

Spiritual Communication of Grebeg Maulid Ceremonial Cultural Space in Madiun's Town Square

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Lisa Dwi Wulandari^{1*} Elsa Intan Pratiwi²

^{1,2}Architecture Department, Universitas Brawijaya, Indonesia

Corresponding Author: lisaromansya@ub.ac.id

Abstract

Keywords:

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Culture became a city character that will keep developing through times, Grebeg Maulid of Madiun is one example of developing culture into tourism sites. Madiun's Government was so intensively introducing Madiun as a religious tourism sites. This research discusses about ritual communication presented by the people through cultural spaces that are formed in Madiun's town square area during grebeg maulid ceremony. Method used in this research is descriptive qualitative with ethnographic approach, using Dell Hymes theory for the guidelines. Collected data or information and result centres on communication form of grebeg maulid in madiun's town square. It is hope that this study could be a new start towards deeper research using ethnographic method about grebeg maulid. It is expected that this study will bring a further image for the government's planning in developing culture into tourism sites (religious tourism sites) without losing its meaning.

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1. Introduction

Madiun is a city located in western part of East Java, Indonesia, known for its agricultural center. The city is located 196 km south west of Surabaya, with 175,767 of population in 2014. This town is about 63 metres above sea level and lies on the Madiun river, a tirbutary of the bengawan solo river. Madiun has an average temperature of 20-35 degrees celcius and located at 7°37'48"S and 111°31'23"E coordinates. The city is divided into three districts, Manguharjo, Taman and Kartoharjo. This research is located on Madiun's town square at Jl. Kolonel Marhadi, Nambangan Lor, Manguharjo, Madiun, East Java.

Madiun was a territory which was pioneered by Ki Panembahan Ronggo Jumeno or commonly called Ki Ageng Ronggo. Etymology of Madiun was come from word "Medi" means ghost and "ayun-ayun" or swing. Those referred to, when Ronggo Jumeno developed Madiun at early history there was many ghosts swinging around. It was formerly a part of Madiun Sultanate, covering Magetan, Ngawi, Ponorogo and Pacitan so that it is culturally close to central java culture (Mataram).

The government is intensively introducing Madiun's religious tourism site to attract visitors. Unfortunately due to the over time globalization, *grebeg maulid* has become a shorter ceremonial culture. This is a form of change and shifting culture, related to the development era of globalization where cultural assimilation and acculturation happened a lot towards time. The meaning of space in *grebeg maulid* ceremony began to mixed with the social space as an impact of government's idea to attract interest of the people surround especially the young communities to appreciate this culture. Public interest slowly diminished due to the lack of communication. This case raise a question about: How is the spiritual communication of *grebeg maulid* ceremonial culture in the town square of Madiun?

Space and Culture as Ritual Communication

Diversity of cultures and ethnic groups in Indonesia is one of the nation's strengths, including development of tourism and art within the culture. Culture will always have various meanings to the community and individuals in it because it provides people's comprehension to live in harmony with nature, including demands for interaction with other nature (Sirait, 2015). Rituals and culture are communication form which cannot be separated because there are very important cultural roles in them. The role of ritual communication is a part of society , it is used to fulfill human identity as an individual creature (Kuncoroyakti, 2018).

Space is an area with restrictions such as walls, fences, windows, doors and other things that make it visible. However, Lao Txu said that space does not only consist of roofs and walls, it is rather space in a relation of living person and their mental perceptions, arising from the social interaction between body and the environment. Space is a temporal media and it is presented through human activities in it (Pratiwi, 2017).

Grebeg Maulid in History

Grebeg maulid is a traditional ceremony to commemorate the birth of the Prophet Muhammad (in the month of Rabbil'ulawal). Grebeg Maulid is often said by the javanese people with the real nickname sekaten (Arabic namely shahadatein). Former grebeg maulid ceremony began inn the seventh century, started from a spreading disease that needs sacrificial animals. The ceremony is actually having a hope to eliminate the troubling plague in a society and *kesultanan*. Finally, *grebeg maulid* ceremony has been carried out every year with a lot more rousing from year to year as an implementation of maintaining existed living traditions. Grebeg maulid ceremony was led by Pengagen Panarautitan, a messenger from *kraton* (Nurlaili, 2009).

This ritual has been known for a long time, even before *Keraton Yogyakarta* established. This ritual came from the Majapahit era, who pray as Shiva-Buddhist (Soepanto; Kuncoroyakti, 2018). This ritual was later adjusted to Islam as a request from Hamengkubuwono and assisted by *Wali*. Grebeg maulid was then used as a ceremonial to celebrate the birth of Prophet Muhammad SAW. Society is not aware of the ritual's meaning, although the trust is fleeting towards superstitious and unreasonable. Buut, when contemplated turned out to have a certain purpose, which is not realized by most of people such as javanese belief about cutting down large trees nearby grave (Sari, 2014).

Ritual Communication Components of Dell Hymes

Ritual communication of *grebeg maulid* identified depends on the steps, because every step has a function. There are eleven components that had been described by Dell Hymes (Kuncoroyakti, 2018): (1) The genre, talking about communicative event; (2) the

Spiritual Communication of Grebeg Maulid Ceremonial Cultural Space in Madiun's Town Square

Lisa Dwi Wulandari · Elsa Intan Pratiwi

topic, knowing reference focus; (3) purpose or function, purpose of the event; (4) the setting, physical aspect of the communication situation such as location, time, seasons, etc; (5) the key or emotional tone of the event, related to the use of tone in an activity or language such as *krama hinggil* ; (6) the participant, involving individual person to a process and communicative event, including age, gender, ethnics, social status, etc; (7) the message form, including non-vocal verbal to the used code, such as non-verbal symbols; (8) the message content, feelings and thoughts of people as an expression of symbol; (9) the act sequence, communicative act or language, making pattern and talking phenomena; (10) the rules of interaction, language used in some events; (11) the norm of interpretation: rules of knowledge, culture and rules of people, forming behavioral acts.

2. Method

The research adopted qualitative descriptive method with case study approach, because they are more likely to stand on phenomenological philosophy that prioritizes appreciation. Qualitative method used to understand and interpret the meaning of an event interaction of human behavior in certain situations. It is related to the local wisdom study using data from the secondary sources such as literature review and complemented with case study, oral interview, field observation and use of some maps. Maps were discussed 11 ritual components. According to Yin (2009) case studies are widely used in social science research, both in traditional disciplines (Juniarta, 2013).

A purposive sampling technique was used for the selection of samples randomly, upon which data and information were extracted from the people's habits in *grebeg maulid* through many years. These were analysed and descriptively presented as description of findings and conclusion about the communication from of *grebeg maulid*.

3. Result and Analysis

Description of Grebeg Maulid Procession

The procedure is not so much different from other cities, starting with the kirab, ceremonies and closing it by fighting over *gunungan*. Madiun's *grebeg maulid* was held on November 9, 2019 starting from Masjid Kuno Taman to the town square. Focus of this study is the main event, ceremonies and fighting over *gunungan*, held at the Madiun's town square. *Grebeg maulid* of Madiun consist of people who brought *gunungan*, public figure, government's staff, and kids from the chosen school to participate in *kirab*. Kirab was done by marching around the city, from historical mosque as a starting point to Madiun's town square as a final meeting point.

1. Kirab

Before the main event, marching around the city was held to attract people. *Kirab* started by praying on a historical mosque (Masjid Kuno Taman) of Madiun. People gathered together, using ethnical clothes to represent their culture. *Kirab* is seen as a way to heal the balancing of macro and microcosmos, so that people will be safe and spared from danger (Arganata, 2017).

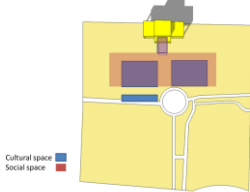

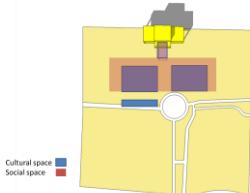
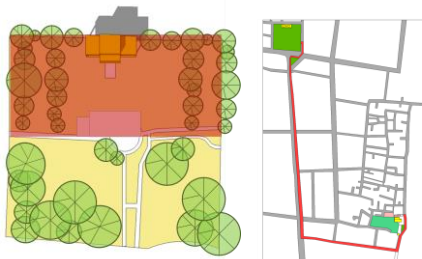
2. Ceremonial

This is the main event of *grebeg maulid* that will lead us to the peak—also closing of the event. All the public figures, government's staff and people who bring *gunungan* (*grebeg parden*) using *krama hinggil* as communicative language.

3. *Gunungan* fighting

Fighting to get many stuffs from *gunungan* because people believed when they get the stuff, they will get happiness and wealthy. It is the end of the event, after they get *gunungan*, they are all spreading out from the town square.




Cultural Space as Ritual Communication Analysis in Madiun's Town Square

No.	Component	Mapping	Analysis
1.	The genre		There are fusion space between social and cultural space. Ceremonial was opened by marching band, but it was also attended by public figures and continued with cultural event (using <i>krama hinggil</i> and javanese musical instrument)
2.	The Topic		Main focus of this ceremonial as the <i>second</i> component is to express gratitude , it is shown by delivering <i>gunungan</i> (<i>digrebek</i>) to the town square, till it will all taken by the people (<i>dirayah</i>).
3.	The Purpose		Held to celebrate birth date of Prophets Muhammad. Town square would only be this crowd during 2019 is when the Maulid Nabi day happened on November 9.
4.	The setting		Grebeg Maulid was held on the town square of Madiun. but, the historical mosque also be a part of the event. Town square was the final point of the event.

Spiritual Communication of Grebeg Maulid Ceremonial Cultural Space in Madiun's Town Square

Lisa Dwi Wulandari, Elsa Intan Pratiwi

No.	Component	Mapping	Analysis
5.	The key		<p>Mostly using <i>krama hinggil</i> during the ceremony. Language could be indicator of a cultural space.</p>
6.	The participant		<p>Attended by public figure (mosque administrator), government staff, <i>kirab</i> participants (kids), parents of the participants, tourists, police. Showing that this is dedicated as public event.</p>
7.	The message form		<p>Verbal communication between Ta'mir and the major. Non-verbal symbol such as standing alone and salute the major. People also giving non-verbal reaction by sitting at the edge of the town square, they will all being participated in the ceremony on the <i>rayah</i> time.</p>
8.	The message content		<p>This message delivered when praying session is held. <i>Gunungan</i> was also non-verbal communication form of gratitude.</p>

No.	Component	Mapping	Analysis
9.	The act sequence		<p>Ceremonial rules was a form of act sequence communication. Only the mosque administrator could be standing in front of the <i>pendopo</i>.</p>
10.	The rules of interaction		<p>Closeness between major and the people just like sultan and their people. Though Madiun does not look that close to the major, during the speech major is trying to show tender, care and effort. It is shown that during the ceremonial the major is always there, standing and using <i>krama hinggil</i> as a form of appreciation.</p>
11.	The norm of interpretation		<p>Shown by clothes depends on their roles in the ceremonial. All participants will use cultural clothes, just like <i>Gagrak Ngayogyakarta</i></p>



Spiritual Communication of Grebeg Maulid Ceremonial Cultural Space in Madiun's Town Square

Lisa Dwi Wulandari Elsa Intan Pratiwi

4. Conclusion

Events have showed that our ancestors really appreciate all the little things in life. They put every detail in it. It can be seen in every aspect, such as architectural zoning spaces, languages, clothes and even food (*gunungan*) as the symbol. *Grebeg* maulid in every single act and clothes, even norms have something to deliver to the people such as gratitude, hierarchy, respect and participation in the culture, and the need for green space. People and government in Madiun do respect the culture and history, as shown by how they held the events. Hierarchy as part of their culture was shown in the maps and their languages. How they used *krama hinggil* during the speech to respect others, to show hierarchy, and to respect their culture. People were excited and participated during the event, although some people chose to sit during the event (showing the need for more green spaces in the town square). Gratitude messages were shown by the ceremony structures and the *gunungan*.

All the eleven components of communication revealed by observing the form of cultural space in grebeg maulid Madiun. From this study, we can also find a lot of common between grebeg maulid Madiun and Ngayogyakarta. This ceremonial becoming a space reconstruction of *grebeg maulid* of Kraton Yogyakarta. Grebeg Maulid became a symbol to delivered message of closeness between Sultan and the people. It is also a reminder to the leader to keep being close to the people and share gratitude to gain wealth and grace from above.

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