

The Sociological Meaning of Pregnancy and Baby Birth Ceremonies in Javanese People in Buntu Pane Village Asahan

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Abstract:

Indonesia is an archipelagic country that has a variety of customs and habits. One of the customs and habits that exist in several places, namely cultural rituals during pregnancy and birth in Buntu Pane Village, is one of the villages that implements the Javanese tradition of pregnancy and birth ceremonies. This study aims to describe the process of a series of pregnancy ceremonies until delivery. In this study using qualitative methods, the method of collecting data by means of participatory observation, and in-depth interviews. In this study, several things were found, namely (1) traditional pregnancy ceremonies such as telonan and tingkeban. (2) Post-natal traditional ceremonies, namely brokohan, separaman and selapanan. (3) There is also a tradition of pounding bayen and baby chomping. (4) There is a symbolic meaning of offerings and offerings contained in a series of pregnancy and postpartum ceremonies. The conclusion in this study is the sociological meaning of all rituals and traditions that are believed and carried out only with the aim of gaining salvation to God Almighty. Besides that, it also preserves ancestral traditions and maintains balance and happiness in life, namely a safe and peaceful condition without interference from other creatures or the natural surroundings.

Keywords:

Radition; pregnancy; birth

I. Introduction

In the daily life of the Javanese people cannot be separated from ceremonies, both those related to the life cycle and those related to natural phenomena and important events. Javanese people strongly believe in supernatural things by practicing them in various traditional ceremonies, such as traditional ceremonies about regional or ethnic origins, life cycle traditions, traditional ceremonies related to agricultural fertility and livelihoods. These traditional ceremonies are full of symbols whose meanings range between good wishes and elements of moral education. Javanese people in all aspects of their lives always apply two philosophies related to the basic symbols, namely the shape of the pyramid and the cone. Pregnancy and childbirth are critical phases in a woman's life.

Likewise, the mother begins to enter a new stage in her life as a parent, to carry out her new role as a mother. The period of pregnancy and birth which is considered a dangerous crisis period, both for the fetus or baby as well as for the mother makes the relatives hold a series of ceremonies for pregnant women with the aim of seeking safety for the woman and her baby while still in her womb until the birth process. Javanese people are one example of a society that focuses on the life crisis aspects of pregnancy and birth. So that in Javanese customs there are various traditional ceremonies that are quite detailed to welcome pregnancy and the birth of a baby.

People in various cultures pay attention to this phase of the crisis, especially in the Buntu Pane area. During pregnancy there are many rituals to be performed which indicate that people in any culture regard pregnancy as an extraordinary event, not only in the life of the pregnant woman herself but also her husband and family. Public attention to pregnant women is a form of social support. Tradition or custom, in the simplest sense, is something that has been done for a long time and has become part of the life of a group of people from a society, culture, religion, time, and country.

Society has beliefs about animism and dynamism. One of the characteristics of Javanese society is belief in God, which is a belief in the existence of a spirit or soul in objects, plants, animals and also humans themselves, they make monuments from large stones as a place to remember the spirits of their ancestors so that their families are protected from harm. evil spirits, they prepare offerings and burn incense enhanced by sounds and dances. The dynamism of the Javanese people assumes that everything that moves is alive and has supernatural powers, has good and bad characters and to avoid that they engineer it by holding ceremonies accompanied by offerings, besides that they believe that what they have built is the result of a struggle with nature.

Tradition is the inheritance or norms of customs, rules, assets. But tradition is not something that cannot be changed. Tradition is instead combined with a variety of human actions and adopted in its entirety. The man who makes it accepts it, he also rejects it or changes it. That is why culture is a story of human changes that always give new forms to existing cultural patterns (Van Reusen, 1992).

Tradition is something that is passed down from the heritage of the ancestors to the next generation in a relay descends performed by the indigenous communities that have become deeply entrenched the culture in life. (Purba, N. 2020) Tradition is the sum total of material objects and ideas that originated in the past but which actually exist today, have not been destroyed, destroyed or forgotten. Here tradition simply means inheritance, what is truly left over from the past. as Shils (1981) said, tradition means anything that is transmitted or passed down from the past to the present. the criterion of tradition can be further limited by narrowing its scope. In this narrower sense, tradition means only those parts of a special social heritage that meet the requirements, namely those that survive in the present (Piort Sztompka, 2011).

Traditional ceremonies have many symbolic meanings whose interpretation depends on the empirical experience of the community. People's understanding of the meaning of symbols in traditional ceremonies is obtained through experience and learning that is transmitted from generation to generation and continuously from one generation to the next.

Javanese traditional ceremonies in welcoming the birth of a baby are usually held as a form of prayer so that the unborn baby and his family are always given health, safety and welfare as well as a form of gratitude to the Almighty which is carried out through certain events. Among them is a ceremony to commemorate the age of the womb that has stepped on three months (neloni) or four months (ngupati). The tingkeban or mitoni ceremony at the age of seven months of pregnancy. Mitoni comes from the word "pitu" which means seven. The Tingkeban ceremony is one of the slametan traditions which is held at the age of seven months of pregnancy. Tingkeban is only done if the child conceived is the first child for the mother.

The birth of a child is an event that is highly anticipated by a husband and wife, so that pregnancy is considered an important event. In a tradition that lives in Javanese society, if a woman is known to be pregnant, there are several activities that are prepared to welcome the arrival of the new baby into the world. Efforts to maintain the health and safety of the mother-to-be and her unborn baby as well as other family members are displayed in various traditional ceremonies.

In welcoming the birth of a baby, Javanese people have several important ceremonies that are usually carried out. These various ceremonies aim as gratitude for the gift given by God Almighty in the form of a baby that is the hope of every family. Some of the traditional Javanese ceremonies performed at the birth of a baby are Burying the Ari-ari. Furthermore, the Brokohan ceremony is carried out the day after the baby is born. Sepasaran is a Javanese traditional ceremony that is carried out after five days from the birth of the baby. Furthermore, after seven days of the birth of the baby is carried out a ceremony called Aqiqah. When the umbilical cord attached to the baby's stomach is severed, the Puputan ceremony is performed. And lastly, the selapanan ceremony is carried out 35 days after the birth of the baby.

II. Research Methods

This study uses qualitative methods, which are qualitative research designs that are natural in nature, in the sense that research does not manipulate the research setting, but conducts a study of a phenomenon. The reason for this qualitative research method is in the form of words and not a series of numbers. The methods used by research to obtain data are by conducting direct interviews. The research was carried out in July 2021 at Buntu Pane Village, Asahan. The source of the data for this research is the words of the informants. The number of informants in this study were 3 people, consisting of a maraji (maternity shaman), one housewife, and one pregnant woman.

The types of data in this study are primary data and secondary data. Primary data is obtained from interviews with informants while secondary data is the result of document review. Data collection was carried out by interviewing and reviewing existing documents, namely village profiles. The instruments used in this study were the researchers themselves and interview guidelines. At the time of conducting interviews assisted with a voice recorder. The qualitative data analysis technique was carried out in accordance with the method of examining the collected answers that could be obtained from the research subject. The answers are organized by identifying and categorizing according to the research objectives.

III. Results and Discussion

3.1 Pregnancy Ceremony for Javanese Tribe in Buntu Pane Village

Javanese traditional ceremonies in welcoming the birth of a baby are usually held as a form of prayer so that the unborn baby and his family are always given health, safety and welfare as well as a form of gratitude to the Almighty which is carried out through certain events. The traditional ceremony for pregnant women begins when the pregnancy is 1 (one) month, 2 (two) months and so on. The gestation period from 1 (one) to 4 (four) months is usually referred to as the craving or craving period, which is when a woman experiences early pregnancy. To mark the beginning of pregnancy, a simple ceremony or small salvation is usually held, which is often called banca'an. The traditional ceremony marking the gestational age of 1 (one) month to 4 (four) months is usually held simply at the house of the prospective father and mother, or at the house of the prospective father or mother-to-be's parents. This traditional ceremony is marked

by the making of marrow jenang, which is porridge from white rice topped with a spoon or liquid palm sugar, which is then distributed to neighbors and relatives.

When the gestational age of fetus stepped on three months. Then the Javanese will perform a ceremony to commemorate the age of the womb that has stepped on three months (neloni) or four months (ngupati). This ceremony aims as an expression of gratitude of a servant to God for being trusted in the form of a child's trust. This ceremony is filled with reading the holy verses of the Qur'an.

For pregnancies in the third, fifth, and so on in an odd order, a traditional Meteng Medeking ceremony is also held, which is performed when the gestational age is 7 (seven) months. During the seventh month of pregnancy and in the first pregnancy, a tingkeban or mitoni ceremony is performed. Mitoni comes from the word "pitu" which means seven. The tingkeban ceremony is called the mitoni ceremony, this tingkeban ceremony is carried out when a person's gestational age is seven months and in the first pregnancy. The tingkeban ceremony is one of the traditions of the Javanese people, this means that education is not only after adulthood but since the seeds are planted in the mother's womb. During pregnancy there are many good things that the mother must carry out and try to avoid bad things, with the intention that the child born later becomes a good child and obedient to both parents. This *tingkepan* ceremony is carried out at the house of the prospective mother's parents or in the private house of the husband and wife. The *tingkepan* ceremony is held in the front room or living room. For the mother-to-be shower, it is done in a well or in the bathroom. This ceremony involves several parties, namely a husband and wife who are expecting the birth of their son or daughter, traditional birth attendants, family and close relatives, and neighbors. According to one shaman from Bntu Pane Village with the initials P, the equipment for the *tingkepan* ceremony that needs to be prepared includes several types of food in the form of fruit salad, namely 7 (seven) kinds of fruit, waluh or pumpkin, nutmeg penden (tubers), tumpeng complete with side dishes of sea fish, chicken gingskung, kuluban or urap from vegetables, liwet rice, ketupat, lepet, 7 (seven) kinds of porridge, jajan pasar (snacks sold in the market), and dawet. In addition to the materials mentioned above, there are several other equipment such as water from 7 (seven) wells or sources, chicken eggs, cengkir (young coconut), flower setaman or 7 (seven) types of flowers, 7 (seven) pieces of cloth batik with 7 (seven) kinds of motifs. The time chosen to carry out the *tingkepan* ceremony is a day that is considered good, namely Tuesday (starting from Monday at 12.00 to Tuesday before 12.00) and Saturday (starting from Friday at 12.00 to Saturday before 12.00).

This *tingkepan* ceremony is usually held in the afternoon or evening. After the siraman event, the next procession is carried out, namely the ceremony of inserting the egg by the prospective father from the top of the chest of the prospective mother into the cloth/sarong he is wearing until the egg slides to the bottom. The brojolan ceremony is then performed, which involves inserting two ivory (young coconut) cups painted on the faces of the pair of puppet characters Kamajaya and Dewi Ratih or Arjuna and Sembadra. When these two cups are launched from the top of the stomach into the cloth of the future mother, the female parents of the future father and mother pair receive the two cups at the bottom of the mother-to-be's body. These two cups are then carried like babies and placed on the bed. Sometimes in some areas the painted ivory cup is split by the father-to-be. The purpose of this event is so that the baby in the womb can be born healthy and safe.

Although this four-month and seven-month ceremony is part of the culture of the people of Buntu Pane Village from generation to generation, in practice it is not forced, so it is in accordance with the abilities of pregnant women and their families. The size of the ceremony is not judged by the community, the important thing is that this ceremony is carried out. Compliance with this tradition also occurs in the Butonese community who still maintain the *posipo* ceremony (a ceremony for pregnant women with their first child) (Hindaryatiningsih: 2016).

The four-monthly and seven-monthly ceremony which is still a ritual that is obeyed by the people of Buntu Pane Asahan Village has a very deep meaning. Initiation rituals convey a symbolic message that voices deep cultural values and beliefs (DavisFloyd: 1992) and aims to protect mother and fetus (and sometimes father, relatives and entire family) from evil forces (Van Gennep: 2004). Ceremonies like this are also a form of concern for family and neighbors as well as the surrounding community (Indonesian Health Research and Development Agency: 2012) and also aims to introduce good values such as the value of togetherness, the value of respect, social values which are manifested in the willingness to share *rizki* with others. relatives and friends who were present, since the child was in the womb (Hindaryatiningsih: 2016). Rowan (2006) explains that the relationship between mother and baby begins during pregnancy and the mother-to-be's attention increases when the baby begins to move.

There is also a tradition of offering offerings (offerings) for babies in the womb. This is not only of religious value, but is expected to be able to maintain the safety of the baby in the womb. The offering of offerings for babies in the womb also contains a sense of artistic taste that is able to make the mother who is carrying her baby happy, full of joy, and joy. Everything is made a ceremony with very complicated offerings and the higher the artistic value. Even for people who are economically capable, each series of ceremonies is accompanied by artistic performances.

If the baby arrives at the age of 10 (ten) months, the baby is not born yet, then a simple traditional ceremony of *ndadung* is held, in which the neck of the future mother is tied with a rope by her husband and led to the buffalo cage. The current *ndadung* ceremony is rarely performed by the public, especially people who live in urban areas. Some people who live in rural areas still perform this traditional *ndadung* ceremony.

3.2 The Ceremony and Traditions of Welcoming the Birth of a Baby

In welcoming the birth of a baby, Javanese people have several important ceremonies that are usually carried out. These various ceremonies aim as gratitude for the gift given by God Almighty in the form of a baby that is the hope of every family. Based on the results of interviews from the three sources, there were several processions of Javanese traditional ceremonies carried out in Buntu Pane Asahan Village at the time of the birth of the baby, namely Burying *Ari-ari*. According to the opinion of a mother with the initials E as a traditional birth attendant in Buntu Pane Village, she said that for Javanese people, the placenta has a fairly large "service" as the baby's heart (baby's friend) since in the womb. After birth, if you want to wash the placenta, hibiscus leaves (*Hibiscus tiliaceus*) are used as a place to put the placenta to be washed. The purpose of its use is not specifically described, because it is a hereditary custom that is usually done. This ceremony is carried out by the father by burying the placenta near the main door of the house, given a bamboo fence and lighting for 35 days. The burial of the placenta is placed in a *kendhil* and given taro leaves as a base, taro leaves are leaves that do not absorb water, this is a symbol that holds a lot of hope so that in the future the child will not only think about worldly things. Other offerings that must be placed along with the placenta are the flower

boreh, perfumed oil, and turmeric which are used for the base. In addition to the placenta, salt, thread, needles, nutmeg, candlenut, Arabic, Javanese, or alphabetical writing are also placed in it, this has the intention that later the child will master the language well.

3.3 Data Analysis

According to the Javanese in Dusun Buntu Pane, the treatment that must be done for their baby is to massage twice a day for the first five days, then for the next 30 days. It aims to shape the body so that it fits and to train it so that it becomes flexible and not stiff. Javanese people have old knowledge about traditional medicines that are very advanced, almost every parent can give a prescription for any disease with certain ingredients, leaves, roots, fruits of plants that are found around the environment where they live. Herbs that are not found in the garden can be purchased from a number of drugstores.

Procotan is a salvation at the age of nine months of pregnancy which means that the baby at the time it will be born can be born without obstacles according to its name procot (out of control). The food that must be provided includes: jenang procot, jongkong inthil, clorot, and jenang boningbaning. The food provided has good meanings for the birth process including: jenang procot as a prayer so that later the baby can be born quickly (procot); squat ithil as a prayer so that later the baby will be born quickly, like when squatting, it will immediately come off; clorot as a prayer so that the baby can be released quickly; jenan bonan-baning as a prayer so that the baby is born clean both physically and mentally.

Furthermore, there is a ceremony that is carried out the day after the baby is born, usually called Brokohan. The brokohan tradition is one of the traditional Javanese ceremonies to welcome the birth of a baby. Brokohan comes from the Arabic word "barokah" which means expecting blessings. Or more specifically, the Javanese tradition of Brokohan is a tradition that is held when a mother gives birth to a 'child'. Brokohan can also be a form of gratitude for the safe birth of a child. In the brokohan tradition, a person prepares rice like someone holding a feast. This Brokohan is a form of gratitude and hope to God. In this event, usually close neighbors and relatives gather as a sign of happiness for the birth of a baby that went smoothly. Usually the neighbors bring various gifts in the form of baby equipment and food for the family who gave birth. After that, there is a traditional ceremony called sepasar. After five days from the birth of the baby, this ceremony is carried out with a kenduri procession.

The brokoan salvation is carried out after the delivery process and the burial of the placenta has been completed. This salvation is an expression of gratitude to the Almighty and to the spirits of the ancestors. There are four kinds of things that must be prepared at this salvation ceremony, including: duck eggs, round coconut, one tangkep palm sugar, and dawet. The amount must be adjusted to the baby's date of birth, that is, if the baby is born on the fifth day, all the servings must be five pieces. Eggs have the meaning of opening one's vision or waking up. Coconut has the meaning of cup, which comes from the word kencenge, or hard determination.

The Javanese pray that children will have a strong determination to achieve their life goals, namely prosperity and happiness in life. Dawet means that later the baby will get a lot of blessings like the many dawet provided. The leader is the dukun and the dukun must also be given money and safety equipment such as ayu bananas, suruh ayu, snacks at the market so that the dukun does not feel tired and everyone is safe in the end.

Puputan (release of the baby's placenta). The ceremony carried out is to make dishes in the form of rice cones topped with chilies and shallots. In addition, it provides a glass filled with water with setaman flowers consisting of roses, jasmine, and ylang and coconut water. The dishes will later be distributed to neighbors around. The purpose of making food is as a form of gratitude, the use of chili and shallots is considered as a repellent against reinforcements. A glass filled with water that is given a setaman flower and coconut water is a form of offering.

Next up is the Bayen hit. This bayen strike is a ritual performed by traditional birth attendants so that babies are not easily startled. maybe some people today think it's dangerous to the baby's health, especially when the baby has just been born, let alone the expression of a happy baby's parents can't be expressed in words after that there is an order to startle the baby, kick the baby or startle the baby , the process is so the baby is placed on a mattress or Shadow in Javanese terms. After that, the baby is kicked until the baby is shocked so that the baby will not be surprised tomorrow when he is an adult.

The notion of not being surprised here is when the baby has grown up, it doesn't mean that he will not be surprised, but the meaning of being surprised here is that tomorrow when the baby has grown up and has started to face phases where problem stones start lining up he is able to stand up straight. without any words of complaining and ready to live the world situation which is getting older and more extreme with no words of surprise, with one or even three times meaning the real meaning is "son, don't be surprised tomorrow when you are an adult with the state of the world, you are a prospective person. great and useful. After that there are also offerings (offerings) for babies after birth which usually have red and white porridge wrapped in banana leaves and placed in several places in the house with the aim of being grateful and asking for protection from God Almighty.

Selapanan or 35 days after the birth of the baby has almost the same custom as the market. Families with babies make dishes in the form of urap rice which consists of 7 kinds of vegetables, namely turi leaves (*Sesbania grandiflora*), kenikir vegetable leaves (*Cosmos caudatus*), pace leaves (*Morinda citrifolia*), kale leaves (*Ipomoea aquatica*), cassava leaves (*Manihot esculenta*), and other complementary vegetables. The cooked food will later be distributed to neighbors around the house. The purpose of cooking food is as a form of gratitude for the birth of the baby and so that the baby stays healthy always.

Based on the results of interviews with informants, it is stated that every Javanese tribe in Buntu Pane Village applies the tradition of pregnancy and birth ceremonies, because this is the belief of their ancestors which is still applied today. Traditional ceremonies that are devoted to pregnant women, especially during pregnancy, are very important for us to know. Because this is an extraordinary psychological, physical, and social support and is passed down from generation to generation. It also contains spiritual values that are adapted to each religion. Traditional ceremonies for pregnant women will also give them a sense of self-confidence, strengthen mothers in the transitional period of changing their roles as mothers, change the mother's perspective on body changes during pregnancy, increase a sense of security and a feeling of respect.

IV. Conclusion

From the analysis of the tradition of pregnancy and birth ceremonies, it can be concluded that the customs of pregnancy and birth carried out in Buntu Pane Village contain a belief system that is motivated by the existence of beliefs that develop in Javanese society and continue to be upheld because they originate from ancestors or ancestors who must be done in order to avoid calamity and obtain safety. Devotion to parents and ancestors is a representative of God in the world who is closer to the source of life so that it can provide the blessing of salvation. The traditional procession of traditional ceremonies in Buntu Pane Village is still maintained by the people of this village, although in practice it is adjusted to the ability of pregnant women and their families. Maraji has an important role in presiding over these ceremonies.

Traditional ceremonies for the period of pregnancy and birth related to the life cycle of the Javanese people have been carried out for a long time, namely in the period before the arrival of Islam in Indonesia, the period of Hindu culture. The characteristics of Hindu culture are very thick with traditional ceremonies in Java, such as worship of ancestors and the presence of natural forces that greatly affect life in the world. In addition, elements of Hindu culture also appear in the meaning of traditional ceremonial equipment such as offerings and so on. Technological developments and globalization have changed the function and essence of traditional Javanese ceremonies. Dense community activities in an effort to meet the needs of life cause people to have limited time to carry out traditional ceremonies, so that currently people only carry out traditional ceremonies that are considered important. Complex equipment and procedures in traditional ceremonies have also begun to be simplified, so that the meaning of traditional ceremonies is only as a means to establish social and familial relationships.

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