

# CULTURAL VALUE IN THE ATI KEBO SEUNDUHAN TRADITION MARRIAGE OF DEMANG ARYAREJA'S DEVELOPMENT IN GRANTUNG VILLAGE, PURBALINGGA

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# CULTURAL VALUE IN THE ATI KEBO SEUNDUHAN TRADITION MARRIAGE OF DEMANG ARYAREJA'S DEVELOPMENT IN GRANTUNG VILLAGE, PURBALINGGA

## ABSTRACT

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*This study aims to determine: (1) The history of the tradition of Ati Kebo Seunduhan at the marriage of the descendants of Demang Aryareja in the village of Grantung, Purbalingga. (2) The process of implementing the tradition of AtiKebo Seunduhan at the marriage of the descendants of Demang Aryareja in the village of Grantung, Purbalingga. (3) Cultural value contained in the tradition Ati Kebo Seunduhan at the marriage of the descendants of Demang Aryareja in the village of Grantung, Purbalingga. The method used in this research is a qualitative research method with a descriptive approach. In this study, there are two types of data and data sources, namely primary data obtained through interviews and secondary data in the form of books, journals and theses. Data collection techniques used are observation, interviews and documentation. Data analysis techniques used are data collection, data reduction, data presentation, conclusion and verification. The technique of checking the validity of the data used was source triangulation and theory triangulation. The result of this study indicate that: (1) The history of the tradition of AtiKeboSeunduhan on the marriage of the descendants of DemangAryareja has been carried out since the 19<sup>th</sup> century. (2) The process of implementing the Ati Kebo Seunduhan tradition begins with the purchase of buffalo hearts by men, the delivery of Ati Kebo Seunduhan to Demang Aryareja Cemetery and the distribution of Ati Kebo Seunduhan to relatives and neighbors. (3) The cultural values contained in the Ati Kebo Seunduhan tradition are the values of togetherness, kinship, and mutual cooperation.*

**Keywords: Ati Kebo Seunduhan, Demang Aryareja, Tradition**

## INTRODUCTION

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Indonesia is an archipelagic country that has a variety of cultures and traditions that are spread in almost all corners of the archipelago. There are many cultures and traditions that are still sustainable and are still being preserved by the people of Indonesia (Birsyada & Permana, 2020). Each region in Indonesia has different cultures and traditions with different backgrounds, this makes Indonesian society a pluralistic society. Likewise, the Javanese people are bound by the unity of Javanese culture and traditions. Explained that culture is the whole idea and work of humans, which must be familiarized with learning, along with the whole of results of his mind and work (Koentjaraningrat,

2000). On the other hand, the culture of an area contains noble values that are maintained, inherited, studied and implemented along with social changes in society that teach ways to behave with others in everyday life (Arifiani & Suryadi, 2019). Thus, culture is the customs, habits, or all the results of human efforts, both creativity, taste and intention that can influence human knowledge and systems of ideas. In this context, culture is also assessed as habits that exist in society that are permanent and continue to be preserved.

Theoretically, culture in an area is one of the elements that provide a style of community life. One type of culture is tradition (Birsyada & Siswanta, 2021). Traditions in this perspective are customs and culture that are passed down from generation to generation and are maintained by the community (Lizarman & Dewi, 2019). Culturally, each region in Indonesia, especially in Java, has different traditions, be it West Java, Central Java, Yogyakarta or East Java. One of the cultures or traditions that are still preserved is the tradition of marriage. Similar to other traditions, marriage traditions in the Java region also have differences, be it differences in names, implementation processes or others.

Based on Law no. 1 of 1974 concerning Marriage explains that marriage or marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Godhead (Malasari & Darmawan, 2017). Javanese traditional marriage is a series of ceremonies carried out by a pair of lovers to justify all actions related to husband and wife life in order to form a family and continue the lineage (Sari, 2017) One of the wedding traditions that is still preserved in the Java region is the wedding tradition in Central Java, precisely in Purbalingga Regency.

Purbalingga Regency is one of the regencies located in the western part of Central Java Province with coordinate boundaries of 101° 11" East Longitude - 109° 35" East Longitude and 7° 10" South Latitude - 7° 29" South Latitude which stretches at an altitude of ± 40 – 1500 meters above sea level. The area of Purbalingga Regency is divided into 18 sub-districts, 15 sub-districts and 224 villages. The center of government is located in Purbalingga District (Department of Public Works, Water Resources and

Spatial Planning, Central Java Province, 2021). The wedding tradition that is still preserved in Purbalingga Regency is the wedding tradition in Grantung Village.

Grantung Village is one of the villages located in Purbalingga Regency, Central Java Province. Administratively, this village is located in Karangmoncol sub-district. While geographically, Grantung Village is located in the eastern area of Purbalingga, which is about ± 22 kilometers to the east from the capital city of Purbalingga. This village is located in the hills with an altitude of ± 200,000 meters above sea level. The area of Grantung Village is 316,057 hectares consisting of 26,560 hectares of residential areas, 107,232 hectares of rice fields and 182,265 hectares of dry land or land (Profile Data of Grantung Village, 2021).

According to history, in the Islamic Mataram Kingdom Grantung Village was included in the Perdikan Cahyana region which consisted of 21 *kademangan*, one of which was Grantung Village. At that time, Grantung was a *Kademangan* led by a *Demang*. *Kademangan* Grantung is divided into five regions, namely Grantung Gerang, Grantung Andhap, Grantung Lemah Abang, Grantung Kidul and Grantung Kauman (Ferudyn, 2013). One of the *Demang* who had served in Grantung Village was Demang Aryareja. Demang Aryareja or Kyai Ngabdul Wachid is one of the descendants of Kyai Mas Pekah who studied at Grandpa Mahdum Cahyana. The wedding tradition in Grantung Village is a tradition carried out from generation to generation by the descendants of Demang Aryareja, namely the *Ati Kebo Seunduhan* tradition.

Culturally, wedding traditions in various regions are still widely carried out with various cultures. The traditional wedding activities in each of these areas have different implementation processes depending on the customs that exist in the village. The characteristic of the marriage tradition carried out by the descendants of Demang Aryareja in Grantung Village, Purbalingga is the existence of a tradition called *Ati Kebo Seunduhan*. *Ati Kebo Seunduhan* is a buffalo heart that is still complete with a heart and spleen which is used as a mandatory requirement that must exist and is available in the family marriage tradition of the descendants of Demang Aryareja. This tradition must be carried out by all descendants of Demang Aryareja who will and have married.

With the existence *Ati Kebo Seunduhan* wedding tradition, it shows that the existence and sustainability of this tradition is still maintained in the family of the descendants of Demang Aryareja and has historical and cultural values for the descendants of Demang Aryareja. The *Ati Kebo Seunduhan* tradition is not just a wedding tradition, but this tradition is an ancestral tradition in the form of a mandatory given by Demang Aryareja to his children and grandchildren which is believed, that there will be negative impacts on those who do not implement it.

Based on the findings of the field, the problems in the *Ati Kebo Seunduhan* wedding tradition carried out by the descendants of Demang Aryareja in Grantung Village have changed or are not good in terms of the implementation process or from the equipment needed in the *Ati Kebo Seunduhan* tradition, because in this modernization era there are usually changes from a simple traditional ceremony are then changed or modified to be more modern. In addition, in the *Ati Kebo Seunduhan* tradition, is there a shift in cultural values that is influenced by global currents or not. This research is important to carry out considering that there have been many shifts in culture and traditions that are influenced by western culture in the era of globalization.

## **2** **RESEARCH METHODS**

The type of research method used in this study is a qualitative research method. Qualitative research method is a research method used to examine the condition of natural objects (as opposed to an experiment) where the researcher is the key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive and qualitative research results emphasize more than generalization. This study uses a descriptive approach is a method that serves to describe or provide an overview of the object under study through data or samples that have been collected as they are without analyzing and making conclusions that apply to the public (Sugiyono, 2007).

This research method consists of three stages, namely: the pre-field stage, the field work stage and the data analysis stage. This study uses data and data sources, data is information about the source of the object of research that is in accordance with the

problem under study. While the data sources are in the form of words and actions (Moleong, 2007a). Data and data sources are divided into two, namely primary data obtained through direct interviews. In this study I interviewed 6 people consisting of the village head, village secretary, village officials, caretaker of the tomb of Demang Aryareja, descendants of Demang Aryareja and community leaders. While secondary data I obtained through books, journals, theses, and other relevant research.

This study used several data collection techniques, namely observation, interviews and documentation. Observations were carried out by researchers by using observations and recordings, researchers went directly to Grantung Village, Karangmoncol District, Purbalingga Regency. Interviews, namely collecting data by asking a number of questions orally, in this study I interviewed 6 informants. While the documentation in this study in the form of photos and audio recordings of interviews.

This study used data analysis techniques, namely the method used with regard to calculations to answer the problem formulation and hypothesis testing proposed in the study (Sugiyono, 2018). Miles and Huberman explained that the data analysis was conducted in three stages, namely data reduction, data display dan conclusion drawing/verification.

The technique of checking the validity of the data used in this research is source triangulation and theory triangulation. Norman K. Denzin (in Mudjia Rahardjo, 2010: 2) explained that source triangulation is exploring the truth of certain information through various methods and sources of data acquisition. Meanwhile, triangulation with theory is based on the assumption that the degree of trust cannot be checked with one or more theories (Moleong, 2007b). In this study, the researcher used the theory of social construction or the theory of constructivism from Peter L. Berger and Thomas Luckman in triangulating the theory.

This research was conducted in Grantung Village, Karangmoncol District, Purbalingga Regency, Central Java Province. In this study, the main subjects were the people of Grantung Village which consisted of the caretaker of the tomb of Demang Aryareja, elders or descendants of Demang Aryareja, village government

employees including the village head, village secretary and village officials, as well as community leaders. While the object of this research is the *Ati Kebo Seunduhan* tradition in the marriage of the descendants of Demang Aryareja.

## **RESULTS AND DISCUSSION**

### **The *Ati Kebo Seunduhan* Tradition at the Marriage of Demang Aryareja's Descendants in Grantung Village**

The *Ati Kebo Seunduhan* tradition began when Demang Aryareja had a son who would marry one of the daughters of Demang Bodas' descendants. The Demang Bodas was the leader of the Bodas village at that time. *Kademangan* Bodas is one of the *kademangan* located in Rembang village, Purbalingga. The initial story of the tradition begins when Demang Aryareja's envoy and family departed from Grantung Village to Bodas Village, to the bride's place. They brought several goats which were used as offerings for the prospective (Interview with Grandmother Imam Reja on April 6 2021). Arriving there, Demang Bodas turned out to have slaughtered a buffalo to be served to the guests. Culturally, in Javanese tradition, one way to honor guests is to behave in a friendly manner towards guests who come, this is done as a form of honoring guests (Rosilawati, 2018).

Demang Aryareja and his envoys hoped to be treated to processed foods made from buffalo meat. Until the afternoon Demang Aryareja and his envoys waited to be served processed food made from buffalo, but it turned out that what was served to Demang Aryareja and his envoys were processed foods made from goat meat which he brought from Grantung Village, while processed foods made from buffalo meat were only served to the family of Bodas only. Due to this unpleasant treatment, the old woman's grandmother (Demang Aryareja's wife) felt hurt over the treatment from Demang Bodas, she felt insulted because she had been all the way from Grantung Village and was not treated to processed foods made from buffalo meat, but only served food processed goat meat slaughtered from goats brought as offerings (Interview with Mr. Karyono on April 7, 2021). This is because it has become customary that in the Javanese

wedding tradition there is the term *peningset* which means "binder", in the form of a delivery package or gift from the man to the woman which is used as a gift to fulfill the marriage requirements (Winona & Faidah, 2013).

Demang Aryareja then made a promise or oath because he was hurt by the treatment of Demang Bodas who indirectly insulted him. The words or oaths said by Demang Aryareja that later when female descendants from Demang Aryareja are born, they must obtain or get a complete heart of heart from the man who will marry her or the prospective husband of the female descendant of Demang Aryareja.

Culturally, the *Ati Kebo Seunduhan* tradition is a tradition that according to local people cannot be abandoned. This tradition was first carried out around the 19th century, after the birth of a daughter from the descendants of Demang Aryareja who married and was carried out from generation to generation until now (Interview with Mr. Ilham on April 7, 2021). This tradition must be carried out by female descendants from Demang Aryareja who will or have married with a very simple traditional ceremony.

This tradition can be carried out after the wedding and when going to carry out the wedding, the bride and groom are hindered by costs because the heart of this download is expensive. However, the two brides and grooms must promise that if they already have fortune, they must carry out this *Ati Kebo Seunduhan* tradition.

### **The Process Ati Kebo Seunduhan Tradition at the Marriage of Demang Aryareja's Descendants in Grantung Village**

Practically, the process of implementing the *Ati Kebo Seunduhan* tradition is very simple and relatively short. In practice, this tradition is led by elders or elders from the descendants of Demang Aryareja, namely Eyang Hadi Sumarto and Eyang Imam Reja as caretakers of the Tomb of Demang Aryareja. Etymologically, elders or traditional stakeholders in Javanese society are role models and guides for every customary activity that takes place (Risidianawati & Hanif, 2015).

This tradition can be attended by the family of the woman and also the man who will get married, but in general those who attend the procession of carrying out this tradition are only representatives of the women's family, as well as the surrounding



community or the general public are also allowed to follow this *Ati Kebo Seunduhan* tradition. (Interview with Grandpa Imam Reja on April 6, 2021). This tradition starts from the bride's house to the Tomb of Demang Aryareja.

The *Ati Kebo Seunduhan* tradition in its series is carried out by every woman from the descendants of Demang Aryareja who will get married or descendants who have already married. The implementation of the *Ati Kebo Seunduhan* tradition is divided into several stages. There is no determination of auspicious days in carrying out this tradition, because it would be better if this tradition was carried out as soon as possible after or before the wedding. These stages are as follows:

1. Buying Buffalo Hearts by Men

The process to get *ati kebo sesunduhan* usually descendants of Demang Aryareja buy at a meat abattoir that only sells buffalo meat, not meat from other animals such as goats or cows. In the village of Grantung, even in Purbalingga Regency, it is very rare to find a place for slaughtering buffalo meat. Descendants of Demang Aryareja usually look for this *ati kebo seumduhan* to reach Pemasang Regency, namely in Randudongkal District, to Tegal Regency to be precise in the Slawi area and also the Kebumen Regency area where there are still buffalo slaughterhouses (Interview with Mr. Ilham on April 7, 2021).



(Picture 1. Ati Kebo Seunduhan which will be given to women. Source: Ferudyn, 2013)

In general, the descendants of Demang Aryareja only buy buffalo liver, not by buying one buffalo at a time. This is because what is needed in the implementation of the *Ati Kebo Seunduhan* tradition is only a buffalo heart that is still intact. There are no specific criteria in choosing buffalo liver to be used in this tradition, only the liver used must be healthy without any tapeworms such as the liver used for sacrifice. Although it is difficult to find buffalo liver, this buffalo heart cannot be replaced with the liver of other animals because the legal requirement required in the tradition for the descendants of Demang Aryareja is the heart of a buffalo.

2. Delivery of Buffalo Hearts from the Boys to the Girls

When delivering buffalo liver to the woman's house, it is not necessary to walk depending on the distance between the man's house and the woman's house (Interview with Mr. Bowo on April 6, 2021). Then, *Ati kebo seunduhan* is given to the family of the woman to be handed over to the Tomb of Demang Aryareja by the descendant of Demang Aryareja and caretaker of the Tomb of Demang Aryareja. The family of the woman is also allowed to follow this tradition in submitting *the ati kebo seunduhan* to the Tomb of Demang Aryareja and the general public around it.

3. Delivery of the Buffalo's Heart to the Tomb of Demang Aryareja by the Woman

The buffalo liver that will be handed over is placed on a tray made of woven bamboo which is then covered with banana leaves, this is done so that the buffalo liver is kept clean.



(Picture 2. The process of delivering *Ati Kebo Seunduhan* to the Tomb of Demang Aryareja. Source: Ferudyn, 2013)

The picture above explains that from the woman's house to the Tomb of Demang Aryareja, the woman's family is accompanied by elders of Demang Aryareja's descent and also the caretaker of the Tomb of Demang Aryareja, arriving at the tomb and do not forget to say hello to all the inhabitants of the tomb.

#### 4. The Process of Giving Up Buffalo Hearts at the Tomb of Demang Aryareja

In the Javanese tradition, prayer climbing will be more solemn and meaningful if it is carried out at the grave of a sacred figure because those who pray will get good luck from it (Hartatik, 2011). Prior to the surrender process, the surroundings of Demang Aryareja's Tomb were cleaned of dry leaves and weeds around the tomb. However, only the outside of the Demang Aryareja Tomb can be cleaned because the inside of the tomb cannot be stepped on by anyone.

In the Tomb complex of Demang Aryareja there are three other tombs which are close relatives of Demang Aryareja. The tomb of Demang Aryareja is the tomb that has the largest tombstone compared to other tombs. At the time of surrendering the *ati kebo seunduhan*, the heart of the buffalo is placed on the terrace of the tomb and the one who surrenders the *atikebo seunduhan* is between the door of the tomb.



(Picture 3. The process of handing over *Ati Kebo Seunduhan* at the Demang Aryareja Tomb. Source: Ferudyn, 2013).

The next procession is to hand over *ati kebo seunduhan* who has been brought from the bride's house to the Demang Aryareja Tomb. At the Tomb of Demang Aryareja, the elder opened the entrance to the tomb and placed the *ati kebo seunduhan* in the tray on the terrace of the tomb, which is right in front of the

tombstone of the Tomb of Demang Aryareja. Then the *ati kebo seunduhan* was handed over by the caretaker of the Tomb of Demang Aryareja, Eyang Imam Reja. After being handed over, then the caretaker of the Tomb of Demang Aryareja led a prayer with elders and representatives of women's families.

After that, he said goodbye to take home the *ati kebo seunduhan* that had been handed over to the woman's family home to be distributed to relatives and neighbors around the house.

#### 5. The Process of Slaughtering Buffalo Liver to be Shared

After the surrender process is complete, the *ati kebo seunduhan* that has been submitted and prayed for is brought back to the house of the woman's family to be cut into pieces so that the distribution is evenly distributed to all relatives and neighbors around the house.



(Picture 4. The process of cutting *Ati Kebo Seunduhan* which will be distributed.

Source: Ferudyn, 2013)

According to a family descended from Demang Aryareja, the buffalo liver that has been handed over has a bland taste, and is paler in color than the buffalo liver before it was handed over. *Ati kebo seunduhan*, before being distributed to relatives and neighbors around the house, is divided into two first. The first part is to be cooked for the *slametan* after this procession is complete, and the second part is to be cut into small pieces which will be distributed to relatives and neighbors so that the distribution is even. After the process of distributing the *ati kebo seunduhan* is complete, in the evening a *slametan* is held.

#### 6. *Slametan* Procession

*Slametan* is one of the customs, as the most popular religious ritual in Javanese Islamic society. *Slametan* is believed to be a spiritual tool that is able to overcome all forms of crises that hit them and can bring blessings to them. *Slametan* is also believed to be a means of glorifying, respecting and commemorating the spirits of the ancestors, namely the ancestors (Kholil, 2008).



(Picture 5. The process of salvation at the women's house. Source: Ferudyn 2013)

The picture above describes the *Slametan* process carried out after the process of carrying out the *Ati Kebo Seunduhan* tradition has been completed. In the implementation of this *slametan*, there are at least 7 people to pray together as a sign that the person concerned has carried out the *Ati Kebo Seunduhan* tradition and also prays that the wedding will run smoothly.

### **Cultural Values Embodied in the *Ati Kebo Seunduhan* Tradition in Demang Aryareja Descendant Families in Grantung Village**

Tradition is a habit that contains certain values or meanings that are passed down from generation to generation to the next generation. The values passed down from generation to generation are values that are considered good and have an impact on the community and are relevant to the needs of the community. In the *Ati Kebo Seunduhan* tradition there are several cultural values contained in it, including:

#### **1. Togetherness Value**

This value is also obtained on the basis of togetherness and cooperation. In the *Ati Kebo Seunduhan* tradition, the value of togetherness is realized when the process

of cooking or processing part of the *ati kebo seunduhan* which will be used as a dinner at the traditional *slametan* and in the process of distributing some of the *ati kebo* which has been cut into pieces to neighbors and relatives.

## 2. Family Value

Family values are a system that can unite family members in a culture. In the *Ati Kebo Seunduhan* Tradition, it is realized when the *ati kebo* is distributed, where the *ati kebo seunduhan* after being handed over is then cut into small pieces to be distributed to relatives. This causes family relations to be closely maintained and can also maintain the lineage of Demang Aryareja so that with this tradition, the kinship system or kinship system in the descendants of Demang Aryareja will not be cut off.

## 3. Mutual Cooperation Value

The mutual cooperation value is a form of individual behavior or action that is carried out without expecting a response that is carried out together. In the *Ati Kebo Seunduhan* Tradition, the mutual cooperation value is also manifested when processing buffalo liver which is used as a banquet at the *slametan*. At the time of processing buffalo meat, families gather and together to process food from buffalo liver so that it can be completed quickly.

## CONCLUSION

The *Ati Kebo Seunduhan* Tradition is a tradition that has been carried out since the 19th century. This tradition must be carried out by female descendants from the Demang Aryareja family who are about to get married or are already married with a series of simple traditional wedding ceremonies. This tradition started because of Demang Aryareja's hurt feelings for the unpleasant treatment of Demang Bodas when Demang Aryareja's son was going to marry Demang Bodas' daughter. In practice, this tradition consists of several stages starting from the purchase of *ati kebo seunduhan* by the man, then the buffalo heart is delivered to the woman's house which is then taken from the woman's house to the Demang Aryareja Tomb to be surrendered and prayed for.

After being handed over and praying for, they are then brought home to be partially cooked and some to be distributed to their closest relatives and neighbors. The last procession is the *slametan* which is carried out after the process of implementing this tradition is completed, which is carried out by at least 7 people to pray for the wedding to run smoothly. In the *Ati Kebo Seunduhan* Tradition there are several cultural values contained in it, namely the value of togetherness, the value of kinship and the value of mutual cooperation which is reflected in each procession of the implementation of the *AtiKeboSeunduhan* Tradition.

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