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## The Culture of *Angkut Pari* in Javanese Society Form of Agricultural Culture

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### Abstract

Culture will adapt to where society exists and always adapts to people's lives. Activities carried out by farming communities in Java include the culture of *transporting rays*. The farming community's habit at harvest time is to bring the harvest from the fields to the barn to be stored as food reserves. In Javanese society, the culture of *carrying stingrays* is a habit that is carried out continuously and has become a tradition. Data was obtained by document study, interviews, and using online media, online magazines, and social media. Community behavior passed down from generation to generation at harvest time makes this habit a routine tradition. Farmers make *ngangkut pari* a ritual carried out to pay respects to the goddess Sri, the god of rice. Earth's products should be protected and cared for for human survival. Farmers' livelihoods provide needs in the agricultural sector, with more and more successful farmers bringing prosperity to society. Preserving human culture must ensure that it continues to exist and is sustainable for the survival of Javanese society. A form of agricultural culture that should remain sustainable.

### Keywords

Culture, Transport, Forms of agricultural culture, Society

## 1. Introduction

People live in groups and cooperate with each other and even have culture with the aim of fulfilling human physical and spiritual needs. Basically, humans are social creatures who need other people to be able to socialize, socialize and continue to be cultured (Boyd et al., 2011; Engel, 2020; Levinson & Enfield, 2020). Living in groups means carrying out activities together for the same goal. Humans need each other, so a cultured life is really needed to fulfill needs at

the physical and spiritual stages, which can be aimed at the body and soul. That culture is really needed by humans because good spirituality will provide comfort in life. Culture that is very close to the lives of farmers includes *spreading winih, ndaut, matun, nyorok, wiwit, metik, harvest, cycles* in agriculture. Local wisdom in society and exists in Java. Including Central Java, East Java and West Java. Cultural products are all related to the cultural activities of farmers in Java.

In addition to the cultural activities in agriculture, apart from those mentioned above, there is also a local wisdom activity which continues to be carried out in communities belonging to the Javanese sphere. There are a series of activities in the agricultural cycle that are carried out in Javanese society. Javanese people still do it today. The existing cycle is the result of culture inherited from ancestors until now and is still carried out by society. Heritage is not only in the form of objects, for example ancient buildings, golden carriages, gamelan, palace heirlooms, temples, there are even fiber, tripe and there are other cultures in Java from Javanese karawitan or gendhing, wayang orang, shadow puppets and there is also dance. Cultural results are included in the harvest cycle, namely *transporting stingrays*.

There are many cultural practices in Java and the culture of transporting pari or rice is done after harvest. During this activity, the rice is transported to the barn. Regionally or in Java, the culture of transporting pari is not just rice carried using carts, ontel bicycles, or transported by piggyback in the current era using pick-up cars and trucks. Every Javanese procession does not leave out the most important cultural aspects that are good for human life. That culture definitely provides education in the form of goodness. The aim of goodness in a good life for religion in life is human activities that lead to gratitude to god.

The word culture seen etymologically is taken from the Sanskrit word *buddhayah*. It is the plural form of Sanskrit *buddhi* which means human mind or reason. In English, the word culture is *culture*, Latin *colere* which means to cultivate or do. In Indonesian, it can be interpreted as cultivating or farming, behavior in cultural activities by carrying out activities that ensure the needs of society are met. Humans meet their needs by expressing ideas and thoughts to be able to create works which are aimed at fulfilling their physical and spiritual needs so that the soul will be at peace (Koentjaraningrat, 2015).

The Big Indonesian Dictionary (KBBI: 2020) states that culture can be defined as the mind and mind in which the results of ideas become beliefs, beliefs, arts and customs. What can be described as a culture is the result of expressing ideas, ideas expressed in cultural behavior. Cultural behavior aimed at fulfilling human needs can be said to be a need in the physical and spiritual aspects of humans. Aims at human behavior to fulfill needs so that culture determines the needs of humans who use that culture. In agricultural culture, here one culture is taken, not all authors take one culture in the cycle of customs and traditions in agriculture. One culture in agricultural processions will be taken, analyzed and revealed and described in a deeper explanation, here the culture of *carrying stingrays*.

The procession of *carrying rays* and activities will be researched and even written down in the form of articles and what forms of offerings are prepared for this culture. The form of preserving culture so that it becomes a culture that continues to exist in the cultural cycle. Sustainable traditions that exist in society must continue to be fertilized, developed and even broadcast to become cultural products that will continue to exist and be sustainable. The responsibility is definitely on all the people who live in Java and also depend on the agricultural

sector for their livelihood. Local culture can be interpreted as containing local wisdom from an area, local wisdom can consist of (Sartini, 2009) local culture can be understood as follows:

The following is from local wisdom a. Superculture, culture that applies to the whole society, example of national culture. b. *Culture*, more specifically, for example based on ethnic group, profession, region or region, for example Sundanese, Javanese culture. c. *Subculture* is a special culture of a *culture*, which does not conflict with culture, for example the culture of mutual cooperation. d. Counter-culture, can be said to be sub-*culture*, which is one part of *culture*, counter-culture is in conflict with the parent culture, an example of an attitude of individualism. Three groups of cultures each have their own style, namely: ethnic culture / regional culture, general culture local and national culture (Ida, 2014; Suwendra, 2018).

Local culture is a general local culture that depends on spatial aspects, usually in urban spaces when various local or regional cultures are brought by each immigrant. The dominant culture develops, namely the local culture that exists in the city or place, while the national culture is an accumulation of regional culture. The definition of local culture is all the ideas, activities and results of human activity in a community group in a certain location (Destrianti, 2019; Funay, 2020; Lemke, 2000; Weisgrau et al., 2023). This local culture is actually still growing and developing in society and society must ensure that it continues to be sustainable.

Traditional ceremony tradition Traditional ceremony is a community activity carried out by community groups with the aim of fulfilling human physical and spiritual needs and the life cycle of humans, birth, life, activities, work including to fulfill physical and mental needs to express gratitude for what god has given (Brown & Cousins, 2001; Macdonald, 2020; Sukmawan et al., 2023). The culture *brings pari* culture to the cultural aspect of agriculture which can be analyzed in depth and provides many insights and views as writing that can reveal that Javanese culture is a cultural procession in agriculture.

## 2. Methods

This type of research from *nangkut pari* uses a qualitative type of research, namely research that uses descriptive research methods in which what is in the field is written in a way that matches the data in the field. Data was obtained using library references, photo documents, YouTube videos, Tik Tok, interviews and by means of in-depth observation starting with initial observations. Using methods of searching for data through observation, in-depth interviews combined with document studies from the library, videos. Data acquisition selects sources who can be grouped from primary and secondary sources. If the secondary sources have deeper knowledge related to data, they will be promoted to secondary sources. This method is a sample from research from the agricultural environment in Java. Data analysis from the results of studies carried out from observations and interviews, data grouping is carried out to obtain valid data according to what exists in the field.

In the observation technique used by researchers to obtain information related to the culture of transporting rays. Cultural products in Java include *stingrays*, get data from the harvest process, and are stored in barns Apart from that, what offerings are used for the traditional tradition of carrying stingrays? The aim of carrying out the tradition of carrying stingrays is that this will be processed and described in an article related to scientific writing and theories used by cultural theories and functions in Javanese culture. In-depth interview techniques are needed, including

planning, preparation, interview drafts that will be asked to the resource person. Apart from that, collaborating with documents will provide a very accountable data presentation. Cultural writings, including the *ngusung pari* culture, have not been extensively researched (Moleong, 2017). The results of the writing can provide a presentation of knowledge and insight regarding the *ngusung pari* culture.

### 3. Results and Discussion

Humans will not be separated from the culture that functions in life which is aimed at physical and spiritual needs. The soul is peaceful and comfortable when the heart is filled and close to the one who created the universe. Gratitude is something that should be done as a human being who makes sense of life. Culture is a work or the expression of ideas and ideas that can be realized in an activity both in daily activities and carried out routinely. That the culture that has been agreed upon forms a group and there is an agreement in carrying out a cultural activity. The results of an agreement can be said to be cultural if the community group has the same goals, vision and mission so that this culture continues to be implemented.

Culture is like a food chain that has a cycle of birth, life and death in the stages of the cycle of many accompanying cultures. Marriage is a Javanese traditional custom and there are things called *siraman*, meeting, *ijab qobul*, *bubak kawah*, *tumplak punjen*, *selapan manten* etc. In life there are customs of birth, *sepasaran*, *selapanan*, *tedhak siten*, circumcision. Apart from those described, there are other forms of culture that hold thanksgivings, *salvation ceremonies*, village cleansing ceremonies, mountain almsgiving, sea almsgiving, and others in the form of *punden*. On the other hand, there are still many forms of culture that function to fulfill needs, one of which is the Javanese people who depend on agriculture and almost 90% depend on the agricultural sector to meet their living needs.

Agriculture is an activity and even community behavior related to cultivating the land, seeding, fertilizing and harvesting rice and all can be done in accordance with culture. In the culture described by the author, a culture is in the process of harvesting, the process of bringing the rice and taking it to the rice barn. Rice barn is a place to store agricultural products, for example corn, secondary crops, rice, wheat, coconut, etc. Javanese people in Central Java, East Java and West Java store their harvests which are used to meet their needs when the harvest has not yet come. Storing food for several months or even years because rice, corn, grains are long-lasting for food stocks when there is no harvest or, for example, a crop failure occurs. The activity of *carrying rays* after the rice picking ceremony.

People who use or still practice the culture of *transporting stingrays* have goals related to culture, preservation and most importantly, it can serve as a philosophy for human life. The processes in agriculture include cultivating the land, preparing seeds, planting rice, weeding, *picking*, harvesting and *carrying rays*. In the process of carrying *pari* there are traditional customs that are prepared. The equipment of *ngusung pari* is certain that civilization continues to develop because culture is experiencing developments. In the past, it was only carried on the shoulders and developed by using wood with baskets on the right and left so that the draw was also available with cut rice arranged in a *diiket* on the shoulder. The traditional ceremony of carrying rice is to give thanks to God Almighty.

The tradition of *carrying stingrays* in Java is a procession to pay respects and give thanks for an abundant harvest. The belief is that Dewi Sri provides lots of grains of rice, which results in abundant harvests. Javanese people express gratitude by treating rice well. The abundant rice yields provide a prosperous life. Javanese people will not forget what they have been given because humans always remember the greatness of the Almighty. Remembering what has been given and becoming prosperous will ultimately lead to comfort, peace and blessings in life. A united cultural life, *people and gusti* will carry out activities that continue to bring god.

The traditional ceremony *is carrying out pari* with *uba rampe* offerings or *Selamatetan* by providing tied rice, ubarampe takir, eggs, chilies, salt, onions, brambang, all put in a takir made of banana leaves. *Bancaan* forms from urap/gudang, tumpeng rice, bongko, pelas, egg, *ingkung, bothoan*. Apart from the above, there is a slametan/kenduren ceremony in the form of *golong asahan rice, one tangkep* plantain, flowers that have been given coins and yellow rice, besides market snacks. The form of *bancaan* can be witnessed by community members who are asked for help to bring their rice. Apart from that, the elders, village heads and village elders can lead this ceremony.

The rice that is transported is taken to the rice barn. In Java, it tends to be a tayub dance.

After the harvest arrives, it's time for the Ngarengkong Festival, which is the ritual of transporting rice from the rice fields to be transferred to the traditional rice barn called Leuit accompanied by dancing, traditional music and even drum bands. An annual activity celebrated by the community with community leaders and traditional leaders who already have more experience and knowledge or are elders. The Java region around Sukoharjo uses the Tayub dance to express gratitude. Tayub dance symbolizes fertility in the hope that it will bring glory and success. Become a successful farmer, abundant and able to provide a decent life.

The procession from the rice fields to the barn includes a carnival procession from the village elders, a procession of dancers plus a reyogan depending on the committee that organizes the activity. This is a form of cultural preservation so that people love and are able to preserve Javanese culture so that its existence continues to exist and is sustainable. Javanese people will always use culture in their daily lives and as a form of concern for Javanese culture. In *carrying out pari*, which in a culture that looks simple, has deep meanings in life, including 1. Getting closer to god so that prayers are answered with abundant harvests, 2. Expressing gratitude, giving health benefits and also giving peace, 3. Establishing a harmonious togetherness, 4. Sharing or giving alms. food and money for others, 5. Preservation of Javanese culture. The very high meaning expressed in the *ngusung pari culture*, as well as good and positive activities, continues to be fostered for the preservation of Javanese culture. This culture must provide inspiration for the younger generation to preserve Javanese culture.

#### 4. Conclusion

Cultural products will be sustainable if all parties, from the government, society, and the younger generation, play a role. The *ngusung* ceremony will be sustainable if its existence continues to be held and maintained for cultural preservation. A sense of belonging and love for Javanese culture forms the character of a cultured nation. Comfort and tranquility can be formed in cultural harmony. The *ngusung pari* culture can provide a cultural cycle that is one of the people's behaviors in fulfilling their daily needs by farming. Agricultural activities from the

process of cultivating the land, preparing seeds, caring for, weeding, fertilizing, *picking* and harvesting rice are all Javanese cultural processes and behaviors that have been carried out from generation to generation to create a living community culture that relies on the agricultural sector.

Everyone has a responsibility to create a sustainable Javanese culture. There must be evidence of concern as a form of concern for culture. A sense of love and belonging by caring for the culture that has existed from our ancestors. The modern generation still loves its own culture so that it is not swallowed up by time and left with stories. Introducing culture from small children to older people will create a beautiful, sacred culture that will continue to exist forever. Having a soul that is not ashamed of its own culture but loves foreign cultures which are not necessarily in accordance with the personality of Eastern people. There is a person who creates this life, and what he creates should be well cared for. A directed, orderly life continues to be carried out so that life will be calm.

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