

The teachings in Ki Ageng Tarub cultural *kirab* include building a harmonious life among different layers of the community by implementing tolerance. The poor, middle and higher class work together, immersing themselves in the community, forgetting the different status and upholding respect.

Ki Ageng Tarub grave gatekeeper advised the younger generation to join hands in preserving the traditional culture starting with their home village and if the younger generation could not love their culture, they would not be able to carry on the nation. He continued that the younger generation should never forget their own culture and should stop focusing only on foreign cultures as nowadays many youngsters prefer foreign culture such as western tradition. Further, he highlighted and promoted "*nguri-uri budoyo*" (preserve and cultivate the culture) and not let the country be colonized like the old times (TR Hastono Adipuro, October 4th, 2020).

3.4 The Social Cohesion in the Community

Mutual respects and cooperation become the two local wisdom values that are discovered in Ki Ageng Tarub cultural *kirab* tradition and they also turn into the social cohesion for the community. It is in line with the information from one Tarub villager who lives in Barahan stating that there are diverse values contained in the cultural *kirab* such as mutual cooperation, fellowship, and mutual respect. Ki Ageng Tarub cultural *kirab* is a symbol from the ancestor, Ki Ageng Tarub, who opened and built the village.

The local wisdom values mentioned act as the glue to stick the varied community of Tarub with the surrounding neighborhood including the royal from Surakarta Sultanate. The benefit of Ki Ageng Tarub cultural *kirab* is that the society can live in peace and harmony which is also an action to express gratitude to Allah. Every element of the society, from children to the elderly, in the Tarub village participates directly in every cultural *kirab* event to ask for blessing (October 4th, 2020).

Some things could be the glue or cohesive device for the Tarub villagers social life which include: *First*, primordial-based cohesion. In this case, the cultural *kirab* enables the different levels of the community to build a primordial bond by working in a group with the same views and beliefs about Tarub village. The mention of Tarub village becomes the pride of the community. The similar historical genealogy and the love and pride of becoming a part of Tarub village unite the people. The people living side by side in peace and harmony is caused by the primordial bond, in this case is

Tarub village. *Second*, tradition-based cohesion. Tarub village has been hosting Ki Ageng Tarub cultural *kirab* for hundred years. From Tarub, many kings of Java island came into being providing the tradition with a strong historical background which also made it the oldest *kawah candradimuka* for kings in Java. The Imperial family of course has a specific tradition that is closely related to their and their people's life. Those traditions are the breadth of life that functions to bind the relationship among the people and also with the royal family. Ki Ageng Tarub cultural *kirab* moment is the stage to revive and preserve the traditions that have been integrated and live within the community. Thus, the tradition could be the bond or cohesive tool for Tarub's people, the sultanate, and its surrounding.

4. CONCLUSION

Some points could be highlighted from the elaboration: first, Ki Ageng Tarub cultural *kirab* is annually held every 15 *Sa'far* with various activities except for the year of 2020 as the Covid 19 pandemic forced the tradition to be privately held. The participants for this tradition come not only from the villagers of Tarub but also from people from outside and the family members from the Surakarta Sultanate. Second, there are noble local wisdom symbols and values in the process of Ki Ageng Tarub cultural *kirab* which need preservation such as fellowship in mutual cooperation, togetherness in peace and unity, togetherness within equality, the willingness to share, and the pride of ancestors' legacy. Third, local wisdom values that turn into a cohesive device for social bond discovered in the Ki Ageng Tarub cultural *kirab* consist of primordial based cohesion and traditional based cohesion.

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