

**APEMAN, BABAD DALAN, AND RASULAN CEREMONIES:
THE WAYS TO RESPECT KI AGENG GIRING IN SODO
VILLAGE, GUNUNGKIDUL, YOGYAKARTA**

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Abstract

This article is about the history of Apeman, Babad Dalan, and Rasulan ceremonies and the process of Apeman, Babad Dalan, and Rasulan ceremonies, the kinds of the ceremonies offerings and the meaning. The purpose of this article is to elaborate the history of the ceremonies, the process of the ceremonies, the kinds of the offerings, and the meaning. The primary data were collected from field research by doing informal interviews, direct observations, and participation in the ceremonies. Secondary data were from library research and the internet, such as books, magazine, journals and websites. This study found out that Ki Ageng Giring has many values for Sodo villagers. One of them is that they have passion to maintain and preserve Apeman, Babad Dalan, and Rasulan ceremonies to honor and respect Ki Ageng Giring as the ancestor of Sodo village.

Key words: Ki Ageng Giring, ceremony, apeman, babad dalan, rasulan, offerings, Sodo

Introduction

Gunungkidul has many ancient historical sites. One of them is Ki Ageng Giring's cemetery. According to Dinas Kebudayaan dan Pariwisata Kabupaten Gunungkidul book, the cemetery is located in Sodo village, the district of Paliyan, or about 6 miles to the Southwest of the Wonosari city. There are five small parts of the village called *Dusun* such as Sidorejo, Selorejo, Tambakrejo, Jamburejo, and Pelem Gedhe. The majority of the Sodo village is dry land. However, there are also many farm plants such as rice, fields, corn, cassava, peanuts and soybeans. And, there are some houses that still use firewood for cooking.

Mr. Surakso Fajarudin, the servant of the cemetery said that Ki Ageng Giring, known as Kyai Ageng Wonomenggolo, was the son of Majapahit King, Prabu Brawijaya IV. Ki Ageng Giring was related with Ki Ageng Pemanahan or Ki Gede Pemanahan, the ancestor of Mataram village in 1556, and who expanded to Mataram Muslim Kingdom. After Giyanti agreement in 1755, Mataram Kingdom was splitted in two palaces, Surakarta palace and Yogyakarta palace.



In the attempts to remind the citizen about the story, the villagers developed three ceremonies every year which are Apeman, Babad Dalam, and Rasulan. Sodo villagers held the ceremonies to participate to commemorate and to honor Ki Ageng Giring which they believe to be the ancestor of Sodo village. They have done the ceremonies since their ancestor found the cemetery and maintained it.

Gatot Murniatmo in his book Kegiatan Adat Daerah Provinsi Daerah Istimewa Yogyakarta said, "Even though topographic and geographic conditions do not provide profitable support, this area is rich with many preserved local cultures which still survive. This is probably because of the non-supporting and relatively limited natural resources, resulting in the situation where the people seek for "power" to survive, that is by creating relationship with the "power" of the nature, through offerings in all kinds of ceremonies and they ask giving ceremonies that they carry out."

According to Murniatmo, such local culture process as traditional ceremony in Sodo village is respecting, appreciating, and preserving tradition form which is looking for "power" as way of communication to God and Ki Ageng Giring which they believe as the ancestor of Sodo village. They express their gratitude by doing the ceremonies, and then spell their wishes in the form of offerings.

The servant of the cemetery, Mr. Surakso Fajarudin, said in Javanese villagers, one of their uniqueness is the usage of Java calendar. The Java calendar such as *Pon*, *Wage*, *Kliwon*, *Legi*, and *Pahing* for their daily activities. Then they are combined with modern calendar such as Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday to be Sunday *Pon* (*Minggu Pon*), Monday *Wage* (*Senin Wage*), Tuesday *Kliwon* (*Selasa Kliwon*), Wednesday *Legi* (*Rabu Legi*), and Thursday *Pahing* (*Kamis Pahing*). Besides that, Javanese people believe that in Tuesday *Kliwon* (*Malam Selasa Kliwon*) night and Friday *Kliwon* night (*Malam Jum'at Kliwon*) is sacred nights. The Javanese also believe that visiting and praying in sacred cemeteries such as in heritage, king cemetery, and famous ancestor as a mediator between human wishes and their God. For Javanese people, praying in sacred places can be a bridge between themselves and God.

Every day, many pilgrims visit Ki Ageng Giring cemetery but mostly they come at Friday *Kliwon* night. They do *Wiridan* or praying for Ki Ageng Giring with Muslim manner. Many of them stay in the cemetery for 3 days, 10 days, and even more than 1 month depending on whether they have received their wish. But, some pilgrims do not stay overnight; because their purpose is only to visit the cemetery. According to the servant of the cemetery, Mr. Surakso Fajarudin, 80% of the pilgrim's wishes are granted. This can be seen from the continuous visit since 1995 until now.

From this fact, the writers are interested in finding out and explaining Apeman, Babad Dalan, and Rasulan ceremonies which is held to respect Ki Ageng Giring, the procession of the ceremonies, the kinds of the offerings and the meaning. The writers realize that the value in this history should be known and documented for the importance learning process. We are able to know more about the history easier without visiting to the cemetery. Moreover, for Gunungkidul villagers especially for Sodo villagers, they must know more about their ancestor history as a gratitude for the place where they live.

The writers hope that when people know the history of Ki Ageng Giring, the ceremonies based on Ki Ageng Giring, the offerings and the meaning, and also the procession of the ceremonies, they will appreciate the history and help to set up their attitudes and behavior. Afterwards, Ki Ageng Giring personality can be example for the society and also they can participate in preserving and maintaining tradition as culture potential. The writers realize that based on Ki Ageng Giring history, Sodo villagers celebrate three ceremonies which have uniqueness to be explored and documented. This condition delivers three questions as follows: 1) What are Apeman, Babad Dalan, and Rasulan ceremonies?; 2) How is the process of the ceremonies carried out?; 3 and) What are the offerings and the meaning?

Method

The writers collected the data by doing field and library research. Field data was to collect primary data from observations, interviews, and documentation. Library research was to collect secondary data.

Discussion

Apeman, Babad Dalan, and Rasulan Ceremonies

Dr. Hans J. Daeng in his book Manusia, Kebudayaan dan Lingkungan: Tinjauan Antropologis said, "*Kebiasaan yang turun temurun dalam suatu masyarakat di sebut tradisi*" (12) (A continuous habit in villagers is called tradition) (12).

According to Dr. Hans's book, every region has its own tradition with characteristic with its legacy from their ancestor. They keep and maintain the tradition as a precious culture. Even though this is a modern period, people still keep and maintain traditional culture to be tourist destination.

Apeman Ceremony

According to Kamus Besar Bahasa Indonesia, *apem* is “*Kue yang di buat dari tepung beras, di beri ragi, santan dan gula, bentuknya bulat, di masak di wajan kecil di atas api, bara arang, atau kayu bakar yang relative tidak panas*” (60).

“Cake made from rice powder, mixed with soda, coconut milk, and sugar, circle shape, cooked in a little wok on the fire, charcoal, or firewood which is not too hot”(60).

Apem is a traditional food only made in occasional events and used as offerings in a traditional ceremony such as *selamatan*, *kenduri*, *ruwahan* and some other traditional ceremonies. *Apem* is originally taken from Arabic language *Afwan*, which means apologize. *Apem* is a symbol human’s request for forgiveness from God. We can find *apem* in traditional markets with different tastes, because of the variation of the ingredients.

In Javanese villagers, Apeman is the activity of cooking *apem*. They hold *apem* to complete *kenduri* offerings. Sodo people as a part of Javanese villagers also made *apem* too. Sodo *apem* has differences with the usual *apem* for *kenduri* or for celebrations. We can only find this snack when Apeman ceremony is held. Sodo *apem* is made from corn powder, baking soda, palm sugar, coconut milk, chop of coconut as a blend, with cone shape and packed in banana leaf, and steamed. They have a tasty flavor and called *apem conthong*.

Apeman is held annually because Sodo people only plant corn once in a year. In other words, the ceremony is organized depending on the corn harvest. If they are harvested in February, they will do it in February. If they are harvested in March, then the ceremony is done in March. According to Mr. Surakso Fajarudin, the servant of Ki Ageng Giring’s cemetery, in the past Ki Ageng Giring had a habit of doing *tirakatan* and fasting every day. When he went to Parangtritis beach for doing ascetic, Ki Ageng Giring liked to eat *apem conthong* and he usually brought it with him at 4 a.m., the time for *Sahur* and at 6 p. m., the time for breaking fast. Ki Ageng Giring always ate *apem conthong*. Apeman ceremony is originally celebrated to commemorate and respect Ki Ageng Giring modesty.

Babad Dalam Ceremony

Babad Dalam ceremony is held to remember and commemorate the event when they found Ki Ageng Giring at first time. The meaning of *Babad* is to clean human heart from every bad thing. Based on Mr. Surakso Fajarudin story, in the past there was an outbreak of disease or epidemy in Sodo village. Epidemy is the plague or mysterious disease upon the entire village. The earliest Sodo people visited sacred cemetery in Bayat, Klaten Central Java, to pray for their village. The servant of Bayat cemetery said they did

not need to go so far to visit sacred places because there was a sacred place to be found near their residence, the place where Ki Ageng Giring was buried. They must find a white land in their region with a pile of bones.

After they were back in Sodo village, the community leaders worked to find the tomb of Ki Ageng Giring. While searching for the tomb, along the way they *mbabati* or cleaning the road from the tree to build a new path way. When doing this they found a piece of land that smells fragrant and bones carcasses pattered around it. After they found the tomb, the bones and Ki Ageng Giring were buried with respect.

The seeker of the tomb did meditation and promised to do thanksgiving called *ambengan* or cuisine when the Sodo village can be free from *pagebluk*. Mr. Surakso Fajarudin said that another meaning of Babad Dalan ceremony is from Arabic Language, *Badlan* or joyful. The joyful ceremony celebrate and to commemorate the day when discovering Ki Ageng Giring's cemetery at first time.

One of the seeker planted *sukun* or *walikusun* tree when they found Ki Ageng Giring cemetery. Then they constructed a new village called Sodo.

Mr. Surakso Fajarudin informed that Ki Ageng Giring was one of descendants from Brawijaya IV and Ratna Mundri who lived in XVI century. From his marriage with Nyai Talang Warih he had two sons, Rara Lembayung and Ki Ageng Wanakusuma who later became Ki Ageng Giring IV.

According to *Babad Tanah Jawi* book compiled by W.L. Othof, Ki Ageng Giring or Ki Ageng Paderesan has relationship with Ki Ageng Pemanahan like siblings. Ki Ageng Pemanahan is the founding father of Mataram Muslim kingdom. Mataram Muslim kingdom divided in two region, Yogyakarta kingdom and Mangkunegaran kingdom (Solo) in Giyanti agreement 1757. Ki Ageng Giring lived in dry area, later called Gunungkidul and Ki Ageng Pemanahan lived in Pajang.

One day, when Ki Ageng Giring picked a coconut he listened to a magic voice from the coconut. The voice said if Ki Ageng Giring drank the coconut at the time, his descendant would be a great king in Java Island. Ki Ageng Giring was surprised and happy, and then he brought the coconut and kept it in the kitchen but not informing his wife, Nyai Talangwarih. After this Ki Ageng Giring sought firewood in the garden and expected that when he came back home he felt thirsty and drank the coconut at a time like the magic voice said.

At the same time Ki Ageng Giring was in the garden, Ki Ageng Pemanahan visited Ki Ageng Giring's home to give good news. Ki Ageng Pemanahan was changing his name to Ki Ageng Mataram after Sultan Pajang handover Mataram land. Moreover, Ki Ageng Pemanahan knew Sunan Giri

prophecy that in the future there would be great kings from Mataram who command all Java area. He expected that the king to be is his descendant.

Ki Ageng Pemanahan did not meet Ki Ageng Giring but only Nyai Talang Warih. Ki Ageng Pemanahan found the coconut in the kitchen and asked permission from Nyai Talang Warih to drink it. Nyai Talang warih could not give permission because she knew that if the owner of coconut was Ki Ageng Giring. Because he was very thirsty, Ki Ageng Pemanahan just drank the coconut. Ki Ageng Pemanahan finished drinking just when Ki Ageng Giring arrived and saw him.

Ki Ageng Giring was disappointed. After that he told Ki Ageng Pemanahan about the magic voice. Ki Ageng Giring asked Ki Ageng Pemanahan so that his descendant can also be the king of Mataram as an alternatif to Ki Ageng Pemanahan's descendant. Ki Ageng Pemanahan disagreed and Ki Ageng Giring only surrendered fully.

Another version told that finally Ki Ageng Giring's daughter got married with Ki Ageng Pemanahan's son, Danang Sutawijaya, and then had a title Panembahan Senapati. Therefore, Ki Ageng Giring's descendant also became the king of Mataram. The coconut tree drunk by Ki Ageng Pemanahan turn into *sendang* (part of a river which has deep water and wide area) and named sendang Talang Warih (Ki Ageng Giring's wife), which has big water and the villagers make use of it.

Rasulan Ceremony

Javanese people have tradition to celebrate rice harvest and to clean the earth. It is named Rasulan, Bersih Desa or Merti Desa or Merti dusun. Besides that, Bersih Desa or Rasulan is also to respect *Dewi Sri* or rice Goddess. They believe that Dewi Sri keeps their rice field and bless their plants so the rice will be fertile and they get prosperous harvest. As a part of Javanese people, Sodo villagers still held Rasulan tradition to keep and preserve their culture. This is a sign that Sodo villagers did not quit the Java culture.

They inherit this ritual from their ancestors. Rasulan is not only performed by Sodo villagers but also by all of villages in Gunungkidul regency. They held Rasulan in different dates and months every year. The way to celebrate Rasulan in every village is different; some villages celebrate Rasulan with parades, *pengajian*, and tournaments. Even so, they still do *kenduri* as the main event.

According to Ki Ageng Giring cemetery's servant Mr. Surakso Fajarudin, Rasulan is taken from the word Rasul or God's prophet. Therefore, there are four significant meanings of Rasulan:

- First, Rasulan is held to express their gratitude to God for the prosperous rice harvest
- Second, Rasulan is to clean the earth and to wish that the soil to be fertilized and can be planted next time also to respect *Dewi Sri*, rice Goddess
- Third, Rasulan is to keep the villagers prosperity from a dark creature's, diseases, and disasters
- Fourth, the majority of Sodo people religion is Muslim, so Rasulan is a way to commemorate God prophet's struggle to introduce Muslim religion.

One day before Rasulan is held, the villagers clean out around the area they live, the cemetery, the street and the public hall. Rasulan has many values such as communal work or *gotong royong*, togetherness, fellowship and *sodhaqoh*. The societies do communal work or *gotong royong* when Rasulan is held. Some people have the job to make traditional foods for *weton*. Such *jadah*, *rengginang* and *wajik* together.

Besides, they make *sarang* or foodstuff which is made of coconut leaf wicker. *Sarang* is distributed to all *kenduri* participants. They hope all of the villagers get blessed and join in Rasulan celebration happiness.

The villagers gather in public hall to do *kenduri* (see appendix picture 6). This shows that they have togetherness and good relationship. They gather to pray and say thanks to God for blessing their plants and their life. Rasulan can be regarded as a moment to know other families because usually the people who work outside the area will be home to attend Rasulan. Besides that, Rasulan has high value of worship, such as friendship or *shodaqoh*. At the time the villagers are celebrating the event, they usually invite friends and relatives to their home and also prepare special meals to be served for the guests.

The Process of the Ceremonies

The Process of *Apeman* Ceremony

Apeman ceremony is held after corn harvest. It is held usually in February before *Babad Dalan* and *Rasulan* ceremonies. The date is not always the same every year. However, it must be held at Friday *Kliwon* night. *Apeman* is held after

Maghrib or at 6 p.m. to commemorate Ki Ageng Giring's time to break the fasting.

Sodo villagers start cooking *apem* from the morning of the day Apeman ceremony is being held, but some of villagers make *apem* one day before the celebration is held. During the daytime they give *apem* to their family who live in the other parts of the village. After *Maghrib*, Sidorejo villagers, where the cemetery is located, put 40 pieces of *apem* and 2 pieces of *emplek* on a plate then gather in the cemetery. *Kenduri* was led by the servant of the cemetery, Mr. Surakso Fajarudin.

At the first time Apeman ceremony was held, all Sodo villagers come together and pray in Ki Ageng Giring's cemetery. After several years, other villagers like those from Jamburejo, Selorejo, Tambakrejo, and Pelem Gedhe also held Apeman *kenduri* in every public hall and it was led by their neighborhood's chief. The reason is to make it easier for the people who live far away from Ki Ageng Giring's cemetery. Another reason is the cemetery's ground cannot hold all of Sodo villagers.

After the villagers finished the prayers, the plate is being returned to the owner and then they went home. Once they got home, they put 2 pieces of *apem* and hanged it on the door. It is as mediator for their wishes to God and to avoid dark creatures. Some of the *apems* are planted in their field, which means to avoid disease to the corn plant and they will get prospereous corn harvest next year. Then they eat *apem* together and wish for God to bless themselves and their family.

The Process of *Babad Dalan* Ceremony

Babad Dalan ceremony is carried out after rice harvest. The date is not always the same every year. However, it must be held on Friday *Kliwon*. The servant of Ki Ageng Giring and the entire village government officials discuss the time when the ceremony will be held. Usually it is held after the school academic year has ended, so the students can also participate in the Babad Dalan event.

On Wednesday Babad Dalan celebration is started with volley ball and football tournament and music show in the night located in the public hall. On Thursday, there is a *pasar kaget* along the street in front of the public hall for about 500 meters all the way to the cemetery. It is called *pasar kaget* because only held annually in order to celebrate the Babad Dalan ceremony. *Pasar kaget* is finished in Saturday evening.

At Thursday night or Friday *Kliwon* night, *pengajian* is held. It is not only attended by the local villagers, but also by the people from other regions. *Pengajian* is held in the municipal hall. Sodo villagers believe whenever there is

rain during *pengajian*, the next year will be full of blessings and prosperous harvest. However, if it is not raining the next year harvest will fail.

On Friday after *Shalat Jum'at*, *kenduri* is held in every public hall and is lead by the neighborhood chief. Every house makes offerings then put them in *tenggok* (see appendix picture 11) and the men bring it into the public hall for *kenduri*. *Tenggok* is a traditional kitchen tool made of bamboo wicker with a tube shape and has four sided figure shape at the bottom. At the top, it is folded by bamboo as strengtener and has functioned as a foodstuff.

The *kenduri* is started by informing the articles such as construction and activity in a year. After this, the neighborhood chief narrates Ki Ageng Giring's history. This activity is to remaind the people about Ki Ageng Giring history as the ancestor of Sodo village. Afterwards, they pray to thank God for their harvest and blessings. Besides, they also pray for Ki Ageng Giring and it is led by the neighborhood chief.

After praying, some people distribute traditional foods in every *tenggok*. Then they put their *tenggok* and go home. Babad Dalan course is to commemorate the discovery of Ki Ageng Giring cemetery and Ki Ageng Giring simplicity in living his life. This is not using *ingkung* for *kenduri* because *ingkung* is a luxurious dish. They eat the offerings with their family and some of rice is dried out in order to be planted in their field. They wish God to bless their field for a prosperous harvest. Dried rice from Babad Dalan ceremony is mixed with seeds so that when the seeds are on the land, the villagers will hopefully get good harvests. It is because they receive the blessing of Ki Ageng Giring and God.

After the *kenduri* is finished, the parade starts from the municipal hall. The parade goes around the village and performs village activity like traditional art, student performance, and so on. When the night comes, *campursari* is performed.

Campursari is a crossover of several contemporary Indonesian music genres, mainly Javanese *langgam Jawa* and *dangdut*. The word *campursari* was coined from the Javanese language, and literally means "mixture of essences". *Campursari* music is popular and prevalent within the Javanese cultural sphere, especially Central Java, Yogyakarta and East Java. It is related to the modification of several musical instruments like with Western musical instruments such as guitar and keyboard. The combination thus ends up with the western instruments to be dominated by the traditional Javanese instruments according to the local taste of *langgam Jawa* and *gending*.

The Process of Rasulan Ceremony

Sidorejo village, where Ki Ageng Giring cemetery is located, becomes the pole for other villages. Sidorejo village is regarded as an old village. This is why other villages and regions hold Rasulan after Sidorejo does it. Rasulan is held in the fifth days after Babad Dalam ceremony on Monday *Pon*. This is an agreement of all of Sodo villagers in order to have the celebration as soon as they can.

In the morning before *kenduri* is held, the villagers visit Ki Ageng Giring cemetery to pray for him. After this, every house makes offerings with *ingkung* which is put in *tenggok* and brings it into the public hall.

Kenduri starts after all people gather in the public hall to put offerings. Before the offerings dish is given to the villagers, the offering is *diujubkan* or prayed first. *Ujub* is *ijab* tradition or surrendering ritual to the people who selected, *Kaum* or prominent person. During the procession of *kenduri*, the *Kaum* narrates the purposes of *kenduri* and to whom it is held. After the person who is *Dukuh* gives an answer, the ritual starts with the narration of *kenduri*'s purposes.

After they finish praying, some of people who have a job to distribute *tenggok*, put some traditional foods such as *jadah*, *rengginang* and *wajik* to every *weton*. *Kenduri* tradition is compiled with Muslim religion, so the villagers pray and read the *Holy Qur'an*, *Dzikir*, *Wirid* and then finish the pray with the purpose of *kenduri*.

Jadah is a traditional food made from glutinous rice, coconut milk, salt, and coconut grater. It has soft sticky texture and tasty flavor. *Rengginang* or *rangginang* is a kind of Indonesian thick rice cracker, made from cooked glutinous sticky rice and seasoned with spices, mixed into a flat and rounded shape, and then sun-dried. The sun-dried *rengginang* is deep fried with ample cooking oil to produce a crispy rice cracker. (<http://en.wikipedia.org/wiki/Rengginang>). *Wajik* or bar sticky rice is a traditional food made from glutinous rice and palm sugar, sticky and sweet flavor. After all of the processions are finished, they go home and eat the dish with their family. Some of rice is dried for planted in their field. They wish their field be fertilized and blessed.

The Offerings and the Meaning

The Kinds of Apeman Offerings and the Meaning

In the time when *kenduri* is held, only *apem conthong* is served. The quantities of *apem conthong* are free, but for *kenduri* they only need 40 pieces *apem*

conthong and 2 pieces food called *emplek*. *Emplek* is made from *apem* batter with long and wide shape. It is a symbol that the villagers read the holy Al-Qur'an Al Fatihah for 42 times. *Conthong* is a symbol of relationship between human and their God. As human beings, we must always remember to pray to God. *Emplek* is symbolized with long and wide shape, as the symbol of expectation for human to be patient and always ask for God's blessing.

There are three batters to cook *apem*. First batter for 40 *apem conthong* used for *kenduri*, second batter to make *apem* which is for their family and third battercook for 2 *emplek*. The purposes are the *apem* batter for *kenduri* separated with *apem* batter for their family. We must remember to give priority and not give leftovers for the elders. Sodo people believe that making *apem* is their obligation and as a way to respect and commemorate their ancestor, Ki Ageng Giring as the elder of Sodo village.

The Kinds of *Babad Dalan* Offerings and the Meaning

When *Babad Dalan* ceremony is held, every house prepares the offerings for *kenduri* or *bancaan*. According to Armara and Ajie, "Kenduri or *bancaan* is a manner and guidance about togetherness, harmoniousness, and simplicity through the symbol of *tumpang* symbol which is to be savored together and there is also prayer involved".

When *kenduri* is held, the villagers bring the offerings in *tenggok*. They take out the offering cuisine from the *tenggok* for *kenduri*. The manner of this ritual activity in taking out the food is called *weton*. For *kenduri* they use *tumpang*. *Tumpang* is a cone shaped rice dish like mountain with its side dishes (vegetable and meat). The cone shape of rice is made by using cone shaped weaved bamboo container. The rice itself could be plain steam rice, *uduk* rice (cooked with coconut milk), or yellow rice (*uduk* rice colored with *kunyit* or turmeric).

Sodo villagers use white rice *tumpang* because white is the holliness symbol in Java culture. Other than that, they cook offerings. The offerings are served as mediator between human's wishes and God. The offerings are foods as a symbol of wishes and have certain purposes. The villagers make offerings such as white rice, *gudangan* or *urap*, boiled egg and spicy *Tempe* soup.

Gudangan or *urap* is a dish that consists of some vegetables boiled and mixed with coconut grater with tasty flavor. The Javanese people use *gudangan* for *syukuran*, *selapanan*, *selamatan*, and *kenduri*.

Vegetables for *gudangan* in general are chosen from land's plant. The vegetables are the symbol of human wishes. According to mengenalbudayajawa.blogspot, *gudangan* as a symbol as follows:

The components of *Gudangan*

1.	<i>Kangkung</i>	This vegetable can live in water and land. Therefore, human is expected to be able to live everywhere and in every condition. <i>Kangkung</i> is taken from Javanese word <i>Jinakung</i> which means protecting.
2.	Spinach	Spinach has cool green color and simple leaf which does not have indentation. This vegetable symbolizes <i>Ayem Tentrem</i> life (peaceful and tranquility life), not many conflicts as the simplicity of the shape of spinach's leaf and chilly as the green color in spinach.
3.	Bean sprout	Bean sprout grows up from soybean seed. Bean sprout is a high creativity symbol. Someone is always expected to have new ideas and can be success for in life. It is easy to plant bean sprouts so human is expected to grow family and have descendants.
4.	<i>Kacang Panjang</i>	<i>Kacang Panjang</i> must be served intact, without any cuts. It means human has to think before doing something. Besides, it is a long life symbol.
5.	<i>Kluwih</i>	<i>Kluwih</i> is taken from Javanese word <i>Linuwih</i> or have benefits for one's self and others.
6.	<i>Urap flavor or Gudangan flavor</i>	<i>Gudangan flavor or Urap flavor means Urip or Hidup or being able to provide family's basic needs of life. Gudangan flavor is made from coconut grater with tasty flavor.</i>

Boiled egg served along with the *gudangan*. We must peel it to eat the egg. The eggshell, albumen, and egg yolk as a symbol that human must have plan before they do anything and the result must be evaluated to get perfection. Egg symbolizes that God create the human with the same level. What makes human different is pious and behavior.

After the villagers are finished praying, some people distribute some traditional food such as *jadah*, *rengginan*, and *wajik*. *Jadah*, *rengginan*, and *wajik* are made from sticky rice. The villagers use sticky rice because sticky rice is *pliket* or sticky. Sticky rice as a symbol of *perekat* or as a glue between human and God or "*Manunggal ing kawula Gusti*", the meaning is human is life with God manner, human becomes one with God.

Jadah made from sticky rice, coconut milk, and salt, cooked with young coconut grather and have tasty flavor and white colour. The meaning is human must life in the right way and far away from crime and always request for forgiveness from God. *Rengginan* made from sticky rice, a cyrcle shape, white colour and have red spot on center. White colour is a symbol of father soul and then red colour is a symbol of mother soul. Cyrcle shape as a symbol that parents has cyrcle or strong resolve and be one as a family guardian.

Wajik made also from sticky rice, palm sugar, have sweet flavor and brown colour. *Wajik* is symbol of happiness and sweet life without any conflicts and problems. Brown colour is symbol of sweet life.

The Kinds of *Rasulan* Offerings and the Meaning

Teguh Iman Prasetyo said that human is culture people and human culture is complete with symbols, so it can be said that human culture varies with symbolism. That is a consideration system or concept which is emphasize or follow the pattern which is based on symbols."

Sodo villagers cook the food as an offering and it is symbolize their wishes. The villagers use symbol as a mediator to God. They are wish based on the food they cook. They hope that their wishes can be blessed and God reaches their aim. The manner is to make easier to extend their purposes.

When *Rasulan* ceremony is held, every house prepares offerings for *kenduri*. The offerings for *Rasulan* are the same as *Babad Dalan*'s offerings. Nevertheless *Rasulan*'s offerings and *Babad Dalan*'s offerings are different.

The difference is that in *Rasulan*'s offerings it has *Ingkung*. According to [Mengenal budaya Jawa blogspot](#), *Ingkung* is a rooster cooked with turmeric flavor and thick coconut milk. *Ingkung* is the symbol of deep prays for God (*Manekung*) or *Shalat* with quiet heart (*Wening*). To slaughter the rooster means to avoid bad characteristic such as the rooster characteristics. The characteristics are arrogant, interruptive, egoist, careless and uncare.

We must choose a healthy adult chicken, not too young and also not too old. This *symbolizes* that an adult human has the duty to do *Shalat* but parents are obligated to teach their child about *Shalat*.

Based on the *Rasulan* course which means celebration, *ingkung* is then considered to be a luxurious dish. We must sincerely and wholeheartedly slaughter the chicken. Mr. Surakso Fajarudin said if we do not have a sincerely and wholeheartedly heart when we slaughter the chicken, usually the *slaughtered* chicken is not clean, and there will be blood spot in the chicken skin. According to the servant of the cemetery, Mr. Surakso Fajarudin, *ketan*,

kolak, and *apem* are taken from Arabic language. *Ketan* taken from *Khotokan* or mistakes, *kolak* taken from *Kholak* or *Khalik* the meaning is Allah SWT or God, and then *apem* is taken from Arabic language *Afwan* or apologize. *Ketan*, *kolak*, and *apem* are unity, the meaning is human expected to always ask forgiveness from God.

Ketan make from sticky rice, young coconut grather and have tasty flavor. *Kolak* make from chop of cassava and banana, cooked with coconut milk, palm sugar, cengkeh and pandan as a stronger flavor. *Kolak* have sweet flavor. *Apem* make from rice powder, mixed with soda, coconut milk, and sugar. After *kenduri* is finished, some people who has job to distribute traditional food such as *jadah*, *rengginan*, and *wajik* in every tenggok. The meaning of *jadah*, *rengginan*, and *wajik* is the same with it is used for Babad Dalam *kenduri*.

Conclusion

God creates human beings with an understanding of diversity, culture, history, and ways of thinking, as well as customs and beliefs. People trust and believe that God creates all things with good intention and purpose. One of it is to trust and respect the ancestors. People must maintain and preserve the heritage of their ancestors such as ceremonies and history.

Performing rituals with offerings is not a form of idolatrous homage to ancestors who have done it first. Hopes and meanings from the ancestors disclosed in the form of offerings are to make it easier to remember and easier to carry out by the next generation. People have to be proud of their ancestors. They must maintain and preserve the tombs and relics such as ceremonies and cemeteries.

Ki Ageng Giring cemetery influences the Sodo villagers from the cultural aspect, which can be observed from the cultural value system of the tradition of pilgrimage and ritual ceremonies religion, providing style and value to the culture of the community. The religions are a trust or beliefs that are passed down from the ancestors which is a blend of cultural syncretism old (pre-Islam) with Islamic culture. It is shown by the religious ritual which is the combination of old culture (pre-Islamic) performed by pre-Islamic villagers such as symbolizing their purposes with food with the Islamic culture in the implementation pray in Muslim manner (the holy Alqur'an).

Furthermore, Sodo societies feel that they have to consider about life and after life. As social creatures, they must have solidarity and consideration of life as a God's creation. They also pray for their ancestors and clean the cemetery as a tribute for those respected ones.

Besides that, the cemetery influences the Sodo villagers in the cultural aspect. They carry out the ceremonies to commemorate and honor Ki Ageng Giring as the ancestor of Sodo village. The main purpose of this ceremony is to remind the teachings of Ki Ageng Giring. The ceremony means to have closer relationship with God. There are concerns, constancy, and association with the faith, that the villagers were given safety and welfare.

The ceremonies are has some value such as: The value of Apeman ceremony is to honor and to respect Ki Ageng Giring modesty; The value of Babad dalam is to honor, to respect and to commemorate when the earlier of Sodo village found Ki Ageng Giring tomb at first time; The value of Rasulan ceremony is to express the villagers gratitude for properous rice harvest, to clean the earth and to wish that the soil to be fertile and can be planted, next time and also to respect *Dewi Sri* or Rice Goddes, to commemorate God prophet's struggle to introduce Muslim Religion, *Gotong royong* or communal work, togetherness, Fellowship, and *Shodaqoh*

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