

# CHAPTER I

## INTRODUCTION

### 1.1 The Background Of The Study

Indonesia consists of many ethnic groups and cultures. Each of ethnic group in Indonesia creates, spreads and inherits its culture to the next generation. Diversity in ethnic groups and cultures, basically creates one culture and gives a special and unique identity as the main capital for Indonesian culture. According to the BPS in 2010, there were 633 ethnic groups in Indonesia. Javanese is the largest cultural group in Indonesia with 41% of the total population. Javanese people, mostly gather on the island of Java, but millions of people have migrated and spread to various islands in the archipelago, and even migrated abroad such as in Malaysia and Suriname. The Sundanese is the next largest group in the country.

Tradition and culture are some of the things that became the sources of morals and manners. Tradition is a picture of attitudes and human behavior which has stood for a long time and done for generations starting from a common ancestor. Formally, culture is defined as the order of knowledge, experience, beliefs, values attitudes, meanings, hierarchies of religion, time, rules, spatial relations, the concept of nature, objects belonging to the material and obtained a large group of people from generation to generation through the efforts of individuals and groups.

For example, the tradition of *Labuhan* in the Javanese in Sleman influenced by legend the tradition of cutting hair for dreadlocks kids (*bocah gimbal*) in the Dieng area to visit based on the folklore of *Kyai Kalodete*; and a

number of activities based on behavior or conduct in the Javanese influenced by myths such as the prohibition to marry in the month of *Sura*. Myth is considered as an absolute belief and truth that is used as a reference. It is suggested that in the myth in reality is not the drifting as "superstitious", but it has functions and other meanings for the believing community, like Java.

Thus, Javanese culture has a different view of life with the present community, because Javanese culture still retains its spirit of believing myths and the existence of subtle creatures. Everything connected to myth and belief is still very respected in the environment, even it lasts until now, when Indonesia has become an independent country.

According to Endraswara (2014: 5) each region in Indonesia has its own cosmogony and myths. Almost every area of *kejawen* has the characteristics of different myths and these myths are used as the direction of life, obeyed, worshiped, and given a special place. Myth in each area is unique in that it contains a mystical element.

Belief in myths is part of the culture. In Java, for example, so many myths that are still believed. Especially when holding traditional ceremonies or *selamatan*. Javanese people still believe that offerings must be given to the spirits of their ancestors to be given salvation. For example, the Javanese people who will hold a party, they will certainly provide various kinds of food, drinks, and fruits that are offered to their grandmothers or grandfathers who have left the world. They believed that at grandparents' spirits their grandparents would return home to see the program and eat with them too. Then they must provide offerings.

Van Dijk (1998, 2006) concisely defines ideology as system of ideas and system of belief. His definitions of ideology are viewed from different perspectives: (1) ideology is belief system; (2) ideologies (belief systems) are not personal, hence socially shared by of the members of collectivity of social actors; (3) not any kind of social shared beliefs, such as sociocultural knowledge or social attitudes, can be categorized into ideology, but rather more fundamental or axiomatic; and (4) ideologies are gradually acquired and sometimes changed through life or life period.

Javanese people mostly belief that to have children is a grace from God Almighty; as a result, the prospective mother will treat her pregnancy in special ways. So they perform the ceremony for celebrating the pregnancy. The ceremony is *tingkeban*. *Tingkeban* traditional ceremony for Javanese people classified as partly-verbal folklore. In *tingkeban* there is verbal folklore in form of prayers used in *tingkeban* ceremonial procession and there is non-verbal folklore that exist in ceremonial components, equipments, and conducts in *tingkeban* ceremony. From cultural perspective, a customary ritual or ceremony is the manifestation of a religion or belief. For Javanese people, the *tingkeban* ceremony is a chain of people's lives cycle that that have been performed to this day. *tingkeban* is the traditional ceremony for first time pregnancy at seventh-month period of pregnancy. The purpose of this ritual is for security of the giving-birth mother and the infant.

The examples of ideology of myth in *tingkeban* are:

*Siraman* water is water that comes from 7 sources. In the splash water there are also 7 flowers. After the event, guests who do not have offspring can take water that has not been used, to be used as bath water (can be brought home). It is hoped that after using the water, the guest can have a 'catch' as well. After *siraman*, the prospective father does an egg-breaking ceremony. 1 native chicken egg put in the stomach of a prospective mother, and then let it fall to the floor. The egg must break, this process is interpreted so that the labor process can later run smoothly without getting in the way.

Ceremony of selling *rujak* and *cendol* (*dawet*) by the prospective father and prospective mother. Prospective fathers carry umbrellas to shade the prospective mothers while selling, while prospective mothers carry *kendi* (jug) to collect the proceeds from the sale. The money used is coins made from clay (*kreweng*). The prospective father receives the money from the buyer for inclusion in the container and the prospective mother serves the buyers. *Rujak* which is a shaved salad is also made from 7 kinds of fruits. Prospective mothers who mix their own salad seasoning, means if it tastes spicy, then the child is woman, if the salad tastes sweet, the child will be born male.

## 1.2 The Problem Of The Study

Based on the background of the research, the problems of the research are formulated as the following:

1. What is the myth in *tingkeban* tradition?
2. What is the meaning of the myth *tingkeban* tradition?
3. What is the ideology of the myth in *tingkeban* tradition?

### 1.3 The Objectives Of The Study

Related to the problem of the study, the objectives of the study are formulated as follows:

1. To identify the myth in *tingkeban* tradiition.
2. To analyze the meaning of the myth that found in *tingkeban* ceremony.
3. To analyze the ideology of the myth in *tingkeban*.

### 1.4 The Scope Of The Study

This study will be focused on the process of the *tingkeban* ceremony, and some conversations related to the myth while *tingkeban* ceremony held. Tingkeban ceremony is the proses of ceremony held at seventh-month pregnancy period.

### 1.5 The Significance Of The Study

Fingdings of this study are expected to be useful and relevant theoretically and practically specificance as follows :

Theoretically:

1. This research can be useful for the students of english literature department as their reference when they analyze the ideology of Javanese tradition, especially for *tingkeban* tradition.
2. This study is expected to enhance the knowledge about ideology and also expected to give a deeper understanding to people who are interested in Javanese tradition.

3. Will be helpful to the next researchers for analyzing the ideologies in Javanese tradition.

Practically:

1. For the readers the research will give deeper understanding about the *tingkeban* ceremony.
2. This study is useful for keeping the existence of ideology of myth in *tingkeban* tradition.
3. This study is expected to give awareness about the necessity in using *tingkeban* tradition to the Javanese pregnant woman.

