

Cultural Acculturation of 1st Suro Traditional Ceremony In Pamuksan Sri Aji Joyoboyo in Menang District of Kediri

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Abstract: *Acculturation occurs when a certain cultural element of society met former element of culture and has been fused without eliminating the distinctive characteristics of the former culture. Pamuksan Sri Aji Joyoboyo consists of 2 complexes by the name moksa place of Sri Aji Joyoboyo and Sendang Tirtakamandanu. The 1st Suro traditional ceremony in Pamuksan Sri Aji Joyoboyo has been going on since 1976 which was held on 1st Muharram (Arabic calendar) or 1st Suro (Javanese Calendar). Implementation of 1st Suro traditional ceremony in Pamuksan Sri Aji Joyoboyo and its cultural acculturation are the main foci in this study. Qualitative descriptive approach has been used in this research. Moreover, research taken from the opinion of the informants and their behavior produced descriptive data either written or spoken. It could be found in the data that Javanese elements in this tradition affected the way they used costume in ceremony. Kebaya, jarit, and konde was used by women, while men used blangkon and keris slipped behind their clothes. In addition, they used incense and flowers as well. The Hindu-Buddhist element could be seen in the initial sentence in the munjuk atur "Oom Awingnam Astuhu" both written on Sendang Tirta Kamandaru and in Pamuksan Sri Aji Joyoboyo. Beside, elements of Islam that could be seen in this ritual are the reading of "Al Fatihah" and "Surat Yasin" and "Tahlil" and other "Thoyyibah sentences". The phrase "Gusti Inggang Maha Kuwaos (Allah The Almighty) and" Gusti Inggang Maha Agung was used in the part of the munjuk atur and munjuk lengser at the 1st Suro traditional ceremony both in Pamuksan Sri Aji Joyoboyo and in Sendang Tirta Kamandanu, ". There was also salutary prayer began with "Basmallah sentence"*

Keywords: Acculturation, 1st Suro Traditional Ceremony, Pamuksan Sri Aji Joyoboyo

1. Introduction

Acculturation as a form of social process, closely related to the meeting of two or more cultures. As a result, these two sides influence each other and eventually their culture changes. Anthropologists have been interested in the occurrence of the acculturation to know and understand how the process can changes both in social and cultural way.

Purwanto (2000: 109-110) states that the scope of cultural change that can be said as an acculturation, should be marked by the interconnection of "Two or more autonomous cultural system". Changes in acculturation can be caused as result of "Direct cultural transmissions", and may also caused by non-culturally case, such as ecological, demographic, and modification, as a result of a shift in culture, as well as delays in culture, as it was followed by internal adjustment after the patterns of an accepted foreign culture. In addition, acculturation can be affected by a reaction to the adaptation of traditional forms of life.

To respond to the changes occurred as a result of the acculturation process required a wisdom, It is important to let the acculturation goes along with the time goes. However, in order to not to eliminate the former culture, a guideline must be used to determine how the cultural developmental is going to become.

Indonesia is a country consists of many islands, and each island has different ethnic groups. It makes Indonesia has a diverse culture. One of them can be seen in their traditional ceremonies. Almost every region in Indonesia has a traditional ceremonial form that describes the local area.

Traditional ceremony has a different historical background and social context.

Traditional ceremonies became a unique identity owned by Indonesian nation. It grows in ethnic and customary environments passed down the younger generation. Then it become the foundation of the main existence in traditional ceremonies in Indonesia. The uniqueness that has become an attraction in the traditional ceremony is incredibly manifold, as it is found in the 1st Suro traditional ceremony in Pamuksan Sri Aji Joyoboyo. It has been going on since 1976 which was held on 1st Muharram or 1st Suro. It has the identical procedures and equipment that has been used in the traditional ceremony at the *Kraton Yogyakarta*. *Hondodento Foundation of Yogyakarta* is the initiator and guide of the ceremony run by the community in Menang.

This paper has two main focused problem, these are:

- How the implementation of 1st Suro traditional ceremony in Pamuksan Sri Aji Joyoboyo
- How cultural acculturation occurred in the 1st Suro traditional ceremony in Pamuksan Sri Aji Joyoboyo

2. Method

Qualitative descriptive approach has been used in this research. Data has taken from the opinion of the informants and their behavior both in written and spoken to produce descriptive data.

The object of research taken by the researchers is the acculturation of culture in the 1st Suro traditional ceremony in Pamuksan Sri Aji Joyoboyo, Menang, district of Kediri.

Informant is one of the most important data sources in data collection. Informants taken by the researcher is people who understand about the traditional ceremony, They are Mr. Misri, and Mrs. Suratin, both are caretaker of Pamuksan Sri Aji Joyoboyo

In qualitative research, data collection is done by nature (*natural setting*), the researcher tend to collect field data and in locations where the participants are experiencing issues of the problem under study (Creswell, 2013: 261).

Creswell's observational techniques (2013: 232) divided into four types: perfect participants, participants as observer, nonparticipants or observers as participants, and perfect observers. Perfect participant technique has been used in this study. The reason is because the researcher is fully involved with the resource person and society.

Observations made by researchers in the field is to observe directly the actual conditions exist in the location of research, about 1st Suro traditional ceremonies, the location of Pamuksan Sri Aji Joyoboyo, and the process of acculturation.

In the Documentation, the researcher focuses more on the procession of 1st Suro Traditional ceremony, the location of Pamuksan Sri Aji Joyoboyo, and the process of acculturation. It is done carefully and in detail so that this research is valid.

3. Results and Discussion

Cultural Acculturation

Acculturation requires the existence of compound (*affinity*). It is the acceptance of culture without surprise feeling. Besides, it also needs the formation of *homogeneity*, such as new values due to similarity and cultural patterns. Then the functional requirements, such as the new value being absorbed only as a benefit that is not important or just a display, so that acculturation can take place quickly. Thus a proper value of function and beneficial to the development of culture will have long endurance (Sachari, 2007: 30).

Pamuksan Sri Aji Joyoboyo

Pamuksan Sri Aji Joyoboyo is located in Menang, district of Kediri. Believed by the community as *moksa* (missing with his body) of the king of Kadiri, Sri Aji Joyoboyo (interview with Misri, caretaker of Pamuksan Sri Aji Joyoboyo on November 14, 2017) was one of the king of the Panjalu Kingdom and the Kingdom of Jenggala that had been fused into the great kingdom of Kadiri Kingdom and reigned in 1135-1157 AD. Ngantang inscription on September 7, 1135 explained the victory of Sri Aji Joyoboyo over the Kingdom of Jenggala at the time of reign in the Kingdom of Panjalu. Sri Aji Joyoboyo was the greatest and most distinguished king among the kings of the Kingdom of Panjalu. The greatness of Sri Aji Joyoboyo can still be felt up to now. It can also be seen from predictions about the land of Java embodied in the famous book by the name "Jangka Jayabaya" that had been written by him (Muljana, 1979: 42-45).

In the Javanese story, Sri Aji Joyoboyo is the incarnation of Vishnu, the king of Widarba. The father of Sri Aji Joyoboyo was named Gendrayana, who was the son of Yudayana, the son of Parikesit, the son of Abhimanyu, the son of Arjuna of the Pandawa. Empress Sri Aji Joyoboyo named Dewi Sara. Sri Aji Joyoboyo and Dewi Sara had children named Jaya Amijaya, Dewi Pramesti, Dewi Pramuni and Dewi Sasanti. Jaya Amijaya brought down the kings of Java, from Majapahit to Mataram Islam. Dewi Pramesti married Astradarma, who was a king of Yawastina and gave birth to Anglingdharma, king of Malawapati.

The entrance of Pamuksan Sri Aji Joyoboyo is written "Mustika Pamenang, Pamuksan Sri Aji Joyoboyo". There was an inscription in the pavilion of Pamuksan Sri Aji Joyoboyo contains writing about the restoration of Pamuksan Sri Aji Joyoboyo site by Hondodento, family of Yogyakarta, which was done on February 22, 1975, and inaugurated on April 17, 1976. At the roof of the pendopo there is Kala relief without lower jaw, showing the Hindu influence of Central Java. Kala or Banaspati from East Java is usually complete with lower jaw. Kala was the god of the time ruler, son of Shiva, who was known as the guardian of the sacred buildings and the repellent of evil forces.



Figure 1: Entrance gate of Pamuksan Sri Aji Joyoboyo (Source: author documentation, 2016)

By entering Pamuksan Sri Aji Joyoboyo area, it can be found that there are three places that represent the three phases of Sri Aji Jayabaya *moksa*. They are *Loka Moksa* as the place of moksa of king Sri Aji Joyoboyo. *Loka Makuta* which means the place of the king's crown removal, *Loka Busana* which is where the dressing place of the king and *Loka Moksa* which is the place of moksa or the disappearance of the king of Sri Aji Joyoboyo along with his body and *Sendang Tirtokamandanu* which is the place that was used by Sri Sri Joyoboyo before doing moksa.



Figure 3.2: Loka Moksa Pamuksan Sri Aji Joyoboyo (Source: author documentation, 2016)



Figure 3.3: Loka Pamuksan Clothing Sri Aji Joyoboyo
(Source: author documentation, 2016)



Figure 3.4: Loka Makuta Pamuksan Sri Aji Joyoboyo
(Source: author documentation, 2016)

The Origin of 1st Suro Traditional Ceremony in Pamuksan Sri Aji Joyoboyo

The 1st Suro traditional ceremony in Pamuksan Sri Aji Joyoboyo takes place on 1st of Suro. It is used as a sign back to the beginning or back to clean and avoid the catastrophe and always get protection from God in the following year. Pamuksan Sri Aji Joyoboyo is trusted by the community as the moksa place of one of Sri Aji Joyoboyo. There are various versions, both rational and irrational stories telling that the location is the place of moksa Sri Aji Joyoboyo. However, there is no physical or written evidence explaining the place of moksa. Once trusted as a place of moksa Sri Aji Joyoboyo, the place is visited by many people both from outside and from Kediri.

It was only a mound of soil with a tombstone on it and surrounded by red bricks when Hondodento Great Family was visiting Pamuksan Sri Aji Joyoboyo for the first time. Numerous people was trying to repair and restore this place, however, it remained the same.

After long period of restoration, it has been done for 420 days, from the first stone had been taken on Saturday Pahing, February 22, 1975 until the end of Saturday Pahing, 17 April 1976. Traditional ceremony in Pamuksan Sri Aji Joyoboyo began in 1976 every early month of Suro, right after Pamuksan was completely restored. Villagers of Menang area were assisted by the Hondodento Foundation from Yogyakarta to manage the 1st Suro traditional ceremony in Pamuksan Sri Aji Joyoboyo (interview with Suratin, caretaker of Pamuksan Sri Aji Joyoboyo, November 14, 2017)

Purpose of Traditional Ceremony 1 Suro Di Pamuksan Sri Aji Joyoboyo

The traditional ceremony of 1 Suro in Pamuksan Sri Aji Joyoboyo was held in order to commemorate and honor the great king. Besides, it used to celebrate the coming of Suro. People tend to maintain the traditional side so that it would not be eliminated by modernism.

In general, the aim of continuing this ceremony are strengthen faith and belief in God Almighty: memorizing and taking historical lessons of the struggles, leaders, and fighters of the ancestors; Commemorate New Year of Suro in the Javanese calendar as well as appeal to God Almighty to be given the help and love; strengthen the mental attitude or personality and increasing the confidence as a nation having *Pancasila* as a principle; Implementing the long lasting tradition of the ancestors, and there is a belief that if it is not being held, it may encounter a huge problem in the future; keeping the heirlooms obtained with difficulty and mystical stories with the meditation and so forth so they cleanse the heirlooms to maintain their magic and efficacy. The purpose of society from within and outside Kediri is to maintain their body and soul goodness by *tirakatan* (doing something to gain something), praying, meditation, and so forth. Some people who believe in superstitions ask for water to clean up the heirlooms for medicine, placements, amulets and so on. Disseminate the magical power of the heirlooms to bring salvation, prosperity to the palace, the people and the nation of Indonesia (*Buku Petunjuk Pelaksanaan Upacara Ziarah 1 Suro di Pusat Wilayah Pamuksan Sang Prabu Sri Aji Djojobojo Desa Menang Kecamatan Pagu Kabupaten Kediri Propinsi Jawa Timur* from Hondodento Foundation, 1989: 2).

Equipment used on 1st Suro Traditional Ceremony in Pamuksan Sri Aji Joyoboyo

Equipment that is used in the ceremony either the heirloom or *sesaji* (offerings) required in the ceremony, such equipment, including.

- 1) Ceremony Supplies at Loka Moksa, Loka Busana and Loka of Sri Aji Joyoboyo.
 - a) Heritage series
 - b) 5 of Three stacks Umbrella
 - c) 28 Umbrellas
 - d) Plooncon
 - e) Gamelan (*Monggang*)
 - f) Samir
- 2) Ceremony Supplies at Sendang Tirto Kamandanu
 - a) 28 Umbrellas
 - b) Plooncon
 - c) Samir

Equipment used in the implementation of traditional ceremony 1 Suro in Pamuksan Sri Aji Joyoboyo has been prepared by the committee since 1 month before the ceremony was held. Equipment that has been provided is used in accordance with their respective functions at the time of the ceremonial process.

Procedure of Traditional Ceremony 1 *Suro* In Pamuksan Sri Aji Joyoboyo

- 1) The composition of ceremonial participants at *Loka Moksa*, *Loka Busana* and *Loka Mahkota* Sri Aji Joyoboyo. Ceremonial participant at *Loka Moksa*, *Loka Clothing* and *Loka Mahkota Pamuksan* Sri Aji Joyoboyo arranged into 6 groups so that the ceremony becomes solemn. The division of the sequence consists of (by order):
 - a) A total of 5 opening men and 2 companions, 2 school-aged children, group leader, a heirloom carrier, a *penyokong susun* and companion, 1 flower carrier, a *penyokong susun* and companion, 2 *padupan* carriers, a incense carrier, the director of the event, 2 MCs, prayer reader, *unjuk atur* reader, a flower sowing teenager and 16 of her saddle.
 - b) 2 keris officers, 3 *caos dahar* flower carriers, a and companion, 2 *caos dahar* flower carriers, 2 *penyokong susun*, a ritual equipment carriers, ritual leaders, heads of Menang area, caretakers, 10 men representatives and 2 women representatives.
 - c) 3 people carrying *caos dahar* flower, a *penyongsong susun* and companion, 2 *penyongsong susun*, 3 people sowing flowers, and 13 women of the participants.
 - d) 3 people carrying *caos dahar* flower, a *penyongsong susun* and companion, 2 *penyongsong susun*, sowing flower carrier and 13 men representatives.
 - e) 3 people carrying *caos dahar* flower, a *penyongsong susun*, 13 teenagers, 3 carrier of *caos dahar* flower, 3 *penyongsong susun*, 5 closing rows and companions.
 - f) Women led by the first lady of Menang, while the men lead by the head of Menang area (*Handbook Petunjuk Pelaksanaan Upacara Ziarah 1 Suro di Pusat Wilayah Pamuksan Sang Prabu Sri Aji Djojobojo Desa Menang Kecamatan Pagu Kabupaten Kediri Propinsi Jawa Timur* from Hondodento Foundation, 1989: 7).
- 2) Composition of the row of ceremonies in Sendang Tirta Kamandanu, (by order)
 - a) 5 opening men and companions, 2 girls and boys, row leader, incense carrier, directors, MC, *munjuk atur* carrier, 16 sowering flower girls.
 - b) 2 people bringing *caos dahar* flowers and *penyongsong*, group leader, ritual leaders, head of Menang area, caretaker, 10 men wearing *banten surjan* and 2 women.
 - c) 2 people carrying *caos dahar* flowers and their *penyongsong*, 3 basket carrier, and 13 women representatives.
 - d) 2 people carrying *caos dahar* flowers and 3 basket carriers, and 13 men representatives.
 - e) 3 people carrying *caos dahar* flowers, 13 teenager representatives, 3 *caos dahar* flower carriers, closing rows and companion.
 - f) Women who were led by the first lady of Menang area, while men who were led by the head of Menang area (*Handbook Petunjuk Pelaksanaan Upacara Ziarah 1 Suro di Pusat Wilayah Pamuksan Sang Prabu Sri Aji Djojobojo Desa Menang Kecamatan Pagu Kabupaten Kediri Propinsi Jawa Timur* from Hondodento Foundation, 1989: 34-35).

All participants of the ceremony must occupy this arrangement. Lineup compiled by the committee of the ceremony with determine the task and place of each of the participants of the ceremony.

Traditional Ceremony Procession 1 *Suro* In Pamuksan Sri Aji Joyoboyo

It began with an opening ceremony at the head of Desa Menang office towards Pamuksan and ends at Sendang Tirta kamanadanu as a ceremonial closing ceremony. There were two location used. The first location were in *Loka Moksa*, *Loka Busana*, and *Loka Mahkota*. The second location was at Sendang Tirta Kamandanu.

At 7 a.m, all of the participants of the ceremony followed a series of opening ceremonies held atin the head office of Desa Menang. A series of opening ceremonies include the remarks made by the head of the region and the city of Kediri and the chairman of the organizing committee of the ceremony and representatives of the Hondodento foundation.

All participants of the ceremony arrived at the place of the first ceremony in Pamuksan Sri Aji Joyoboyo at 09.45 a.m. and ready to occupy a predetermined place. Furthermore, after all the participants and ceremonies were ready, at 10.00 a.m. the host begins the ceremony with the opening words.

After praying, the leader went to *Loka Moksa* to say the purpose of the group presence. The next event was a flower spoon performed by 16 young women in the east courtyard of *Loka Moksa* as a sign of respect and gratitude for the presence of the guests and the ancestors, then 16 young women did sow flowers in the east courtyard of Pamuksan, at 10.20 a.m. followed by a *caos dahar* event held in three different places simultaneously, at *Loka Moksa* by the Head of Menang, the ritual leader, and head of committee. In *Loka Mahkota* by Menang secretary officer, and at *Loka Busana* by the first lady of Menang, and the wife of secretary. Together *caos dahar* done and accompanied by a flower carrier and umbrella carrier.

Next is the laying of a stick inside *Loka Moksa* Sri Aji Joyoboyo by the chairman of the Hondodento Foundation which was first handed over by the leader of the ceremonial troupe. The stick laying in *Loka Moksa* is accompanied by three stacking umbrella carrier. The next event was praying, led by chairman of the committee. The contents of the prayer ceremony was to ask praise to the presence of God The Almighty over the implementation of the ceremony and commemoration of the new year of Java and get protection, the ease, the happiness of the birth and the mind. After praying was finished, the *Munjuk Lengser* ritual leader went to *moksa loka*, prompting the ritual to be allowed to resign from Sri Aji Joyoboyo.

The next event was the retrieval of the rod's heirloom which was also done by the chairman of Hondodento Foundation in *Loka Moksa* Sri Aji Joyoboyo, which was then handed back to the head of the group of ceremonies. The leader of the ceremonial group received a stick from him by squatting, followed by a three stack umbrella carrier and then returning to its first place. Furthermore, the last event was *caos*

dahar that will be followed by public and invited guests. The carrier of *caos dahar* flowers alternately proceeds to *Loka Moksa* to serve the common *caos of dahar* followed by the umbrella carrier one to the front of *Loka Moksa*. The event closed by the MC afterwards.

Participants of the ceremony arranged and went to *Sendang Tirta Kamandanu* and carried out a series of subsequent ceremonies. Invited guests and citizens who were *Loka Moksa* is still allowed to do *caos dahar* there.

The group of ceremonies arrived at *Sendang Tirta Kamandanu* at 12.40 p.m. and immediately arranged the line at *Sendang Tirta Kamandanu* yard. The host read out the opening words to open the ceremony. Firstly, there would be a praying, led by representatives of the ceremony committee. Hondodento Foundation representative performs *munjuk atur* to ask permission from Sri Aji Jayabaya afterwards.

The next event was sowing flowers by 16 teenagers performed in the north courtyard of *Sendang Tirta Kamandanu* as a tribute to guests and gratitude for the presence of the great guests and the guests ancestors. They carried trays of soaked coveted sacks, then alternately entering the entrance gate to the north of the *sendang* and sow the flower accompanied by the caretaker and the umbrella carriers.

Caos dahar began followed by the couple from the ritual leaders, couple of Menang area head), 3 representatives from Kediri Government, 3 participant representatives, and 3 young women representatives by taking turns to the front page of *Sendang Tirta Kamandanu*.

The next event was praying. The last event at *Sendang Tirta Kamandanu* was *munjuk lengser*, to request permission to resign from the presence from Sri Aji Joyoboyo and leave Tirta Kamandanu which was then followed by the closing of the show.

The row of the ceremony is moved back to Pamuksan. The sequence is arranged as it was and then dispatched to the Village Head Office.

Cultural Acculturation on 1st Suro Traditional Ceremony in Pamuksan Sri Aji Joyoboyo

Traditional ceremonies concerning social processes will occur when humans in a society with a particular culture are influenced by elements of a different foreign culture. Elements of foreign culture are slowly accommodated and integrated into the culture itself without losing the personality of its own culture. 1st Suro traditional ceremony in Pamuksan Sri Aji Joyoboyo in practice shows the existence of the acculturation shown either in the procession or the rules.

It has been influenced by Islamic values and *Kraton* Yogyakarta. Acculturation could be found in this ceremony was a *slametan* (which is a Javanese original tradition) with Islamic praying.

Suroan is a characteristic tradition of Kediri, including *Kenduri*, *melek'an* (stay up all night), and traditional ceremony in Pamuksan Sri Aji Joyoboyo.

The Javanese vibe could be seen at the ceremony. The participants used Javanese traditional costumes such as *kebaya*, *jarit*, and *konde* for women, while men used *blangkon* and *keris* slipped behind the shirt. In addition, they use incense and flowers. The Hindu-Buddhist element can also be seen in the initial sentence in *munjuk atur* "Oom Awingnam Astuhu" both read in *Sendang Tirta Kamandanu* and in Pamuksan Sri Aji Joyoboyo.

The elements of Islam seen in this ritual are the recitation of Al-Fatihah and Surat Yasin and Tahlil and other Thoyyibah sentences. At the point of *munjuk atur* and *munjuk lengser* on 1st Suro pilgrimage ceremony, both in pamuksan and in *Sendang Tirtakamandanu*, using the phrase "Gusti Ingkang Maha Kuwaos (Allah Almighty) and" Gusti Ingkang Maha Agung". There is also a salutary prayer reading that begins with a basmallah sentence

Emik and ethics approaches has been used in this research by seeing the social and cultural phenomenon in this traditional ceremony. Emik is a foundation of the research used to understand human behavior which is full of symbolic meaning. Meanwhile, ethics is seeing the phenomenon based on researcher's point of view.

4. Conclusion

The procession of the traditional ceremony of 1 *Suro* in Pamuksan Sri Aji Joyoboyo began in the first three location in Pamuksan Sri Aji Jayabaya, which are *loka moksa*, *loka busana*, and *loka makuta*, then continued to *Sendang Tirta Kamandanu*

This traditional ceremony has been influenced by Islamic values that can be seen from the Islamic praying and the values of *Kraton* Yogyakarta that were shown in the using of costumes.

5. Suggestion

There will be a suggestion to Kediri government, that the author was looking forward to them to more seriously managing area of Pamuksan Sri Aji Jayabaya. This is going to affect the increasing number of visitor and raising the economic level for the community around Pamuksan.

For people around Pamuksan Sri Aji Joyoboyo, is expected to further improve services and infrastructure facilities for visitors who come there.

For the visitors, it is expected to participate in preserving the cultural traditions that have been inherited by the ancestors who will be able to continue until the next successors, especially the 1st Suro traditional ceremony in Pamuksan Sri Aji Joyoboyo.

For other readers and researchers will understand local cultural traditions owned by the region itself and know the figure of Sri Aji Joyoboyo who was once a great leader and

is expected to know the exemplary model values of Sri Aji Joyoboyo figure, and can be used as an input or reference for conducting further similar research relating to the 1st Suro traditional ceremony.

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Author Profile



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