

## **THE TRUST IN THE RITUAL'S "CAMBUK BERDARAH" WHIP IN SUMBERINGIN VILLAGE BLITAR REGENCY**

**Novi Catur Muspita<sup>1</sup>, Fandu Dyangga Pradeta<sup>2</sup>**

Program Studi Sosiologi, Universitas Islam Balitar, Blitar, Indonesia

E-mail: <sup>1</sup>[novicaturmuspita@unisbablitar.ac.id](mailto:novicaturmuspita@unisbablitar.ac.id),

<sup>2</sup>[fandudyangapradeta@unisbablitar.ac.id](mailto:fandudyangapradeta@unisbablitar.ac.id)

### **ABSTRACT**

*Regional culture is the wealth of a country in strengthening national culture. The extinction of a regional culture must be watched out for, for that it is our duty together to protect and preserve regional culture. Researchers are interested in researching the tradition of the bloody whip in Sumberingin Village, Blitar Regency. The objectives of this study are: (1) to analyze the role of social capital in the preservation of the tradition of the bloody whip in Sumberingin Village, Blitar Regency, (2) to analyze the supporting and inhibiting factors in the preservation of the bloody whip tradition in Sumberingin Village, Blitar Regency. The research method is qualitative. The results showed: The conclusions are as follows: (1) The role of social capital in the Preservation of the Bloody Whip Ritual in Sumberingin Village, Blitar Regency is: (a) Bonding or social glue, which contributes separately to the occurrence of social integration, (b) Social Bridging, namely bridges. social is to form community social solidarity within the frame of willingness or volunteering or sincerity in accordance with the ability to participate actively in accordance with their respective abilities and fields, (2) Supporting factors in Preserving the Tradition of Bloody Whip to Reduce Rain in Sumberingin Village, Blitar Regency are: ( 1) the community has solidarity, togetherness in agawe or creating a celebration, (2) strong social ties between residents of the Sumberingin Village community and members of the community outside the village, fellow cultural preservationists (3) Participation and community care and cooperation between residents in realizing art performances and tradition.*

**Keywords:** *Trust, Society, Bloody Whip Ritual*

### **1. INTRODUCTION**

Regional culture is the wealth of a country in strengthening national culture. Indonesia has a multi-cultural culture. Culture must always be preserved by all people. The extinction of a regional culture must be watched out for, according to Prof. Dr. Dadang Sunendar (2020): said that the extinction of the 11 languages was based on the study data of the Language Agency from 2011-2019. A total of 11 regional languages in Indonesia based on extinction

Social capital is a resource that is owned by the community in the form of norms or values that facilitate and build cooperation through a harmonious and conducive network of interactions and communication. Social capital gives strength or power in some social conditions in society.

There are three elements, components, resources and important elements in a social capital, namely trust, values and norms and networks. Healthy societies tend to have strong social networks. The network of social relationships will usually be colored by a distinctive typology in line with the characteristics and orientation of the group. Social groups are usually formed traditionally on the basis of repeated social experiences and shared beliefs on religious beliefs tend to have high cohesiveness, but the range of networks and trusts that are built is very narrow (Mawardi, 2007).

Social capital is a commitment from each individual to mutual openness, mutual trust, and to give authority to everyone he chooses to play a role in accordance with their responsibilities. This means produces a sense of togetherness, solidarity, and at the same time responsibility for mutual progress.

Social capital (social capital) can be defined as the ability of people to work together, in order to achieve common goals, in various groups and organizations (Coleman, 1999). More comprehensively, Burt (1992) defines that social capital is the ability of people to associate (relate) to one another and then become a very important force not only for economic life but also for every other aspect of social existence.

### **Empowerment as a Concept Approach**

Empowerment comes from English, empowerment. Power can be defined as power (as in executive power), or strength (such as pushing power), or power (such as horse power). This is the concept of empowerment or empowerment, and is the target of empowerment efforts (Kartasasmita, 1996).

### **Caring for and Preserving Culture**

These cultural heritages are a reflection that our ancestors, the Indonesian people, possessed extraordinary intelligence in creating cultural works and philosophical symbols. I am sure that this is all to be passed on to their children

and grandchildren, we are all in this millennial era. In today's era, where technological advances have been so rapid, we shouldn't be negligent with these historical relics, because the contents of the noble values of the Indonesian nation are stored in each of these works.

## **2. RESEARCH METHODS**

### **Types of research**

This type of research is a descriptive study that aims to reveal a particular problem or situation as it is so that it can provide an accurate picture of the actual state of the object (Usman, 2008: 4). Qualitative research is methods for exploring and understanding the meaning that some individuals or groups of people perceive as derived from social problems. (Creswell, 2010: 4)

### **Research Location and Research Time**

The research location chosen to be the object of research according to the title of this research. The time of the research is April to June 2020, the place is in Sumberingin Village, Sanankulon District, Blitar Regency ".

### **Research Data Sources**

Sources of Research Data According to Lofland and Lofland (Moleong, 2007) the main data sources in qualitative research are words and actions, the rest is additional data such as documents and others. However, to complete the research data, two sources of data are needed, namely primary data sources and secondary data sources.

### **Data collection technique**

When viewed from data collection techniques can be done by: (1) interview (interview), (2) observation (observation), (3) documents, and (4) literature. The subjects interviewed were the Chairperson of the Tuban Committee, Tiban Art and Culture Figures, and Karangtaruna.

There are two kinds of interviewing techniques: (1). Structured interviews and 2. Unstructured interview techniques. A structured interview is a type of interview that is often referred to as a focused interview.

### **Data Analysis Techniques and Data Validity**

The analysis used in this study is a qualitative analysis technique from Miles and Huberman (1992: 15-21), namely the Interactive Analysis and Comparative Analysis model, which compares the research results with the findings of previous studies.

### **3. RESEARCH RESULTS AND DISCUSSION**

#### **The Role of Social Capital in Preserving the Ritual of the Bloody Whip for Rain in Sumberingin Village, Blitar Regency**

History The ritual of the bloody whip asks for rain in Sumberingin Village, Blitar Regency. The tradition and art of Tiban in Sumberingin Village, Blitar Regency is a hereditary tradition which means that during the long dry season, the form of rituals asking the people to God for rain, lots of sanepan and philosophical signs about Tiban Art Besides Sumberingin, there were also those who practiced Tiban, namely in Sawentar, Ludoyo, Tumpang, and Udanawu as cultural ties. The tradition of tiban is followed by a written soul begging Allah SWT to bring rain when a long dry season hits the village. Learning Tiban was passed down from our ancestors. Besides Sumberingin Village, Blitar Regency, there are also Tiban Sawentar, Ludoyo, Tumpang, and Udanawu.

Tiban means not necessarily when it rains or is dry. Mas Tiban, that means it doesn't have to be a long dry season, the community, especially farmers, usually has always been carrying out tiban in rice fields as a form of ritual prayer and request to the creator that it will rain soon, especially farmers who are most concerned with rain during a long dry season. because drought is very threatening to rice, corn, beans can be harvested or even die before harvest due to lack of water during the long drought.

#### **The process of implementing the Bloody Whip Ritual for Rain in Sumberingin Village, Blitar Regency**

Starting with an opening accompanied by a prayer and praying prayer accompanied by the delivery of the community's wishes by village leaders, shamans, and village elders, then continued with remarks from the Village Head, the Chair of the committee, then filled by the presenters who directly enter the

main event, namely tiban, on average The average time per couple is 30 (thirty) minutes, the tiban is closed with a prayer, the prayer is led by a religious figure. The Tiban tradition always begins with the reading and climbing of prayers led by the village tokok, the village elders ask Allah SWT to send rain, the time for the implementation of tiban niki 2 - 3 consecutive Sundays, the special implementation time from Monday to Saturday starts at 14.00 WIB until 17.00 WIB, Kalua for Sundays and red dates, the event starts at 09.00 until 17.00 WIB. The event begins with a prayer together, then remarks from the village head, remarks from the committee chairman, then the ritual of carrying out the tiban and closes with a prayer led by a religious figure

The Tiban tradition begins with a prayer together with community members and invited guests. There is a ritual feast in the form of buceng as a condition as a tradition and tradition from generation to generation that continues to be preserved. The tiban show for each pair is about 10 minutes long but can also be more than 10 minutes when it attracts and shows from famous champions.

### **Timing and Location Selection of Bloody Whip Ritus Asking for Rain in Sumberingin Village, Sanankulon District, Blitar Regency**

To determine the time of course when there is a long drought and the community wants rain, especially the farmers have started to worry and are worried about the long drought which will have a bad impact on worries about crop failure, then the community when meeting and considering the need to implement the Bloody Tiban Cabuk ritual to reduce it. rain as a form of prayer and supplication to God almighty, as for the determination of the location chosen with consideration: in highland land with the hope that the point of view can be seen clearly from various eyes in the direction of the wind as art and culture as well as a manifestation of a sense of upholding and pleading with full of deepest feeling and sincerity to Allah SWT.

### **Cultural Institutions / Organizations Preserving the Tradition of Bloody Whip Asking for Rain in Sumberingin Village, Sanankulon District, Blitar Regency**

In Dukuh Banyuurip, Sumberingin Village, there is a cultural and art community called Tirta Jaya which is organized under the sub-youth organization under Karangtatuna, with about 80 members, mostly youths, routine meetings every 3 (three) months, cultural activities and youth. Almost all of the Paguyupan Kerta Jaya consisted of youth and adolescents. When residents have a wish, the Kerta Jaya association is ready to help what is needed by the community

Whether it's needs, tasyakuran, manten, circumcision, baby birth, and even death. Paguyupan Kerya Jaya always moves the paguyupam to be ready to skillfully help people who have a desire. This institution under the Karangtaruna sub-organization is engaged in the arts, ingih punika Paguyupan Tirtajaya, when neighbors need cleaning, laden-laden or lifting and arranging chairs and others to help people who are having events at people's homes whether at the event of building a house, manten, circumcision, community youth are ready to help with a compact and non-commercial social motive.

### **Building and Preserving the Tradition of Bloody Whip Asking for Rain in Sumberingin Village, Sanankulon District, Blitar Regency**

In Banyuurip Hamlet, Sumberingin Village, preserves the tradition of the bloody whip by raising the younger generation and in activities and culture, involving in social and cultural activities as a process of preservation from generation to generation, 60% - 70% filled with the younger generation and 30-40% filled from the generation elder as a process of regeneration and inheriting traditions as well as preparing the younger generation by involving in all activities in the village, Tiban is the youngest sport, each participant has the same right to whip and be whipped 3 (three) times per performance.

To invite the younger generation, it is not easy to need an approach of packaging culture according to the times that will also be able to attract and attract the attention of young people to be interested in following and seeing traditional art. For example, with the way of his music, which so far, the music of the past now can be filled with sholawatan songs and Gus Dur's syi'ir songs which are already familiar to the community.

The older generation invites the younger generation to be involved in all activities of the tiban committee as a medium to preserve and care for tiban arts and culture. If the inheritance is not passed on to the younger generation, it is very worried about extinction, which is what we all are very worried about.

### **The Role of Social Capital in the Bloody Whip Ritual for Rain in Sumberingin Village, Blitar Regency**

Sumberingin Village, Blitar Regency regarding the role of social capital in the Bloody Whip Ritual Asking for Rain in Sumberingin Village, Blitar Regency, we need to know that there are 3 (three) social capital: trust, norm / norm / value, network / network and social ties Social capital In the form of solidarity, mutual trust, and purely social cooperation with no other interest, it is very supportive of the smooth implementation of the ritual of the blood whip asking for rain in Sumberingin Village, what is clear is that this activity can run smoothly thanks to the support of all the people involved and involve themselves as a sense of togetherness Preserving the culture of tiban as the pride and strength of society, I often call it the term social fence, that is, we have to do good to everyone, plant goodness, we will also reap goodness and vice versa, so if we do bad things then the bad will return to ourselves.

The role of social capital in the Preservation of the Bloody Whip Ritual in Sumberingin Village, Blitar Regency is: (a) Social bonding, which contributes separately to social integration, how people with different characters, diverse desires, thoughts that are colorful but with art and tradition has social integration, which is bound in one social bond in preserving the art and tradition of tiban as a legacy of ancestors from time to time which has a very deep philosophy as a unifying effort and social integration, (b) Social Bridging, namely social bridging is forming social solidarity in society in the frame of willingness or volunteering or sincerity in accordance with the ability, for example, to contribute in the form of money, energy, thoughts, ideas in creativity, preserving art and tradition, (c) Social Networking Building social networks and social participation of the community socially without coercion or pressure because of mer This hope is part of a sense of responsibility, sense of handarbani or belonging and mutual pride to

jointly participate actively in accordance with their respective abilities and fields, (d) as a pillar of democracy, because there are deliberations and meetings in arranging the committee, distribution tasks, schedules or time line activity schedules, in the deliberations there will definitely be differences of opinion where all people agree on decisions taken together by providing input and suggestions as well as complementing the lack of ideas so that deficiencies in management can be minimized so that shortages and anticipation of events are much less worst that happened. From the deliberations, a middle way decision will be made that bridges ideas and input from various thoughts of the community.

Supporting Factors and Constraints in Preserving the Ritual of Bloody Whip Asking for Rain in Sumberingin Village, Blitar Regency. The benefits of the tiban blood whip ritual include; building brotherhood, kinship, togetherness, helping each other, because the bloody whip ritual involves many people to realize tiban activities, people consciously help in various forms according to their abilities, some help in the form of money, some donate food, energy.

#### **Supporting Factors in the Conservation of Bloody Whip to Reduce Rain in Sumberingin Village, Blitar Regency**

Supporting factors in the preservation of the tradition of the Torripe Whip in Sumberingin Village, Blitar Regency are: (1) the community has cohesiveness, togetherness in agawe or embodies the celebration of Tiban in Sumberingin Village and love for Tiban arts and traditions which are inherited from ancestors from generation to generation as village pride, (2) strong social ties between residents of Sumberingin Village with members of the community outside the village of fellow cultural preservationists, namely Tumpang, Udanawu, Ludoyo, including several villages dating Tulungagung and Kediri regularly attending, supporting, and participating in efforts to preserve art of tiban, (3) Participation and public concern and cooperation between citizens in realizing Monday performances and tiban traditions which are very strong, complementary, participation in the form of funds, energy, thoughts, and ideas really supports the smoothness and success of this tiban event.



## **Inhibiting Factors in Preserving the Ritual of Bloody Whip Asking for Rain in Sumberingin Village, Blitar Regency**

In Sumberingin Village, Blitar Regency, regarding the obstacles to the Ritual of Bloody Whip Asking for Rain in Sumberingin Village, Blitar Regency: among others: (1) Obstacles to the tiban blood whip ritual, especially in terms of funding because there is no budget post from the village or district government so this is purely community self-help, as committee chairman Tiban gave 3,000,000 funds, so it is not easy for the chairman to always have a difficult task in managing activities, some people think that the tradition of tiban is a shirk culture, (2) the decline in champions or people who want and participate rose as a regular participant, because yes, you got the risk of getting sick. This is a very tough challenge because the younger generation tends to be more and more interested in gadgets, technology, and not a few who are starting to be unfamiliar with local culture, and the most worrying thing is that the younger generation likes and is amazed and even used as a model for tradition and culture. who tend to like foreign cultures that are not necessarily in accordance with the ideals of the nation and the values of eastern customs.

From the concept of the flow of thought above, starting from the role of Social Capital in the Preservation of the Ritual of Bloody Whip Asking for Rain in Sumberingin Village, Blitar Regency and supporting factors and inhibiting factors in the preservation of the Bloody Whip Ritual Asking for Rain in Sumberingin Village, Blitar Regency, we can describe it in the form of a flow of thought as below.

## **4. CLOSING**

### **Conclusion**

The conclusions are as follows: (1) The role of social capital in the Preservation of Bloody Whip Ritual in Sumberingin Village, Blitar Regency is: (a) Bonding or social glue, which contributes separately to the occurrence of social integration, how do people with different characters, diverse desires, thoughts that are colorful but with art and tradition have social integration, namely

being bound in one social bond in preserving art and tradition, (b) Social Bridging, namely social bridging is forming social solidarity in the community within a willing or voluntary frame or genuineness according to abilities, for example contribute in the form of money, energy, thoughts, ideas in creativity to preserve art and tradition of tiban, (c) Social Networking Building social networks and community social participation without any coercion or pressure because they feel this is part of a sense of responsibility, a sense of handarbeni or have and pride b together to participate actively together in accordance with their respective abilities and fields, (2) Supporting factors in the Preservation of the Bloody Whip Tradition to Reduce Rain in Sumberingin Village, Blitar Regency, are: (a) the community has solidarity, togetherness in agawe or creating a celebration Tiban in Sumberingin Village and his love for art and tradition, (b) strong social ties between residents of Sumberingin Village and members of the community outside the village with fellow cultural conservationists, namely Tumpang, Udanawu, Ludoyo, including several villages from Tulungagung and Kediri regularly attend , (3) The Inhibiting Factors in Preserving the Ritual of Bloody Whip Asking for Rain in Sumberingin Village, Blitar Regency, among others: (a) mainly in terms of funding because there is no budget post from the Village or Regency government so this is purely community self-help, (b) some people consider the tiban tradition to be shirk culture.

### **Suggestion**

Suggestions include: (1) Sumberingin Village needs to come up with an idea to establish a Tiban community organization throughout Blitar Regency in an organizational and structural manner to provide youth in managing and preserving the traditional arts and culture, (2) It is necessary to establish a Tiban school in Sumberingin Village in an effort to preserve culture and the art of tiban, (3) It is necessary to increase cooperation with the government, especially in dealing with the preservation of the tradition and culture of the bloody whip in Sumberingin Village, Blitar Regency.

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