

Revisiting Ritual and Ancestral Practice: Belief and Belonging within the *Jamasan Bende* Tradition in Bumijawa Tegal, Central Java

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Abstract

This study focuses on religio-cultural values and meanings within the ritual of *Jamasan Bende* (*Bende* washing) on 10th *Rabi'ul Awal* in Bumijawa, Tegal, Central Java, Indonesia. The topic is interesting as religious and cultural values intermingle within a local practice. It can be seen from how the ritual is accompanied by the recitation of the holy verses of the Qur'an. It signifies that ancient ritual traditions have begun to fade in society because they are considered to contain mystical beliefs and heretical elements handed down from the inhabitants' ancestors. However, the successors have been trying to advocate and revitalize it instead of abolishing it. It is qualitative research that serving as a field study. The approach used in this research is phenomenology. It digs deeper into interviewing people practicing the ritual and documenting things concerning it. It employs magi theory and theoretical stances from Marshall's ritual theory that heavily focuses on the issue of religious ritual simultaneously.

Kajian ini berfokus pada nilai dan makna religi-budaya dalam ritual penjamasan Bende pada 10 Rabi'ul Awal di Bumijawa, Tegal, Jawa Tengah, Indonesia. Topik ini menarik karena nilai-nilai agama dan

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budaya berbaur dalam praktik lokal. Hal itu terlihat dari bagaimana ritual tersebut diiringi dengan pembacaan ayat suci al-Qur'an. Ini menandakan bahwa tradisi ritual kuno mulai memudar di masyarakat karena dianggap mengandung kepercayaan mistis dan unsur sesat yang diturunkan dari nenek moyang penduduk. Namun, para penerusnya telah berusaha untuk mengadvokasi dan merevitalisasinya, bukan menghapusnya. Ini adalah penelitian kualitatif yang merupakan studi lapangan. Pendekatan yang digunakan dalam penelitian ini adalah fenomenologi. Pendekatan ini menggali lebih dalam dengan mewawancarai orang-orang yang mempraktikkan ritual dan mendokumentasikan hal-hal yang berkaitan dengannya. Ini menggunakan teori magi dan teori ritual Marshall yang sangat berfokus pada masalah ritual keagamaan secara bersamaan.

Keywords: ancestral practice; *Bende* washing ritual; *jamasan*; religio-cultural values; ritual theory

Introduction

Ritual of *Jamasan Bende* (*Bende* washing) is one of the ancient traditions that still survives and has become local wisdom amid modernity. *Jamasan Bende* is a ritual of washing the *Bende* (*canang* or little *gong*) performed by the people of Bumijawa Village to commemorate ancestors' services. The surrounding community believes this tradition to have sacred value, so it is still carried out every year in the month of Maulid. The next generation attempts to reform, adjust and develop to the point that local traditions remain alive. The value of tradition remains an identity and guide for the community. The *Bende* ritual tries to wave the teachings of ancestral heritage with religious elements. In the ritual procession, there are religious elements that are so strong, namely reading the holy verses of the Qur'an, fasting, and so on. This research explores the value or meaning of religion and ancestral teachings in the *Jamasan Bende* ritual in Bumijawa, Tegal, Central Java.

Several academics have conducted some studies on *Jamasan*. Ilafi examined the *Jamasan* tradition in Pemalang Regency, including *Pusaka* washing and *Kencana* carriage. This tradition is an annual agenda by the Pemalang Regency Education and Culture Office to preserve and care for ancestral culture. This type of research uses a qualitative descriptive method.

Data collection techniques in the form of literature review studies and interviews. The theory used in this research is the theory of culture (Ilafi, 2020). Priambadi and Nurcahyo focused on the tradition of *Jamasan Pusaka* in Baosan Kidul Village, Ponorogo Regency. This research aims to bring the younger generation closer to the traditions that still exist in their environment so that the generation can love their own local culture and recognize this tradition as a gathering place for the Baosan Kidul Village community. Priambadi and Nurcahyo interview with sources or community leaders, that *Jamasan* washes heirlooms or *keris* using lime juice in each house in the month of *Sura* (Priambadi & Nurcahyo, 2018).

Rifkhaneko Susanto (2018) examined the case study analysis of the *Jamasan Bende Nyai Ceper* traditional ceremony in Pete Hamlet, Semarang Regency. This research uses historical heuristics methods, verification, interpretation, and historiography. In addition, this research also uses ethnographic methods, namely describing the life of a society or nation. The type of research used is field research because data sources are obtained directly from the source. Thus, this historical method is to collect data in the study. The view of the Muslim community in Pete Hamlet towards *Jamasan Bende Nyai Ceper* is interpreted as a tradition from ancestors that needs to be preserved, as long as they do not believe excessively in *Bende Nyai Ceper* because it can lead to polytheism (Susanto, 2018).

Siti Shoifatul Khasanah researched the tradition of *Penjamasan Bende Becak* in Rembang, which aims as a form of gratitude to God Almighty and commemorates the guardian's legacy Sunan Bonang who has contributed to developing Islamic intellectuals. The tradition which is carried out every 10th Dhulhijjah has a uniqueness in the *Bende Becak* tradition, namely that the local community considers objects to have *tuah*, which brings its own blessings to the local community so that after the ceremony is carried out, people usually flock to grab these objects in the *Bende Becak* tradition in Rembang (Khasanah, 2021).

Sri studied the *Nampa Tahun* ritual tradition, a tradition of welcoming the arrival of the new year on the 10th of Muharram.

Implementing the tradition consists of deliberation, cooperation, slaughtering goats, burying goat heads, praying, and mass *dhikr*. *Nampa Tahun* tradition in the Islamic perspective has aspects that should not be done, such as: burying goat heads and offerings. In addition, some aspects can be done, such as the embodiment of gratitude, cooperation, and friendship, to strengthen the bond of brotherhood (Sri, 2018).

This research uses a qualitative descriptive method. Qualitative research describes and analyzes phenomena, events, social activities, attitudes, beliefs, perceptions, and people individually or in groups. Descriptive qualitative research is intended to describe existing natural and human-made phenomena, which pay more attention to the characteristics, quality, and interrelationships between activities (Sukmadinata, 2005). This type of research aims to describe the implementation of the *Jamasan* Tuk Bulakan ritual tradition in Bumijawa Village, Tegal Regency.

The approach used in this research is phenomenology. Maurice Natanson, says that phenomenology can be used as a generic term to refer to all views of social science that place human consciousness and its subjective meaning as the focus for understanding social action (Deddy, 2001; Natanson, 1998). Phenomenology seeks to understand how humans construct important meanings and concepts within intersubjectivity (Merleau-Ponty, 2013). In other words, our relationships with others shape our understanding of the world (Kuswarno, 2009).

This research explores the value or meaning of religion and ancestral teachings in implementing the *Bende* washing tradition in Tuk Bulakan, Bumijawa, Tegal. The data collection technique generated in this research uses the open interview method. The data source in this research is the text of the interview results obtained from the narrative of a resident of Bumijawa Village, as the caretaker of *Bende* and Bumijawa people who still perform the *Jamasan Bende* ritual tradition at Tuk Bulakan, Bumijawa, Tegal. This research also uses library research to add relevant literature and information. The literature can be in the form of news sources, journals, and youtube content related to the research. Literature study also means

data collection techniques by reviewing books, literature, notes, and various reports related to the problem to be solved (Nazir, 1988).

***Jamasan Bende* Ritual Tradition in History**

In 1918 AD Bumijawa Village, Tegal Regency, Central Java experienced a long drought until not a single drop of water emerged from the ground. Mbah Janggleng, working on his rice field, had difficulty getting water. Then a white egret landed on Mbah Janggleng's shoulder, its beak tapping his head. After that, the white egret flew to the Bulakan forest.

In the Bulakan forest, a grandmother dressed in rags was looking for a branch. She met a white egret pecking at the ground with its beak and tail. Curious, Mbah Warta immediately helped the bird by scratching the ground, which turned out to be a *Bende* with a diameter of 30 cm. Mbah Warta turned the *Bende* over, and immediately water gushed out, and Mbah Warta and the bird drank the water. The spring was called *Tuk Jimat* in Bulakan, Bumijawa village. Since then, *Tuk Jimat* has become a water source that never stops flowing for the people of Tegal, especially Bumijawa (Budisari, 2016; Hariyani & Tono, 2005).

Mbah Warta took the *Bende* home and made offerings. At night, he met an elder named Mbah Cemuluk in his dream and advised, “keep me, because I am the source of needs for the people of Tegal, because I am the lid of water” Since then, the *Bende* has been sacred. Every 1-12 Rabi’ul Awal/*Maulud* a ritual is held on the *Bende*. On 10 Rabi’ul Awal, *Bende* is carried out in *jamasan*.

This procession is carried out directly by the caretaker of *Bende*. The selection of the *Bende* caretaker is not arbitrary. One has to fully absorbed the whole ritual. Mbah Siswoyo is the fifth *Bende* caretaker from Mbah Warta's family tree. After his father's death, Mbah Siswoyo took his place as *Bende* caretaker (Siswoyo, interview, in his house, September 5 2021).

***Jamasan Bende* Ritual Procession**

The *Jamasan Bende* ritual procession of the Bumijawa community begins from the 1st to the 12th of *Maulud*. From the 1st date to the 11th of

Maulid, the caretaker performs fasting, then prays to the ancestors such as the elders, Walisongo, and the Prophet Muhammad. On the 10th of Maulid, the *Bende* washing procession begins. Before being washed, *Bende* is paraded from the storage place, the caretaker's house, to Tuk Bulakan. Then the caretaker prepares and makes offerings: *jadah pasar* (Javanese traditional snack), seven kinds of cigarettes, seven kinds of bananas, three kinds of flowers, seven kinds of *jogan* flowers, *kopi pahit* (bitter coffee drinks), *teh tubruk* (loosely leaf tea drink), rock sugar tea, *kemenyan* (incense), and fragrant oil.

The washing is carried out inside the Tuk Bulakan building. *Bende* is washed three times by the people of Bumijawa while chanting *Shalawat Nabi*. After completion, *Bende*, along with the used washing water, is paraded around the village of Bumijawa accompanied by various traditional arts, *Maulud* Nabi Muhammad parade, and tambourine groups to the storage place. This event also coincides with mass circumcision charity aiming at helping underprivileged families and has become a hereditary tradition of the Bumijawa community.

After completing the *Jamasan Bende* procession, the evening held a *tasyakuran* eating tumpeng, *Yasinan*, *tahlilan*, and *melekan*. During *melekan*, the Bumijawa community performs *wirid*, whose readings are given by the elders. Meanwhile, besides the day of the *Jamasan Bende* ritual procession, every Friday *Kliwon* night and Tuesday *kliwon* the caretaker performs his own ritual, namely *melekan*, and *wirid* after praying *hajat* and *tahajud*.

The Traditional and Ancestral Teachings of *Jamasan Bende* at Bumijawa, Tegal, Central Java

Jamasan Bende is a traditional ritual passed down from ancestors to the next generation and spread to the wider community. Like the beginning of the *Bende* ritual tradition, an ancestral heritage originating from Mbah Cemuluk (the owner of the *Bende*). Mbah Warta brought the *Bende* home and made offerings. At night, he met an elder named Mbah Cemuluk in his dream and advised, “keep me, because I am the source of

needs for the people of tegal, because I am the lid of water.” Since then, the *Bende* has been sacred.” (interview with the cave keeper, 2021).

Until now, this ritual tradition has been passed down to five generations. *First*, Mbah Warta; *second*, Mbah Warta Muda; *third*, Bi Kusri; *fourth*; Mbah Siswoyo's father and *fifth*, Mbah Siswoyo.

As Danandjaja defines flavor, a part of a collective culture that is spread and passed down from generation to generation, among collectives of all kinds, traditionally in different versions, both in oral form and examples accompanied by gestures or reminder aids (Kastolani & Yusof, 2016).

Not only the *Jamasan Bende* tradition but also the elements of the ritual are inherited from the ancestors. Offerings such as market *juada*, seven kinds of cigarettes, seven kinds of bananas, three kinds of flowers, seven kinds of *jogan* flowers, *kopi pahit* (bitter coffee drinks), *teh tubruk* (loosely leaf tea drink), rock sugar tea, *kemenyan* (incense), fragrant oil are offerings that are done from ancestors and it is believed that those who eat are invisible people. In addition, the recitation of *wirid* in the ritual is also an ancestral practice. According to Kholid Mawardi, a historical activist of Bumijawa, the *Jamasan Bende* procession must use flower water as a testament from Mbah Cemuluk, the owner of *Bende*.

As mentioned by John Harold Bruvant, based on its type, folklore can be classified into three groups, one of which is partially oral folklore, which is a form of folklore that is a mixture of oral elements and non-oral elements, such as folk beliefs, folk games, customs, ceremonies, and folk parties (Kastolani & Yusof, 2016).

Respect for ancestors is the reason for the implementation of the *Jamasan Bende* tradition by the Bumijawa community. Every 10th of Maulid, the *Jamasan Bende* tradition is carried out, where the community believes *Bende* to be a historical and sacred object inherited from ancestors that need to be preserved. Like the culture of Indonesian society, especially Java, before the arrival of the influence of the Hindhu-Buddhist religion, which believed in the system of animism and dynamism. This culture provides colors and a deep base to the entire life activities of its people.

The belief in ancestral values has become a deep-rooted belief in society and also becomes the cultural values of the views that exist in the minds of the community. Likewise, in the *Jamasan Bende* tradition, according to Mbah Siswoyo as the caretaker, many people go to Tuk Bulakan and ask for prayers for various purposes. In addition, Mbah Siswoyo, said that the water used to wash *Bende* is holy and always gets blessings for those who drink it, such as smooth fortune, cure diseases, quickly getting a mate, and so on. Thus, many people scramble to get water.

Traditions that live in the community are born from the community's spiritual drive and local rites that are spiritually and materially very important for the social life of a village community environment. Local culture has a very close relationship with the people in an environment with all the natural conditions. It is displayed in the *Jamasan Bende* ritual at Tuk Bulakan to honor the ancestors' spirits as the spring's guardians. The purpose of this ritual is to bestow water prosperity to the community.

Apart from this belief, the *Jamasan Bende* ritual also cares for and protects the spring. The water source from Tuk Bulakan is known to be sacred; many people visit the site to pray and take the water. In addition, the Tuk is currently held by PDAM Tegal City to irrigate areas in Tegal and Brebes (Kholid, interview, 2021).

The traditions performed in the ceremony have a very important function. It encouraged solidarity among the community to unite their intentions, will, and feelings in carrying out the ritual. The solidarity appears in the procession of the ritual starting from the making of *tumpang* rice, the washing process, *tasyakuran* (performing gratefulness toward God), *tahlilan* (religious litanies), *melekan* (the activity of staying overnight), traditional art performances. are all carried out together by the Bumijawa community to carry out this tradition.

Traditional ceremonies and local cultures that express spirituality contain a culture to direct people to care for, maintain and preserve the natural environment. The spiritual foundation instilled by the ancestors

was likely intended to preserve the natural environment that always maintains stability and the environment and encourages human behavior in responding to life and the environment (Setyaningrum, 2018).

Encountering the *Bende* Washing Ritual within Local Wisdom, Tradition, and Religion

The *Bende* washing ritual is essential for the discourse of local wisdom in Indonesia, which needs to be continuously improved. It is essential because the paradigm of thinking about the importance of caring for local wisdom is a stronghold for the Indonesian people from the impact of globalization. Globalization and modernity make the audience forget the heritage of cultural traditions. Through concrete practices, the values of local wisdom are expected to remain alive and support the community.

Even though local wisdom can strengthen individual communities ethical or moral aspects, the view is relevant considering the community in organizing life. Local wisdom cannot be separated from the influence of the environment in which they live, the reciprocal relationship, and the link between philosophical values and the collective ideals of the community. The communities social conditions, traditional life, natural conditions, and historical background influence attitudes and perspectives.

Contextualizing knowledge of local wisdom as a strengthening of national character becomes an urgent thing to do. This urgency is because globalization has penetrated the lives of many people. Especially in 2016, Indonesia is dealing with the MEA community, which is quite competitive and open. Suppose this reality is not taken seriously by thinking of strategic steps. In that case, the ethnicity of local wisdom diversity may be distorted, neglected, and possibly even disappear.

Local wisdom as a local cultural wealth contains life policies -a way of life that accommodates wisdom and wisdom. Local wisdom is local knowledge that has been integrated with belief systems, norms, and culture and expressed in traditions and myths that have been adhered to for a long time. Local wisdom can be said to be the knowledge developed by ancestors

in dealing with the environment around them. This knowledge emerges through stories, legends, songs, rituals, rules, or local laws, which later create the knowledge developed as part of the culture (Dokhi et al., 2016).

According to Wagiran (cited by Sutarto, 2016), in terms of basic philosophy, wisdom can be categorized in two aspects, namely: a) ideas, thoughts, and intellect that are abstract; including a variety of knowledge, views, values, and practices of a community both obtained from previous generations of the community and those obtained by the community in the present, which did not come from previous generations, but various experiences in the present. Including also from its contact with other societies or cultures in this context of modernizing society. b) Local wisdom in the form of concrete things, in the form of artifacts, which adorn human life and have symbolic meaning.

The phenomenon of awareness of local wisdom has not been manifested in actual terms. It is where academic attention to embodying the potential of locality becomes material that is quite implementable and can be contextualized with relevant academic discourse. It needs to be practical for currently the internalization process of local wisdom values to academics still halts at the conceptual level and has not yet manifested in concrete life practices. In the view of (Bachtiar, 1985) cultural elements are always present in every social interaction. That cultural elements are not floating freely in the air but are part of systems rooted in individuals.

This neglected local wisdom can be seen when local values are not absorbed and manifested in everyday life. If local wisdom is manifested in the behavior or attitude of life, the community's identity within will be formed. Moreover, the characteristics of Indonesia's multicultural local wisdom are quite diverse, and each has its distinctiveness. The reality is that locality is often eroded by a lifestyle that contains pragmatic-capitalistic values. Such as the emergence of promiscuity, drug abuse, the competition that leads to conflict, corruption, brawls, and more.

Koentjaraningrat (1984) defines “culture” as the power of the mind in the form of *cipta*, *karsa* and *rasa* (creativity, initiative and taste). The mind is defined as the things related to the human mind: that is the emanation

of the mind and the power of what is thought, felt, and contemplated. It is then practiced in the form of a force that produces life. In the Dictionary, culture is mind, intellectuality, and results. Meanwhile, culture results from the activities and creations of the human mind (such as beliefs, arts, and customs) (Dokhi et al., 2016). Meanwhile, according to D'Andrade (cited by Yunus, 2016), culture refers to a collection of knowledge that is socially passed on from one generation to the next, which contrasts with the everyday meaning that only refers to particular social heritage, namely traditions of manners and art.

According to Koentjaraningrat, culture can be classified into three forms: 1) the form of culture as a complex of ideas, ideas, values, norms, rules, and so forth. It is hereinafter called the cultural system; 2) the form of culture as a complex of activities and patterned actions of humans and society or called the social system; 3), the form of culture as objects of work or called physical culture. Based on this opinion, it can be said that culture has values in the human mind regarding aspects that are considered important to be referred to and guided in thinking, behaving, and acting in all elements of life (Yunus, 2016).

Culture includes how humans respond to their world, environment, and society. It is a set of values that are the primary basis for determining attitudes towards the world they face, even to underlie every behavior they want and have to do in connection with their lifestyle and social procedures (Sibirian & Malau, 2018).

The ritual *Bende* washing, to some extent, implies a religious practice. According to Daradjat (2005), religion is a process of human relationship that is felt towards something he believes; that is higher than humans. Meanwhile, Glock and Stark define religion as a symbol system, belief system, value system, and institutionalized behavior system, all of which are centered on issues that are lived out as the most meaningful (ultimate mean hypotheticaling).

Indonesia is a country known for its ethnic and cultural diversity. The diversity of cultures in Indonesia gave birth to various local wisdom for each region and became the primary capital in the formation of national

identity and character. Local wisdom in the cultural system in Indonesia is reflected in religious diversity, ethnic diversity, and language diversity.

Local wisdom is the values that prevail in society. It is considered as the values that are believed to be true and become guidelines in the daily behavior of a community. Local wisdom is a “spiritual asset” or life policy that teaches people how to behave. Local wisdom is usually taught from generation to generation and passed down from generation to generation in tangible and intangible forms, such as language, literature, art, ceremonies, customs, etc. Therefore, local wisdom results from past cultural products that should be continuously used as a guide for life (Dokhi et al., 2016).

Local wisdom becomes the character and identity of the community, so it needs efforts to preserve it, where ancestral heritage is always passed down from generation to generation. Currently, the younger generation is the main stakeholder of ancestral heritage. As Kholid, one of the young historical activists of Bumijawa, said:

“It is very important to maintain ancestral traditions, especially since many young people nowadays do not care about the culture in their own area. Do not let activities like this die, and the younger generation has no idea about history, and the position of the younger generation is very important to inherit this tradition to continue it in later years” (Kholid, interview, 2021).

Local wisdom can be used to maintain the balance and harmony of internal and external relationships. Internally, local wisdom can be an adhesive for social cohesion, which often has the potential to stretch in line with changes in socio-economic living conditions. Externally, local wisdom controls local exclusivity that can be detrimental to the development of the community itself (Soetomo, 2012). According to Soetomo (2012) the elements within local wisdom are the value of openness and tolerance in dealing with external parties. This element can be an essential asset for students to build intercultural communication.

The analysis above provides a common thread that the benefits of revitalizing local wisdom at a practical level have touched three competencies: pedagogical, social, and personality. These three

competencies become a means of fulfilling educational achievement for all students so that the phenomenon of local wisdom has a strategic role in overcoming multidimensional problems.

The conception above shows how important the value of local wisdom is in the community's life order. However, the development of the times makes people's thinking patterns change. Modern society tends to think rationally, so irrational things begin to be abandoned, such as local wisdom traditions, which people today see as too old-fashioned. Local traditions are considered irrelevant to life today because they still believe in mystical things, and there are heretical elements of ancestral heritage that sometimes conflict with religious values.

Furthermore, the *Bende* washing is a tradition carried out for generations, including cultural values such as customs, belief systems, etc. According to Funk and Wagnalls as quoted by Muhaimin AG (2001) the term tradition is interpreted as knowledge, doctrine, customs, practices, and others which are understood as the knowledge that has been passed down from generation to generation, including the method of conveying these doctrines and practices. The most fundamental thing about tradition is the information passed on from generation to generation, both written and oral, since without this, a tradition will become extinct. For example, the tradition of the *Bende* washing tradition in Tuk Bulakan, Bumijawa Village, Tegal Regency, until now, this tradition has been annually practiced by the Bumijawa community.

Another vital aspect of the *Bende* washing tradition is that it takes the form of ritual. Koentjaraningrat (1990) defines ritual as a system of community activities organized based on customary rules and laws related to various events in a community group. It is also emphasized that a ritual is divided into at least four main components: the ritual place, ritual procession, ritual equipment, and people actively involved in the ritual (Koentjaraningrat, 1990). As cited by Ashsubli (2018), Thomas explained that a ritual is a form or celebration related to several beliefs or religions characterized by a particular nature, which raises a sense of noble respect in the sense that it is a sacred experience.

The conception above shows the value of local wisdom in the community life order. However, the development of the times makes people's thinking patterns change. Modern society tends to think rationally, so irrational things begin to be abandoned, such as local wisdom traditions, which people today see as too old-fashioned. Local traditions are considered irrelevant to life today because they still believe in mystical things, and there are heretical elements of ancestral heritage that sometimes conflict with religious values.

From the research by Karolina et al. (2018), ritual can simply be said to be an activity that is the tradition of a particular community and becomes the belief of each adherent. Rituals are usually formal and carried out at certain times in different ways, and rituals are not just technical rituals, but there are actions based on a belief. The purpose of rituals is to worship something that certain people or communities believe in to get what they hope for; it can also be a form of gratitude for what the Creator has given. The form of ritual presentation carried out in traditional societies is very diverse; it can be in the form of dances, offerings, prayers, songs, or eating together. For example, like the *Jamasan Bende* ritual, the Bumi Jawa community performs rituals not only as a belief in ancestral heritage. However, it has a purpose, one of which is to ask for blessings for natural resources such as water for the surrounding community.

Magi Theoretical Stance in the *Bende* Washing Ritual

Magi comes from the Latin word *magicus*, derived from the word *magia*, and the Greek word *mageia*; which means magical or occult (Bagus, 2002) . In Dhavamony's opinion, magi is defined as ceremonies and verbal formulations that project human desires into the outside world based on the theory of human control for a purpose. Then magi is built on the assumption that once a ritual or action is properly performed, its natural effects must occur as specified.

Magi and religion are two different things. Magi aims to achieve a connection with natural forces for personal benefit, while religion seeks to

establish a connection with spiritual beings that are more than just impersonal forces. Religion is submission (supplication) oriented, while magi are the imposition of will or command (Van Peursen, 1998).

Baal (1987) argues that if magi is interpreted as simple ritual actions directed at a concrete effect, prayers to ask for something are also part of magi. Weber (2012) also states that it is difficult to strictly separate magi and religion if only using the parameter that magi uses the power of supernatural forces, while religion relies on appeals to God. Weber gave the example of two ritual elements in religion, such as prayers and sacrifices, as performed by the Mother. According to Weber, these two rituals still have their roots in magi because religion, in practice, still contains a large number of magi components.

The *Bende* ritual is one of the rituals that have a relationship between humans and nature. As a form of gratitude, this ritual also has the purpose of asking for prosperity, especially in terms of water sources for the surrounding community. Dhavamony (1995) explained the discussion of magi as ceremonies and verbal formulations that project human desires into the outside world based on human control theory for a purpose. In addition, the community also believes that the water in Tuk Bulakan is not as rooted in social and ecological functions as a watering hole for the community. However, the water brings blessings for smoothness, and the like of so many people come to Tuk Bulakan to ask for prayers. This ritual is done because of the belief in truth and the community's belief that after a ritual or action is carried out correctly, its natural effects must occur as specified.

Religious values that become components in the *Jamasan Bende* ritual, such as prayer, *shalawat*, fasting and prayer, are not only a form of worship but also a series of ritual processions and manifestations of prayer to request the smooth running of the ritual event. The ceremony uses elements of offerings: such as market snacks; seven types of cigarettes; seven types of bananas; three types of flowers; seven types of jogan flowers; bitter coffee drinks; milk tea; sugar tea; kemenyaran; also fragrant

oils that contain magi components. In this ritual, mythology is at the root of the history of ritual preservation of this tradition. How the myths of the ancestors have built the community's belief in the leleur tradition.

So far, some people consider mythological value as a sacredness with magical value, which conflicts with religious values. But through *Jamasan Bende's* research, these two things can go hand in hand. This mythological value has built a history of traditional beliefs that can be channeled with religious values.

The Month of *Maulud* (Birthday) of the Prophet Muhammad and the *Bende* Washing Tradition in Bumijawa Tegal

For the Javanese community, all ritual activities have meanings that are created and interpreted by the Javanese themselves (Siburian & Malau, 2018). Koentjaraningrat (1990) also suggests that ritual ceremonies, collectively and individually, must fulfill the components of the place of the ceremony, the time of the ceremony, the tools of the ceremony, and the people who perform the ceremony.

For the Indonesian Muslim community, as quoted by Galamedia on the nu.or.id page, the month of Rabi'ul Awal is identical to the celebration of the Prophet's mauled, the moment of commemoration of the birthday of the Prophet Muhammad pbuh. Muhammad bin Alwi Al-Maliki in his masterpiece *Mafahim Yajib an Tushahhah* commemorating the Prophet Muhammad's birthday is a form of good tradition in the community. It is not necessarily regarded as idolizing or even worshiping the Prophet, so anyone who performs this is judged as doing bid'ah (heresy) or even syirk (associating God with others).

The *Bende* tradition in Bumijawa is characterized by its implementation, which coincides with the commemoration of the Prophet Muhammad's birthday. The choice of date is not without reason, as this is because the spring was discovered at the same time as the celebration of the birth of the Prophet Muhammad. As reported by Hariyani and Tono (2005), when the Prophet's Maulid was held, the atmosphere of Bumijawa

village was festive until the evening; all residents spilled out into the street, and wanted to watch the Akbar parade. The sacred *Bende* was also paraded. The parade also featured various ornaments depicting the story of the Prophet's birth. Residents hope that the journey of the Apostle's life can be an example. From here, as a form of embodiment and love of the people to the Prophet Muhammad pbuh.

For Muslims generally, reciting *shalawat* (supplication to be blessed by God upon the Prophet) is to honor the Prophet and his family. The Prophet said: "Do not make my grave a feast day, and recite your blessings upon me; indeed, the recitation of your blessings will reach me, wherever you are" (Aḥmad, 2001; Dawud, 2001). *Shalawatan* is the core of all traditional practices in Bumijawa village. In the *Jamasan Bende* procession, reciting the Prophet's *shalawat* is an obligation. The meaning of the recitation of *shalawat* is none other than to pray for the ancestors who have preceded so as not to forget the services that have been given. This phenomenon shows the attitude of the community that still maintains the influence of ancestral culture as the original culture of the Bumijawa community, which cannot be abandoned, which shows an "identity" of traditions that develop in society. In addition, the recitation of the Prophet's prayer is the attitude of the Bumijawa community in glorifying the Prophet Muhammad so that he will get his mercy and the Prophet's intercession in the afterlife.

The *Bende* Washing Tradition in the Lens of Rituals for Belief and Belonging

The ritual tradition of *Bende* washing, and alike, become important amidst the hustle and bustle of modernity. In the context of social cohesion, the impact of modernity makes people busy and even enjoy their solitude. For example, we can see how cell phones make people forget about themselves by spending hours and hours and ignoring themselves as social beings. They will be engrossed in their own cellphones and other technological tools that are products of modernity that make them alienated from their social life. This loneliness and self-alienation often

lead a person to be trapped in self-destructive things such as being introverted and exclusive of others. It is not uncommon for people who are trapped in these conditions to do things that endanger themselves, drugging or seeking negative escapes and releases. So, they inevitably and ironically become victims of modernity. This case goes hand in hand with Marshall's statement (2002):

“The influence of culture on ritual effects suggests that the potential for rituals to be an effective force for the creation of Belief and Belonging in the modern world is limited by the ready availability of individualistic, nonreligious, and nonsocial attributions in such a world.”

Ritual traditions, such as *Jamasan Bende* and the like, play a role in strengthening “belief” on the one hand. On the other hand, this kind of ritual tradition also strengthens the sense of “belonging” among fellow community members who practice the ritual tradition. This is because those involved in the practice of the tradition activate “social psychological mechanisms,” which, in the process, They “interactively create” benefits from the ritual practice (Marshall, 2002).

As Marshall further cites Durkheim, the belief here is the unspoken and unwritten thing to freely “express certainty, credulity, and confidence that are the familiar result of rituals.” Term “Belonging” is too alliterative shorthand for a larger idea; in this case, one is composed of attraction, identification, and cohesion. Human social interdependence necessitates that at least some of these memberships become solidified into something potent and secure—in short, belonging. The role of rituals in the creation of belonging is suggested by the fact that social integration and a sense of unity are among the ritual's most noted outcomes and functions.

Furthermore, traditional *Bende* religious rituals can provide social significance, namely the formation of community/community cohesion buildings, especially the Bumijawa Tegal community in this context. This statement is proposed by Gruenwald, who states that “Religious rituals, though, are by definition shared by a community. More than any other ritual, religious rituals create group cohesion” (Gruenwald, 2020).

In a more specific context, religious rituals underpinned by a theological edifice create hierarchical ideas and social stratification (Gruenwald, 2020). It means this ritual signifies that belief in God is entirely personal. However, the collectivity of the community in the ritual process also indicates that faith and religion also provide social reinforcement in community life and respect for the order of society. For the context of the Javanese people, this is a moral life. For example, the Javanese believe it is necessary to honor parents, brother, teacher, and God. The message being conveyed is the obligation to respect the hierarchical order of society. A moral person is to the extent that he is able to fulfill his duties in relation to others. Morality here is more social than religious. This eventually led to a religious attitude that emphasizes tolerance, patience, compromise, avoidance of conflict, and respect for individual feelings.

Conclusion

The *Bende* washing tradition of the Bumijawa community is proof of local wisdom preserved in the midst of modernity. This tradition is a trace of ancestral beliefs and practices that still exist. Although the tradition is an ancestral legacy that it is not only rich in mystical elements but also has a high value of religious spirituality. The *Bende* washing tradition is local wisdom indeed. The preservation of the tradition means that there is awareness of the community to save and honor it. In other words, the fading of local wisdom traditions is closely related to the absence of appreciation for ancestral tradition and legacy. However, the *Bende* tradition is passed down from generation to generation from the ancestors and is currently held by the fifth generation. A distinctive feature in implementing the *Bende* tradition is its acculturation as an indigenous tradition with Islamic tradition, i.e., commemorating the Prophet Muhammad's birthday. The *Bende* washing tradition is a form of embodiment and love of the people to the Prophet. It is also a moment to pray for the ancestors who have preceded them. The Bumijawa community remains close to the influence of ancestral tradition as the

original one. Such tradition emphasizes the strength of the community's belief and belonging that entails strong religio-social engagement, interaction, and harmony among the community members.[w]

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