

The implementation Ceremony " Bersih Desa" a Cultural Study at Simbatan Village, Sub District of Nguntoronadi, Magetan Regency

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The Implementation Ceremony "Bersih Desa"
A Cultural Study at Simbatan Village, Sub-district of Nguntoronadi, Magetan Regency,

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ABSTRACT

The Objectives of this research are: to describe and analyze the socio-cultural background of the *Bersih Desa Ceremony* at Simbatan Village, Sub-district of Nguntoronadi, Magetan Regency. The approach of this research is descriptive qualitative with ethnographic research design, by which the researcher conveys descriptively about socio-cultural phenomena which are drawn from real case directly, holistically and comparatively within a given space and time. The subjects of the research are the members of society in question who are selected under purposive sampling technique. The type of data are primary and secondary ones which are drawn by observation, interview and documentation. The main instrument of the research is the researcher himself. The data are then analyzed by coding model suggested by Strauss and Corbin. The data are validated by triangulation technique.

The analysis results in conclusions that the ceremony reflects that: (1) *Bersih Desa* has become the hereditary local custom which strongly gets cultural and normative justification. (2) Javanese tradition is contented with mystic and philosophical values which are manifested in symbols. (3) Religious awareness and the local belief are acculturated as cultural heredity with strong spiritual values. (4) The social service and togetherness in *gotongroyong* have been the basis for every social action. (5) The transform of the social culture value in conducting of *bersih desa* ceremony is held evolutionary.

Key Word : Bersih Desa Ceremony, tradition, local custom, mystic, religious, cultural heredity.

A. Introduction

Indonesian society is a plural society with various cultural styles. Indonesian culture cannot be separated from the integration of various cultural elements, including Hindu-Buddhism and Islam. The unity makes Indonesian culture increasingly showing its dynamics. This situation is increasingly seen when Islam began to be widely embraced by the people in Indonesia. Before Islam entered and developed, Indonesia already has a cultural style that is influenced by Hinduism and Buddhism. The entry of Islam into Indonesia made the culture of Indonesia got the process of acculturation, which made to a new culture, namely Islamic culture of Indonesia.

The decline of Hindu influence in Indonesia makes it easier for Islam to grow. The process of entry and development of Islam in Indonesia influenced by three theories, namely: Gujarat, Mecca, and Persia. The entry of the Islamic culture does not mean that Hindu and Buddhist cultures disappear, but both cultures have acculturation.

According to Herusasoto (2008: 8) one of the traditions or customs of behavior is the level of cultural values in the form of ideas that conceive the most valuable things in society life, and usually rooted in the emotional and natural parts of the human psyche. In its execution step or action, the Javanese has symbolic expressions such as "saiyeg saeko praya" which means moving together to achieve common goals. One of the traditions of Javanese in general is to hold a "Bersih Desa Ceremony".

This is very interesting and researchers want to study it with the topic Implementation of "Bersih Desa Ceremony" (Study of Ethnography in Simbatan Village Nguntoronadi

District Magetan). Researchers will examine and analyze the background of socio-cultural values of the implementation of Bersih Desa ceremony.

B. Research Method

This research is an ethnography qualitative research, a descriptive research about culture which is obtained from a direct case in the field holistically, micro, comparative, limited in time and space (Tarwotjo, 1994: 13), use grounded research method. This research seeks to maintain the depth and integrity of the finite object and has unique characteristics enable to find the focus of research.

The purpose of this study is to describe and analyze the background of socio-cultural values contained in the Bersih Desa ceremony in Simbatan Wetan Village Simbatan Village Nguntoronadi Magetan. To achieve the purpose of the study, the researchers used a grounded method in which this method is considered appropriate because based on empirical field data through observation, interviews and dialogue with informants. In practically, this method examines the actors of interaction or so-called decisive actors, then analyzed at the level of empirical, historical, and social interaction.

Strauss & Corbin (2009: 10) state that grounded theory is a theory derived inductively from research on the phenomena it describes. Theories are found, compiled, and proven temporarily through systematic data collection and analysis of data related to phenomena, in this case the bersih desa ceremony.

Research location was in Simbatan village, Nguntoronadi sub district Magetan regency. The focus of this research is the background of the implementation of the bersih desa ceremony, namely: customs, symbolic, religious / trust, mutual cooperation and cooperation, and social change in the implementation of village clean ceremony.

The type of data collection in this study include: (1) community figures, both from the older generation and the younger generation, who were directly and indirectly involved in the bersih desa ceremony; (2) structure figures (village civil servant) who are able be able to provide information on the issue of trust and culture in bersih desa ceremona; and (3) the villagers.

The instruments used in data collection to reveal the problems of this research: (1) The main instrument is the researcher himself by conducting observations, in-depth interviews, analyzing, and drawing conclusions based on the phenomenon studied, namely the implementation of bersih desa ceremony in Simbatan village, Nguntoronadi District Magetan Regency; (2) Additional instruments consist of things or tools that may assist the researcher in recording data, collecting data, as well as to draw conclusions or make verification of the phenomena studied. Instruments aids in this research, is stationery, tape recorder, and camera.

The data collection techniques used in this study were:

1. Observation

Observation techniques are used to obtain data and information in natural situations such as: (1) daily life of the people of Simbatan Village, Nguntoronadi, Magetan; (2) community participation in the implementation of bersih desa ceremonies; (3) the values contained in the implementation of bersih desa ceremony.

2. Interview

Interview is one way of data retrieval conducted through oral communication activities in the form of structured and unstructured. Structured interviews are a form of interview that has been directed by a number of questions strictly. In semi-structures, although interviews have been directed by a number of questionnaires it is possible to come up with new questions whose ideas appear spontaneously according to the context

of the conversations they made. For unstructured interviews, researchers focused on problem centers without being tied to specific formats strictly (Maryaeni, 2005: 70).

3. Documentation

Documentary method is one of the data collection methods used in social research methodology. Documentation method used in this research is data collection of all written objects both moving and non-moving. In its performance the researcher used the methods of work historian that is heuristic, effort to find traces of history. Having succeeded in finding traces that will be the story of history then the next step is to assess, test or select traces in an effort to get a trace or the right source. The documents that researchers use in this study are the photographs and equipment used in the Clean Village event.

In this study, data analysis was done while in the field and after data was collected. The steps of data analysis are done through several coding procedures to build the basic theory (grounded theory) through the data (Strauss & Corbin, 1990). Coding is the process of collecting data, pengkosepan, and rearrangement in a new way as the main process of preparing the theory of data. Strauss and Cobin suggest three coding processes, namely open coding, axial coding, and selective coding.

Checking the validity of data is basically a very important and inseparable part of qualitative research. The implementation of checking the validity of data is based on four criteria, namely credibility, transferability, dependability, and confirmability (Moleong, 1994).

C. Result and Discussion

1. Traditions

Simbatan Villagers highly uphold the customs or traditions of the ancestors. Customs are social actions include norms, rules, views, systems and so on. Traditional habit changed into normative, then into custom, and finally become character (Gazalba, 1974: 39). Tradition or custom is something that has been done for a long time and became part of the life of a community group passed down from generation to generation. Bersih desa ceremony is an annual tradition that hold annually. This tradition is carried out in Muharram month or by the Javanese people called Suro month by taking Friday Pahing.

Everything done by villagers in *bersih desa* ceremony as if it be a heritage from ancestors to the next generation. actions and behaviors in the implementation of bersih desa ceremonies rituals are actions carried out for generations to be performed for the purpose of obtaining salvation, fortune, and serenity.

Bersih Desa ceremony conducted by the community Simbatan each month Suro is believed by the community Simbatan as a mandate of his ancestors who became the embryo of his village and used as a tradition of hereditary. Tradition manifested into a cultural behavior of Simbatan village community.

From the perspective concepts and cultural theory, *bersih desa* ceremony is a way of idea, the way of life they choose, create based on their desires and beliefs. The actors of bersih desa ceremony are the values whose internalization is socialized for generations as an expression of their life also as an inherent feature of their lives. The ways are developed according to the circumstances of the local community.

One of the causes of bersih desa ceremony every month of Suro is that the traditions that have been handed down for generations have become the customs of Simbatan villagers and are cultural institutions, which contain the norms to be performed. This is in line with the opinion of Edward Taylor (in Soelaeman, 2007: 19)

which states that culture is an overarching complex which includes knowledge, belief, art, morals, laws, customs and every capability and habits that human beings acquire as citizens.

Based on the above discussion, the following findings can be obtained:

Finding 1: bersih desa ceremony is an ancestral tradition that is carried out annually.

Finding 2: Villagers uphold the customs of their ancestors.

Based on findings 1 and 2 above, it can be formulated propositions as follows:

Proposition 1: bersih desa Ceremony is a local cultural heritage that gets a strong cultural and normative justification from the community.

a. Symbolic

According to Symbolic's interactionist theory, the individual who develops socially as a result of his/her participation when interacting in social life, where the target is the individual with his personal personality and the interaction between internal opinions and emotions of a person with social behavior. According to the Symbolic interactionist theory, the individual is seen as an active formator of his own character in interpreting, evaluating, deciding and plotting and even performing his own deeds. While symbolic interpreted as hand gestures or heads that contain signals and is a real symbol, because it has the same meaning for all members of individuals who do it.

According to Muhammad Sholikhin (2010: 30), for the Muslim-Javanese society, rituality as a form of devotion and sincerity of worship to God, partly manifested in the form of ritual symbols that have a deep content of meaning. Ritual symbols are an expression of the manifestation of appreciation and understanding of the "Unreached Reality", so that it becomes "The Closer". With these ritual symbols, it is felt that God is always present and always seen, "united" in him. The ritual symbols are understood as the manifestation of the intention that man himself is a *tajalli*, or as an inseparable part of God.

The ritual symbols include *ubarampe* (device or hardware in the form of food), which is served in ritual *selamatan* (*wilujengan*), *ruwatan*, and so on. It is the actualization of the mind, desire, and feelings of the offender to get closer to God. Efforts to approach themselves through rituals of *sedekahan*, *kenduri*, *selamatan* and the like are forms of abstract cultural accumulation. This is also regarded as an attempt of spiritual negotiation, so that everything supernatural that is believed to be above human will not touch it negatively (Muhammad Sholikhin, 2010: 31).

From the above discussion, we can find the following findings:

Finding 3: Symbols in the implementation of village ceremonies as interactions between humans and their environment.

Finding 4: The offering of a variety of foods (*ubarampe*) as a form of ritual symbols to ask the Almighty to avoid danger.

Based on findings 3 and 4 above, it can be formulated proposition as follows:

Proposition 2: The Javanese tradition is full of mystical and philosophical values appreciated by symbols.

b. Religious and Belief

The existence of a religious magical view is characteristic of the Indonesian cultural patterns, then this can include various religious views, and eliminate the conflicts of confidence with each other. This religious magical attitude of life is seen in

the activities of celestial ceremonies related to the circle of life, such as birth, marriage, death, and other ceremonies such as village cleanliness and so on.

Religion is an essential part of a social system, as well as in *bersih desa* ceremony. To reach the religious needs of the villagers in Simbatan Village, Nguntoronadi District, Magetan Regency. In addition, even though the villagers have religion, Islam, but people still have a traditional belief called religious magic, so that there is a harmonious blending. This combination is evident from the reading of prayers that come from the verses of the Qur'an in the ceremonies of salvation, whether it concerns individual events such as the circle of life and which concerns other social events such as *bersih desa*, *Selamatan* to begin in creating building, bridge, and others.

Bersih desa ceremony tradition has an extraordinary spiritual belief. According to Suwardi (2006) through the ritual, *bersih desa* becomes a vehicle, among others (1) expressing gratitude to God Almighty over the tranquility of the people and the village, (2) expressing appreciation to the ancestors and the forerunner of the village who has merit pioneered the opening of the local village, (3) expecting *pengayoman* (*nyuwun wilujeng*) from God Almighty and Rasulullah, so that the life of the village community is more prosperous. In this belief, there is mystic behavior with mythical values.

Kejawen's notion arose because of the development of Islam in the land of Java brought by the wali and ulama in his *da'wah* pursued with two ways and flexible strategy, that is by not leaving the elements of old beliefs and cultures (Hinduism and Buddhism), and at the same time incorporate values Islam into it. The two strategies are: 1) Islamize (Islamize) the Javanese and Javanese culture that has been colored by the values of Hindu, Buddhist, animism, dynamism; 2) *Jawanisasi* (*jawanisasi*) Islam to be easily accepted by the Javanese (Iman Budi Santoso, 2012: 195).

The first strategy, in essence, is to make Javanese immediately embrace Islam, then in everyday life expressed with Islamic values (the practice of the pillars of Islam and the ruling of faith, the application of Islamic law, and other norms of Islamic life) formally or substantially. The realization of this strategy is apparent in the establishment of mosques and mosques in the villages, the use of Muslim dress, greeting every meeting with fellow Muslims, applying the division of inheritance according to Islamic law, and others.

While the second strategy, to promote the values of Islam, more as an effort to internalize or harmonize Islamic values into Javanese culture so that these values can be accepted easily without causing significant problem. For example, incorporating Islamic values into stories, characters, and puppet shows. The creation of Javanese songs with Islamic metricals (*mijil*, *kinanthi*, *pucung*, *sinom*, *asmaradana*, *dhandanggula*, *pungkur*, *maskumambang*, *durma*, *megatruh*, and *gambuh*), writing a various kinds of fiber by the poets of *tasawuf* breath java, and moral teachings Which comes from Islamic values. Like *Yasadipura's Dewaruci fiber*, *Wirid Hidayat Jati* by *Ranggawarsita*, and *Wedhatama* by *Mangkunegara IV*.

From the above discussion, we can find the following findings:

Finding 5: The religious magical life attitude of salvation and prayer in the implementation of the Village Clean Ceremony.

Finding 6: Religious values and beliefs become the inner motivator of the community to always hold the ceremony of *Bersih Desa*.

Based on findings 5 and 6 above, it can be formulated propositions as follows:

Proposition 3: Religious attitudes and local beliefs are factors in maintaining cultural customs as cultural heritage of spiritual value.

c. Mutual Cooperation

The habit of Simbatan villagers in Bersih Desa ceremony is carried out with mutual cooperation. All members of the community provide assistance and donations in the implementation of the bersih Desa ceremony. This is as one of the culture of rural society as described by Koentjaraningrat (1992) help one another system which in Indonesian called *gotong-royong*, has different level of its willingness, that is: (1) helping in agriculture activity, (2) helping In activities around the household, (3) helping in the preparation activities of parties and ceremonies; (4) helping in the event of accident, disaster, and death. Of the four kinds of field activities, the help-in-the-scenes of accidents, disasters, and deaths have the highest value of willingness, while the helping tradition in agricultural activities has the lowest level of willingness, and helping in the preparation of parties and ceremonies has a high value under the helping in the event of accidents, disasters, and death.

The practice of *gotong-royong* (*helping each other*) build cooperation. With *gotong-royong*, all assignments, job will be easier. According to Koentjaraningrat, 1969: 35), there are three values that villagers realize in doing mutual cooperation: first, the person must realize that in his life he is essentially depend on his neighbor, therefore he must always try to maintain the relationship Good with each other; Second, the person must be conformist, meaning that one should always remember that he should not strive to stand out, above all others in his society; Third, people must maintain harmony based on the habit of deliberation, namely the process of decision making with each other consult.

According to Magis Suseno, 1991: 50) ideally *musyawarah* is a procedure that all voices and opinions are heard. All votes and opinions are considered equally true and help to solve the problem. Deliberation seeks to achieve the agreement among the wishes and opinions of participant. The unity is a guarantee of truth and the accuracy of the decision to be taken, because the truth is contained in the unity and harmony of the deliberative group. Deliberation is a process of consideration, giving and receiving, and compromise, and all opinions must be respected.

The Javanese people are fully aware of their individual interests as well as in the way of mutual cooperation as a form of harmony and cooperation. In the implementation of bersih desa ceremony can be done successfully because the value of mutual cooperation and cooperation between citizen is very closer, so that all joints can be done well.

From the above discussion, we can find the following findings:

Finding 7: The habits of the villagers who help each other and help in the activities of community life.

Finding 8: People's awareness of the importance of the soul as a form of harmony and cooperation.

Based on findings 7 and 8 above, it can be formulated propositions as follows:

Based on findings 7 and 8 above, it can be formulated propositions as follows:

Proposition 4: Cooperation and mutual cooperation are the basic of action in social life.

d. Social Change

According to Sztompka (2011: 3) society constantly changes at all levels of its internal complexity. In sociological studies, change is seen as dynamic and nonlinear. In other words, changing does not occur linearly. Social change in general can be interpreted as a process of change or change of structure / order in society, including a more innovative mindset, attitude and social life to earn a more dignified life.

Based on the theory of social change, it appears that changes in the implementation of customs, values and culture of "Bersih Desa" are characterized by an increasingly simplified operation, and the cultural values of the village have not been "sacred", especially the views from people who have of A strong Islamic religion, which wants the purity of Islamic teachings in accordance with the Qur'an and as-Sunnah brought by Prophet Muhammad SAW.

From the above discussion, we can find the following findings:

Finding 9: Implementation of bersih desa ceremony is not followed by all citizens at the event of salvation, kenduri, and tirakatan.

Finding 10: The implementation of the bersih desa ceremony undergoes a shift from very sacred to non-sacred.

Based on findings 9 and 10 above, it can be formulated propositions as follows:

Proposition 5: The shift in socio-cultural values in the implementation of the bersih desa ceremony takes place evolutionarily.

Based on the above minor propositions, a major proposition may be formulated as follows: Tradition Ceremony "Bersih Desa" as a culture is implemented by synchronization between local culture and harmonious religion.

2. Closing

As its theoretical implications are supporting / enriching theories: First, the cultural theory can be described that the occurrence of syncretism between local culture and Islamic teachings provides significant changes in the belief system of society. It can be seen how public relations with nature, as a form of animism beliefs and dynamism that believe in ancestral spirits are fulfilled with religious attitudes, belief in Islamic teachings is with prayers are recited at the time of *slametan*.

Second, the phenomenological theory that can be described by phenomenon of *Bersih Desa* ceremony as proposed by Husserl that the main task of phenomenology is to interconnect people with reality. Husserl says reality is not different thing separate from the observing human being. That reality manifests itself, or according to Martin Heidegger, who is also a phenomenologist, "The nature of reality requires human existence."

In line with Husserl, Schutz used his interpretation scheme to rationalize his personal phenomenology in everyday life. This becomes a stock of knowledge that enables him to understand the meaning of what other people say or do. The stock of knowledge, according to Schutz, is the whole rule, the norm of the concept of appropriate behavior, etc. that all provide a frame of reference or orientation to a person in giving an interpretation of everything that happens around him before taking an action.

Thirdly, In line with Talcot Parsons theory (in Jacobus Ranjabar, 2013: 7) for functional analysis covering all social systems including relationships, small groups, families, complex organizations, as well as the whole society. As a social system, it has an interdependent part of one another in a unity. They all relate to one another in a mutually beneficial culture. The relationship between citizens and citizens, between citizens and village apparatus in the implementation of the Clean Village ceremony in Simbatan Wetan Village Simbatan Village Nguntoronadi Magetan Subdistrict is a relationship in social organization as a social system consist of individuals who interact with each other.

These elements form the structure of the social system itself and regulate the social system, namely 1) belief (knowledge), 2) feeling (sentiment), 3) goals, goals, or ideals, 4) norms, 5) Status), 6) rank or rank, 7) power or influence, 8) sanctions, 9) facilities or facilities, and 10) stress-strain.

Fourth, the theory of social interaction as proposed by Berger (1991: 3-5) that the dialectical process that manifests in three fundamental steps, namely externalization, objectication, and internalization. Through externalization, society becomes an ideological and unique reality. And through internalization, humans are a product of society. Objection is the result of physical and mental activity, which then appears before the maker as an outward activity other than its original state.

Fifth, the Symbolic Interactionist theory, the symbolic interactionism approach places great emphasis on active and creative individuals rather than other theoretical approaches, emphasizing active and creative individuals. This symbolic interactionism approach assumes that everything is virtual. In relation to the meaning of social behavior for clean village in Simbatan village, Nguntoronadi Subdistrict of Magetan District, the actors give value or interpreted or understood differently depend on who sees from society, whether as a community leader, or from community members. Here the author tries to find the values of social ceremonies clean culture of the village and interpretation and understanding of interactions between communities. In other words, this theory the author uses to try to dismantle the socio-cultural values of a particular action by capturing the intentions and desires of the community on its symbolic interaction in the framework of clean implementation of the village.

Sixth, the theory of social change, in line with the opinion of Sztompka (2011: 3) society always changes at all levels of internal complexity. In sociological studies, change is seen as dynamic and nonlinear. The process of social change in society, including a more innovative mindset, attitude and social life to gain a more dignified life. Clean village ceremony seems to be a change in the implementation. The socio-cultural values of the village clean ceremony have not been done "sacred", especially the views of the faithful Muslim community with their stance.

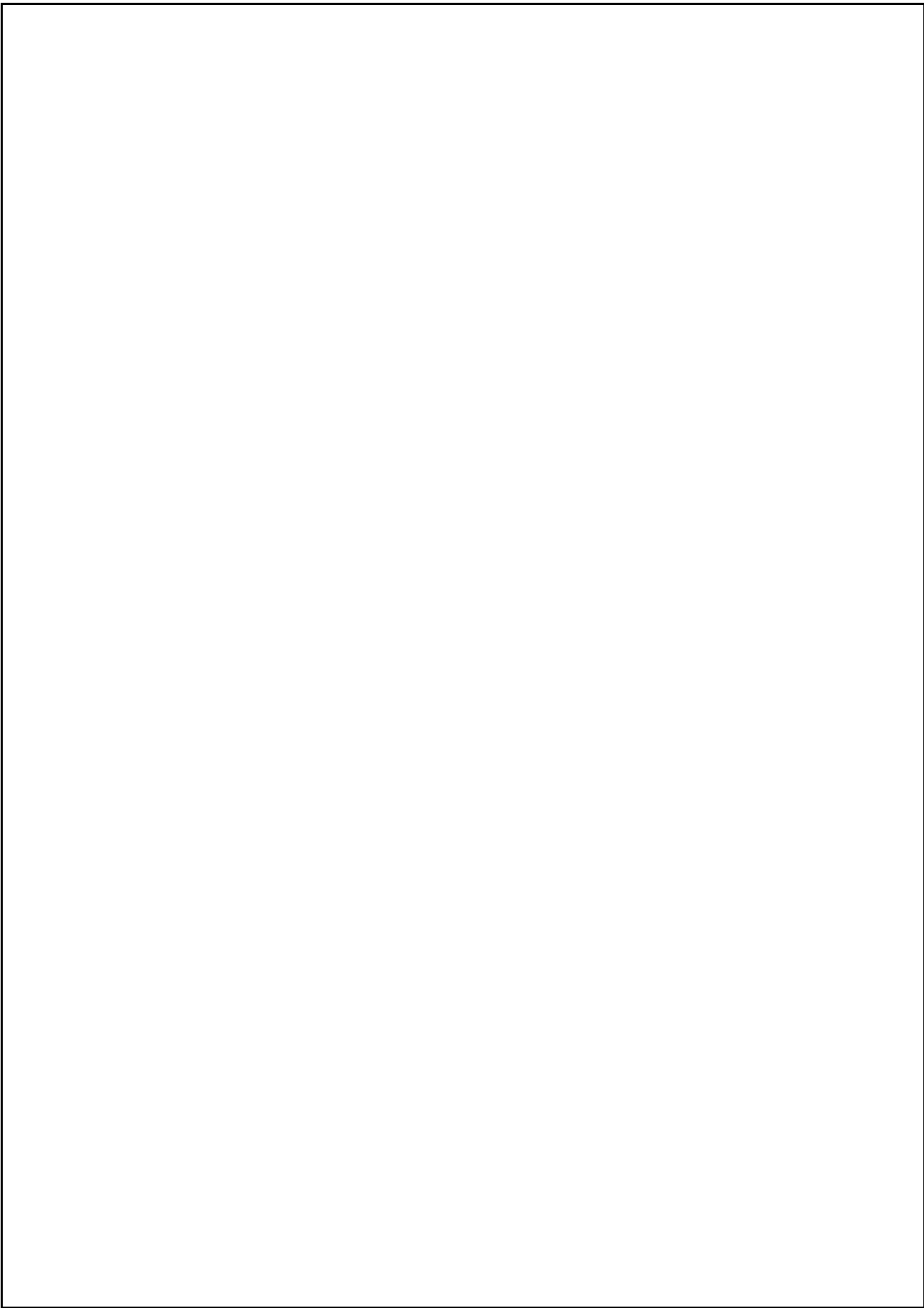
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The results of this research in principle are expected to provide input for decision makers, institutions involved in making decisions so that the lives of citizens full of peace, comfort, togetherness, mutual cooperation, unity, and unity of citizens. From the results of this study, theoretically and practically can be put forward some suggestions as follows:

- 1) In order societies can receive a bersih desa ceremony culture, there needs to be a deep assessment, so people accept it as a form of local culture that needs to be preserved.
- 2) The values taught by religion should be a reference in carrying out the bersih desa ceremony, so people can accept it.
- 3) There needs to be a complete renovation around the location Mbeji sendang in order to serve as a tourism object.
- 4) The results of this study are expected to be a theoretical reference for further researchers in understanding the phenomenon of Bersih Desa ceremony as one of the ancestral cultural heritage that needs to be preserved.

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