

Rasulan as a Javanese Slametan Tradition

on Compromising the Changing of Society

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Abstract

Rasulan is a tradition in Java; it's one form of Javanese *Slametan* (a ritual meal). This research aims to describe the *Rasulan*, explains the role of the worldview and how the elements of culture, religion and the spirit of the nationality are compromised and changed therein. This research is a mix of library and field studies, utilizing the theory of worldview. Results show that *Rasulan* is not a religious tradition, but a harvest celebration, taking the form of gratitude in the agrarian society. It consists of world views of space, time, causality and self-other relationships, which constructs how people practice *Rasulan* within community life. Compromise in the values of tradition, religion and social life occurs with the incorporation of religious events on respecting and appreciating religious groups in the community. This study contributes to the strengthening of the view that *Rasulan* is not a religious ritual, but a cultural activity.

Keywords: *Rasulan, Slametan, Worldview, Tradition, Java, Ideology, Indonesia*

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Introduction

Rasulan is a form of *Slametan*, a ritual held by people in area of Gunung Kidul, a part of Yogyakarta Indonesia. Yogyakarta is one of Javanese culture and value centers, besides Surakarta. Javanese culture is full of symbolic things, as depicted in traditional Javanese songs which are used by the people in expressing cultural values (Wadiyo, Slamet Haryono, and Joko Wiyoso 2022:168). *Rasulan* is held in almost every village in Gunung Kidul and usually carried out after the harvest season as an expression of values and world views that become the basis of people's lives. It is a kind of community festival which is not only a sacred-oriented action but also a tradition of gathering citizens, as the function of *Slametan*.

Slametan is one of the Javanese cultural icons that has attracted the interest of many researchers. One of the researchers who popularized *Slametan* was Geertz, who believed that it is one of the many rituals performed by Javanese people. There are diverse forms of *Slametan*, which is a ritual that is performed at many kinds of events, including life cycle ceremonies such as birth, circumcision, marriage, death. It is also performed when someone is sick or is having nightmares, when changing names, moving house, constructing buildings, and other events (Geertz, 1976:11). *Slametan* is also believed to be a form of Javanese syncretism (Beatty, "Adam and Eve and Vishnu." and is associated with Islam (Woodward, 1988). Also, women plays a role in its the implementation, (Newberry, 2007).

Slametan ritual studies in Java today receive less attention. Several studies of rituals in several other countries appear in archaeological studies. One of these studies illustrates the elements of offerings found in houses of worship during the past centuries in the Croatian region (Reed, 2019). Other studies are in the form of a ritual description in a cave (Goldgeier, Munro and Grosman, 2019), a study of prehistoric communities in the tombs involving isotope values from the remnants of ritual food (Kellner et al., 2020), and the more recent ritual-related studies are Feng Shui rituals (Ogilvie et al., 2018). Using a religious framework, several studies of rituals are found in the literature. These include studies` on religious layers and symbolism of the film (Fatu-Tutoveanu, 2015) and about the media as a tool for the transfer of religiosity in the discourse of the sacred and profane (Petrof, 2015). There is also a comparative study of the actions of shamans (usually involving certain rituals) in Africa and direct killing as in the West (Dooley, 2011). There is no study of Javanese rituals.

It is found some explorations among Indonesian researchers, such as study in the use of language in the ritual of the departure of the corpse (Munandar, 2019), the period times when Javanese-Saivism ritual was held in Bali (Suamba and Mudana, 2018), and the acculturation of Hindu-Javanese culture, which motivated the taking of relevant actions for the purpose of maintaining ecological harmony (Ali Ikhsan, Setioko, and Suprapti, 2017). Other studies namely acculturation between Hindu-Javanese culture, Buddhism, and Islam in the ritual traditions at the Yogyakarta Palace (Sulaeman, 2019), the clash between Islam and local culture in the process of Islamization and development tourism in Kotagede Yogyakarta (Schlehe, 2017), and the experience of the meaningfulness of religious rituals from the followers of the Pangestu creed in Salatiga, Central Java (Suciati, 2015).

Although Javanese *Slametan* received less attention from researchers and publishers, the practice of this ritual still exists and has even become more diverse. *Rasulan* is one type of *Slametan* which has attracted a lot of public attention in Yogyakarta. The phenomenon of *Slametan* becomes interesting when this event is revealed to be nothing more than a cultural event (Fathorrahman, 2006:2). This article addresses on describing how *Rasulan* was carried out, the rationale underlying it, how the religious community has played, and how this cultural aspect fully supports the ideology of diversity in Indonesia.

Theoretical Framework

Worldview

Worldview is a set of guidelines and values in life (Woodhouse, 2006:13) or, in other words, thought patterns used to organize and give meaning in social life (Abdullah and Nadvi, 2011:269). The world view plays a role in directing human life in everyday life, both individually and in groups. Worldview is a perspective that lives and develops in society, often equated with ideology, but which is actually broader because the scope of ideology is usually narrower (Oesman and Alfian, 1991:48). Worldview can be considered in line with the understanding of philosophy. Philosophy is defined as a system of views, guidelines for life or values ((Woodhouse, 2006:13) while worldview emphasizes specific historical and personal aspects (Abdullah and Nadvi, 2011:269).

Individuals or communities are mutually influential in a person's generation of thoughts, feelings, desires, expressions and culture. Both are mutually supportive and interdependent (Veeger, 1993:107–8). One's worldview has implications for humanity's awareness in identifying oneself and responding to its relationships with the environment, including relations with God, nature and other humans (Peursen, 1992:233). Worldviews can be categorized by referring to Kearney's views, which are among others, views of time, space, other people, causality, and classification (Sartini and Ahimsa-Putra, 2017:272). Every community has a unique worldview construction.

Slametan

Geertz called *Slametan* as a communal feast (Geertz, 1976:11). In its implementation, *Slametan* can be interpreted as a prayer and meal together that is performed by inviting neighbors, family or surrounding communities in the aim of requesting the smooth running of all matters and or for safety. *Slametan* is also intended as a thanksgiving and expressing of gratitude to God for some perceived favor or grace.

Methods

The main material of this research is comprised of the results of previous studies and scientific journals on *Rasulan* of Gunungkidul Yogyakarta Indonesia, namely Dengok Kayen, Kropak Sidorejo Semanu, Kalidadap Gari Semanu, Ngunut Playen, Gedhe Ngalang Gedangsari, and Jatimulyo Dlingo. The data is complemented by a field study conducted at Glagah Kemiri Tanjungsari Gunungkidul that made use of observations and interviews with the general public, village officials, event organizers and traditional stakeholders (*modin*). Data is interpreted by reading it care-

fully to obtain the meaning, value and human purpose in order to understand the nature, theory, and cultural phenomena that the information presents. This study looked for internal and holistic coherence, carried out to look into the relationship between concepts as a whole. Clear descriptions were provided for these concepts. Synthesis-analysis was utilized to investigate the *Rasulan* phenomenon as a comprehensive unity of interconnected concepts (Bakker and Zubair, 1994:41-42).

Results and Discussion

Rasulan Between Description, Setting and its Meaning

Rasulan is said to have originated from the word “*Rasul*” that means messenger or treatise (Fathorrahman, 2006:25). Supposedly, this term is very close to the term in Islam that refers to the Prophet or Messenger of Allah. Another explanation is that the word specifically refers to the Prophet Muhammad. Nevertheless, when referring to a religious activity in the Gunungkidul community, *Rasulan* is not always related to religious events such as the Prophet's Birthday or Isra 'Mi'raj of the Prophet Muhammad. For the Gunungkidul community, the term *Rasulan* is intended to name a series of activities aimed at expressing gratitude to God for all the favors given to all citizens, as based on an interview with one of the elders (respected community leaders) in Kropak (Kinanthi, 2018:31).

Rasulan as a form of Slametan ritual (Afifah, 2011:77) is also a form of village salvation ceremony that is carried out by all villagers, usually after the harvest period (Putri, 2018:43). The Dengok Playen community similarly has this concept of the term. *Rasulan* is a traditional form of celebration performed after the harvest and is a tool of farmers' expression of gratitude to God for giving them abundant blessings and fortune from agricultural products (Mixdam, 2015:33). Studies in the village of Ngunut reveal the community's understanding of the concept as meaning holy, so *Rasulan* is also called *Bersih Desa* (cleaning the village). It is a form of gratitude for the people of Ngunut Village for a year of life and the harvesting of agricultural products, especially rice. The *Rasulan* tradition is one of the expressions of gratitude from the people for the blessings the Almighty has given them (Maula, 2018:51-52).

Although *Rasulan* is a peasant party in the post-harvest period, it is no ordinary celebration. According to one source, *Rasulan* is a sacred salvation ceremony attended by all villagers (Fathorrahman, 2006:26). It is a sacred event that is part of the series of activities relating to religious beliefs and actions. According to Mr. Wasno, the *Rasulan* activity held in his village, Glagah Kemiri, is a form of gratitude and supplication and not performing it will bring bad luck. As can be gleaned from Wasno's thoughts on *Rasulan*, there exists a strong belief about the necessity of the performing, and the continuity, of this ritual.

For the Dengok Kayen community, *Rasulan* is a form of expression of religious practice that involves communicating with entities that are invisible to the human eye. Communication is done by words and through "offerings" (Fathorrahman, 2006:25). *Rasulan* is a rite and religious dimension (related to beliefs and religions), and a form of social activities (related to community integrity and safety, inten-

sifying community solidarity) as it is about individuals (establishing community intimacy and supporting personal satisfaction) (Fathorrahman, 2006:27). It is a form of respect for the Prophet Muhammad, with the intention of praying to ask for his blessings. This goal is symbolized by the savory *sega Rasul* (Apostle rice) (Fathorrahman, 2006:29). This shows a proof that the propagators of Islam in Java incorporated Islamic values into their culture.

The *Rasulan* tradition is a form of expression of gratitude to Almighty God for all the blessings and gifts received, specifically abundant harvests, and for showing respect and even asking for salvation from the *dhanyang* or *mbaureksa* (village spirits) or spirits guarding sacred places. *Rasulan* is performed in the hope that the village be delivered from harm or distress, in addition to being an expression of gratitude by reading prayers (Kinanthi, 2018:32). According to the results of studies in the village of Ngunut Playen, *Rasulan* is part of the culture of the ancestors aimed at giving thanks to the blessings of the Almighty in relation to harvest and agriculture accomplished by community members as according to the customs of the village (Maula, 2018:51). In other sites according to the beliefs of the ancestors of Rejosari, Dodogan, and Kedungdayak, *Rasulan* is a tradition of *mboyong* (bringing home) *mbok Sri-Sadhana* (rice goddess), brought by residents home from the *tegal panas* (paddy fields) (Afifah, 2011:76).

In Jatimulyo Dlingo, villagers also hold similar beliefs. The tradition of the *Rasulan* ceremony in three villages is a form of ancestral tradition that aims to appeal to *dhanyang* (*Sing Mbaureksa*) so that the community of people and even animals and plants, are protected from all distress. After the religion of Islam was introduced, *Rasulan* was modified so the singing will no longer be addressed to *mbaureksa* but, instead, to God (Allah). Some informants argue that the *Rasulan* tradition is now a form of respect for the founder of the village, *Mbah* (grandfather) Rana Wijaya, a *juru kunci* (doorman) Kali Sendang Ayu. He left a message that society must preserve tradition (Afifah, 2011:75-77). At Dengok Kayen, the observance of *Rasulan* was at first a ceremonial tribute to the gods, especially Dewi Sri, the guardian of agriculture, to the ancestors, and to the village *dhanyang* in the form of spirits (Fathorrahman, 2006:25). In the village of Gubug Gedhe, the story of Eyang Meles or Harya Bangah, a regent of Prabu Brawijaya followers while leaving Majapahit because of a dispute with his son, Raden Patah, is part of the *Rasulan* (Putri, 2018:43-44).

According to Mr. Wasno, the establishment of the Kemiri village cannot be separated from the history of Majapahit. At first, 11 *padukuhan* (villages) were united as one, led by the Poncosentono headman in Panggang. The *Rasulan* ritual was held in relation to the origin of the village. To the present day, some other hamlets hold their agreements with residents and usually are done after the harvest. The process of determining the time varies.

In Kropak, the details and duration of *Rasulan* implementation were not always related to (the period after) the rice harvest but were instead carried out in accordance with the agreement of all residents (Kinanthi, 2018:34). In 2017, *Rasulan*

was held on 30 June, precisely on Friday Legi (Jumat Legi) and observed for three consecutive days. Thus, the observance of *Rasulan* is not based on a predetermined date but on a community agreement. However, the choice of Jumat Legi has a special meaning. Apart from its being carried out according to the Javanese calendar, Jumat Legi is believed to coincide with the establishment of the Palace of Jogja as well as the first existence of the Cuwelo village (Kinanthi, 2018:35-36). In Kayen, *Rasulan* is held on a Monday Pahing (Senin Pahing), one day in the month of Zulhijjah (Fathorrahman, 2006:25). In Dlingo, *Rasulan* is held on Wednesday Kliwon, on the third day of celebration (Afifah, 2011:80). Whereas in Ngunut Playen, *Rasulan* is held on Monday Wage (Senin Wage) (Maula, 2018:51).

Below is a table showing some maps of the implementation of *Rasulan* in several villages to show the similarities and differences in the implementation.

Components	Kropak Candirejo Semanu (Kinanthi, 2018)	Gubug Gedhe Ngalang Gedangsari (Putri, 2018)	Dengok IV Playen (Fathorrahman, 2006)	Dengok Playen (Mixdam, 2015)	Glagah Kemiri (Wasno, 2019)
Day	Jumat Legi	Minggu Pahing or Senin Pahing	Senin Pahing	Sabtu Wage-Minggu Pon	Rabu Wage
		Selasa Kliwon (Nyadran Gadean)			
Month	By agreement of people	Ruwah or Sya'ban (a month before Ramadhan in Islamic calendar)	Zulhijjah (Islamic calendar)	24-25 Mei 2014	By agreement of people
Reason of date choices	Practical reasons	After harvest	After harvest	By agreement of people	After harvest
Place/center of activity	<i>Balai Dusun</i> (village meeting hall)	village meeting hall for festival			Meeting village hall
		Petilasan Gadean, the tomb of Prabu Brawijaya V.	Petilasan Eyang Damarjati	Petilasan Eyang Damarjati	<i>Mbah Ponco Sentono Tomb</i> in Gunung Tanjung (Mount Tanjung)
Reason/objectives	-commemorate the first existence of the village -expression of gratitude to Almighty God for abundant harvests - showing respect and even asking for salvation from village spirits or spirits guarding sacred places	- gratitude to Almighty God for blessings - Salvation ceremony -Appreciation to people who contribute to the village and its community	tribute to the gods, especially Dewi Sri, the guardian of agriculture, to the ancestors, and to the village dhanyang in the form of spirits	gratitude to Almighty God for blessings	expression of gratitude to God and an expression of gratitude to those who have contributed to the village and its people.

Figure 1. A table listing *Rasulan* events in some villages in Gunung Kidul Yogyakarta. Note: Senin (Monday), Selasa (Tuesday), Rabu (Wednesday), Kamis (Thursday), Jumat (Friday), Sabtu (Saturday), Ahad/Minggu (Sunday).

In the Gubug Gedhe Ngalang, a meeting attended by village elders was held to arrive at the most appropriate day for the *Rasulan*. At the time of the study, the village had two choices of observance day, namely Sunday Pahing (Minggu Pahing) and Monday Pahing (Senin Pahing). Today, it has been adjusted to the count of Java for observance before the month of Ruwah (Putri, 2018:51). Ruwah or Sabin in the Islamic calendar is the last month before Ramadan (fasting month) so that the *Rasulan* is held two months before Ramadan. In this month, Javanese people actually have another event to celebrate prior to Ramadan, called Ruwahan. Election day must involve elders who are regarded as knowledgeable in the history and traditions of Java as in Jatimulyo Dlingo, the timing of which is determined by Kejawen experts (necromancer) (Afifah, 2016:54).

Based on the date of implementation, that the *Rasulan* tradition was carried out not in the context of welcoming the Islamic month, especially Ramadan, but with the aim of it being an expression of gratitude for abundance or harvest of the farmers' crops. The choice of venue for the *Rasulan* ceremony takes the element of trust into account. For example in Glagah, according to Mr. Wasno, the community trusted the choice of the village ancestor named Mbah Ponco Sentono who is believed to have been given a message about the location for the *Rasulan* implementation, and in case the venue were to be moved, there has to be a strong reason or justification for it. The community highly respects and maintains the ancestral message. As a result, when one day the location of the implementation was changed, villagers viewed the situation as problematic because of the belief that it could cause community members to suddenly get sick, suffer falls or be disturbed by unseen creatures.

The important thing about the choice of the ritual day and implementation is the community's hope for their safety, security, peace and harmony. The days the community considers not auspicious or suitable for such ritual observance should be avoided. For example, in the Gubug Gedhe, the choice of ritual timing always excludes *Uwas* or bad days as according to the Javanese tradition (Putri, 2018:46). The Ngunut Playen people also subscribe to calculations of important dates based on the Javanese calendar. The implementation of *Rasulan* must avoid the meaningful day of ringkeling menungsa (human weakness, that is Thursday, if it falls on Thursday it is straight line) on *bothong* (Senin Wage, Monday Wage is squeezed by two lines so that the day is struck), and Wuku Kurantil. Avoiding this bad day is believed to be important so that people can enjoy the goodness life has to offer. By carrying out the "good" day it is hoped that farmers could obtain maximum yields in the following year (Maula, 2018:56).

The locations used for *Rasulan* varied. In Glagah, it was initially performed on Mount Tanjung (*Gunung Tanjung*) according to the *Nyadran* tradition during the period of ngawu-awu (one of the stages in farming activities). It used to be that this activity was carried out in *petilasan* where a spring (water source) was located nearby. The *Petilasan* has been considered sacred, often used as a place of prayer by people from various religions. As time went on, activities were moved to the newly built mosque, which is positioned next to it, before being again moved to

the place presently used for the ritual, the Village Hall (*Balai Desa*). Meanwhile, the *Rasulan* procession in Dengok called *Asum Dhahar* (serving food) was originally performed in the Eyang Damarjati Petilasan located in the Dengok IV Hamlet area. This is different from *Rasulan* in other hamlets which are only held in the hamlet pavilion (Mixdam, 2015:37). While the *Rasulan* festivity in Ngunut is carried out in the Kyai Condong Tomb because of its position, being considered the origin of the village of Ngunut, and other festivals in the hamlet hall (Maula 2018:58-59). Different from what has been explained, in Gubug Gede, festivity is carried out in each group of housing while the *hasil bumi* is taken to the Ngalang village hall and raided to the Gede Gede Rest Area (Putri, 2016:51). In the area of Dodogan, Rejosari, and Kedungbayak Jatimulyo, the alms (*sedekahan*) were carried out around (kali, river) Sendang Ayu (Afifah, 2016:66).

The Indigenous leader of the *Rasulan* event is *Modin*, also called *Mbah Kaum*, who is the main figure for the said ritual festival. At Glagah, the main role of *Mbah Kaum* is to lead a prayer that begins by explaining the meaning of offerings prepared for the event. The organizing committee consists of the residents who are considered experienced and who understand the *Rasulan* series of events. In Kropak, the members of the organizing committee that come from the Cuwelo Overseas Association are individuals believed to have the ability to organize events. The master of the festivity is also *Mbah Kaum*, a *petilasan* caretaker who is believed to have the ability to communicate with the *mbaureksa*. *Mbah Kaum* (leader of the ritual) is in charge of leading ceremonies related to spirits, which are essentially the opening ceremonies, preparing of offerings, and leading of prayers during the festivity (Kinanthi, 2018:36).

In carrying out the feast ceremony, certain offerings that must be prepared, some of which are the *kembang setaman* (various flowers, especially *kanthil* flowers) a cigarette, and all food consumed by the local community. The whole offering is placed in a *kencana* bowl made from palm leaves. If the residents prepare offerings at home, the offerings are placed on the table, equipped with candles or *senthir* (oil lamps) as a sign that the spirit itself does not die and what does die is only the physical body. A *bokor kencono* (a kind of bowl) is also provided, which is placed near a large tree or river with its swift water, a place believed to be where spirits dwell in. Offerings are also placed in locations where accidents often occur, on rocks, or on wood (large trees). *Rasulan's* festive equipment consists of *ingkung*, savory rice, plain white rice, *jenang-jenangan* (various soft food made from flour), and *gunungan* (rice shaped like a mountain). *Ingkung* is considered a manifestation of the Prophet Muhammad who has *khatam* (closing). *Ingkung* also symbolizes the union of God and humans (*manunggaling kawula Gusti*). According to Mr. Wasno, savory rice symbolizes comfort to the heart. *Gunungan* contains a series of agricultural harvest produced depending on the ability of the village community. The committee also provides *ingkung* and rice in large quantities. Some community members contribute their provision. The produce which is paraded around the village (*kirab*) is usually fought over by the community and the food is distributed to the community and guests.

After the *Rasulan* feast, rice and *ingkung* are wrapped in containers called *kisa* that are made from woven palm fronds. This food parcels are distributed to the guests, including the researchers and the team members of this study. *Kisa* symbolizes the smoothness and calmness of the heart. After use, the brush is usually not thrown away and is placed on a tree. This is since it is thought to be a blessing: it is believed that coconut trees where brushes have been hung will bear many fruit.



Figure 2. *Gunungan*, rice and *ingkung*, and the *Slametan. Rasulan* in the Village Hall of Glagah.



Figure 3. *Kisa*, food parcels distributed to the guests of *Rasulan*.

In more detail, *Modin* who led the prayer explained to the audience what the symbolic meanings of the various kinds of offerings were. Offerings of various kinds must be interpreted as reminders for humans. The words used by *Modin* was *mengeti*, *pepenget*, which means to commemorate, remind, or remind something. The thing that needs to be reminded is related to the existence of humans and parties that are considered meritorious for human life. The purpose of remembering the parties is as an expression of gratitude, hope and prayer that they live safely, comfortably and peacefully with all of God's creatures.

Worldviews Based

Worldview serves to construct community actions. Based on the research data from this study, it can be understood that the *Gunungkidul* people strongly believe that there are places that are sacred and the dwelling place of invisible creatures. Such a place also provides a historical understanding of the origins of society. This shows a form of awareness of the history and life of the village the residents inhabit. This awareness gives rise to feelings (and expressions of) gratitude for

the gifts obtained in life. People are reminded of this awareness, or need for this awareness, every time with the holding of *Rasulan*. The determination of the time or date of holding *Rasulan* shows the community's appreciation of the history and origin of the village, along with the figures in that history, and even the role of the palace as a state institution that once overshadowed the community.

The Kropak people believe that implementing *Rasulan* is an obligation that must not be abandoned. There was a time when the Kropak community did not observe *Rasulan*-related activities and what happened next was that one of the community members died unexpectedly and rather strangely. The people then came to believe that this happened as a result of failure to observe *Rasulan* (Kinanthi, 2018:31). The Dengok community holds a similar belief – that if no offerings are made at the *Rasulan* event, misery and *kuwalat* (bed feedback) will ensue (Fathorrahman, 2006:30). For its part, the Glagah Kemiri community believes that a relocation of *Rasulan* activity outside the field will have bad consequences, such as people getting sick, falling from vehicles or trees, or being possessed (entered by spirits).

Rasulan, besides being understood as an expression of gratitude for the harvest, is also understood as a tribute to the *dhanyang* or *mbahureksa* (spirits) of the guardians of the sacred places (Kinanthi, 2018:32). In the Dengok community, offerings are a form of respect for ancestors and *dhanyang* (village watchmen) (Fathorrahman, 2006:31). Appreciation for its existence and respect is expressed by choosing the place of ritual activities. The selection of activities in certain sacred places (*petilasan*) is a proof of respect for services rendered by the ancestors. Respect is conveyed verbally and symbolically manifested in *gunungan* and other offerings, which refers to respect and appreciation for all those who play a role in life, including parents, ancestors, saints, the companions of the Prophet, Prophet Muhammad and God. The expression of gratitude for all efforts for one year, good harvests, and prayers for salvation show man's surrender to God's power. *Rasulan*, therefore serves to maintain harmony and good relations with fellow human beings.

The social function of *Rasulan* has been developed in various sports activities, arts performances such as reog, and cultural events where it serves as the highlight activity. The village neighbors, relatives, friends and school friends or office mates come to visit to enliven the event and to stay in touch with each other. The atmosphere is similar to the Eid al-Fitr where members of the community, relatives, friends and friends visit each other, with various treats prepared to welcome the event (Kinanthi, 2018:33). The preparation and implementation of activities involving all elements of community both current residents the village and those who already have migrated, reveals the strong social cohesiveness of the Gunungkidul community. Not only that, the culture of feasting by eating together shows the familiarity and harmony between the citizens of the community. Distribution of rice during the festivity shows the joy of sharing with others. The self-other aspect is very visible in the implementation of *Rasulan* rituals, in the relationships with fellow humans and deceased (spirits of) ancestors, with invisible beings and with God.

The view of place/space, time and understanding of causality can be seen in how *Rasulan* “forces” the community to maintain the ritual. Sacred time, place and condition of offerings still play an important role in directing the community to carry out and continue the tradition. It is true, though, that one factor why *Rasulan* persists is people’s fear of incurring inauspicious events, i.e. if they do not observe the ritual according to the ways handed down by the ancestors. Nonetheless, the holding of additional events as described above displays adaptation to current developments.

Compromising Changing of Religions and the State Ideology

Majority of the Gunungkidul people still use *petilasan* as a place for ceremonies. However, some villages perform ceremonies by conducting festivity at the village hall or mosque. This more recent trend reveals a shift in orientation with regard the view on praying – that does not have to be performed at the pilgrimage site (a sacred place or a place where an important historical event occurred) because it can be done anywhere, including in places that tend to be viewed as neutral, with some consideration.

In Jatimulyo Dlingo, the *Rasulan* ceremony was originally a form of ancestral tradition of pleading to *dhanyang* (*Sing Mbaureksa*) so the people of the hamlets, both humans, animals, and plants in the countryside, can remain protected from distress. After the rise of Islam, it was modified to be addressed no longer to *sing mbaureksa* but to *Allah* (God) (Afifah, 2011:76). The prayers led by a *Modin* or *Mbah Kaum* actually already contain elements of Islamic teachings. Even so, *Modin* prayer is usually very cultural and more like an existing spell or standard rules. As the researcher observed, *Modin* prayer readers at the festivity in Glagah were very familiar with the prayer narrative that begins with an explanation of the meaning of various ceremonial offerings. The pronunciation of the prayer is a mixture of Javanese and Arabic but with the Arabic part not being fluent enough. This reveals a pattern of how the Javanese accepted Islam while still holding cultural ritual activities and even somehow still practicing their Javanese religion (Fathorrahman, 2006:40). In the beginning, the ritual was only intended to clean the village in order to avoid danger by making offerings to ancestral spirits, *dhanyang* village, gods, and spirits. After the conversion to Islam, prayers from the religion of Islam were incorporated (Fathorrahman, 2006:27).

The development of religious elements in *Rasulan* can also be seen in how it accommodated activities and religious traditions that have developed. Islamic religious activities, recitation of the Qur'an are now part of *Rasulan*'s series of events. It is also worth noting that in the community in which Christianity holds sway, the thanksgiving prayer (*Misa Syukur*) was also held as part of *Rasulan*. This shows the peaceful co-existence of cultural and religious adaptations in the ritual.

Community understanding of *Rasulan* productivity in supporting the lives of Indonesians who are basically religious even though they differ. Having embraced the Pancasila Ideology, Indonesians place religion as the basis for religious life, even though the country is not a theocracy (religious state). Indonesia provides

the same living space for all religions and beliefs. Within the framework of unity in diversity (*Bhinneka Tungga Ika*), the Indonesian people exhibit multicultural awareness. *Rasulan* activities tends to be viewed as a cultural media in which all religions can develop and participate. Such community awareness promotes the peaceful and harmonious national life.

The opposite will be very different if the phenomenon of tradition is regarded as a religious practice. Claims of truth that are often made by certain parties often become a source of problems, which can worsen if an arbitrary action is made in the name of religious truth. Therefore, clear understanding is needed regarding the truth of religion, multicultural awareness, and awareness about cultural and social life on which social life rests. *Rasulan* is proof that an awareness of differences and mutual needs leads to a peaceful life in society. Pancasila as an argumentative ideology that cannot be rejected, whether it is informal or formal (Wahyudi, 2006:105). Pancasila will overshadow the lives of Indonesian people. Pancasila as the ideology of the Indonesian nation is considered important by the founders of the state – a convention system that functions as a binding force on the mentality of the people (Mustansyir, 2006:2).

How does *Rasulan* relate to community religiosity? Pancasila by Notonagoro is considered to be a “religion” for the people of Indonesia, serving a guideline for the life of the people of the country. It is a guideline for godly living or a guideline for decency in social life. Pancasila became the cultural origin, religious principle and state principle in the life of Indonesians (Hidayatullah, 2006:35-36). The Gunungkidul community with its *Rasulan* has proven its implementation. This awareness should be the basis of life for all the community members and especially its leaders. Ethical leadership that is professional in its steps and suitable for the people of Indonesia will, of course, start from ethical experience in community life experiences (Frunza, 2017:3).

Conclusion

Rasulan is one form of Javanese Slametan which is carried out by majority of Gunungkidul people in Yogyakarta. Also, often referred to as *Bersih Desa* (village cleansing), and the observance of *Rasulan* has undergone many modifications. There are also variations in the implementation of the *Rasulan* ceremony, particularly with regard the determining of the date and duration of the ritual, a phenomenon tied to the understanding of the origin of a village. *Rasulan* is not a tradition of celebrating religious holidays but is instead a kind of harvest party and a form of gratitude performed by agrarian communities, partly symbolized in the distribution of mountains and festivals from the community's produce.

In holding the *Rasulan*, the concepts of worldview about place, time, causality and self-other relations in the Gunungkidul community are very visible. The concept of classification can be concluded by abstracting the implementation of other worldviews, for example, in the concept of self-others showing an understanding of the classification of species. The community's view of the place/space, time, causality and understanding of self-other significantly constructs the implementation of *Rasulan*.

Compromise in the values of tradition and religion occurs the addition of religious events such as the Great Recitation (*Pengajian Akbar*), *Sima'an Qur'an* and even *Misa Syukur* that is held to respect Christian groups. This reinforces the view that *Rasulan* is not a religious ritual but, rather, a social cultural activity serving as an expression of gratitude to those who play a role in life, the desire to have good relations with others and other creatures, as well as gratitude for the gift of fortune and goodness given by God. These views are not based on certain religious understandings and beliefs but serve as reflection of a more universal pattern of understanding worldviews. Such understanding is very supportive of the concept of life based on the Indonesian ideology of Pancasila that teaches unity in diversity and declares the peaceful co-existence of all religions and beliefs in God Almighty. Learning from the way of life with Pancasila values in the case of *Rasulan* will inspire respect for others and contribute to promoting world peace.

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