

## CHAPTER III

### "MOT BANYU" TRADITION IN CEMANGGAL HAMLET, MUNDING VILLAGE, BERGAS, SEMARANG

#### A. General View of Cemanggal Hamlet

##### 1. Cemanggal Hamlet History

At several ago there was a wanderer in the journey fatigue. Then he has taken a rest under the tree Canggal. Resting place was then called Cemanggal. That is a hamlet on the slopes Ungaran. In addition there is also a saying that Cemanggal have a meaning according to the version of Java, which is united, united of *Nur Muhammad* by Allah. Regarding whether or not true and they do not know. They just mimic stories of elders (parents) first. Whereas that rambler called was Mr. Sarif. They knew the forerunner Cemanggal Hamlet.<sup>1</sup>

##### 2. Geographical aspect of Cemanggal Hamlet<sup>2</sup>

Cemanggal hamlet region is one of three hamlets in Munding village, Bergas subdistrict, Semarang District, Central Java Province. The Munding village consist Krajan, Gemawang, and Cemanggal hamlet. Hamlet has Cemanggal distance from the village center as far as 2 km, from the center of the government district as far as 5 km, from the district administration as far as 10 km, and 40 km from the province, with boundaries administratively as follows:

- a. West : Forestry area, Boja, Kendal
- b. East : Gebugan village, Bergas, Semarang
- c. North: Bergas Kidul village, Bergas, Semarang

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<sup>1</sup> Interview with Mr. Giyan (56 years old), he is chief of Cemanggal hamlet, 11 Oktober 2014 and Mr. Sayadi (60 year) is the official position on the Munding village that has duty to handle the religious activity. 18 October 2014

<sup>2</sup> Interview with Mr. Puji (37 years old), he is chief of building Munding village, 11 October 2014

d. South: Pakopen village, Bandungan, Semarang

The wide area of Cemanggal hamlet 50 ha, most of the land consists of paddy fields and dry fields covering an area of 43 ha and other dry land consists of 7 hectares. Topographically, the area including Cemanggal hamlet Ungaran Mountain slopes at an altitude of 2500 m above sea level. Cemanggal topography is hills. One of the three hamlets from Munding Village, namely Gemawang, Krajan, and Munding is the highest location Munding geography.

Roads from the Munding village to the Cemanggal hamlet is very damaged asphalt (933km), then about 933 miles of roads are being repaired now, being made of concrete rebate (which is concreted right just left, not the center). After that concrete rebate roads winding and up down.

The population Cemanggal hamlet, Munding village (2014) amounted to 804 342 people comprise the soul male and 462 female soul, so the female population is greater than the number of the male population. While the number of households as many as 291 households. Cemanggal hamlet divided into two, namely north Cemanggal consisting of RT 1-4, was south Cemanggal consisting of RT 5 and 6. Both the RW is RW 2.

Condition of housing layout south Cemanggal hamlet and north Cemanggal Hamlet is enough diligent. The size of the house society is majority of reasonable people of the village. Conditions settlements society is 80% ceramic.

Cemanggal hamlet is including isolated hamlets, because the road is winding, up and down sharply, and damaged. So that makes lazy to visit Cemanggal. Whereas along the way is we will be pampered with beautiful natural scenery incredible. Because Cemanggal located just below the foot Ungaran Mountain, so that the whole village will be seen below. In addition there are two beautiful twin hills, which is the location of the leek vegetable farming. In addition there are other roads from other village, the Gebugan Village, Bergas district until Cemanggal is *rabat beton*. Winding

and twisting road conditions slightly damaged is not serious as road in Munding. But the trail is passable only two-wheeled vehicles.<sup>3</sup>

### 3. Socio-Cultural Conditions

#### a. Religion

With a society of 804 people, society of Cemanggal hamlet embraced Islam for generations. As we know forefather Javanese the majority is Hindu until Islam coming that spread by *Wali Songo*. Islam develops in society was very fast. Society was easy accepting Islam because *Wali Songo* spread with soft. *Wali Songo* did not refuse society culture that Hindu nuance. Culture being still conserved and tradition just held but in values in tradition adapted with Islamic values. So that *Mot Banyu* ritual not loose from Hindu influence is *sesajen*. *Wali Songo* is change *sesajen* as a symbol to contain advice and remember. This method was contained teaching Islam to society. Cemanggal hamlet society Moslem is influenced by Hindu.<sup>4</sup> Religious activity that is routinely performed *yasinan* and recitation is done continue by Cemanggal society.<sup>5</sup>

#### b. People Education

Education level of the society has an enormous influence on the quality of human resources in a given region. The level of education of the population is closely associated with the development of human resources and skills and the ability to accept new innovations in accordance with employment in the future. In general education Cemanggal average society is still relatively low, with most of the population is not completed or completed primary school. There are activities of young people is farming as their parents. Early marriage is still common in this village.<sup>6</sup>

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<sup>3</sup> Result observation, 10 October 2014

<sup>4</sup> Interview with Mr. Sayadi, interviewed on 18 October 2014

<sup>5</sup> Interview with Mr. Giyan, interviewed on 11 October 2014

<sup>6</sup> Result Observation, 11 October 2014

The education society is including relative low or elementary level. School in junior high school is 5 children. School in high school is 2 children. Package B is quite a lot. However, there is a tendency to increase the level of education of the population either in accordance with the increase in the level of socio-economic and society awareness of the need for skilled labor in the future.<sup>7</sup>

Seeing the development of education in this village, which past did not elementary school, and then grant elementary school. And there are now beginning to come out into other areas of study in junior and senior high school. And that is still limited by the children from the village leaders. Improvement in education is related to the ease of access roads. There are the past impassable vehicles 4-wheel, than in 2004 passable. From 2000 km road from *Krajan* towards Cemanggal very damaged is 933 km. And now the road is being repaired. The road construction is a new hope for easier access to the road, so that an increase in various fields especially in the field of education.<sup>8</sup>

c. Social Activity

1) RT/RW Meeting

The meeting of two Cemanggal north and Cemanggal south hamlets held 5 times a year. The meeting was held at the village chief's house Cemanggal, and everyone who came brought *weton* (rice and side dishes). In this meeting filled socialization by clerics, village, or agency of the government. Socialization related to the development needs of the nearby hamlet Cemanggal. Consist is<sup>9</sup>:

a) 21<sup>th</sup> of *Romadhon*

There is socialization by chief of Cemanggal about tithes then recitation and ends with *pudunan*.<sup>10</sup>

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<sup>7</sup> *ibid*

<sup>8</sup> Interview with Mr. Giyan, interviewed on 10 October 2014

<sup>9</sup> *ibid*

<sup>10</sup> Pudunan is pray together to safety the next so can finish Romadhon with prefect. And thank God fast that reaches 20 days. Pudunan from word mudun mean go down. It is mean Romadhon month finish soon. Mr. Giyan (56 tahun), 11 October 2014

b) 10<sup>th</sup> of *Mulud*<sup>11</sup>

Socialization by chief of Cemanggal related things at that time. And then study in order to celebrate the birth of Prophet Muhammad.

c) 15<sup>th</sup> of *Ruwah*

There is Socialization by chief of Cemanggal hamlet about *Ruwah* month, than *slametan* event.<sup>12</sup>

d) 10<sup>th</sup> of *Suro*

There is socialization by chief Cemanggal and prayers to deny custody.

e) Friday *Pon*<sup>13</sup>

Activity treating *punden* (grave) the first to establish Cemanggal hamlet, month suitable.

## 2) Pkk

PKK Cemanggal hamlet is in Munding village, once in a month.<sup>14</sup>

## 3) Posyandu

Activity of posyandu Cemanggal hamlet do in home lead of Cemanggal hamlet and guided Mrs. midwife who is also the chairman polindes Munding and held once a month on a Friday.<sup>15</sup>

## 4) Religious

South Cemanggal is yasinan by fathers every Friday night, at the mosque. Yasinan by mothers every saturday *wage* (Selapan once), his place in rotation in the homes. Whereas north Cemanggal, yasinan fathers every Friday and every sunday *legi*

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<sup>11</sup> Mulud is the kind of namely of month in Islamic Javanese. There are several names of month in java such as; Sawal, Dzulkaidah, Besar, Suro, Safar, Mulud, Ba'do mulud, Jumadil Awal, Jumadil Akhir, Rajab, Ruwah, and Poso.

<sup>12</sup> Slametan is pray together (tahlil) to die people, Interview with Mr. Giyan, 11 October 2014 and Mr.Sayadi, 18 October 2014

<sup>13</sup> Pon is the kind of days dating system in Javanese Society. There are several names of days dating system in java such as; Pon, Wage, Kliwon, Legi and Paing.

<sup>14</sup> Interview with Mrs. Yamti (53 years old), she is wife chief of Cemanggal hamlet, interviewed on 11 October 2014

<sup>15</sup> Interview with Mrs. Yamti, interviewed on 11 October 2014

*ngaji lapanan* is in a mosque. *Ngaji Lapanan* just held and has done 1 time.<sup>16</sup>

#### 5) Devotion Work

Society service activities in Cemanggal hamlet not routinely performed, society service activities as required region.<sup>17</sup>

### 4. Condition of Public Infrastructure

#### a. Education Facility

Educational facilities owned by Hamlet Cemanggal is 1 piece of Government Elementary School (MI), equivalent to SD. Being located in the middle between the south Cemanggal with north Cemanggal hamlet. Topographically the school is located on a hill so south Cemanggal located under the left primary school. Whereas north Cemanggal is locate under the right primary school.<sup>18</sup>

#### b. Public Transportation Facilities

Means of public transport available in the village car Cemanggal is vegetables, vegetable transporting cars to the market.<sup>19</sup>

#### c. Places of Worship

All of society Cemanggal hamlet is Islamic Religion. North Cemanggal has 1 Mosque and 1 *mushola*. While south Cemanggal is only have one mosque because people few, 2 RT.<sup>20</sup>

#### d. Means Lighting and Household Fuel

The using of lighting facilities Cemanggal hamlet had enjoyed lighting the flow of electricity all. While the using of fuel to meet the daily needs (cooking) is all of Cemanggal society still use firewood. As for LPG stoves also have, in the past from the government. The government out LPG because kerosene spent, kerosene is being put on

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<sup>16</sup> Interview with Mr. Yuliyanto (27 years old), he is member of Cemanggal hamlet, interviewed on 29 October 2014

<sup>17</sup> Interview with Mr. Yuliyanto, interviewed on 29 October 2014

<sup>18</sup> Interview with Mrs. Yamti, interviewed on 10 October 2014

<sup>19</sup> Interview with Mrs. Ninik (29 years old), she is member Cemanggal hamlet, interviewed on 11 October 2014

<sup>20</sup> Interview with Mr. Yuliyanto, interviewed on 22 October 2014

people age Cemanggal not use. This is supported by the location where the mountain village to get firewood is very easy.<sup>21</sup>

## 5. Economic Conditions<sup>22</sup>

Economic conditions of the society is enough good. The livelihood of the society Cemanggal hamlet majority is farmers. Farming is mostly done by the public is a vegetable. The variety of vegetables is can be grown in this fertile soil. For example green onion, sledri, mustard, cikri, beans and others. Green onion is mainstay of the society. The age of green onion is short about 70 days. Cemanggal hamlet is the largest producer of green onion on regency of Semarang. Besides farming, society is also raising cattle. Every household must have a rice field and cows.

About irrigation of field is not as difficult before. In 2013 PNPM have made irrigation waterway directly with use hard pipe that distributed to rice field.

About irrigation fields is not as difficult the past. In 2013 PNPM has made irrigation channels using hard pipe channeled directly to agricultural land. Farming is the basic livelihood of Cemanggal society. Be sides to farming, 50% of other jobs concurrently outside the area. Workers coffee 20 people, Workers tea 5 people. Starting last 3 years are the young women working in the construction industry. The youths are *mbalok* (cutting / transport wood). While working in a factory is 5 people.

## 6. Sanitation Condition<sup>23</sup>

### a. Water Supply

Cemanggal hamlet in meeting the needs water using water sources supplied by hard pipe to homes.

### b. Sanitation

Sanitation society Cemanggal is very nice because all the homes already have adequate toilet facilities.

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<sup>21</sup> Interview with Mr. Yuliyanto, interviewed on 22 October 2014

<sup>22</sup> Interview with Mr. Giyan (56 years old), interviewed on 10 October 2014

<sup>23</sup> Interview with Mr. Giyan, interviewed on 11 Oktober 2014

## B. “Mot Banyu” Tradition

### 1. “Mot Banyu” Meaning

*Mot Banyu* comes from Javanese language consisting of words *ngramot* means taking care and *banyu* means water. *Mot Banyu* is a tradition whose activity is to clean the spring that followed a ritual performed in the Cemanggal hamlet in One year. There is in which not necessarily but about June, July or August, exactly in times of drought. That is about a week before *kadeso*<sup>24</sup>, *Pon* Saturday. One day after, *kliwon* Monday continued to clear roads from Cemanggal hamlet until Munding village by all society, especially the father.<sup>25</sup>

According Mr. Sayadi<sup>26</sup>, like the general Javanese tradition, an ancestral cultural heritage can't be separated from the *sesajen*. Tradition in this Ungaran mountain side hamlet, using *sesajen* placed in *Rigen*<sup>27</sup> consisted of:

- a. *Pisang setangkep*
- b. *Jadah*
- c. *Jenang atau wajik*
- d. *Uler-uleran*
- e. *Serabi*
- f. *Apem / Cucur*
- g. *Bunga ombrol* (rose)
- h. *Kecambah*
- i. *Ikan asin*
- j. *Ketan urang*
- k. *Kupat sakjodo*
- l. *Daun opo-opo*
- m. *Daun kalikadep*

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<sup>24</sup> Kadeso is charity of village which their reward intended to the past dead people namely Mr. Sarif, he is people building Cemanggal. And pray to him so get mercy by God. While life to of people is always get God guidance.

<sup>25</sup> Interview with Mr. Giyan, interviewed on 11 Oktober 2014

<sup>26</sup> Mr. Sayadi (60 years old) is chief of religioun Munding village, 18 October 2014

<sup>27</sup> Rigen is a place meal from bamboo



- n. *Daun tutup*
- o. *Tape ketan*
- p. *Buka pawon*
- q. *Menyan dupo*
- r. Bake java chicken

According to Mr. Sayadi, the food *sesajen* are reserved for spirits. It aims to distract the spirits so as not to interfere with the ritual Mot Banyu by residents. We as humans have to know yourself, respect, however, apart from this world, there is also a world other than the world we (humans). So we should not be selfish. Regarding whether or not, we have only one purpose, namely for the sake of safety. Good intentions hope blessed by Allah SWT.

Mr. Sayadi explained that *sesajen* used are not carelessly, no provisions, as already mentioned above. This *sesajen* has a specific purpose as teaching to society in the general as legacy *Wali Songo* when the spread of Islam the last. *Wali Songo* spread Islam in a subtle way so easily accepted Islam in Java.

- a. *Gedang (pisang): digeged ben padang lahir batine* (the bitten so light physic and heart)
- b. *Jadah* : from the word زيدة it is mean add, add goodness
- c. *Jenang* : from the word جنة it is mean paradise is goodness, enjoyment, beauty and others.
- d. *Wajik* : from the word وجاء that mean coming goodness!
- e. *Ketan* : a symbol so belief stick to heart society
- f. *Kupat* : from java language is *lepat* that mean wrong, admit mistake
- g. *Apem* : from the word *afwan* in Arabic language that mean sorry

- h. *Serabi* : from the word *Robbi* in Arabic language that mean my God, so always remember God creature's nature.
- i. *Alang-alang* : is symbol strong plant, but in fallow land.
- j. *Menyan* : as fragrant and his vapor as symbol that vapor can to lay something down prays society until God.

## 2. The Origin of “Mot Banyu” Tradition<sup>28</sup>

The last *Wangan* (drains) that was in *Ndauang* (water source) Cemanggal hamlet use some banana leaves. At a time of heavy rain destroyed the *Wangan*. Then people perform Mot Banyu rituals with brought *sesajen*. In the implementation of this tradition, *Wangan* successfully repaired. Then after the ceremony, some days in the dry season, two big rocks fell down until *Wangan* so broken and destroyed. The fall of the rocks was the weather sunny without rain. It resulted in the society thought that it was a strange event. Whereas there are tradition carried out aim to smooth the water so until society for the requirement of life. Damage to the *Wangan* make the water can't flow, it is the opposite the purpose the implementation of that tradition. People started to think what caused this incident, so it is found that in the tradition of the ritual no forget that, in presenting *sesajen* less pancake. Residents concluded that the ritual is not successful because of incomplete *sesajen*.

Society flocked to *Ndauang* to repair water lines that have been damaged. Repairs not finished, suddenly there was a voice saying, "I'm willing to help with the child's condition roast." Some of the society restless, various questions arise from their minds. What is the purpose of that voice? Is it true that the sound there? Then in the midst of the unrest there are some people who are given the same cues through dreams and others. Society thought that this is clear this directive must be implemented given the much-needed water to survive. But these conditions may not be meeting; there are no children of parents who are

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<sup>28</sup> Interview with Mr. Giyan (56 years old), interviewed on 10 October 2014

willing to serve as a scapegoat. Furthermore, by replacing *bekakak* get around society are sticky softened (bastard) then formed a boy.

### 3. Mythology of “Mot Banyu” Tradition

*Mot Banyu* tradition in Cemanggal Hamlet is continues today. In this tradition there is myth that developed in the society. According Mr. Riyanto,<sup>29</sup> the myth that this tradition if not implemented will make the waterways die. Of course all of society fears that if the dead water, because water is determining their survival. Except water for drinking, washing, and toilet, water also determines the resident economy. The majority of the society is farmers work vegetable which of course depends on the water. This society needs to encourage residents still preserve the Mot Banyu tradition. They believe that their ancestors knew in this case, so they choose to remain a safe way to preserve this tradition.

Meanwhile, according to Mrs. Sulami.,<sup>30</sup> *Yen Mot Banyu mboten dilakoni, penunggune bakal ngamuk yae. Lha jarene mbiyen critane enten watu 2 glundung, banyune terus macet. Terus enten suworo nyuwun bayi panggang. Terus tiyang-tiyang damel ketan dibentuk bayi disembelih teng Ndauang kados biasane.* (If not implemented Mot Banyu guard might be upset. He said story the last there was a large stone roll, kept the water does not flow. Furthermore, there is a voice asked baby baked. Then people make sticky rice formed babies slaughtered in *Ndauang* as usual.)

People will be more careful when in *Ndauang* and surrounding areas. According to the story the people, the mountains often foreigners lost. On October 11, 2014 when researchers at the study site, there are three people with three motors depart / return of Medini. Medini is a tea plantation which used for tours that took place in the Ungaran Mountain. They lost to the forest above Cemanggal Hamlet. They can't move on, because there was no passable road bike again. Whereas previously an easy way to pass

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<sup>29</sup> Mr. Riyanto (33 years old), he is member Cemanggal hamlet, interviewed on 10 October 2014

<sup>30</sup> Mrs. Sulami (52 years old), she is member Cemanggal hamlet, interviewed on 11 October 2014

the motor. When they will return the original path, they do not find a way that previously bypassed. The incident occurred at 4 pm. In Hours 5 pm, one of them down to the hamlet Cemanggal to ask for help. Then time was got the dark, and the motor successfully brought together by society in the afternoon.<sup>31</sup>

According Mr. Yamti<sup>32</sup>, a person who often lost in the forest is just a person foreign but society of Cemanggal was never. Society in the forest Cemanggal when words and their conduct and has guarded. Other society is very regard to culture / ethics if will take something that exists in the forest. People will think twice when to be detrimental to nature, especially water of.

According to Mr. Giyan Mot Banyu tradition has never been violated. All forms of this ritual are still the same as the first. Society agreed Cemanggal this tradition still consistent to be implemented. Ancestral instinct is to preserve indigenous culture.

#### 4. Ritual of “Mot Banyu” Tradition

According to Mr. Giyan, Cemanggal society consists of six RT. In the tradition of sharing Mot Banyu are provide cone (rice shaped like a mountain / taper). RT 5 and 6 are given the task of making the cone per household for street clean-up event, one day after Mot Banyu, namely Monday pon. Then RT 1 and 2 are for the next year.

Mr. Giyan also explained that for *badeg* rice (sticky) charged to residents who have *sanggem* (paddy field itself) are the most widespread. Special *badeg* rice will be made *bekakak* (sticky ground up formed boys). Gethik / Gecok are several types of vegetables (preferably leaf *code*), made smalls boiled chicken meat, and coconut sauce mixed together. This *gecok* is as a side dish cone. It also makes sticky tape without wrapped in small as in general it is placed in *Senik / dunak* (make from bamboo). Materials for sticky tape, *gecok*, and *sesajen* derived from dues money

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<sup>31</sup> Interview with Mr. Riyanto, interviewed on 12 October 2014

<sup>32</sup> Mr. Yamti, interviewed on 18 October 2014

every house. *Bekakak* made in the village chief's house. *Sesajen* made at home Mr. Mudin.

According to Mr. Sayadi<sup>33</sup>, a ritual performed in the morning hours of 8 to *dhuhur*. On Saturday *pon*, one week before the charity village, *Ndauang* is a lasting tradition. *Ndauang* located on a high hill with a footpath and steep, left-right chasm and requires quite a tiring journey. Path length is 2 km. Time taken about 1.5 hours. In addition to the development of the era, the field of physical and mental readiness needs this is one reason the women and little children that follow. Formerly all society enthusiastically followed this rituals tradition. Now that follow the majority of them men, women and children can be calculated that approximately 2 to 3 people.

According to Mr. Riyanto, society went to *Ndauang* by bringing a variety of purposes that will be used in the ritual of Mot Banyu. Goods carried are various tools to clean the communal work *Wangan* be a hoe, sickle, *gancu* and the most important is the crowbar. Then the others carry a variety of cuisines including kingfishers which is the uniqueness of this tradition. Forms of *Bekakak* with put gallant with hands on hips as if showing that kingfishers are ready as a symbol of changing the safety of people. *Bekakak* placed in a large *tampah* carried by 3-4 people.

Furthermore Mr. Sayadi mentions that after arriving at *Ndauang*, then society service cleaning the *Wangan*. Now the clean-up process has been easier than in the past *Wangan*. In 2013 PNPM has made water reservoirs more strategic in *Ndauang* then irrigation with hard pipe up on agricultural land. So the location looks neater and easier to clean.

When societies are clean *Wangan* Mr. Sayadi grilling chicken. Grilled chicken to be chicken because chicken has a lot of advantages compared to other chickens. Chicken is chicken which is independent. Chicken, from the hatch he was gave parent's attention because of the condition that has not been allowed to grow on its own, but after the chicken growing up he split with the mother and the breed itself and when released and separated

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<sup>33</sup> Mr.Sayadi, interviewed on 18 October 2104

from the mother she will survive and foraging itself because it used to feed themselves and unusual spoon-fed. He woke up early before dawn, he would enthusiastically welcome the morning crowing. When the day was evening he would return alone. Besides chicken can hatch, he did not let her eggs, she remained concerned with the eggs until the eggs hatch. Different country chicken many his meat, looks healthy because from the start he hatched from eggs until she is cut is always taken care of by the farmer treated, fed, cleaned cage. It is mean all required the country chicken is fully taken care of by the breeder, and if the chicken was removed or abandoned land outside the area of the farm of his discomfiture, to even make a living he was confused about what to eat. Another uniqueness of the chicken is in search of food, a new first *nyakar*<sup>34</sup> pegged. One job is that requires tenacity and should be constant (*istiqomah*).<sup>35</sup>

Javanese people chicken has looked very deep meaning for life. So chicken an example in humans that life is not lazy, struggled, held themselves do not rely on others. And everything should be done diligently and focused. And make it a habit to live independently

According to Mr. Giyan After voluntary work is finished, and then resumed the ritual slaughter *bekakak* preceded by Mbah Mudin 2x takbir. Preceded Takbir 2x as *bekakak* legged 2. As 4-legged cow, slaughter 4x beginning takbir, as well as two-legged chicken slaughter begins Takbir 2x.

Mr. Giyan continue, simultaneously slaughtering kingfishers, someone poured *juroh* (brown sugar given water) as a symbol of blood to the neck kingfishers. After it the sticky *tape* distributed to everyone. Then prayer by Mr. Modin is use the Java language (*Maskumambang*) and the prayer of Sulaiman. The latter is a meal together including *bekakak* also eaten. All

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<sup>34</sup> Nyakar is when chicken use it fooks to look for food

<sup>35</sup> Mr. Sayadi, interviewed on 18 October 2104

meals are taken spent except *gecok* should be remnant left to be distributed to everyone who attended the ritual to take home.

In this tradition the father would be there all; if one is not present then the person will feel *pakewuh* (not comfort in the hearth) on the other. Moreover, it will get derision of many people. He will get a moral burden to all society. Because is it include about manners. "*Kabeh wong Cemanggal nduwe sawah mosok ora Isin, kebutuhane dewe ko dititipke*" (Every lead of family has a rice field, so impossible not shy, self-requirement deposited); Cemanggal village chief said.

### C. People Perception and Comment toward “Mot Banyu” Tradition

Regarding the perception of Cemanggal against this tradition is divided into two. The first is that people are clear about the purpose *Mot Banyu* dominated by the device and the elders (parents) of the village. They know the messages contained in each ritual in tradition. They believe that any treatment served and there must be meaning in the ritual. The purpose in this case is about monotheism and teaching of law in society.<sup>36</sup>

According to Mr. Giyan every tradition certainly has its own message. The message was simplified through that kind of *Mot Banyu* tradition. People first, it is actually smart, they are smart politics. Politics is the means or tactics. People without politics can't. Life can never be separated from politics. It is part of the Javanese way. Meaning Javanese actually is inside. People Javanese is manners smooth. There is a message in every unwritten rule, moral rules according to the ethics of Java.

According to Mr. Kasmun<sup>37</sup>, , a tradition in the village can't be separated from ethics Java, *ulah, ulat, ucap* (face / expression, behavior, speech) should be considered. *Ojo ngasi nglarani atine msyarakat* (do not make society on being hurt). According to Mr. Giyan, if the intention is that tradition is removed, it will hurt a lot of people. Cemanggal Society majority still believe

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<sup>36</sup> Interview with Mr. Giyan, interviewed on 10 October 2014

<sup>37</sup> Mr. Kasmun (75 years old) is member Cemanggal hamlet, interviewed on 18 October

in the importance of tradition Banyu Mot. This tradition is all its rituals still intact as the era ancestor. The belief is still strong that it has formed a character. So the elimination of traditions, in part or in whole will hurt society. Hurt feelings this will result in harmonious relationship between people. Though harmony, prosperity residents are very important. For the sake of the common good need not abolish the tradition.

Then, according to Mrs Sulami<sup>38</sup>, society in general, they know that the message of the tradition is that if the ritual was not performed would be dangerous. They fear, if the demand for supernatural beings as hereditary history that could result in undesirable as the story first. Whereas society knew that water is subsistence. Correlation with religion, society in general *namung nderek* (Just follow) the elders more know about religion.

If the tradition persists but does not use *sesajen* and *bekakak*, just clean *ndauang*, pray, and eat together, then the society will feel awkward; because it's a tradition that habitual typically have doing. The Society is believed the existence of supernatural beings, and the nature of human nature apart. So there is no reason to remove that tradition.<sup>39</sup> Of these two groups, they are equally agreed that this Mot Banyu tradition should still be preserved. This is for the safety and the common good. According Mr. Sayadi that this is as a prayer:

ربنا اتنا في الدنيا حسنة و في الآخرة حسنة و قن عذا بانر

My God became my world and my hereafter is good and takes away me from hellfire.

*Tradisi Mot Banyu niku kedahe njeh tetep diuri-uri, dijagi kangge kesaenan masyarakat sedoyo. Lha tiyang riyen luweh pinter-pinter ko 'nggeh. Awak'e dewe namung nderek mawon. Kesaenan ingkang ketingal teng nitro.* (Mot Banyu tradition should be preserved, keep to goodness societies. Before peoples is better. We just follow. Goodness that looks in eye).

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<sup>38</sup> Mrs. Sulami (52 years old), interviewed on 17 October 2014

<sup>39</sup> Interview with Mr. Kasmun (75 years old) is member Cemanggal hamlet, interviewed on 18 October 2014



Mr. Sayadi mentions that this Mot Banyu tradition should still be preserved for the common good. Goodness that is visible to the eye in the world, then in the next. Whereas hereafter dependent on his world. As planting rice will definitely grow grass, it is impossible to grow grass then grow rice.

#### **D. The Significant for Water Source in Cemanggal Hamlet**

Water is the source of life. All living things need water in this world. No exception Cemanggal hamlet society, in addition to drinking, washing, toilet, and water is required for irrigating rice fields and livestock drink. The majority of residents of livelihood are farming vegetables. All plants need water; especially vegetable crops rely heavily on water. Water is very supportive of the people's economy. Lack of quality and supply of water greatly affect the welfare of the society. The poor quality of water is also harmful to people, they will be susceptible to disease. Water can damage the health. The better the level of the people's economy, the easier it is to move forward. For example in education is term, health, etc. The worse the level of the people's economy, more and more difficult to move forward.<sup>40</sup>

A wide variety of vegetables can be grown in this fertile soil. Leeks are a mainstay crop Cemanggal society. The results are promising is the reason green onion as a major crop Cemanggal society. His age is about 70 days shorter. It was appropriate that the village Cemanggal been named the biggest producer of green onion in Semarang regency. Besides leek residents also planted other vegetables, such *sledri*, and spinach and mustard greens being an intercropping. In addition there are *cikri*, beans and others. In Cemanggal not plant *Polowijo* plants because of a long time and land will benefited. Growing vegetables is easier and faster. Then the water issue is obligation.

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<sup>40</sup> Interview with Mr. Giyan (56 years old), interviewed on 11 October 2014

Conserving water means saving future generations. Conserving water means saving lives.<sup>41</sup>

According to Mr. Giyan at last to irrigate the fields is society somewhat difficult. Now the hard pipe has reached in rice field each society. So making it easier for society is in irrigating rice fields. Once every two months dues for purpose pulled the water, for example, to a broken hard pipe etc. This is one proof that water is indispensable especially for irrigating rice fields.

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<sup>41</sup> Mr. Riyanto (33 years old) is member Cemanggal hamlet, interviewed on 11 October 2014