

**THE TRADITION OF THE HEAD OF THE EARTH**  
*(Ethnography Study of Symbolic Meaning of Nyadran Earth Tradition in Songowareng Village, Bluluk Sub-district, Lamongan District)*

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**Abstract**

*The objectives of the study are to describe and analyze the background of earth nyadran tradition, the socio-cultural values of the earth nyadran tradition, and the symbolic meaning contained in the earth nyadran tradition in Songowareng village, Bluluk sub-district, Lamongan regency. Type of descriptive qualitative research with grounded theory method. In determining the informant using purposive sampling technique. Data analysis techniques using the ethnography developed by Spradley. The results of the research: First, the tradition of earth nyadran is held once a year after the rice harvest season for two days and two nights, precisely on Saturday Pon and Ngat Wage, as a form of gratitude to God for the success of rice harvest. Secondly, the socio-cultural values contained in the preparation stage include the formation of the committee, the implementation of nguras sendang, and the cleansing of ancestral graves, and in the implementation stage includes the activities of salvation in sendang and entertainment art of tayub. Thirdly, the symbols contained in the event of earth nyadran tradition are contained in uborampe ambeng, cok will and gending heirlooms are gending eling-eling, rangu-rangu, gonggo mino, genderuwo momong, boar strikes, bondo boyo and angkleng, each has its own meaning and has value for the people of Songowareng village.*

**Keywords:** *Tradition, Nyadran earth, symbolic meaning*

**A. PRELIMINARY**

Man is created as a mind-equipped being to act, a brain for thinking and learning, and a feeling for controlling emotions. Empowerment of reason, feeling and brain is what makes a culture born. A masterpiece of culture is also generated by its creator through the process of thinking, emphasizing ideas, and processing a deep sense. A similar opinion is expressed by Rahyono (2015: 69) that human beings have thoughts, minds, and feelings to overcome the limitations that exist in human beings. The process of thinking and / or learning between each other produces cultural creation to facilitate the implementation of life.

Culture is created by human existence. Man was the one who created the culture and man also became the wearer, so the culture will always exist throughout human existence. Moses (2002: 20) is similarly held ontological culture is formed by humans, without human beings there is never a culture. Dipertegas Van Peursen (1976: 9-11) culture is a precipitate of human activity and work.

Culture also can not be separated from the community. Culture comes from the community itself and is used by the community itself. Each nation or ethnic group has its own culture that is different from other nation or ethnic culture proves

that the tapping of a nation or tribe concerned has knowledge, the basics of thinking and history of civilization that are not equal to one another. Likewise with the Javanese tribe, has the knowledge that became the basis of the thinking and history of the typical culture, where in the culture used symbols or symbols as a means or media to entrust messages or advice for the nation.

Van Peursen (in Rahyono, 2015: 46) explains that culture also includes tradition, namely the inheritance or the forwarding of norms, customs, rules, and possessions. Furthermore, humans do all deeds and integrate them with tradition. Man is what makes everything with tradition. He accepts the tradition, rejects, or alters it. So according to Van Peursen, tradition is not something that can not be changed.

The tradition as proposed by Sztompka (2014: 71-72) can change when people pay particular attention to certain traditions and ignore other fragments. The change of tradition is caused by the quality of the psychology of the human mind tirelessly striving to gain new pleasures and authenticity, realizing creativity, the spirit of renewal and imagination. It is also due to the many traditions and clashes between traditions that one with its rival. The uniqueness of a tradition in Javanese society is a religious tradition passed down from generation to generation. The tradition is a manifestation of a strong belief in customs and public responses to the forces of nature and supernatural power to know the meaning contained in the ceremony.

Earth nyadran activity is one form of Javanese society tradition that its existence until now still maintained in the community. Tradition is called because the earth nyadran activity lasted for generations, passed from the previous generation to the next generation. The earth nyadran ceremony is carried out from, by and for the simple and honest and diligent villagers in work, trusting

in God, who lives in harmony and simplifies and preserves nature and traditional cultural arts, is a pioneering community life of mutual, just and prosperous society based on pancasila that coveted this beloved nation and country. In the tradition of earth nyadran there is the event of salvation or wilujengan. Selamatan or wilujengan is the main ceremony or most important in almost all ritual and ceremonial activities in Javanese religious system in general and adherents of Agami Jawi in particular.

The tradition of salvation is the bond of the norm that requires the Javanese to interact vertically and horizontally. Norms associated with the vertical character requires that the salvation be performed solemnly, sincerely, and surrendered. The horizontal norm requires that selamatan can strengthen social relationships. A similar opinion is expressed by Edraswara (2015: 35), the religious and social objective of salvation is to find that in terms of kejawen and Islamic prayer can be interpreted through syncretic creation. Elements of salvation become the medium of God's blessing. The sacred appearance, in the form of entertainment, depicts a social harmony. Sacred element in the form of rice offerings tumpeng and ambeng is the manifestation of the relationship between man and God. It is symbolically a symbol of asceticism to find strength, in order to have a certain power.

In tradition or action Javanese always hold on to two things. First, to his life view or his religious and mystical philosophy of life. Secondly, on his ethical attitude of life and upholding his morals and degrees of life. The view of his life that always connects everything with a spiritual or mystical and magical God, with respect to the spirits of his ancestors or ancestors and forces that are not visible to the human senses, are used symbols of unity, strength and nobility as symbols associated with unity ancestral spirits such as offerings, providing flowers, burning

incense, salvation, pilgrimage, providing water (Herusatoto: 2008: 139)

The ritual symbols according to Endraswara (2014: 2470 in the form of offerings, tumbal, and uborampe) offerings as symbols used as a means for spiritual negotiation of the occult, so that the creatures above the power of the human does not interfere. By feeding symbolically to spirits, it is hoped that the spirit will help human beings Kuntowijoyo (2006: 73) explains, offerings done with great care in the selection of materials offerings and accuracy in preparing the completeness. Saji used in the ritual, in addition to frankness also using tumpeng and Ubarampenya. The offerings are intended as a means of wilujengan (salvation).

Mulyana (2001: 77) suggests, a symbol is a stimulus that contains the meaning and value learned for humans, and the human response to the symbol is in the sense of meaning and nilainya rather than in the physical sense and the means of senses. Meanwhile, Edraswara (2003: 172) said the symbol is the smallest part of the ritual that holds a meaning of behavior or activity in a typical ritual ceremony. Thus, the smallest parts of the ritual also need attention, such as offerings, mantras, and other uborampe.

The tradition of earth nyadran in Songowareng village, Bluluk sub-district, Lamongan regency is an ancestral heritage whose existence is still preserved by local people. Based on the results of observations and interviews produced the findings as follows. First, the earth nyadran tradition in Songowareng village is held once a year after the rice harvest season, using the Javanese counting guidelines to determine the day of its implementation, and the date refers to the general calendar. Secondly, the earth nyadran activity in Songowareng village was held two days in two different places. For Saturday Pon is held in Songo hamlet in Lanang, while Ngat Wage is held in Balongrejo hamlet in

Wadon. Third, prior to the implementation of the activity, the head of the hamlet invites community consultation to form the committee and prepare the budget including determining what kind of art entertainment will be displayed in the peak event of earth nyadran activity.

The tradition of earth nyadran as a traditional ceremony has a spiritual meaning behind it. First, earth nyadran aims to express gratitude to God for the fortune earned from the harvest of rice. Second, ask for blessings to have the next harvest abundant. Third, it contains the purpose of solidarity in it, where the cost in the earth nyadran event is shared by the community. Fourth, as a form of charity by issuing a fortune obtained in the form of making the ambeng to be eaten together. The event of earth nyadran tradition is divided into two stages: the preparation stage and the implementation stage. For the preparation phase begins with the formation of the committee nyadran earth through the deliberations held one month before the event began at the head of Hamlet. Selanjunya, two weeks before the event began the activities of draining and cleaning sendang by citizens. The last activity of cleansing the ancestral tomb that was held the day before the event began.

Furthermore, in the implementation stage of the villagers of Songowareng village held a selamatan event in sendang (small lake) and tayub art entertainment. In the event, the residents are asked to bring the ambeng. Each ambient cost is shared by 4 (four) persons representing four heads of household. As for distinguishing the tiles belonging to the village apparatus with the community is if the ambeng that made the village device must have ingkungnya and all the costs of making it fully borne alone by the village device. If uborampe ambeng in the form of white rice, ingkung, side dishes and market rows are ready then placed on amben and after hearing the sound of kenthongan,

ambeng brought citizens to sendang by bears to be made selamatan.

After the ambeng brought by citizens by the way had already arrived at sendang, the event begins with activities menaru cok will by the head of the hamlet in a place that is considered to have the power bhaib that is in Lingga and Yoni stones near sendang. Then the event continued with prayer together. The phenomenon is quite interesting and always done by all citizens who participated in the show selamatan in sendang, do'a not finished reading, all the people jostling each other scramble food so much food is wasted and scattered on the ground. Events like this can not be deleted even citizens still maintain it because it is a habit of previous ancestors who have preserved until now.

After the slametan event in sendang finished with entertainment arts tayub as main art accompanied by seven gending heirlooms that must be sounded in sequence starting gending eling-eling, gising rangu-rangu, gending gonggo mino, gending genderuwo momong, gending wild boar, gending bondo boyo and gangkang angkleng. It is said to be a heritage gending because the gending-gending has meaning and give advice for the local community residents. If there is one gending that is not sounded or the order is not in accordance with the standard either intentionally or unintentionally, it must be repeated again remembered according to local belief if not in the birth will cause disaster. This is the uniqueness of the tradition of earth nyadran not owned by other villages in Lamongan District.

The purpose of the study describes and analyzes the background of earth nyadran tradition, the socio-cultural values of earth nyadran tradition, and the symbolic meaning contained in the tradition of earth nyadran in Songowareng village, Bluluk sub-district, Lamongan regency.

## B. LITERATURE REVIEW

### 1. Understanding culture

Koentjaraningrat (1986: 181) explains, the word "culture" is derived from the Sanskrit buddhayah that is the plural form of buddhi which means "mind or reason". Thus culture can be interpreted: things that are concerned with reason. Furthermore, there is a scholar who explores the word culture as a development of the cultivation of cultivation, which means "the power of the mind". Therefore they distinguish "culture" and "culture". Thus "culture" is the "power of the mind" in the form of creativity, intention and taste. While "culture" is the result of the creation, intention and taste.

The concept of culture according to some experts there who interpret the concept in a limited and very broad sense. Culture in the limited sense is the mind, the work and the work of man who fulfills his desire for beauty. Culture in the broad sense that is the total of the thoughts, works and human works that are not rooted to the instincts and can only be triggered humans after a learning process.

### 2. Cultural Elements

Koentjaraningrat (1986: 185) a prominent anthropologist of Indonesia and Mr. Antrology of Indonesia, argued that every culture has the following universal elements. First, the religious system which includes: belief system, value system and life view, religious communication, and religious ceremony. Second, the social system or social organization which includes: kinship, association and association, state system, unity system of life, and association. Third, the knowledge system includes knowledge of: flora and fauna, time, space and number, human body and behavior among human beings. Fourth, the language ie communicating tools in the form of: oral and written. Fifth, the arts include: sculpture, relief, painting and drawing, makeup, vocals, music, building, literature, and drama. Sixth,

livelihood systems or economic systems that include: hunting and gathering food, farming, livestock, fishery, trade. Seventh, live equipment systems or technologies that include: production, distribution and transportation, communications equipment, consumer equipment in the form of containers, clothing and jewelry, shelter and housing, and weapons.

### 3. Beings of culture

Based on the dimensions of his form, Koentjaraningrat (1986: 187) argued, culture at least have three forms of ideal form, the form of social system, the form of concrete objects. First, the ideal form of culture. In the form of a value system, ideas, norms, customs that are abstract, unformed, intangible or photographed. This first feature serves as a behavior that governs, controls, and gives direction to human behavior and behavior in society . The location is within the heads or in the minds of the citizens in which the culture is alive. If citizens claim their ideas are in writing, then the location of the ideal culture is in the composition and books of the work of the author of the citizen concerned. In the Indonesian language there is also another term that is very appropriate to call the ideal form of this culture, namely custom, or customs for plural forms.

Second, the form of culture in the form of social system (social system) about the patterned actions of man himself. The social system consists of human activities that interact, interact, and mingle with each other from moment to moment, day by day, and year by year according to certain patterns based on customary behavior. Social system as a series of human activities have characteristics can be observed, can be photographed and can be documented.

Third, the form of physical culture. All of the total physical results of the activities, deeds, and works of all human beings in society, are of the most concrete nature, and are things or things that can be touched, seen, and

photographed. Material culture is all material objects created, created, produced, and used to support human life.

### 4. Tradition

The word tradition comes from the Latin Tradere or traderer which literally means sending, handing, giving to secured. Tradisi is an idea, belief or behavior of a past which is derived symbolically with a certain meaning to a group or society. Therefore the meaning of tradition is something that can survive and develop for thousands of years, often associated tradition as something containing or having ancient history.

Based on the above description can be concluded that the tradition or custom is a hereditary customs inherited by generations of previous generations that are still done by society both in the form of material objects and ideas are not written as a control over the behavior or attitude of human beings as citizens of a society.

Tradition according to sociologist Ogburn and Nimkoff (in Liliweri, 2014: 13) is an example of a non-material culture. Non-material culture according to Goodenough (in Liliweri, 2014: 14) as a process of cultural use to shape the thoughts, feelings, and behaviors of its members expressed through symbols, languages, values, and norms. Tradition is born in two ways. First, it emerges from below through the mechanism of spontaneous and unexpected appearance and involves the masses. For some reason, certain individuals find an interesting historical legacy. Attention, impertinence, love, and admiration are then propagated through various means, affecting the masses. This attitude of reverence and awe turns to behavior in the form of ceremonies, researches and restoration of ancient relics and reinterpretation of old beliefs. Secondly, it emerges from above through coercion mechanisms. Something considered as a tradition is chosen and made public attention

or imposed by influential individuals or in power.

Sztompka (2014: 71-72) explains, tradition also changed. Tradition changes when people pay particular attention to certain tradition fragments and ignore other fragments. The change of tradition is caused by the quality of the psychology of the human mind tirelessly striving to gain new pleasures and authenticity, realizing creativity, the spirit of renewal and imagination. It is also due to the many traditions and clashes between traditions that one with its rival.

Tradition preservation efforts can be divided into two factors: internal and external factors. Internal factor is a factor of within society itself, that is conservation which pass by society because of fear if not run a tradition will bring bad impact to their life. While external factor is from government institution especially local government, in this case support every activity of society in order to preserve local culture.

#### 5. Symbols and Meanings

James P. Spradley (2003) states that all cultural meanings are created using symbols. Cultural knowledge is more than a collection of symbols. Culture itself consists of the ideas, symbols and values of the work of human action, so that the culture closely with the symbols. Using the theory of meaning and symbols can find the meaning of the symbols used in the Nyadran Earth Tradition.

While Edraswara (2004), explains that the symbol comes from the word Symbolon (Greek) which means a sign or feature that tells something to someone. Rituals that hold a meaning of behavior or activity in a ceremony that is typical. Symbols are interpreted according to the meaning that has been triggered in society. Symbols are social objects used to present whatever people agree to be represented. A symbol means a sign or with a sign that

someone knows and draws conclusions about something.

Gertz (2010) explains that sacred symbols serve to synthesize a nation's ethos, the tone, the characteristics, and the quality of the brand's life, its morals and aesthetic style and their moods and their worldviews are the features they have of how to act, the most comprehensive idea about the order. Furthermore, when viewed from its dimensions, the symbol acts only the dimension of horizontal ontal alone in order to deliver the relationship between individuals in social interaction, but also vertical dimension associated with the transedental thing. This means that symbols can not only be understood through objectively observable interactions, but also through subjective social constructions symbolized through ritual, artistic and linguistic habits (Triguna, 2003)

The theory of meaning can be used as a tool to explain the meaning of research about the tradition of earth nyadran in Songowareng village. In the sociological paradigm this theory lies in the paradigm of social behavior defining. Furthermore, this theory of meaning is inspired by the role of the individual as a determinant in social phenomena as expressed by Gidden (1991) that humans yqang memaknai something good himself or others and his interaction with others. All human beings are born with the capacity to create different perceptions with each other in response to stimuli coming from outside the human self. The process of perceiving meaning in the human self as well as encourage an attitude or action is done through several processes.

Verger in Timban (2005) explains that the process of meaning is that humans are able to give a certain meaning to things or events. Sunarto (2000) and Poloma (2004) concluded Herbert Blumer's thought that: a. Humans act against something on the basis of what that means to them. B. Meaning is a

social product that arises in the process of interaction between humans. C. The use of meaning by principals takes place through a process of interpretation.

## **B. METHOD**

This research type is qualitative descriptive with grounded theory method. In determining the informant using purposive sampling technique, determined according to purpose and requirement of research. Data collection techniques used observation, in-depth interviews, and documentation. The focus of research on the background of earth nyadran tradition, the socio-cultural values contained in the tradition of earth nyadran, and symbolic meaning in the tradition of earth nyadran. Data analysis technique used in this research is ethnographic analysis technique developed by James P. Spradley.

## **C. RESULTS AND DISCUSSION**

The results showed that the tradition of earth nyadran in Songowareng village, Bluluk sub-district, Lamongan regency is a human creation in this case the ancestors of the villagers of Songowareng village are then continued and preserved the next generation until now. The findings of the study are in line with the opinions put forward by Sztompka (2014: 69) when the tradition is not created or develops independently of itself. Only human beings are alive, knowing and desiring to create, re-create, and change traditions. So tradition is a human creation. This is in line with the findings of research results.

Sztompka (2014: 71) explains, tradition is born in two ways. The first way, coming from the bottom through the mechanism of emergence spontaneously and unexpectedly and involving the people. For some reason, certain individuals find an interesting historical legacy. Attention, impertinence, love, and admiration are then propagated through various means, affecting

the masses. This attitude of reverence and admiration turned into behavior in the form of ceremonies, research, and restoration of ancient relics and reinterpreting old beliefs. The second way, comes from above through coercion mechanisms. Anything that is considered a *tardisi* is chosen and made public or imposed by an influential or powerful individual. The two paths of birth of the tradition do not discriminate. The difference exists between the "original traditions" that have existed in the past and the "artificial tradition" that is purely imaginary or past thoughts. The findings of the research show that if the tradition of earth nyadran in Songowareng village, Bluluk sub-district, Lamongan regency is categorized as an original tradition that has existed in the past. In fact, based on observation and interviews with several resource persons such as customary figures, religious figures, community leaders, village heads and village officials, cultural and community members of Songowareng village, the findings of the origin of the original nyadran earth tradition of Songowareng village, Bluluk sub-district, Lamongan whose age is more than 100 years until now still preserved.

The tradition of earth nyadran in Songowareng village, Bluluk sub-district, lamongan regency which is conducted once a year after rice harvest, using the calculation of Java that is Saturday Pon and Ngat wage, while for the date referring to the Christian calendar is the ancestral heritage of the village of Songowareng, reaching over 100 years. This shows that there is compliance with the rules or norms previously made by the lepers and the commitment of the community to stay in compliance with and preserve them. The results of research are in line with Marcel's opinion as Ritzer (2014: 19) states, that social institutions include ways of behaving and behaving that are not formed and that have been found by the individual in the social life which he then

becomes part of it, how to behave and behave in a way that forces him to comply and to defend it.

Earth nyadran activities carried out by the ancestors because at that time there is no religion that entered in the village Songowareng good religion of Islam, Christian, Catholic, Hindu and Buddhist. But the people of Songowareng village at that time already have their own beliefs of animism, so to express their gratitude for the success of rice harvest to Sang Hyang Widi agreed to do earth nyadran activity by using the offerings of ambeng and cok will. The findings of the study are in line with Edraswara's (2014: 78-79) opinion that the Javanese dwipa (formerly) have known God. The introduction of God is done first by the worship of spirits and things. The worship of spirits is called animism and the cult of the power of things is called dynamism. Javanese religion of this kind, was still going on until now that is with the rituals and offerings. Rituals and offerings are a form of supernatural negotiation, so that supernatural powers, to be invited to cooperation.

Herbig (1998) explains, one of the goals of culture is to provide a means to satisfy personal needs, groups, and social needs, ranging from physiological, sociological needs to psychological needs. The findings of the research support the above theory that the tradition of earth nyadran has the benefit of both material and kerokhanian for the people of Songowareng village, Bluluk sub-district, Lamongan regency. In order to succeed in the event of salvation nyadran bumi also formed the composition of the committee through deliberation by involving all elements of society, who are in charge of budgeting, coordinating payments, providers of infrastructure facilities activities, and the arrangement of events. The findings of the study are in line with the basic assumptions of functional structural theory as described

by Craib (in Jacky, 2015: 105-106) as follows. First, norms and values are the basic elements of social life. Norms and values are built collectively and not constructed by a particular group. Second, social life involves commitment among its members and does not involve a push that leads to resistance. Third, groups, communities and communities are in a cohesive position not divided. Fourth, social life depends on solidarity and does not give rise to opposition or opposition. Fifth, social life is based on reproduction and cooperation and avoids and eliminates structural conflict. Sixth, social systems persist in consensus and do not bear certain interests. Seventh, society recognizes the authority of legitimacy and is not based solely on power. Eighth, social systems are integrated and weaken contradictions. Ninth, the social system tends to be long-lasting and anti to change.

It has become a habit of the villagers of Songowareng village, before carrying out the tradition of earth nyadran event, one month before the commencement of the preliminary meeting. In this case the head of Dusun Songowareng invites community meetings, where each head of the family is represented by one person to be consulted determining the date and month how the earth nyadran event is held, formulating the type of needs and budget needed for the earth nyadran event, each head of the family must pay how much, as well as who sinden and pengrawit are invited in the event nyadran earth tradition. The findings are in line with Sila IV of Pancasila, "Citizenship led by the wisdom wisdom in representative deliberations".

In the preparation stage of the earth nyadran event there is a draining agenda of sendang. Citizens have shared awareness and responsibility to cooperate and work together to drain and clean up locations around them that have benefited the community. Even today the villagers of Songowareng village



still pick up water from the water for wuwung after childbirth and if they perform the ritual of the siti nedak, because the water is believed to have magical powers, and as an imbala must pay it with coins seikhlasnya inserted in sendang. Attitudes and behaviors like this are done from generation to generation which has been passed down by previous ancestors. The purpose of drain sendang so that the water source is maintained properly, the water remains clear, in addition to maintaining the cleanliness and sustainability of natural resources. The findings of the research are in line with Weber's social action theory (in Damsar, 2015: 117: 118) explains that social action does not always have a rational dimension but there are non-rational actions taken by people. The actions of the villagers of Songowareng village are thus according to Weber's traditional actions of action by habit or tradition. The action is done without conscious reflection and planning.

The equipment used to deplete the spoon is not using traditional equipment made of bamboo materials such as bojok and boran. Now the drain is no longer purely using human power using equipment from bojok or boran but has been assisted using a water pump (diesel water) on the grounds of time and energy efficiency. This is not separated from the mindset of citizens who are more rational and realistic in running the work, do as efficiently as possible, including in addressing the equipment used for the drain sendang have to be adapted to the conditions of the times and the principle of efficiency in work. Selin it, the result of drain sendang in the form of fish and coins divided equally for the citizens who participated actively clean the sendang. The findings of the research are in line with Anshoriy's (2013: 63) theory, cultural change concerning the changes that occur in the idea system of the citizens together in the form of rules, norms, way of view of society.

Furthermore, Soyomukti (2010: 443) explains, many factors that can affect the occurrence of cultural change, including: 1) discovery and invention. Discovery is any addition to knowledge, while invention is a new application of knowledge. 2) cultural diffusion is the process of spreading the elements of individual culture to other individuals, 3) Acculturation as a process when different societies change because of old and direct contact, but not to the complete and unanimous mixing of two cultures. 4) assimilation is a further process of siasial and is characterized by increasingly diminished differences between individuals and between groups, as well as the growing unity of actions, attitudes, and mental processes associated with common interests and goals in a society.

The villagers of Songowareng village also have a habit of cleaning the tombs with bhakti work and praying for the spirits of their ancestors the day before the earth nyadran event was held. Residents of Songowareng village still believe that the tomb is a spiritual place that needs to be prayed for as the ancestors had done before. In this case Edraswara (2015: 182) explains, before getting to know God, the Javanese understand the world of the harsh and the delicate world. When a person dies, it is believed that his spirit has spiritual powers. The spirit can help and also interfere with his life.

The event of the earth nyadran tradition that is held by the people of Songowareng community once a year after the rice harvesting season for two days in sendang is actually a form of gratitude for the fortune of successful rice harvest and request to be given health, safety and harvest success in the coming year. The findings of the research results are in line with the opinion of Endraswara (2015: 26) selamatan is part of a pangastuti kawula to Gusti. Salvation is mediation, to make symbolic contact with the

supernatural power. In this case Geertz (In Endraswara, 2015: 29) suggests, *selamatan* in Java is a picture of animistic rituals, because who were given offerings in the clear salvation of the ancestral spirits.

Art *tayub* is a relic of artists whose existence is still preserved by the villagers of Songowareng village, Bluluk subdistrict, Lamongan regency, every time there is a tradition of art *nyadran tayub* art as entertainment that must exist at the peak event. Why is that, because entertainment *tayub* art contains recreational value, cognitive, aesthetic, prognosis and didactic. *Uborampe* contained in *ambeng* used in the event *nyadran* earth superstition consisted of white rice, *ingkung* chicken kampung, banana, and snack market, money *satus*, each has its own meaning. Endraswara (2014: 254-255) describes *ubarampe ambeng* varying, each of which is a cultural symbol. *Ubarampe* is able to describe the journey of human life from there to be nothing, namely: 1) Eggs: is a symbol of *wiji dadi* (seed) of human happiness. 2) *Megana* spice (*gudangan*): is a painting (embryo) of human life. 3) *Cambah*: the seed and the human will always grow like a sprout. 4) Long beans: in the human life should be long-minded (reason *kang mulur*) and do not have the petty mind, so it can respond to everything with consciousness. 5) Tomatoes: the awareness will lead to actions that love *madsinamadan* and try to become *jalma limpat seprapat* finished. 6) *Brambang*: the act that is always consideration. 7) *Kangkung*: such humans are classified as humankind (high level). 8) *Bayem*: therefore it is not impossible that his life will be *tentrel*. 9) *Lombok* brother: finally will appear courage and determination to unite with God. 10) *Inkung*: the ideals of unity are done through *manekung*.

Prior to the event of *drain sendang* and *selamatan* in *sendang* begins Head *Dusun Songo* and head of *Balongrejo hamlet* first *put cok* will be in stone *Linggo* and *Yoni*

believed by people of Songowareng village have supernatural power. *By put cok* will be on the rock *Linggo* and *Yoni* expected *nguras* spoils and *selamatan* tradition of earth *nyadran* in Songowareng village run smoothly, survived no danger and calamity that befell the citizens, no spirits or *ghoib* goods disturbing. Herusatoto (2008: 159), the purpose of its offerings is to support their belief in the existence of the strength of spirits such as the supernatural, *demit* and *jinn*, or heaven, which *mbaurekso* or dwell in these places so as not to interfere with the safety, tranquility and family happiness or on the contrary also to ask the blessing and protection of the *mbahurekso* earlier in order to help distancing or avoid interference from other spirits sent by someone to disturb his family.

*Gending-heirloom* as an opening *gending* that sounded in the event of earth *nyadran* tradition in sequence ranging from *gending eling-eling* (remember-remember), *rangu-rangu*, *gonggo mino*, *genderuwo momong*, *boar strikes*, *bondo boyo* and *gending angkleng*. This is a symbol according to the beliefs of traditional figures, religious figures, community leaders and local residents if the gangs of the heirloom there is one who forgot not be sounded either intentionally or unintentionally, or the order to sound it is not in accordance with the standard that has been determined to be repeated from the front, it is feared in the future there will be calamities that hit the people of Songowareng village such as crop failure, the harvest is decreased, the people affected by *pagebluk* disaster. Endraswara (2014: 99) explains, literature and *gending* has always been a living mystery. Literature is an abstract ranking, while *gending* is more concrete. *Gending* precisely is "*sarkara gendingira mobah klawan nangis*", That is, man likened to *gending* run mystic *kejawen*. Man when running mystic can be up to cry and *mobah* (acting). A beautiful voice in

gending will give you a clue how mysticism works well. If the gending is broken, no beautiful rhythm, it means also damaged mystical worship.

#### D. COVER

The main theory of this study is the theory of culture. The results of this study support the theory of culture where the tradition of nyadran earth in Songowareng village besides the ancestral heritage, the value contained therein is able to follow the demands of society and follow the dynamics of the era. The tradition of salvation of earth nyadran in Songowareng village, Bluluk sub-district, lamongan district also has three forms of culture, the first ideal form that the event nyadran earth supernatural is the result of thought and deep reflection of the previous

ancestors, in which many contain norms, values or rules that regulate human behavior in life. Second, the form of social system that in the event of the tradition of the earth nyadran salvation there are also norms, values or rules governing the behavior of how human beings interact with each other, communicate, cooperate and bergotongroyong as community association in preparing and succeeding earth nyadran event including implementing these values in everyday life. Third, the form of concrete culture in the form of the heritage of the ancestors of the villagers of Songowareng village which until now its existence is still maintained and preserved by the residents of the community that is sendang lanang and sendang wadon.

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