Cultural Harmony: Uncovering the Acculturation of Buddhism and Kejawen in Kemiri Village, Temanggung Regency, Indonesia

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ABSTRACT
Prior to the arrival of foreign religion (Buddhism), the Javanese community in Kemiri Temanggung had a separate belief called Kejawen. The influence of Buddhism entering at Kemiri Temanggung is very little likely to be well received by the local community, as Buddhism is a new belief that enters in Kemiri. Therefore, Buddhism should be able to integrate with the local culture, in this case with the belief of Kejawen that already been embraced by the community of Kemiri. The purpose of this research is to know the process of inclusion of Buddhism in Kemiri Temanggung and analyze the form of acculturation of Javanese Buddhism on the Kemiri, Temanggung. This research uses qualitative descriptive analysis techniques with data collection techniques in the form of interviews and direct observation. The data obtained were then analyzed using interactive analytical techniques of Miles and Huberman. The result of this research is the process of inclusion of Buddhism in Kemiri begins the inclusion of Buddhism teachings in Kaloran District. Buddhism entered the District Kaloran year 1966. Buddhist leaders who joined in the Representative of Buddhist Indonesia (WALUBI) branch Kaloran District declare Buddhism as an official religion in the District of Kaloran. In 1968, Buddhism came in Kemiri Village. The Pecan Society then adapts and cultivates elements of Buddhism to fit their culture. The sect that developed in the hamlet of Kemiri is the sect of Teravada and Mahayana. The form of acculturation of Javanese Buddhism in Kemiri Temanggung society can be seen in the tradition of Kemiri society. The tradition is the ceremony “Kadeso” statues of Buddha statues Rupang, and haircut. The tradition had already taken place before the influence of Buddhism entered in the Hamlet of Kemiri. Prior to the growing influence of Buddhism in Kemiri, the Kadeso ceremony, the heirlooms, and the haircut tradition had already existed and were practiced according to Javanese tradition using various offerings. After the teachings of Buddhism entered in Kemiri, then the existing traditions were influenced by Buddhism. Without abandoning the elements of Javanese culture.

Index terms: Acculturation, Culture, Buddhism, Java

I. INTRODUCTION
According to Soekanto (2013) acculturation of culture is one or several elements of culture that comes from meeting two or several elements of culture that are interconnected or meet each other. Based on this definition clearly seen demanded the mutual understanding between the two cultures so that there will be intercultural communication process. The greatest religion that can influence for the aspect crosscultural communication is Buddhism. Less religious religion with Islam, Christianity, or Hinduism, the influence of Buddhism on the great civilization. Buddhism was founded by an Indian prince named Siddharta Gautama around 563 BC [4]. Buddhism then spread to large islands in Indonesia including the island of Java through coastal and inland communities.

Kodiran in Koentjaraningrat [1] said the tribe of Java is the largest ethnic group in Indonesia. The people belonging to the Javanese tribe came from the island of Java, especially those found in the provinces of Central Java and East Java. In the area of Javanese culture itself is distinguished between the northern coastal population and the inland Java region. In the coastal
In the Javanese region more relations of trade relations, fishermen, and Islamic influence are also stronger, so as to produce a distinctive culture, namely "coastal culture". While Java for inland Java, often called "Java Kejawen", in a cultural center located in Surakarta and Yogyakarta. On the island of Java itself spread a very strong Buddhist teachings one of them in the Area of Pecan, Kaloran. The people of Kemiri before receiving the influence of Buddhism they embraced the beliefs of Kejawen. After the influence of Buddhism entered in Kemiri, the people of Kemiri embraced Buddhism. The influence of Buddhism that entered in Kemiri is not directly accepted by the community. People who follow Kejawen belief then embrace Buddhism. After the people embraced Buddhism, traditions that existed before Buddhism came in then acculturated with Javanese culture.

History recorded the teachings of Buddhism entered in Kaloran Subdistrict in 1966. Buddhist leaders who joined in the Representative of Buddhist Indonesia (WALUBI) branch Kaloran district declare Buddhism as one of the official religion in Kaloran District. Representatives of Buddhism joined in WALUBI inaugurated the Buddhist sect ie, Teravada, Mahayana, and Kasogatan sect. In the declaration, it is agreed that the submission of Buddhism according to its sect to the society. The spirit of running the teachings of Buddhism in accordance with the teachings of the sect is adhered to. The Declaration of Indonesian Buddhist Representative (WALUBI), initiated by nine prominent Buddhist leaders: Raden Wanoro Mangundijoyo (Head of Getas Village), Rusdi (Village Head of Tlogowungu), Samsu Cokrowardoyo (Head of Tleter Village), Marsaad (Kaur of Getas Village Government) Cipto Martoyo (Secretary of Getas Village), Suwarno (Tlogowungu Village Secretary), Sugito (Head of SD Negeri Kaloran), Ngarjo (Head of Police of Kaloran) and Raden Surahmad Mangunsudarmo (Kepala Desa Kalimanggis). Kaloran District is a sect of Teravada, Mahayana, Tantryana Kasogatan. Currently, Buddhist religious organizations in Kaloran District are the Indonesian Buddhist Representative (WALUBI) and Indonesian Sangha Unity (KASI).

II. METHODOLOGY

This reset using descriptive qualitative whit collecting data from observation directly in Kemiri Village, Temanggung Regency, Indonesia. Beside that interview deepen doing to one buddhism person in this village who vice at once leader of village about information management which they found. Documentation doing with information system be paid original website, YouTube and searched Google. Beside that channel of social media about FB, IG, and twiter, and another media. After collecting data, and then reduction and generalization and showed by analysis descriptive. Researcher tries to choose Hamlet Kemiri as the location of research because in Hamlet Kemiri there is any acculturation of Javanese culture and Buddhism. Research about acculturation of Javanese Buddhism in Kemiri Temanggung community was conducted from December 2015 until August 2016. The research begins by compiling the study and ending with a paper.

His research processes include observing people in their daily lives, interacting with them, and trying to understand their language and interpretations of the world around them. Therefore, researchers must plunge into the field with a long time. According to Bogdan and Tylor (1993) qualitative research is a research procedure that produces descriptive data in the form of written or oral words of people and observed behavior. According to them, this approach is directed to the background and the individual as a whole (holistic).

III. RESULT AND DISCUSSION

Getas village has an area of 815 Ha. Administratively Getas Village consists of 9 hamlets namely, Dusun Banyuurip, Porot, Gletuk, Krecek, Pringapus, Getas, Nglarangan, Cendono, Kemiri. The Getas Village area includes a plateau with an altitude of ± 700 to 1200 m above sea level with an average temperature of 23 sd 26 ºC. The topography of the land is hilly, with rice field area with semi technical irrigation area of 49 ha, rain-fed 30 ha. The total population of the village of Getas as many as 4093 people with a division of the population of 1957 women and 2096 men and is divided into 1,250 families. Kemiri Village is one of Dusun located in Getas Village, Kaloran Subdistrict, Temanggung Regency, Central Java Province [2, 3]

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<th>Table 1. The Religions and Its Population in the Getas Village</th>
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Source: Book Data Recapitulation of Population End of Month Year 2015 Getas Village [2].
The people of Hamlet Kemiri work as farmers, civil servants, traders, and students or students. Most communities work as farmers for agricultural land and plantations. While for the people of Getas Village has diverse educational background. Villagers of Getas who have not been educated 1136 people, elementary school graduates as many as 1465 people, 475 junior high school graduates, high school graduates as many as 199 people, and 47 college graduates [2].

An Aculturation In Kemiri, Temanggung Regency

A. Kadeso Ceremony

Kadeso stands for alms deso. The activity is carried out with the purpose of expressing gratitude of Kemiri society to God Almighty. Kadeso ceremony has been going on before the teachings of Buddhism entered in Hamlet Kemiri. After the teachings of Buddhism enter the ceremony Kadeso persist. The ongoing Kadeso ceremony gained influence from Buddhism. The influence is seen in the use of Buddhist prayer is the Thousand Hand Charm. The Thousand Hand Spell is used in Kadeso ceremonies after Buddhism enters in Kemiri. In addition, the influence of Buddhism teachings is also seen in the division of tasks of Hamlet in Kemiri. After the teachings of Buddhism entered the Hamlet Kemiri there is a Hamlet device called Manggalia. Manggalia is responsible for leading Buddhist rituals and ceremonies in Kemiri Sub-Village. Currently Manggalia Kemiri is held by Mr. Sorok Suryanto.

The elements of Javanese Kebudayan that exist in the ceremony Kadeso is the use of days and months in the Javanese calendar is the Legion of the month of Bakdamulud. In addition, in ceremony Kadeso Ngudaken event led by Head of Hamlet Kemiri. Ngudaken is pronounced by using Java language. Ngudaken event there are goals and needs of Kemiri community in carrying out Kadeso ceremony. After the ceremony Kadeso took place, then proceed with the performance of Art Tayub from Hamlet Kemiri. Art Tayub danced by 8 or 9 dancers and sinden 5 people dirigin premises of traditional Javanese music. Then continued by putaji offerings at the fork and crossroads of villages, rivers, and houses. The sensitivity to the invisible dimension is expressed in various ways eg in folk rituals where myths accompany it. The unity of society and nature is practiced by the Javanese in respect of the ancestors. One of them is respect for pepunden as the founder of the village. Kadeso ceremony was held one of them to honor the pepunden figure of Dusun Kemiri Eyang Tri Mangku Sukma.

B. Jamasan Rupang Buddha Statue

Jamasan statue of Budha Rupang is one of the tradition of the people of Hamlet Kemiri in the month of Suro. The statue of Buddha Rupang is performed in a monastery located at Pertapaan Watu Payung. The hermitage of Watu Statue is a characteristic of the people of Kemiri Eyang Tri Mangku Sukma. The influence of Buddhism that is contained in the activities of the statue of Buddha Rupang is the use of Rupang Buddha statue as an object dijamas. Before the teachings of Buddhism entered the Hamlet of Kemiri, Kemiri people ran the heirloom kris heirlooms of Eyang Tri Mangku Sukma, after the teachings of Buddhism entered the community of keris heirlooms of Eyang Tri Mangku Sukma and Rupang Buddha Statue. The statue of Budah Rupang is a statue of the gift from Mr. Marwoto, a figure who spread the teachings of Buddhism in Hamlet Kemiri in 1968. The prayer in the statue of Buddha Rupang is Om Omaha bodhi test.

The elements of Javanese culture that exist in the activities of the Buddha Rupang sculpture is the jamasan held on the stairs 1 Suro. Date 1 Suro for the Java community is a sacred date, on that date the Javanese people sanctify or menjamas heirlooms. The sculpture of Buddha Statue has the purpose of cleansing everything that is not good. The statue of Budha Rupang for the people of Kemiri is a sacred object because it is a gift from a Buddhist figure in 1968. Jamasan Rupang Buddha Statue also uses uborampe which is used by Javanese society such as, tumpeng, ingkung, jajan market, jenang abag putih, polo guman. The jamasan ceremony in Hamlet Kemiri is a legacy of the trust of Kejawen.

The people of Hamlet Kemiri to this day still carry out the ceremony jamasan. However, the core purpose of the jamas has shifted the value of the appeal to the ancestors to respect the ancestors. Jamasan kris heirloom Eyang Tri Mangku Sukma and Rupang Buddha statue can be interpreted by the people of Java as a tribute to the ancestors. Javanese ancestors always immersive self-awareness teachings, namely: aja dumeh pinter, tumindake keblinger (do not pretend smart, then his wisdom deviates from the rules should), aja dumeh kuwat dashing lan, tumindake sarwa rash (do not pretend strong and dashing ago His actions are rash or arbitrary themselves), aja dumeh sugih, tumindake lali karo wong fragile (do not pretend rich, then his actions do not remember those who are weak economy).
C. Cut Hair Gombak

The tradition of haircut in Kemiri has been going on from generation to generation. A child when the birth of her hair is not cut until the age of 7 years naturally the child's hair becomes a lump. Prior to the growing influence of Buddhism in Kemiri, the tradition of haircutting has been established and practiced according to Javanese tradition using various offerings. For the people of Hamlet Kemiri, haircut means interpreted as a way to eliminate sukerta. In order for children to survive and run a better life in the future. Various uborampe and offerings complement the process of haircutting. Uborampe is a chicken egg, kupat output (rice kapitelon), jadah, offerings, tumpeng and ingkung.

The process of cutting hair in Kemiri has now been done with a combination of Javanese culture with Buddhism. Both of these influences then colored the process of cutting the hair of gombak. Not just anyone can cut hair hair, in Kemiri cutting hair done by village elder Mr. Marwoto. The influence of Buddhism is seen with the special use of Buddhist prayers in the Gombak hair-cutting event. In addition, the elements of Javanese culture seen with the use of uborampe in the form of cone, ingkung, kupat out, and offerings. Javanese people use offerings as offerings to ancestral spirits.

The Javanese regard nature as the dominating power of its life [5]. Nature is the expression of power that ultimately determines human life. Humans have a dependence on nature and the magical dimension. Sensitivity to the invisible dimension is found in various ways, for example, in folk rituals where ancient myths always accompany it. The unity of society and nature is practiced by the Javanese in respect for their ancestors. People visit the tombs and petilasan, one of which is the respect for pepunden as the founder of the village. Thus, the Javanese people feel that the world is a place where their well-being depends on the success of adapting to the existing forces of nature. One of the most important religious rituals in Javanese society is selametan.

VI. CONCLUSION

The process of inclusion of Buddhism in Kemiri begins with the inclusion of Buddhism in the District Kaloran. Buddhism teachings entered in Kaloran Subdistrict in 1966. Buddhist leaders who joined in the Representative of Buddhist Indonesia (WALUBI) branch Kaloran District declare Buddhism as one of the official religion in Kaloran District. In 1968 Buddhism came in at Kemiri. The teachings of Buddhism by the Kemiri community are not immediately accepted fully, because the Kemiri community already has the beliefs of Kejawen passed down from generation to generation. The Pecan Society then adjusts the elements of Buddhism to fit their culture. This shows that the Indonesian nation, especially the community of Kemiri has local genius. The sect that developed in the hamlet of Kemiri is the sect of Teravada and Mahayana.

The form of acculturation of Javanese Buddhism in Kemiri Temanggung community can be seen in the tradition of Kemiri society. The tradition is the ceremony Kadeso (alms deso), statues of Buddha statues Rupang, and haircut. The tradition had already taken place before the influence of Buddhism entered in the Hamlet of Kemiri. Prior to the growing influence of Buddhism in Kemiri, the Kadeso ceremony, the heirlooms' heirlooms, and the haircut tradition had already existed and were practiced according to Javanese tradition using various offerings. After the teachings of Buddhism entered Kemiri later, existing traditions gained influence of Buddhism. Without abandoning the elements of Javanese culture.

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