

Proceedings

The 5th Annual INTERNATIONAL SEMINAR on Transformative Education and Educational Leadership

Theme : Education Innovation in Globalization Practice

22 September 2020
Postgraduate School - Universitas Negeri Medan



Supported by :



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Schedule of The 5th Annual Internatioanal Seminar on Transformative Education and Educational Leadership (AISTEEL) 2020
Postgraduate School, Universitas Negeri Medan

22 September 2020

(Indonesian time)	Activities	PIC/Moderator
07.00 – 08.30 (am)	Preliminaries	committee
08.30 - 08.45 (am)	Opening Ceremony 1. MC Speech 2. Indonesian National Anthem 3. Pray 4. Chairperson Report 5. Welcoming speech of Director of Postgraduate School 6. Welcoming speech and official opening of Rector of Universitas Negeri Medan 7. Photo session	MC (Dr. Anni Holila Pulungan, M.Hum & Sofianto Gultom, S.Pd)
08.45 – 09.25 (am)	Keynote Speech 1: Prof. Dr. Syawal Gultom, M.Pd (Universitas Negeri Medan– Indonesia)	Dr. Rahmad Husein, M.Ed
09.25 – 10.05 (am)	Keynote Speech 2 Prof. Emmanuel Manalo (Graduate School of Education, Kyoto University, Japan)	Prof. Amrin Saragih, PhD
10.05 – 10.45 (am)	Keynote Speech 3 Dr. Susan Ledger (Head of Education, Murdoch University - Australia)	
10.45 – 11.25 (am)	Keynote Speech 4 Prof. Dr. Ekkarin Sungtong (Dean of Faculty of Education Prince of Songkla University - Thailand)	Mangara Simanjorang, PhD
11.25 – 12.05 (am)	Keynote Speech 5 Assoc. Prof. Yuri Uesaka (The University of Tokyo - Japan)	
12.05 – 13.30	Break	
13.30 – 15.30 (pm)	Parallel Session 1 (divided to 19 parallel rooms)	Moderator/Operator
15.30 – 15.35 (pm)	Break	
15.35 – 17.00 (pm)	Parallel Session 2 (divide to 19 parallel rooms)	Moderator/Operator
17.00 – 17.10 (pm)	Cloosing	committee

**Proceedings of the 5th Annual International Seminar on Transformative Education
and Educational Leadership (AISTEEL 2020)**

Preface

The fifth Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2020) was held by virtual seminar on 22 September 2020. This seminar is organized by Postgraduate School, Universitas Negeri Medan and become a routine agenda at Postgraduate program of Unimed now.

The AISTEEL is realized this year with various presenters, lecturers, researchers and students from universities both in and out of Indonesia participating in, the seminar with theme “Educational Innovation in Globalization Practice”.

The fifth AISTEEL presents 4 distinguished keynote speakers from Universitas Negeri Medan - Indonesia, Kyoto University - Japan, Murdoch University – Australia, Prince of Songkla University – Thailand and from The University of Tokyo - Japan. In addition, presenters of parallel sessions come from various Government and Private Universities, Institutions, Academy, and Schools. Some of them are those who have sat and will sit in the oral defence examination. The plenary speakers have been present topics covering multi disciplines. They have contributed many inspiring inputs on current trending educational research topics all over the world. The expectation is that all potential lecturers and students have shared their research findings for improving their teaching process and quality, and leadership.

There are 180 articles submitted to committee, some of which are presented orally in parallel sessions, and others are presented through posters. The articles have been reviewed by double blind reviewer and 104 of them were accepted for published by Atlantis Press indexed by International Indexation, while 54 papers are published by digital library indexed by google scholar..

The Committees of AISTEEL invest great efforts in reviewing the papers submitted to the conference and organizing the sessions to enable the participants to gain maximum benefit.

Grateful thanks to all of members of The 5th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2020) for their outstanding contributions. Thanks also given to Atlantis Press for producing this volume.

The Editors

**Bornok Sinaga
Rahmad Husein
Juniastel Rajagukguk**

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Ritual Ngumbah Keris in Javanese Society

(Study on the Javanese community in the Kuala Silo Bestari sub-district, North Tanjungbalai district, Tanjungbalai City)

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Abstract—This study is based on the phenomenon of people who are still carrying out the Ngumbah keris ritual by Javanese people in the city of Tanjungbalai which they are a Muslim. The Ngumbah Keris ritual is one of the syncretism of religion in the ritual. It can be found elements of Hinduism and Buddhism as well as Animism and Dynamism. This paper aims to describe the ritual ngumbah keris performed by the Javanese community in Tanjungbalai. The implementation of this ritual is carried out by Javanese people who are in fact Muslim. The mixing of culture and belief makes this sacred ritual. And what is behind Javanese society still maintains the Ngumbah Keris ritual. This research method is qualitative using an ethnographic approach data collected using direct observation and in-depth interviews. The results of this study illustrate that the ritual kerubah keris is done to reject reinforcements and calamities. This Javanese community also believes that by carrying out rituals that are in accordance with the inherited tradition, it can also provide healing to the culprit. This activity is a spiritual activity that must be done if the community is affected by a disaster or disease.

Keywords— *The Ngumbah Keris, Ritual, Javanese community*

I. INTRODUCTION

Material or physical culture material culture that is needed by humans to master the surrounding environment, so that strength and its results can be devoted to the needs of society. Cipta is a mental ability, the ability to think of people who live in society and, among other things, produce philosophy and science, both in pure form, and which have been compiled to be immediately practiced in everyday life. (Jacobus, 2013: 17).

Keris, most people call it a weapon and some call it a valuable object that has high magical power. However, in this case, the author defines a keris as a stabbing weapon that is asymmetrical, double-edged and comes from Javanese culture. From their place of origin, the keris then spread to the islands of Bali, Lombok, Kalimantan, and Brunei Darussalam, Malaysia and the island of Mindanao in the Philippines.

is just a stabbing weapon, the keris then develops into a symbol of social status and a symbol of masculinity / power for its owner. (Mudra, 2004: 45).

Keris as an heirloom by certain groups is currently considered a powerful weapon and is a hereditary treasure that must be respected because it comes from elders and ancestors. The recognition of the keris as an heirloom is also seen in the keris storage and maintenance carried out by the keris owner. Keris is treated specifically by making a special place and giving offerings.

Javanese people live with various layers of belief. One of them is the belief about magical objects in the form of kris. Javanese people believe keris as an heirloom object that has strength and respect.

Javanese people or to be precise Javanese ethnic groups, in cultural anthropology, are people who in their daily life use the Javanese language with various dialects from generation to generation. Javanese society is a community unit bound by the norms of life due to history, tradition and religion. (Djamil, 2002: 4).

For Javanese people this life cannot be separated from traditional ceremonies, which were originally carried out to leave the bad influence of supernatural powers that would endanger the continuity of human life. With this traditional ceremony, it is hoped that the perpetrators of the ceremony will always live in a safe condition. One of them is the Ngumbah Keris (washing keris) tradition which is still preserved today.

The ritual tradition that is still carried out by the Javanese people in the First Environment of Kuala Silo Bestari Village, North Tanjungbalai District, Tanjungbalai City is called Ngumbah Keris (washing keris). Ngumbah keris which is done by Javanese people has very special rules and conditions and this is done only for people who have keris.

This tradition is carried out by the Javanese people who live in Kuala Silo Bestari Subdistrict, Tanjungbalai Utara District, Tanjungbalai City, who believe that the keris is considered to have supernatural powers so that what must be done is to do a keris (wash the keris), and this cannot be done by just anyone but only those who only have supernatural powers that can do the tradition of ngumbah keris (washing the keris) so that the keris still has supernatural powers.

Ngumbah keris (washing keris) is interesting for writers to research more deeply. This is because the author sees the tradition as an essential element that must be maintained even though its nature may change. Where the ritual tradition in this keris ngumbah is still carried out from generation to generation in the Javanese people who are in Tanjungbalai City, the majority of which are in.

II. METHOD

With the "observatory participant" technique, ethnography is a unique research method because it requires the direct participation of researchers in a particular society or social community. What is more interesting is that this method is actually the root of the birth of anthropology which is thick with the study of its people.

This study used qualitative research using an ethnographic approach, data collection was carried out by in-depth interviews with informants, especially Javanese people who performed the ritual of ngumbah keris (washing keris). Furthermore, documentation and participant observation in the location of this study were in the Kuala Silo Bestari Family, Tanjungbalai Utara District, Tanjungbalai City. For data collection, ethnographers perform data analysis techniques by taking ethnographic notes, analyzing ethnographic interviews and writing ethnographies.

III. THEORITICAL REVIEW

In the book "The Interpretation of Cultures," Clifford Geertz (1992: 5) said that the main key to understanding cultural meaning is the idea of meaning. Dealing with meaning, Geertz started with a paradigm. Paradigms are sacred symbols that function to synthesize a nation's ethos (their tone, characteristics, and quality of life, their morals, aesthetics and moods) with a world view, which is the most comprehensive idea of order. In belief and religious practice, ethos of a group intellectually and intelligently will be explained by painting it as a way of life that is ideally suited to the actual problems presented by that world view.

From the explanation above, it is clear that what Geertz means by a cultural system is a pattern of meaning that is written historically and embodied in symbols, and becomes a means for humans to convey, perpetuate, and develop their knowledge of their attitudes towards life. So his interest and research are the meanings embodied in symbols and the concepts expressed in these symbols. Interpreting a religion is

interpreting its culture. Interpreting human culture means interpreting the symbol system and its symbolic forms.

IV. RESULT AND DISCUSSION

Ngumbah Keris as cleaning or bathing wesi aji such as keris which is located in Kuala Silo Bestari Village, Tanjungbalai Utara District, Tanjungbalai City. Ngumbah Keris or bathing keris began in the days of the Kingdom, especially the Majapahit Kingdom, which is the king's heirloom which is considered sacred until this tradition is still being carried out today. In principle, Ngumbah Keris is one way of caring for heirloom objects such as keris which are considered to have good luck. In Javanese tradition, jamasan heirloom is a spiritual activity that is quite sacred and is carried out only for a certain time (suro month). Therefore, having a noble meaning and purpose, this activity is included in cultural ritual activities that are sacred.

Washing the keris is usually carried out once a year in the month of Suro, while Pusaka is the inheritance of people who have died. Jamasan heirloom has a noble meaning and purpose, this activity is included in cultural ritual activities that are sacred. Metals have been used by society before BC. Metal can be formed in a variety of human needs such as weapons, namely: kris, arrowheads, spears, daggers and swords.

Traditions emerge from below through a mechanism of spontaneous and unexpected emergence and involve the masses. For some reason, certain individuals find an interesting historical legacy. Attention, reverence, love and admiration which were then spread through various means, influenced the people at large. This attitude of reverence and admiration turns into behavior in the form of ceremonies, research and restoration of ancient relics and reinterpretation. old belief. All these actions strengthen attitudes, admiration and individual actions into common property and turn into real social facts. Jamasan heirloom is one way of caring for heirloom objects such as kris which are considered to have good luck. In the Javanese tradition,

Furthermore, the tradition of washing keris requires a variety of ingredients, such as warangan (a type of chemical). Warangan is useful for cleaning the surface of the tosan aji iron, as well as to sharpen the prestige of heirlooms. After being polished with warangan, pamor or aesthetic strokes of meteorites and steel cores on heirlooms (especially kris and spear points). The ingredients for the traditional procession of washing keris are:

Make a feast or a feast as best as someone who has a keris at night after Isha . Have done fasting for semlaman the next day before Asr, wash the keris with flowers in a bowl and wash as many as ten, rub the keris with Purut to dissolve the rust until the kaffir lime juice is dry, after that mix potpourri with water, already mixed then pour the water over the keris that has been soaked for a night repeatedly, place the keris that has been flushed with water mixed with potpourri on a dry

cloth and dry it until there is no more water on the keris. Apply the mermaid oil. Evenly, discard the offerings that are provided for the keris, such as bitter tea, sweet tea, bitter coffee, sweet coffee, and water and incense that burned overnight then put the keris as before in the storage place. When doing that, all of us must be devoted to the intention of cleaning the keris, so that our intention reaches the goal so that the keris or the spirit inside the keris knows that we keep the keris heirloom.

Koentjaraningrat (2009: 153) argues that cultural value is a concept about something that is in the minds of most of the people that they consider valuable, valuable, and important in life so that it can function as a guide that gives direction and orientation to the lives of community members. just now. abstract concepts about big and general problems that are very important and valuable to people's lives.

The purpose of the tradition of washing the keris, namely, to maintain a strong sense of inner bond with the history and meaning behind heirloom objects so that washing the keris is not just cleaning and caring for the physical heirloom objects, but more importantly understanding all the noble values contained. in an heirloom.

These noble values that have been inherited need to be lived and used in everyday life. These values are also a wealth of cultural treasures which include philosophy and art of character empowerment. However, if we look deeper, there is the wisdom of the relationship between human life and human, human and nature, which is symbolized in the details of heirlooms. Therefore, heirlooms also store a series of symbols containing local wisdom values.

This cultural value becomes a reference for the behavior of most of the members of the community concerned, is in their mind and is difficult to explain rationally. Cultural values are lasting, not easy to change

V. CONCLUSION

The tradition of washing keris is a tradition carried out by the Javanese people who still inherit this tradition, the tradition of ngumbah keris is only done by people who have heirloom objects such as kris, the tradition of washing keris by the Javanese community in Kuala Silo Bestari has been a long time since the Javanese people transmigrated. to the island of Sumatra. The Javanese people in the village believe in keris, the keris is considered to have the spirit of their ancestors, the keris can protect themselves and their families from any disturbance including from evil spirits and keep them from calamities, the keris owned by residents can also help them to heal from disease

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