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Bifurcation of The Taboo in The Keba Ritual in Kecitran Village,
Purwareja Klampok District, Banjarnegara District

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Abstract: Mitoni is a traditional Javanese custom carried out during the first pregnancy when a woman enters her seventh month. In Javanese terms, mini means pint or seven. The Javanese people believe this tradition to be a form of prayer so that the baby-to-be and the pregnant mother will be safe and make the birth process easier. And the child she was carrying was born safely and piously (Mustaqim, 2017:122). In the people of Kecitran Village, the monthly nujuh tradition is known as keba. Local people use the term keba more often than mitoni. Keba itself has been preserved for a long time by the elders of the Kecitran community. In Kecitran, the keba tradition is carried out during a woman's first pregnancy seven months into her pregnancy. In contrast, in the second and subsequent pregnancies, the term Selamatetan is used. This difference can be seen from a series of rituals carried out. The keba tradition has many series, whereas Selamatetan is just praying and eating together. Still, the aim and objective remain the same, namely so that the baby and pregnant mother are given safety until the birth procession, and the child born can respect the parents (asking the good ones). The series of keba implementation in Kecitran Village consists of siraman, tahlilan, food thanksgiving, coin distribution, bridal nggolet, welut ransom, tumpeng fight, and mbalang watu. These are some of the series carried out by pregnant women, usually following the midwife's directions in Kecitran Village. The dukun also plays a role in the pregnancy process of pregnant women in Kecitran Village, such as massaging during pregnancy (whether they are still pregnant or having given birth later), making sambetan for the pregnant mother and the baby to be born, and burying the placenta is done by the shaman. Because local people have more trust and confidence in traditional birth attendants who, according to them, have experience in this matter. Not everyone can become a midwife because only those with offspring can become one. Because being a midwife has been passed down by one's elders, it is not just anyone; apart from that, it is also because there is a connection between the mind of the elder and the one they have inherited (Interview with midwife, Saturday, February 15, 2024).

Keywords: *mitoni; traditional javanese; pregnancy*



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A. INTRODUCTION

Mitoni is a traditional Javanese custom carried out during the first pregnancy when a woman enters her seventh month. In Javanese terms, *mini* means pint or seven. The Javanese people believe this tradition to be a form of prayer so that the baby-to-be and the pregnant mother will be safe and make the birth process easier. And the child she was carrying was born safely and piously (Mustaqim, 2017:122).

In the people of Kecitran Village, the monthly *njuh* tradition is known as *keba*. Local people use the term *keba* more often than *mitoni*. *Keba* itself has been preserved for a long time by the elders of the Kecitran community. In Kecitran, the *keba* tradition is carried out during a woman's first pregnancy seven months into her pregnancy. In contrast, in the second and subsequent pregnancies, the term *Selamatetan* is used. This difference can be seen from a series of rituals carried out. The *keba* tradition has many series, whereas *Selamatetan* is just praying and eating together. Still, the aim and objective remain the same, namely so that the baby and pregnant mother are given safety until the birth procession, and the child born can respect the parents (asking the good ones).

The series of *keba* implementation in Kecitran Village consists of *siraman*, *tahlilan*, food thanksgiving, coin distribution, bridal *nggolet*, *welut* ransom, *tumpeng* fight, and *mbalang watu*. These are some of the series carried out by pregnant women, usually following the midwife's

directions in Kecitran Village. The *dukun* also plays a role in the pregnancy process of pregnant women in Kecitran Village, such as massaging during pregnancy (whether they are still pregnant or having given birth later), making *sambetan* for the pregnant mother and the baby to be born, and burying the placenta is done by the shaman. Because local people have more trust and confidence in traditional birth attendants who, according to them, have experience in this matter. Not everyone can become a midwife because only those with offspring can become one. Because being a midwife has been passed down by one's elders, it is not just anyone; apart from that, it is also because there is a connection between the mind of the elder and the one they have inherited (Interview with midwife, Saturday, February 15, 2024).

Keba, or motion carried out by the people of Kecitran Village, is a cultural derivative. Usually, the people who carry out *keba* are mostly because their parents recommended doing *keba*. So obey the older adults. Some others follow along as a form of effort to preserve this tradition without knowing the meaning of each existing series. Meanwhile, the general purpose of carrying out this tradition is as a form of gratitude and expressing good news with good hopes because this tradition does not violate Islamic law, so people do not have a problem if they are told to follow it (Interview with a Midwife, Saturday, March 15, 2024).

Most people who carry out *keba* in Kecitran Village are NU Islamic communities because NU residents are relatively



accepting and can live side by side with traditions as long as these traditions do not conflict with the teachings of the Islamic religion. For society to be more peaceful and serene, there must be balance and coexistence between religion and community traditions. Islam is present in Indonesia amid a multicultural and diverse society with inherited cultures and traditions. So, Javanese culture and Islamic teachings are acculturated so that people can recognize attitudes of tolerance for many differences, as taught by Sunan Muria, who continues to emulate Javanese culture by combining Islam with Javanese art without eliminating the original Javanese culture.

From the explanation above, it can be said that keba is sacred because religious people believe this ritual can be connected to God. Some taboos or taboos must be avoided in these rituals or traditions. The meaning of taboo itself is a taboo that must be avoided or made sacred, adhered to by some religious communities because, in this case, pregnant women, in particular, have sacred values within themselves because the condition of a pregnant woman is something that must be protected and sacred. In religious life, some people make sacred good things, such as religious traditions or rituals, places, and so on, because these things are trusted or believed to have religious value. Sacred means holy and sacred, while profane is the opposite of sacred, namely ordinary or natural (related to worldly activities) (Mardiyarni, 2018:3).

The keba ritual is something that is profane if it does not involve belief or belief (worldly activities). In contrast, the keba

ritual itself becomes sacred because, in its implementation, it involves beliefs or beliefs such as the reading of prayers and tahlil and the parents' hope in God so that the child they are carrying can be a pious, pious child and his birth process will be made easier.

This research focuses on the relationship between the bifurcation of taboos in keba rituals and the function of taboos in pregnant people. Bifurcation means splitting and grouping into two (Roger Caillois, p. 63). The bifurcation of taboo is the grouping between sacred and profane, the sacred and the ordinary. Society expresses taboo as something sacred or a taboo prohibition that must be avoided so that life can be calm and peaceful. The function of taboo is to protect the established order from immoral attacks (Roger Caillois, p. 62).

In the case of pregnant women, several things are prohibited, or there are taboos, in the form of a prohibition on eating pineapple and durian, because this can cause miscarriage if consumed in large quantities. It is forbidden to leave the house at dusk or dusk for fear of being disturbed by spirits. As well as maintaining behavior, such as not killing just any animal during pregnancy and not thinking about someone's ugliness or badness because they are afraid it will affect the pregnancy (Monica and Berlian, 2022:117-120).

From the background description of the problem above, the researcher is interested in researching the keba tradition in Kecitran Village to understand the relationship between taboo and the kebab tradition, which is still developing today in Kecitran

Village. From the explanation above, the researcher concluded to examine the mitoni tradition in Kecitran Village with the title "Bifurcation of Taboo on Keba Rituals in Kecitran Village, Purwareja Klampok District, Banjarnegara Regency."

B. LITERATURE REVIEW

A literature review is a review of previous research results regarding similar discussions. A literature review is carried out to determine whether the research has been carried out or not. Apart from that, to find out the similarities and differences between previous research and the research to be conducted. In this research, the researcher found several previous research results related to the researcher's discussion.

First, the journal by Bukhori et al. in 2018 discusses the mini or nu-uh Bulan tradition, titled "Nujuh Bulan Tradition in the Malay Muslim Community of Melawi Regency from an Islamic Perspective." Discussing the nujuh month tradition or mitoni, carried out during the first pregnancy of a seven-month pregnant wife, with a series of processions such as reading prayers, sitting on a jar, sowing yellow rice, sprinkling young coconut, serving food, and giving souvenirs. From the description above, conclusions can be drawn as follows: 1). Seven months is a tradition carried out by pregnant women to express gratitude for their first pregnancy. 2) This tradition occurs when the first pregnancy is seven months or sixteen weeks old. 3) a session will offer prayers to Allah and almsgiving by distributing souvenirs to the guests. (Bukhori et al, 2018).

Second, Tanjung Mitoni Village has been preserved for a long time and still exists today. Because they believe that the mitoni ritual can bring safety to the pregnant mother and the baby she is carrying, it has meaning in each procession, such as a shower, which means to clean the pregnant mother's dirt and cleanse her soul, changing clothes depicts psychological preparation before giving birth, brojolan, which means that the baby will be born. The fetus can be born healthy, and the last one is kenduren, which aims to strengthen the value of community solidarity. (John et al., 2019). The title "The Mitoni Tradition as a Socio-Cultural Glue for Javanese Society" was written by Yohanes Boanergis et al. in 2019. Third, there is the involvement of reading Surah Yusuf and Surah Maryam in the Islamization of this Mitoni tradition to get blessings in life and form or behavior good ones such as Prophet Yusuf and Siti Maryam; apart from that, it is also a manifestation of prayer hoping for good luck in pregnancy, with the journal title "Islamization of Culture in the Monthly Nujuh Tradition (Mitoni) with the Reading of Surah Yusuf and Maryam at the Simaan Al-Qur'an Congregation in Jurug Village Mojosongo District, Boyolali Regency" written by Laili Choirul Ummah in 2018.

This paragraph discusses taboo, namely something sacred or a prohibition that Javanese society believes. According to Wardhaugh, in his taboo theory, he classifies taboos as including sex, namely the prohibition of sexual intercourse on weton (birthday), the day a child is born, the day a parent dies, and on 1 Muharram because it is believed that this day is

considered sacred and must be obeyed to be safe. Death (death): when someone dies, the baby is given a sambetan so that the child doesn't get stung, and walks under a coffin for family members so they can quickly let go and forget. Excretion (poop), baby feces that stick to diapers, are cleaned first before being thrown away or burned so that children get skin diseases. Bodily function (the function of the body's organs): when pregnant people go out at night, their hair must be loose so as not to be disturbed by spirits. It is believed that it is not permissible to hold celebrations in the month of Sura' because it is a good day and the Queen of the South Coast is having a celebration, so the public is expected to participate. Politics (politics): during the village head election, one of the candidates put rotten eggs in his opponent's house so that he would not be elected village head. The journal title "Cultural Taboo in Banyumas Society" was written by Faisal Bima et al. in 2021. Second, in the Tengger Tribe, some foods are taboo for pregnant women, which are grouped into fruits, vegetables, and animals. Fruit such as melody, salak, kweni mango, and jackfruit durian are prohibited because they can cause miscarriage due to the burning sensation after eating them. Some fruits contain fragrances, so they are dangerous for pregnancy, and eating food that is attached also causes harm to pregnancy because it is considered taboo and taboo. Vegetables such as cabbage and cabbage are prohibited because they contain nutritional content that has been mixed with chemicals it is dangerous for pregnancy. The next taboo is a taboo on animals because they assume that there is a value of purity

so that they don't kill fellow creatures created by God. The article "Abstinence in Pregnancy Care" was written by Lini Anisfatus Sholihah and Ratu Ayu Dewi in 2014.

From the literature review, what the researcher found differed from the case study that the researcher studied. This thesis analyzes the keba tradition in the bifurcation between sacred and profane. Furthermore, the bifurcation presented is used to analyze the functions of taboos in the Mitoni ceremony for Javanese society. The case study above discusses the meaning of the mitoni tradition, such as an expression of gratitude to God because he has been given a great fortune in the form of news of pregnancy, and by carrying out the mitoni tradition, the community believes that it can bring safety to pregnant women and their unborn children. There is a blessing because it involves the recitation of verses from the Koran, such as Surah Yusuf and Surah Maryam. During pregnancy, pregnant women are considered sacred. Hence, they have restrictions or taboos that must be followed so as not to impact their pregnancy, such as behavior by not going out at night in fear of being disturbed by spirits. In terms of food, some foods are prohibited because they cause health problems during pregnancy. Meanwhile, the function of taboo is to protect the established order from immoral attacks, namely by not destroying the order created in such a way by the universe in which God has intervened.

C. THEORIES

The theoretical framework is a discourse that will be used in research, which contains an explanation of the topics and theories used as a reference. In this research, researchers used the Taboo (Man and the Sacred) theory by Roger Caillois, which discusses humans and the sacred. Explains the relationship between sacred and humans and how taboos regulate and create rules that collaborate with the universe to regulate humans' actions on earth.

According to the KBBI, "taboo" means "what is considered sacred (must not be touched, spoken, etc.), taboo, prohibition". "Taboo is a social culture that is considered sacred, so it cannot be carried out and is taboo. If done, it will negatively impact the perpetrator and receive physical and metaphysical sanctions (Bisma et al., 2021:712-713).

With the existence of these taboos, a society is formed that unconsciously has a taboo culture, which is a form of local wisdom of the community to regulate and maintain the order of life in society and convey messages to the community regarding good and bad actions so that a good order of life can be created. Tini culture emerged because of customs in a society where it was agreed that this was a taboo or something forbidden to be violated. Taboos are created so people have limits in their actions, are not arbitrary, and do not destroy the order God has given (Bisma et al., 2021:713).

The existence of the universe's structure gives rise to the term bifurcation, namely, the division between sacred and profane.

Sacred means holy, sacred. Sacred refers to something holy, divine, and beyond the reach of the human mind. Meanwhile, the profane is the real world, the world of everyday life under human control, because the function of taboo itself is to protect the established order from immoral attacks. (Roger Caillois, p. 62).

The bifurcation of the universe is a grouping that the universe naturally divides between social structures by involving the universe as a symbol (Roger Caillois, p.61). According to Durkheim and Mauss, there is a grouping of creatures or objects based on the similarities they manifest. Such as depicting animals as something considered good, sacred, or dead. Like the existence of white eagles and black eagles, which have conflicting meanings and coexist.

With the bifurcation above, humans allied with sacred will form a system that contains rules and prohibitions that humans must carry out. One of them is the creation of a taboo or prohibition. Taboos are rules or prohibitions that must be avoided or sacred, so humans must obey this taboo system to live peacefully. Taboos also contain a moral message for people who believe in them (Ayatullah, 2015:4).

Humans who are in communion with the sacred (God) will imitate the sacred nature by doing good things liked by God and following habits or customs exemplified by God, which are reflections of the sacred nature. In the human view, religious people consider tradition sacred or holy because they believe what they do is good.

Something sacred will be allied with things considered holy and are an

incarnation of the work of God or gods so that religious people believe that the formation of the world is the reincarnation of the actions of God or gods. Religious humans will live as in the archaic era: hunting, gathering, farming, and even praying and asking God for help. So with this, religious people believe a tradition was born to rebuild the sacred world in society. From the activities above, a habit or custom that is connected to God as a reflection of sacred or sacred nature gives rise to the emergence of religious ceremonies such as Selamatetan, Ngupati, Mitoni, Pati, Kenduren, and so on (Eliade, 2022: 16).

From the explanation above, a monthly nujuh tradition is a form of sacred activity because it involves a sacred space; some people believe in doing this. Monthly nujuh or mitoni is an example of human communion with sacred things. To provide safety and make the birth process easier for the pregnant mother and the prospective child she is carrying. This mitoni has an expression or meaning of the parents' hope for the unborn baby so that the child they are carrying will be a child who is pious, pious, and devoted to their parents. Apart from the fact that mitoni itself is sacred, pregnant women also have a sacred side that needs extra care, starting from food, drink, and behavior. The behavior here is not only for pregnant mothers but also prospective fathers, so their behavior does not affect their children (Aeni, 2014: 142).

Some taboos that pregnant women should avoid in eating and drinking include food taboos in the form of eating pineapple and durian because they can cause a hot

stomach and also have the potential to cause abortion. Apart from that, eating salak fruit also causes convulsions (health problems). Some think, "Don't eat a lot of purple vegetables because later, when you give birth, you will lift the king...". Apart from that, it is also forbidden to eat animal innards because it can cause the blood that comes out to clot during childbirth, like the screams of animals (Aeni, 2014: 147).

Many taboos in behavior must be avoided, such as not leaving the house at dusk or dusk, sweeping at night, eating in front of the door, eating or sitting in the room; when burning wood, it must be from the top and not upside down. Meanwhile, the husband should not carelessly kill animals during his wife's pregnancy because it will affect his wife's pregnancy. For example, it is forbidden to leave the house at maghrib or sandekala time because, according to Javanese belief, demons or spirits are roaming around at that time. It is feared that spirits will follow them; eating or sitting in front of the door is called pamali because it is believed to make things difficult and cause pain during birth. Why does it have to start from the bottom first to burn the wood? It is believed that during the birth process, there is no breech. And when pregnant women are going to travel or go out, they are believed to carry sharp objects combined with sambetan as a symbol of repelling evil (Monica and Berliana, 2022:118-120).

In Eliade's view, profane and sacred are two patterns of life in the world, two paths taken by humans in the course of history. Profane is the area of everyday life, namely things that are done regularly, are not very

important, and are not holy or ordinary, such as eating, drinking, sex, working, and so on. Meanwhile, the sacred itself is holy and supernatural, where the sacred area is where all perfection and order are, as well as where the spirits of the gods, the spirits, ancestors, and warriors reside. Just as a stone (seen from a profane perspective) is still a stone, nothing differentiates it from others. But it will turn into a supernatural reality for humans who see it sacredly. In other words, for those with religious experience, every object can become an embodiment of cosmic sacredness (Eliade, 2022: 94).

D. METHOD

The type of research used in this research is qualitative research. Qualitative research is a process of understanding human or social phenomena by creating a comprehensive picture and carried out in a natural setting to gain a deep understanding of human or social problems and reveal the meaning behind the phenomena (Fadli, 2021:35-36). Basic or descriptive qualitative research is research aimed at describing existing natural and man-made phenomena such as forms, activities, characteristics, changes and so on that occur in society (Rusandi and Rusli, p. 2). The approach used is phenomenology, according to Martin Heidegger, which aims to understand or study the experiences of human life (Fadli, 2021: 38).

E. DISCUSSION

1. History of Keba

Keba (mitoni) is a Javanese tradition or culture carried out by

pregnant women during the seventh month of pregnancy. This tradition is carried out to ensure that the birth procession goes smoothly and provides safety for pregnant women and babies who are born. Etymologically, the word mitoni can be derived from pitu or mitu, which means seven. Apart from that, pitu was also developed into pitulung or pitulungan, which means help. So, the Javanese people still carry out the mitoni (keba) tradition with the belief that pregnancy at that age must prepare oneself for birth into the world and must be even more diligent in asking for help from Gusti Pangeran or Allah SWT. (Imam Baihaqi, 2020:19)

The history of tingkeban or mitoni began during the Hindu kingdom, King Jayabaya. At that time, a husband and wife named Ki Sedya and Niken Satingkeb had been pregnant nine times but always miscarried. The husband and wife had made various efforts but had no results. Until one day, they dared to face Kanjeng Sinuwun Raja Jayabaya and tell him about the anxiety they were experiencing (Setiawan, 2015:42-43).

King Jayabaya also advised them to undergo several rituals. However, as a basic requirement, they must diligently worship Mring Hyang Widhi, do good deeds, have compassion for Mring Sapada, worship God Almighty with humility, and always do good and be compassionate towards others. Apart from that, they also have to purify themselves using holy water that comes from seven springs. Then, also

surrender yourself physically and mentally, accompanied by a request to Gusti Allah asking for health and welfare for the baby. To get blessings from Gusti Allah, it is followed by serving takir plontang, kemang setaman, and young ivory coconut (Setiawan, 2015:42-43).

After a series of rituals recommended by King Jayabaya were carried out, it turned out that Gusti Kang Murbeng Dumadi, namely Gusti Allah, granted Ki Sedya and Niken Satingkeb's wish to have a healthy and long-lived child. To remember the name of Niken Satingkeb, the ritual was given the name tingkeban to be imitated by subsequent generations until now. This ritual is carried out in the hope that it will be easier and there will be no obstacles during pregnancy, childbirth, and until the child grows up. On this basis, the tingkeban ritual is still carried out today and has even become a necessity for Javanese people (Setiawan, 2015:42-43).

The mitoni tradition survived until the arrival of Islam and was modified in such a way that it adapted to the teachings of the Islamic religion that prevailed in society. This mitoni tradition has experienced acculturation from the Hindu, Buddhist, and Javanese eras, and it was then acculturated or combined by Islam by incorporating elements of Islamic religious teachings. Islam came to Indonesia and was accepted with open arms, so Walisongo taught Islam so that it could coexist with traditions in

society, especially in Javanese society (Saputri, 2019: 9).

2. Time and Procedures for Implementing Keba

In implementing this keba tradition, the people of Kecitran Village usually have their calculations taught by their ancestors or elders in Kecitran Village. That is, at seven months of pregnancy, that month has seven dates, namely the 7th, 17th, and 27th (Ayunda and Ria, 17:2022), and the days considered good are Tuesday or Friday. If one of these dates falls on a Tuesday or Friday, a date with the number 7, then the implementation of keba on that day and date is considered good. The meaning is so they remember and do not take the mitoni or keba tradition lightly (Ayunda and Ria, 17:2022). The determination of the implementation of keba, as explained above, is usually carried out by the people of Kecitran Village who are Muslim, Ahlussunah wal Jamaah, known as NU. The following are several series of implementation of the keba tradition in Kecitran Village, namely:

a. Siraman

Before performing the siraman, the pregnant woman is first massaged by the midwife and then performs the siraman. The siraman is carried out with the pregnant woman sitting on an ivory coconut carved by wayang werkudara and gatotkaca. Then, the dukun sprinkles it on pregnant women and prospective fathers in the first

shower. Then proceed with bathing as usual; after finishing the shower, the ivory coconut, which has been carved into a wayang, is split by the father-to-be. If the father-to-be splits it right in the middle, the birthing process will be easier. This spray means cleansing oneself and the soul of pregnant women from dirt or in the Javanese term *ngruwet sukerta*, namely getting rid of bad luck (Yohanes et al. 2019: 52-53).

b. *Ngrujakan*

Ngrujakan here means making *rujak*, which pregnant women make the first mash with the following *nrujukan* contents: fruit, *srintil*, *pace*, *gedang lanang*, and *rujak* seasoning (nuts, chilies, salt, and palm sugar). In ancient communities that believed in Javanese, *ngrujakan* had to be pounded in a mortar and pounded until the texture of the fruit felt smooth because, in this case, it affected the taste and was an important thing in the *keba* series (interview with Interviewee I, Sunday, May 12, 2024).

c. *Tumpengan*

Tumpeng must also be included in the *keba* ritual because this *tumpeng* will be served to the fathers who pray together and the children or civil servants who join in enlivening this *keba* event. There are several types of *tumpeng*, namely strong *tumpeng* and *rakan*.

Tumpeng is Strong and contains Javanese chicken eggs, crackers/tempered, peanut vegetables, tempeh, noodles, *kluban*, cucumber, and salted fish. There is also a friend containing market snacks, such as *clorot*, *lontong*, *apem* and others which are placed in an *irig* (the name of a place to put *tumpeng*). In making this *tumpeng* there are seven of them, because it means that the ceremony carried out corresponds to the gestational age of the pregnant woman, namely seven months (Ummah, 2018: 114).

d. Chanting prayers

The reading of the prayer, or what people call *amen-amen* is a sign that the prayer reading is finished, then there will be money *sawur*, bridal poke, fighting over *tumpeng*, and so on. The gentlemen follow the reading of this prayer and are usually led by the *kayim* or local religious figure. The readings that were read were varied, such as prayers asking for pious children, prayers for safety, and joint *tahlilan*. The recitation of this prayer is done as a form of human hope in Allah SWT. so that during pregnancy, the birth procession is given ease, and the child she is carrying can become a child who is pious or pious and devoted to her parents.

e. Colek pendant

In this series of events, pregnant women poke children who catch their attention, one boy and one girl. Usually, this poke uses powder as a marker, and later, they will be given another ten thousand rupiahs or fifteen thousand rupiahs. The purpose of this poke is to give the baby an attractive appearance, like the child that the pregnant mother has chosen (Informant II, May 20, 2024).

f. Sawur duit

This part is something that the pamong children are really looking forward to in the keba ritual because later, the pamong children will fight to get coins; usually, after the prayer is finished and the amen-amen is finished, the duit prayer will be carried out. The civil servant children who join in the fun will line up to face the pregnant mother, and the pregnant mother will distribute coins to the civil servant children while sprinkling water with three dadap srep leaves. The more coins distributed, the better. The purpose of sawur duit is to make the baby's path to sustenance easier. If a lot of money is distributed, the baby will also make a lot (Informant II, May 20, 2024).

g. Rebutan tumpeng

In this tumpeng fight, the pamong children gathered earlier

will fight to get the tumpeng, which is put out after the duit prayer is finished. Then, those who get the tumpeng are given to the mothers to wrap and distribute to the people who are watching the keba, and the irrig is washed in the river. Remember the civil servant's children who brought seven stones from the river. The specific meaning of the tumpeng scramble itself is unknown; only the number of tumpeng scrambles is seven, according to the gestational age of the pregnant woman. The tumpeng consists of tumpeng mbabar or strong (contains rice and side dishes) and tumpeng rakan (contains market snacks, such as corot, apem, lontong, jipang and so on) (Informant II, 20 May 2024).

h. Mbalang watu

The last series of keba traditions is throwing stones (mbalang watu) at a pregnant woman's room window. The stones obtained by the tutors come from rivers or streams, with the number of stones brought in being seven. Usually, civil servants who throw stones will compete to see who is the loudest and strongest, so they will be enthusiastic about throwing stones. The meaning of mbalang watu is so that the child she is carrying does not experience hearing problems or, as local people say, is ben ora budeg (so that she is

not deaf) (Informant II, May 20, 2024).

The following is an explanation and description of the series of keba traditions in Kecitran Village, where each event procession has its meaning and is unique in its characteristics. Kecitran Village is a village where the majority of people are NU Muslims and live side by side with Javanese traditions that are still preserved, such as the traditions of alms earth, sadranan, ngupati, mitoni, tahlilan, mendak taun, nyewu, nyatus, maturepuluh dina, pitung dinaan and many more other.

In pregnancies under 2000, the people of Kecitran Village still adhered closely to Javanese, so pregnant women and prospective fathers imposed many taboos at that time. Taboos or things that are considered taboo are avoided by the community because of fear and to avoid social sanctions such as exile, humiliation, or being shunned by the local community (Bisma et al., 2021: 714).

Along with increasingly modern and instantaneous developments, the keba tradition has also experienced a shift and reduction in ritual elements. This has resulted in the loss of some of the symbolic meanings and religious values contained therein. It would be a shame if the next generation did not know the meaning contained in preserving this culture (Eko Setiawan, 2015:41). In Kecitran itself, the keba tradition has

also experienced a shift and reduction in the ritual elements in the keba tradition, only a few are carried out, such as tumpengan, prayer reading, and sawur duit. Apart from a lack of understanding of the meaning of each ritual, economic factors also play a role in reducing the elements of the keba ritual. (Informant II, May 20, 2024).

3. Ubarampe Keba

Ubarampe in Javanese means all the equipment or necessities needed for a particular event (Yoga et al. 182:2023). In this case, ubarampe mitoni or keba means equipment used during the performance of keba or mitoni. The following ubarampe which will be needed in the keba ritual, are in the form:

The first is an ivory coconut carved by wayang. This is used as a seat for pregnant women during the siraman, meaning as a symbol; if it is split right in the middle, it will make it easier for the baby to give birth (Informant II, May 20, 2024).

The second Ubo rampe is water. The water used for the shower may or may not use flowers; water is also a tool used to purify or clean oneself from dirt (Yoga et al. 17:2023), so it means cleansing the body and soul of pregnant women during the shower.

The third Uba rampe is a flower used for bathing during the shower. Meanwhile, the fourth is a ladle made from coconut shells or shells used during watering. Gayung has the meaning of simplicity and the hope of

parents that their children will remain humble in the future even though they live in luxury (Yoga et al. 17:2023).

Fifth is Sambetan, a form of repelling evil so that spirits do not disturb children and pregnant women. The contents of the sambetan are scissors, spring onions, and bengle. Meanwhile, the sixth ingredient is rice, the basic ingredient for making tumpeng. Seventh, coins are used when money is scarce because, in the Javanese community, you will get even more if you use a lot of money. Eighth is Irig, which is a place or container for tumpeng. Ninth is a three-piece dadap srep leaf used to splash water when coins are distributed. The tenth Ubo Rampe is a river stone used to throw at the window of the pregnant mother's room as a marker so that the child she is carrying is not deaf. The eleventh is the fruit used to make rujakan, which consists of pace, red guava, jicama, cucumber, pineapple, dingdong, and so on. The twelfth is a mortar and mash used to pound fruit when making jaja. And finally, the window for pregnant women is used during embalming water.

4. Prohibitions and Recommendations for Pregnant Women

In Javanese society, prenatal care believes that the safety and perfection of the baby depend on the behavior of the parents. Therefore, pregnant women have taboos that must not be violated because they are believed to bring disaster to the mother and the child she is carrying. In the view of Ki Ageng

Suryametaram in Phuspita, Javanese culture means getting perfect and virtuous offspring and strengthening social solidarity as part of society. This way, Javanese culture is maintained (Aeni, 2014: 146).

The many myths or taboos in Javanese society do not just exist, but there are reasons for the emergence of these myths. Some myths function to educate and make people aware of despicable or disrespectful actions. As is familiar, pregnant women are prohibited from "gak olih luru-luru". They cannot comment on other people because they are afraid that it will impact the baby they are carrying or that the child they are carrying will be like the person they are commenting on (Informant II, May 20, 2024).

Some restrictions or restrictions for pregnant women in the form of food and drink during pregnancy are prohibited from consuming certain types of food and drink because they are believed to have negative effects on the health of pregnant women. The following types of food and drinks are prohibited during pregnancy (Apriliani, 2022:4-5), as follows:

First, eating pineapple or durian causes the stomach to become hot and has the potential to cause abortion. Second, salak can cause convulsions (health problems). Third, ice causes the baby to become large in the womb. Fourth, instant noodles are not good for the health of pregnant women because they contain high MSG. Fifth, tape can cause miscarriage. Sixth, eat lemon

vegetables because when you give birth, you will raise your child (a Javanese belief). Seventh, eating goat meat makes the womb hot. Eight, eating banana blossoms causes the baby's head to become oval. Nine, eating mlinjo leaves, causes smelly blood, difficulty giving birth, and falling asleep while giving birth. Ten bitter melons can obstruct the baby's birth canal.

Apart from taboos in the form of food and drink, there are also taboos on behavior or actions that pregnant women must avoid so as not to have an impact on their wombs. The following are some taboos in behavior during pregnancy (Umayah et al., 2019: 5-10), namely the following behavior:

First, by killing an animal for the future father, the baby will resemble the animal he killed. Second, eating in front or in the middle of the door blocks people from passing and complicates the birth process (pamali in Javanese). Third, if you go out during sandekala or maghrib, you will be disturbed by spirits if you go out during sandekala. Fourth, burning firewood in the stove (pawon) must not be turned upside down, because it will result in a breech when giving birth. Fifth, sleeping during the day causes the unborn baby to be lazy. Sixth, thinking about the bad things about other people is feared that it will impact the baby she is carrying. Seventh, removing things/objects with your feet is an impolite act, and it is feared that this act will be passed on to your children. Eighth, fishing is prohibited for husbands during their

wives' pregnancies because they are afraid that their baby will be born with defects, such as a cleft lip (Umayah et al., 2019: 7-9).

Some examples of restrictions that mothers and fathers-to-be should not do during pregnancy. This is done to ensure the baby's womb is safe and the birth process goes smoothly. Some taboos must be avoided because there is a moral or educational message in these taboos, making people aware not to act arbitrarily and to respect others. So, myths in Java are not simply created out of origin but because there is educational value in them (Umayah et al., 2019: 9). These are some of the taboos that pregnant women and prospective fathers should not do during pregnancy; this is intended as a form of keeping the baby's womb safe and smooth during the birth process. Some taboos exist in society to educate or make people aware so that they don't. Do whatever you want and still respect others. So, some kejawen myths exist in society, not just because there is a teaching behind these taboos (Puji Umayah et al., 2019: 7-9).

5. Recommendations During Pregnancy

During pregnancy, several myths are still or are often carried out by pregnant women. Just like taboos, recommendations for what to do during pregnancy also have myths. This myth was created not only by itself but also for several reasons considered good by ancient elders; some myths function to educate, make people aware of impolite

things, and respect each other (Umayah et al., 2019: 9).

Firstly, the recommendation is to drink young coconut water; besides being good for health, it also functions as an additional ion during birth. Second, the recommendation to say God forbid that the baby will be born is a form of effort to reject undesirable things, as well as a reminder of remembrance for pregnant women. Third, ask for baby powder when pregnant women visit their babies to avoid convulsions during childbirth. Fourth, use sambetan, as a repellent. Fifth, carry out the mitoni as a form of gratitude and prayer, hoping for God to be protected until birth. Sixth, adequate rest, to maintain the health and stamina of pregnant women during childbirth (Umayah et al, 2019:9-12).

Some suggestions like the ones above are myths emphasized by previous Javanese people because this assumption has good value if we examine it carefully, such as teaching us to respect each other and the values or moral messages in the abovementioned myth.

6. Bifurcation

a. The definition of bifurcation

In Eliade's view, humans will face two life patterns in the world, two paths humans took in history: sacred and profane. For him, these two patterns will be visible if we understand sacred spaces and rituals that build human habits or various experiences of religious or

sacred time that can result from vital human functions such as eating, sex, work, and so on (Eliade, 2022: 7).

For Eliade, the sacred is manifested by the term hierophany, meaning something sacred shows itself. By manifesting the sacred, an object becomes something else without eliminating the previous object because it remains connected to its cosmic environment. Stones are still stones (when viewed from a profane point of view), and nothing differentiates them from others. But it will become a supernatural reality for those who see it as sacred. In other words, for those with religious experience, every object can embody cosmic sacredness (Eliade, 2022: 5).

As is the case in the mitoni or keba tradition in Kecitran Village, the stones used during mbalang watu are ordinary or profane, but because in the view of religious humans (ancestors), they manifest with sacredness, these stones have a sacred value

which has a divide between religious humans and modern humans. The sacred itself is holy or sacred, directly related to the world of gods or gods (imitating how God or gods work). Meanwhile, profane activities are worldly activities that do not involve the handiwork of God or the gods, natural human activities, such as working, eating,

drinking, sexuality, and so on (Eliade, 2022:7).

We can see the distinction between sacred and profane areas in everyday life. Sacred areas still have values characteristic of sacred spaces, such as places with specific characteristics or specific times. Like any place of worship, it has its own characteristics and sacred space. In the mini tradition, the window of a pregnant woman's room is a special place because that window will be used for a series of mini events.

To the profane view, windows are part of the house. There is no sacred value in it. Because windows are usually opened so that air from outside can enter the room, providing light intensity and acting as air ventilation, a place for air to come in and out. If viewed from a profane perspective, it has no religious value.

7. The analysis of Mitoni

Mitoni in Javanese means *pitu*, *mitu*, which means seven. And it was developed into *pitulungan* or *pitulung*, namely help. So this mitoni tradition is carried out to ask for help from Gusti Pangeran or Allah SWT. at the seventh month of pregnancy, you must prepare yourself to be born into the world and pray a lot to God (Baihaqi, 2020:19).

From a sacred perspective, motoni is carried out as an effort or goal so that the pregnancy that is being carried out is protected by God and the birth process is made easier. In some Greek mythologies, women are seen as sacred

humans. In the view of some religions, Mother Earth is depicted as being able to conceive without any other help. In Mediterranean goddess myths, according to Hesiod, Gaia (the earth) gave birth to Ouranos, "a being equal to herself, able to protect her completely" (Theogany, 126f). Other goddesses also gave birth without help from the gods. This is an expression of the myth of self-sufficiency and fertility of Mother Earth. Beliefs about spontaneous pregnancy and supernatural magical-religious powers have an important influence on plant life. The social and cultural phenomenon known as matriarchy is associated with the discovery of women's agriculture. She was the first woman to plant and produce crops. The prestige value and consequences of the religious magic of female domination became a cosmic model – the figure of Mother Earth. That's why women are mystically considered to be one with the earth. Giving birth to children is seen on a human level as part of the earth's fertility.

In this Mitoni tradition, there are pregnancy myths for pregnant women that must be avoided. Myths are beliefs that exist in society. According to Daeng, myth results from intellectual thinking, not logical thinking. It is a spiritual orientation. Roland Barthes explained that myths are included in the communication system. Thus, a myth is a message or a concept that cannot possibly become an object. It can be said that myth is a marker, while

recommendations and taboos are part of myth (Irmawati, 2017:178-179).

Pregnant women comply with myths during their pregnancy because they are not obedient. Don't dare to be critical and ask your parents because if you ask, you will be considered arguing and disrespecting your parents. Beliefs like this often harm pregnant women and the fetus due to lack of nutritional intake (often many foods are prohibited), as well as the emergence of anxiety and fear, which can cause disturbances during the birthing process.

F. CONCLUSION

The purpose of having mitoni or keba is so that during pregnancy, the baby she is carrying is protected and kept away from interference by spirits, and the birthing process is made easier. So that people feel more connected, the keba tradition is carried out as an obligatory ritual for a mother who is waiting for the birth of her child. In the keba tradition, there is a bifurcation between sacred and profane, the boundaries of which are often unclear. This bifurcation was carried out to implement the good values of ultimate reality with the hope that the children born will have good qualities.

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