

THE EXISTENCE OF *AJHERU' CABBIIH* IN THE CULTURE OF THE PENDALUNGAN COMMUNITY IN EAST JAVA

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Abstract: Pandalungan is a unique community. This uniqueness is caused by the hybrid cultural construction of the Pandalungan people. Therefore, it is relevant to carry out cultural research in the Pandalungan community. The object of this research is the *Ajheru' Cabbih* salvation tradition found in the Pandalungan Probolinggo community. The method used in this research is a descriptive qualitative method. Based on research conducted, it was found that *Ajheru' Cabbih* is the name of a ritual carried out by the Kedungrejo people before the first chili harvest. This ritual is meant to bring a successful harvest and blessings. The *Ajheru' Cabbih* tradition has been passed down from generation to generation and is characterized by various elements such as time, place, tools used, and the person who performs the ritual. *Ajheru' Cabbih* is not well known outside Kedungrejo, but this tradition still survives or has its existence to this day.

Keywords: culture, local traditions, pendalungan, *Ajheru' Cabbih*

INTRODUCTION

The ongoing era of globalization has brought major changes in various aspects of human life. The development of communication and transportation technology has made the world increasingly connected, so that information and cultural influence can spread quickly to various parts of the world. Amidst these advances, local cultural research has become increasingly important to understand and maintain the unique and distinctive cultural heritage of societies around the world (Tjahyadi, Wafa, & Zamroni, 2019).

Globalization, with all its advantages and conveniences, also brings potential threats to local culture. As major cultures from global power centers spread and dominate global media, entertainment, and markets, local cultures often face pressure to adapt or even disappear. Local culture research helps us to recognize these impacts of globalization and evaluate how local culture can be maintained and enriched in an increasingly connected era (Tjahyadi, Wafa, & Zamroni, 2019).

Local cultural research is an important tool for maintaining the cultural identity of a society. Cultural identity is the foundation of who we are as individuals and groups. Through this research, we can understand more deeply the values, traditions and heritage that are an important part of our local culture. Without a strong understanding of the origins and meaning of local culture, we may lose the roots of our identity and become more homogeneous in a global society (Tjahyadi, Wafa, & Zamroni, 2019).

Based on the explanation above, it can be understood that local cultural research has great urgency and relevance in the era of globalization. This helps in understanding, maintaining and enriching local culture, while protecting unique cultural identity and

heritage. In facing the challenges of globalization, it is important for us not only to go with the flow, but also to care for and enrich our own cultural roots. In this way, we can preserve cultural diversity in an increasingly connected world, making it an invaluable wealth for all humanity (Tjahyadi, Wafa, & Zamroni, 2019).

This research focuses on the salvation tradition found in the Pentalungan Probolinggo community called *Ajheru'Cabbih*. The choice of this tradition as the object in this research was due to the unique factors possessed by the Pentalungan Probolinggo community. In general, the Pentalungan community can be defined as a community that lives and develops in the "*Tapal Kuda*" area of East Java.

In the context of cultural science, pentalungan is a term used to refer to people living in the "*Tapal Kuda*" area of East Java who have a culture resulting from the assimilation of Javanese and Madurese culture. The existence of culture produced through the assimilation process makes the Pentalungan society known as a hybrid society. Therefore, it is not surprising that in the culture of the Pentalungan people, elements found in Javanese and Madurese culture can be found.

The Pentalungan people in Probolinggo live in the Probolinggo City and Regency area. Like the Pentalungan community in general, the Pentalungan community of Probolinggo also has a hybrid culture resulting from the assimilation of Javanese and Madurese culture. This cultural hybridity, one of which, can be seen in the use of a mixture of Javanese and Madurese languages in everyday life. This mixed language represents the existence of the Pentalungan Probolinggo people who have a hybrid cultural identity. Therefore, in this society the traditions that develop are a mixture of Javanese and Madurese cultural elements.

As previously explained, this research chose the *Ajheru'Cabbih* salvation tradition found in the Pentalungan Probolinggo community as the object of research. The choice of the salvation tradition as the object of this research was due to the absence of research on this tradition. In fact, this tradition is a tradition that has developed in all areas of the Pentalungan Probolinggo community. Therefore, this research needs to be carried out.

In this research, Symbolic Interactionism is used as a theoretical basis for conducting analysis. The selection was based on the relevance of Symbolic Interactionism theory to this research topic. In general, Symbolic Interactionism can be understood as a theory that views culture as the result of the symbols used by individuals in everyday interactions.

In cultural research, Symbolic Interactionism Theory provides a powerful framework for understanding the complexity of human culture. With a focus on meaning, symbols, and social interactions, this theory helps researchers uncover layers in culture that are often inaccessible with other approaches. Thus, the use of Symbolic Interactionism Theory as a theoretical basis in cultural research is very relevant and useful for revealing the richness of human culture.

METHOD

The method used in this research is a descriptive qualitative method. Descriptive qualitative is a research method that utilizes qualitative data which is analyzed and described descriptively (Denzin et al., 2018; Tjahyadi et al., 2019; Tjahyadi, Andayani, et

al., 2020). The primary data for this research is verbal data obtained from interviews with sources. Observation and interview activities were carried out twice on 19 November 2022 and 20 December 2022 at one of the farmer's houses in Kedungrejo village, namely Mr. Nisen Supardiyanto and Mrs. Sumila.

Analysis of the data was carried out by following the analysis procedures contained in Herbert Blumer's Symbolic Interactionism theory. The stages in data analysis include: 1) reading in depth the transcription of the interview results as prime data, 2) analyzing the meaning of the verbal data contained in the transcription of the interview results based on the concepts of mind, self and society contained in the theory of Symbolic Interactionism, and 3) draw conclusions on the analysis that has been carried out. In this research, the results of the analysis that has been carried out are presented using informal techniques. This is because in this research, the results of the analysis are presented using ordinary words. The aim of using this technique is so that the description of the research results can be prepared well and precisely.

ANALYSIS AND FINDINGS (Cambria 11 Capital Bold, Space 1,15) (no numbering)

Kedungrejo village is a village located in Bantaran District, Probolinggo Regency. Kedungrejo also known as Jebun village. According to history told by sesepuh or old people who is respected, Kedungrejo village was nicknamed as Jebun village because of the many Jebun trees grew in past. Even though it is not far from the city, this village which is located in the southern part of Probolinggo still has various traditions and cultures that have been preserved until now. One of them is the Ajheru' Cabbih tradition, which is a tradition of selamatan (the activity done to thanks for God) when the chili plants are harvested for the first time.

The word "Ajheru'" comes from the Madurese which means Panen De'ade'nah or in Indonesian Panen Pertama, while the word "Cabbih" is the Madurese word for chilli. This tradition is believed by the Kedungrejo people as a tribute to se araksah/se adhudu alas with the aim of getting selamet or avoiding dangers and bad luck. People Kedungrejo believe that every rice field has a caretaker in the form of soul or jin (abstral creature in Islam religion) who guards the place from bad luck which can cause crop failure, so what is meant by se araksah/se adhudu alas is a soul or jin who guards the rice fields. The Ajheru' Cabbih tradition is also carried out to give alms as a gratitude to God Almighty for the blessings that have been given so that the chili plants can be harvested, where the harvest will become the farmer's income and will be used as living cost for the family. From Ajheru' Cabbih, the farmers hope that the next harvest will get good results and blessings.

In the *Ajheru' Cabbih* tradition, there are several rules, starting from the materials used to the process of carrying out the selamatan. The ingredients used in Ajheru' Cabbih are Ghendər, selabet, 2 cigarettes, 2 contongan, a plate of rice with anchovies on it. Ghendər is tajhin (white porridge) placed in 5 box made from banana leaf with 5 different toppings namely white from granulated sugar, red from food coloring, green from food coloring or moringa leaves, yellow from food coloring or turmeric and black from coffee powder. selabet means alms, which is presented in the form of money with an unspecified nominal by the people who will carry out the Ajheru' cabbih tradition, selabet can be in the

form of coins or paper and there is no limit to the nominal amount. These 2 cigarettes can use hand-rolled cigarettes or packaging. Contongan is a cone-shaped container made of banana leaves where each cone has a different filling inside. The first contongan contains ingredients for sirih pinang or the chewing paan that usually done by women in past, paan is a mix of areca nut, betel nut, tobacco, gambier, and lime, while the second contongan filled by flowers with a sweet fragrance. The rice used is white rice and a side dish of fried anchovies.

The Ajheru' cabbih tradition can be carried out by families who own rice fields or ask orang penter namely Kyai or religious leaders to do it. Ajheru' Cabbih is done the day before the chili harvest, from morning to evening. At night, it is not recommended because of dark, people believe that darkness bring bad things.

The Ajheru' Cabbih tradition in Kedungrejo Village has very strong religious meanings and values. Every material and location used and the process carried out are believed to have their own meaning and purpose. The offerings in the Ajheru' Cabbih celebration have meaningful ingredients. This is as seen in the following explanation.

1. Ghendər is a tajhin (white porridge) placed n 5 boxes made from banana leaf and have different toppings namely white from granulated sugar, red from food coloring, green from food coloring or moringa leaves, yellow from food coloring or turmeric and black from coffee grounds. The white tajhin is in the east which symbolizes the sunrise or the rising of the sun which signifies the beginning of life. The black tajhin is in the north symbolizes the position of the qibla or prayer direction in Islamic religion, where the black color represents the hair of the dead in the north. The red tajhin is in the south symbolizes the southern sea which is believed to be the place for Nyi Roro Kidul which can cause dangers and bad luck. The yellow tajhin is in the west, symbolizes the sunset or the setting of the sun which signifies the end of life. The blue/green tajhin is in the center or middle and it symbolizes nature as the center of human life. Ghendər means human life and its relationship with nature.
2. Contongan containing betel nut means offerings for women se araksah/se adudhu (female soul or jin who guards the field) while cigarettes are used as offerings for se araksah/se adudhu for men. These 2 ingredients must exist because people believe that soul or jin who is guarding the rice fields can be men and women abstral creature, where betel nut is synonymous with women and cigarettes are identical with men.
3. The contongan containing flowers with a sweet fragrance is interpreted as a sweetener to summon se araksah/se adudhu alas to come to the place where the sesajen or food made for ritual are. In this section there are money which means alms. This money can be left in the fields or given to small children, but you cannot take it yourself.
4. A plate of white rice is connoted with purity, white rice is also a staple that is often used by farmers.
5. The anchovies symbolize chilies, it is intended that the chilies that are harvested have nice, long and small fruit like anchovies. In addition, anchovy is a type of fish that is easy to find, making it easier for farmers to carry out the Ajheru' Cambih tradition.

6. Prapenan is a container for burning incense with combustible materials such as charcoal or sawdust.
7. Kemenyan has a meaning as a symbol of conveying messages and a means of prayer. When kemenyan is burned, the burning coals mean enthusiasm and hope in the human heart to realize the ideals that are highly expected. While the puff of kemenyan smoke means that the prayer offered is heard by God Almighty.
8. The banana leaf used as a container made from ajheru' material symbolizes goodness, the banana tree is believed to be a tree that does not like to hold grudges but continues to provide benefits to humans where all parts of the banana tree can be used. .

These ingredients are called Rasol, namely food intended as a form of gratitude to the almighty God and prayers to the Prophet Muhammad SAW.



Figure 1. Sesajen Ajheru' Cabbih
(Source: researcher)

As a form of tradition that has sacred value, Ajheru' Cabbih has a ritual implementation process. The traditional ritual is carried out based on the following stages.

1. After preparing the Rasol to be used, the owner of the rice field takes the Rasol to the rice field where the chillies will be harvested soon. Rasol is placed at Tola'an, which is the first place to do selamatan, suggested on the south eastern edge under the jaran tree, pele tree, klekeh pager. There are no special rules for placing ghender, prapenan or rice when placed in Tola'an.
2. The person leading the prayer, whether the farmer or the orang penter will take some of the rice and achoolies which are placed in a different leaf container, the portion of the rice that will be left in the rice fields and specifically intended for se araksah / adudhu alas.
3. Next is the process of lighting a fire over the prepenan before the kemenyan is burned the leader will recite the Ajheru' cabbih prayer first.



Figure 2. Ajheru' Cabbih Salvation Ritual Procession
(Source: researcher)

CONCLUSION

One form of culture found in Probolinggo is Ajheru' Cabbih, a ritual performed by the Kedungrejo community before the first chili harvest. This ritual is intended to bring a successful and blessed harvest. The tradition of Ajheru' Cabbih has been passed down from generation to generation and is characterized by various elements such as time, place, tools used, and people who perform the ritual. Ajheru' Cabbih is not well-known outside Kedungrejo and is sometimes confused with the more widely known tradition of Ajheru' Padi. So, it is not surprising that many people feel unfamiliar with the Ajheru' Cabbih tradition in Kedungrejo village. This tradition is unique because it uses various tools and materials such as tajin, rice with anchovies, flowers, and money, each of which has a different meaning. This tradition is considered very unique and distinctive,

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