

Spirituality In The Mamongan Tradition For Character Education In Nerangan Hamlet, Mangunrejo Village, Central Java

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Abstract.

Mamongan is a Javanese tradition in commemorating the birthday in Javanese calculation of 35 days of selapanan. On the day of selapanan, a child is prayed for by his parents, his hair is shaved and a salvation is held by inviting children aged under five. Mamongan is as a tradition that teaches the values of character education for children in the spiritual implementation of both relationships with God, fellow humans and nature. This study aims to explain the values of spirituality in the mamongan tradition in building character education. This study uses a qualitative descriptive approach with ethnographic methods, namely finding elements of spirituality that are used as a synthesis in character education. The stages in this research are observations on the implementation of the mamongan tradition by interviewing children's parents, community leaders, religious leaders, and cultural experts, which is then followed by a documentation study. Furthermore, the results of the interviews were analyzed. The results of the research on Spirituality in the Mamongan Tradition for Character Education are: 1. Expressions of Gratitude and Prayers of Salvation; 2. Communicating with a culture of smiles, greetings, 3. Tolerance or tepo seliro; 4. Social care; 5. National spirit; 6. Love nature and be environmentally friendly.

Keywords: Spirituality, mamongan tradition and character education.

I. INTRODUCTION

Mamongan is a Javanese tradition to commemorate birthdays according to a count of 35 days of *selapanan*. Although *mamongan* can be carried out regularly every month by various ages as gratitude to God and prayer for salvation, but the *mamongan* tradition is generally held by parents whose children enter the age of one month according to Javanese calculations of about 35 days of *selapanan*. *Mamongan* is as a reminder of the process of physical growth, mental development and character formation for children. *Mamongan* is a Javanese tradition that has been passed down from generation to generation by parents who provide an example and spirituality for character education.[1] In this era of globalization with the presence of smartphones and social networks, makes various informations easily accessible and disseminated on social media. Social media directly brings about changes in interacting and communicating with each other. Social media shifts the behavior and character of children with the emergence of promiscuity, pornography, fights that lead to anarchic actions. Social media also affects people's lifestyles and mindsets, so they begin to forget the traditions of the people who are cultured and have character. In addition, various social phenomena appear with the decline of character in children. Even the world of education gives birth to many smart and skilled people, but few have characterful attitudes and behaviors. Therefore, it is necessary to preserve and socialize community traditions that are full of spirituality in character formation and education. Spirituality in a community tradition involves many people in interacting and communicating with others and the environment. Spirituality that can shape children's character through training and education, so that they have noble, adaptive and survival character in their lives.

In addition the National Education System Law Number 20 of 2003 states that education does not only form intelligent Indonesian people, but also has personality and character.[2] Character education is the implementation of the mental revolution launched by the government since 2016. Character education that is formed and fostered in a sustainable manner includes three aspects, namely cognitive (moral knowing), effective (moral feeling) and cognitive (moral action). important role for; first, developing the potential of children to become religious, intelligent and well-behaved individuals; second, building and strengthening the behavior of a multicultural society; third, build and improve the nation's civilization.[3] Character education in Javanese spirituality is interpreted as noble attitudes and behaviors that are implemented

through noble character '*ngudi laku utomo kanti sentoso ing budi*' (live noble behavior with virtuous character) *titikane aluhur, alusing solah tingkah bahasane lan legawaning ati, darbe sifat berbudi bawalaksana*. (The characteristics of a noble person are his actions and inner attitude are smooth, have an attitude of authority and noble character).[4] The spirituality implied in the Javanese tradition as a cultural heritage and collective consciousness of the community whose existence is preserved from one generation to the next. Spirituality in community traditions that introduces children to self-actualization that is beneficial for children's character education.

[5] The spirituality of the *mamongan* tradition accustoms children to interact in groups. Children are human beings with character who need guidance and education to actualize them so that they become religious, intelligent and virtuous individuals. Through the *mamongan* tradition, children interact and communicate with their friends with different backgrounds and characters. In the *among-among* tradition, children are trained to be tolerant of *tepo seliro* in respecting and respecting differences. They learn to control themselves not to fight over food. They learn to care for each other and keep the environment clean. In the *mamongan* tradition, there are Javanese spiritual values that can be implemented in character education. Therefore, this study tries to synthesize spirituality in the *mamongan* tradition, especially the Javanese community in the formation of character education. By metaphorizing spirituality in the *mamongan* tradition, it can socialize and instill character and personality formation in children. Spirituality introduces character education for children in interacting and communicating with others and their environment. This study describes how the implementation of *mamongan* in Nerangan Hamlet, Mangunrejo Village, Central Java. How is the value of spirituality in the *mamongan* tradition in character education.

II. METHODS

Research on Spirituality in the *Mamongan* Tradition for Character Education in Nerangan Hamlet, Mangunrejo Village, Central Java uses a descriptive qualitative approach with ethnographic methods. The stages in the research are observations on the implementation of the Mamongan Tradition, interviews with the parents of the children being cared for, religious leaders, community leaders and cultural observers about the *Mamongan* Tradition, followed by a documentation study. Then the results of the interview are analyzed.

Literature Review

Education is an effort to grow and advance the cognitive, affective and psychomotor potential of children so that they have spiritual intelligence and have noble character.[6] Through character-based education, a person will realize that he is a social being. He shows his identity as part of a society that interacts, socializes and communicates with a noble personality. In Javanese spirituality a person's honor depends on his speech and behavior. *ajining diri saka lathi, ajinining raga saka busana*. [7] A person's personality comes from how he behaves in speaking and dressing.

The value of a person's character is created in his thinking which is implemented in his objective, open and critical speech and behavior in his friendly and friendly appearance. Character education must be created at a child's age from an early age through the introduction of culture and learning that leads to the formation of character and noble character for students as a whole, integrated and balanced. With character education, it is hoped that students will be able to improve and use their knowledge, examine and internalize and personalize these cultural values and noble character so that they can be applied in everyday life which will build the distinctive characteristics of students.[8] In previous research by Windri Hartika on the Meaning of the Selapan Tradition in Javanese Society in Gedung Agung Village, it was concluded that the meaning of Selapanan for the people of Gedung Desa is to respect Nepton, respect supernatural things, seek safety, introduce babies and preserve Javanese culture.[9]

III. RESULT AND DISCUSSION

Implementation of the Mamongan Tradition

Nerangan Hamlet is located in Manungrejo Village, Magelang Regency, Central Java. Nerangan means a light where people's lives still maintain and preserve traditions that are passed down from generation to generation. The life of the people is agrarian farming and has close kinship and kinship. They take care of

the tradition through various activities, be it the life cycle of life such as *brokohan*, *mamongan* or community life such as *merti desa*. In their interactions with each other, they live in harmony and work together, interact with each other and communicate in solving various problems. Likewise with the *mamongan* tradition which is carried out in the Nerangan hamlet community. The *mamongan* tradition is carried out by parents when their child is eighteen 35 days old according to Javanese calculations. *Mamongan* is a form of gratitude for the gift of God Almighty who has given health and safety to a child who has reached the age of one month in a matter of thirty-five days.

For someone who has bad luck, misfortune, or often experiences calamity, usually is done *bancakan selapanan* for seven times in a row. *Mamongan* comes from the word *pamomong* or *sing momomg* which means *ngemong*, *ngasuh*, *ngelindungi* or *ngejaga*. *Mamomangan* is a natural energy that directs, guides, protects and nurtures a person to do something right in living his life in the world. According to Javanese spirituality, *pamomong* guides and directs someone so that their behavior is always correct and appropriate. *Pamomong* invites someone to good things and does not harm him or damage the peace of his environment. *Pamomong* keeps someone from being wrong, inappropriate, careless and can be detrimental to himself and others. *Mamongan* is one of the Javanese traditions which is filled with shaving the baby's hair and eating together.[10] In Indonesian Muslim society, in general, the tradition of cutting the baby's hair is carried out on the seventh day of the baby's birth at the same time as the time of *akikah* while the Betawi people cut their hair when the baby is 40 days old. The shaved baby hair is then weighed. The weight of the baby's hair scales is converted into gold to be donated to the poor.[11] The *mamongan* tradition is a symbol for a child entering his new life to know and interact with others and the environment.

The activities carried out in the mamongan tradition are:

First is shaving baby's hair by traditional birth attendants. The baby's hair is shaved until there is no more hair on the head. Shaving the hair aims to clean the baby's congenital hair loss from inside the mother's womb, remove all dirt and keep away from disease or negative things in the baby. In addition, shaving the baby's hair is to maintain the cleanliness and health of the baby's head.[12] The traditional birth attendant shaves the baby's hair using scissors dipped in water with *dadap* leaves and flower *wonang-waning* filled with roses, jasmine and *kantil*. After the baby's hair strands have been shaved, the head is smeared with coconut oil and put *dadap* leaves so that the head is cool and the hair grows lush while the baby's hair is put into a coconut shell which is then planted with the baby's placenta in the ground.[13] *Second* is *bancakan selapanan*. *Bancakan* in Javanese tradition is known as thanksgiving or salvation by sharing food with relatives or eating dishes together with invited guests.

[14] *Bancakan* as a prayer and hope so that the baby becomes a child who has noble character, is useful and makes himself and others happy. *Bancakan* serves traditional food and simple menu. The dish contains white rice, *Gudangan* or vegetable club with coconut *urap* seasoning, boiled egg, anchovy rese *pethek* and meatball tofu. The dish is placed in a container called *sudi*. Willing to form a tray lined with banana leaves. In addition, snacks are also provided in the form of various biscuits. *Bancakan* is held on the porch of the house overlooking the yard overgrown with trees and chickens playing while scavenging the ground for food. *Bancakan* was attended by children aged 3-9 years sitting on the carpeted floor. The children sat in a circle facing each other. They talk to each other and exchange experiences. The baby in the mother's arms is carried by his father. *Mamongan* was opened by the baby's father who delivered the foreword and prayer. Then the baby's mother prepared and distributed dishes and snacks to the children present. The children enjoy *bancakan* on banana leaves which are shaped like *pincuk*. They are happy and excited to get biscuit snacks that are taken home.

***Spirituality in Character Education in the Mamongan Tradition
Expressions of Gratitude and Prayers of Salvation***

The *mamongan* tradition is a form of gratitude to Allah for the blessings of health and safety for the baby. Babies born are one month old according to the Javanese calendar calculation 35 days of *selapanan*. [15] The baby grew up physically and mentally in the care and care of both parents. The baby brings joy and happiness to both parents. They realize that the presence of their baby is a gift from God that must be cared for with love. They held a *mamongan* as an expression of gratitude to God for the birth of a

healthy baby. In addition, it is also a request that the child who is saved is given safety and success in his life. They invite the children to eat together to commemorate the eight birthdays.

Mamongan trains and teaches children to be grateful to Allah and always prays asking Allah to make all affairs easy and keep away from all difficulties or dangers. During the implementation of *mamongan* there is a prayer together both at the opening of the event, before and after eating. In general, *mamongan* is carried out by parents when their child is one month old in a matter of *selapanan*. However, *mamongan* can be carried out privately every month by anyone as a prayer for health, safety, and a long life. In the Javanese spirituality of the *mamongan* tradition by serving *bancaan*, his life will be calm and peaceful. Children who are regularly held *bancaan* by their parents, then their lives will be more controlled, better and protected from all diseases, dangers or calamities.

Communicating with a culture of smiles, greetings, and accosting

There is a Javanese philosophy said *mangan ora mangan seng penting ngumpul* which means eating not eating what matters is gathering. *Among-among* tradition is a means for children to meet, gather and interact and communicate with each other. The one who has the event invites kindergarten and elementary school age children to attend the *mamongan* commemorating the birthday of *selapanan*. Those who come are children who live near the owner's house, close relatives and children of their parents' relatives. They come from various backgrounds and characters. In *mamongan*, they communicate with each other by smiling, accosting and greeting. *Mamongan* socializes and familiarizes children with the 3S culture, namely smiling, accosting, and greeting. The culture of smiling, greeting, and accosting is the most effective means of communication in strengthening social ties and friendship, establishing kinship, strengthening brotherhood bonds, and strengthening togetherness.

The 3S culture of smiling, accost and greeting can close the distance, close social gaps that are stretched, bond friendships that were previously unknown to become acquaintances and become closer. Even 3S culture can avoid suspicion and dispel hostility between people.[16] Through the *mamongan* tradition, children meet their friends, their faces radiate joy and happiness. They sit in a circle facing each other, communicating with each other with courtesy and polite. They smiled at each other friendly and friendly without an expression of irritation or disappointment. They greet each other as a greeting to know each other and the intimacy between them; *sugeng rawuh* (welcome) or *sugeng siang* (good morning). In addition, in Javanese spiritual terms, greetings are also a prayer and hope of appreciation for the attention and affection between them; *sugeng enjing sugeng makaryo mugi Gusti tansah paring berkah* (good morning have a good activity may God always bless).[17]

Tolerance or Tepo Seliro

In Javanese spirituality, every difference is God's grace which means mutual respect and complementarity. Tolerance is respect for and respect for the rights of others. Tolerance in Javanese spirituality is understood by *tepo seliro* to sympathize and empathize with what is experienced and felt by others. *Tepo seliro* takes care of other people's feelings, I feel like you, puts others like himself. *Aja mbedakake marang sapa-dha-padha* respecting differences by not discriminating among human beings. Respecting the opinions of others when deliberation/exchange of opinion. *Tepo seliro* or *tolerance* is as a mediation to establish communication, friendship, and brotherhood. *Tepo seliro* or tolerance is to avoid and stay away from fights or disputes.[18] In the *mamongan* tradition, every child present has their own uniqueness, be it age, background, appearance, actions, words or interest in something. Each of these differences is treated with tolerance or *tepo seliro* respecting and respecting differences for togetherness. Tolerance in respecting the choice of friends who only like eggs or vegetables is when enjoying among-among dishes. Tolerance for friends who like to eat together is with one *pincuk* or tolerance for children who like to sit back on a pole. Don't force friends to follow their wishes. Do not mock or vilify others. No fighting or fighting over food. The children who attended followed the *mamongan* tradition with tolerance in diversity.

Social Care

In the manganese tradition, there is a *bancakan* eating activity which is attended by all the children present. *Bancakan* teaches children to share, give charity and give to others. In Javanese spirituality, it is *sepi*

ing pamrih is selfless and not selfish and prioritize the interests of others or the public over personal interests. Social care attitude gives attention and help to others in need, both material and non-material. Through *mamongan*, children are trained to have social sensitivity, happy to help their friends who are in trouble and protected from selfishness and individualism. They help distribute food to friends who are far from the food. They gave a seat to a friend who was younger in age. Since childhood they are accustomed to care and empathy for the difficulties of others. Javanese spirituality teaches that *sing sopo gelem gawe senenge liyan iku bakal oleh piwales kang luwih gedhe tinimbang opo kang di tindhak'ake*. (Whoever likes to make other people happy, then he will get a greater reward than what he has done).[19] Planting goodness like *nandur pari jero* will get goodness that is immediately rewarded with kindness or kindness that will be repaid in the long term. Of course, with social care, it will grow affection and strengthen brotherhood between each other.

Spirit of Nationality

The national spirit of the Javanese people can be seen in the attitude of the Javanese people of *guyub rukun, gugur gunung, gotong-royong, tulung-tinulung*. They prioritize togetherness in diversity, maintain harmony and harmony in the social order.[20] In Javanese spirituality, it is mentioned as *sebaya pati, sebaya mukti*, which means that harmony in brotherhood must be maintained until death. In the life of the Javanese people they are bound in the spirit of brotherhood and solidarity in togetherness. *Rukun agawe sentosa crah agawe bubrah* living in harmony brings goodness and peace, while strife will bring damage and destruction. They maintain kinship and kinship relations by avoiding solid conflicts, *kerengan, neng-nengan* that can stretch kinship ties. All social activities are carried out by working together, helping each other, working hand in hand, promoting togetherness, noble character, understanding each other.

Through the *mamongan* tradition, children are taught to live in harmony and peace. They attend together and follow the among-among tradition in harmony and peace. They are cheerful in togetherness, sitting and quietly listening to the greetings of the baby's parents. Calm and harmonious is when distributing *ghudangan* rice and biscuit snacks. They do not fight but wait for their turn to distribute food one by one and they also share it. They waited for the time when the food had finished being distributed and together they enjoyed *bancakan* dishes. The *mamongan* tradition accustoms children to put forward togetherness and put aside selfishness. They get along and are full of solidarity in following among-among while maintaining the spirit of togetherness and brotherhood.

Love Nature and Eco-Friendly

The *mamongan* tradition is carried out on the porch of the house overlooking a friendly courtyard with an open nature overgrown with various plants and flowers and animals playing in the yard. The children sat in a circle on the carpeted floor while looking at the beautiful natural scenery with colorful flowers, beautiful with natural green plants, clean without garbage or scattered dry leaves, and cool with a gentle breeze. Children can also watch the chickens playing while scavenging the ground for food or the butterflies perching on the trees and the sound of birds chirping. The *mamongan* tradition accustoms children to live friendly to nature, friendly to the environment. In Javanese spirituality, nature consists of the microcosm and macrocosm, which must be kept in balance. *Memayu hayuning bawana* is as spirituality in preserving the balance and harmony of nature.[21] Nature and the environment as part of human life are arranged and maintained for their beauty. Through *mamongan* children are given character education in loving nature by maintaining cleanliness and not damaging the environment. They maintain and care for the balance of nature by not picking plants or disturbing the animals that are inside. They also throw garbage in its place. They play and be creative with what is available in nature while maintaining the ecosystem.

Mamongan serves a variety of leafy green vegetables cooked in *kluban* or *urap* with a sprinkling of boiled chicken eggs and anchovy *pethek*. *Bancakan* children eat among-among dishes in banana leaf pins. They use their hands without spoons and forks. Through the *among-among* dish, children are introduced to various types of vegetables as produce from the fields. Likewise, chicken eggs and anchovy *pethek* as livestock products are kept by the community both on land and in pond water. Through *mamongan*, children are accustomed to liking food produced from the natural surroundings, namely vegetables from the fields and livestock. Children are taught to like natural and traditional foods that are healthy, not instant foods that

contain preservatives that can cause disease. Through *mamongan*, children are accustomed to living clean and environmentally friendly. They eat with previously washed hands. They don't squander food by eating enough.

IV. CONCLUSION

Mamongan as a community tradition of Nerangan Hamlet, Mangunrejo Village, Magelang Regency is related to the life cycle process of mankind. When a child is born at the age of a month in Javanese calculations, it is *selapanan* of 35 days, then the child is prayed for by holding a *selamatan*. The *Selamatan* is called the *mamongan* tradition which is filled with cutting children's hair to bald and *bancakan* which is attended by children aged under-five and children. *Mamongan* contains spiritual values for the formation of children's character. The *mamongan* tradition is attended by early childhood children, toddlers and preschoolers who interact and communicate with each other. In spirituality, *mamongan* is a form of human relationship with God, others and the environment. *Mamongan* is a form of parental gratitude for the birth of their child. When a child is 35 days old, his parents hold a *tasyakuran*, cutting the child's hair with a *bancaan*, *Bancaan* eats together by inviting early age children.

The values of the spirituality of the *mamongan* tradition for character building are: first, an expression of gratitude to God and a prayer for salvation for a newborn child; second, the *mamongan* tradition which is attended by children, trains and teaches children to communicate with the culture of smiling, greeting, and greeting; third, Tolerance or *tepo seliro*, trains children to accept differences and respect each other; fourth, social care, with *bancaan* training children to care for each other, share and prioritize the interests of others over themselves; fifth, the spirit of nationalism through encouraging children to live in harmony and work together; Sixth, love nature and be environmentally friendly. *Mamongan* is carried out in the children's yard, friendly to nature and while maintaining the cleanliness and preservation of nature.

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