

Gotong Royong* among the Simbatan Wetan Hamlet Community in Magetan during *Bersih Desa* Rituals at *Petirtaan Dewi Sri

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Abstract: This research aims to describe and analyze in depth the culture of *gotong royong* contained in the *bersih desa* rituals at Petirtaan Dewi Sri using folkloric studies. Through descriptive qualitative method, data collection techniques in the form of interviews and documentation and then analyzed by applying the Miles and Huberman interaction analysis model so that the research results obtained that the implementation of *bersih desa* rituals at Petirtaan Dewi Sri starts from the preparation stage, environmental cleaning, *selamatan* to the core activities. The implementation of this *bersih desa* rituals is due to the four forms of *gotong royong* culture carried out by the people of Simbatan Wetan Hamlet, namely physical, material, thought and immaterial *gotong royong*. The attitude of the people of Simbatan Wetan Hamlet who are willing to set aside time, energy and contribute ideas, prayers and materials for the common good shows that the community has a full awareness of respect and concern for each other so as to create harmony between communities and encourage the realization of pluralism.

Keywords: *bersih desa*; folklore; *gotong royong*; *petirtaan Dewi Sri*

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Introduction

Culture has a hand in preservation measures. Culture is divided into three main forms, namely: (1) as a complex of ideas, values, norms, and regulations (e.g. customs), (2) as a

complex of activities and patterned actions of humans in society (e.g. human activities when interacting/relating/associating with each other), (3) as objects of human work or can be referred to as physical culture (e.g. temples and batik cloth) (Koentjaraningrat, 1985b). Cultural diversity is not only able to expand the treasure of insight, but also able to enrich the human mindset (Larasati & Rupa, 2023) so that this encourages more effective preservation actions.

As in Javanese culture, rituals have been passed down from generation to generation to commemorate the month of *Sura* in the Javanese calendar or *Muharram* in the Islamic calendar. Rituals are relics that have existed since the time of the Hindu-Buddhist kingdom that have been passed down by ancestors (Kholiq, 2011). At this momentum, the Javanese community held a *selamatan* in the form of a *bersih desa* rituals. This is because Javanese society is synonymous with religious and spiritual traditions. The *bersih desa* rituals is carried out with the aim of expressing gratitude to God for the peace of the village community, giving respect to the ancestors and founders of the village, and asking for protection (*nyuwun wilujeng*) from God so that the life of the village community is more prosperous (Endaswara, 2006). The application of this form of culture shows the legitimacy of the community towards culture. The goal is to create a just, harmonious, and harmonious life order through the cultivation of mutual respect and appreciation. In addition, the form of culture acts as a social force capable of creating a conducive environment through interactions between individuals or groups.

One evidence of the application of the form of community culture is the conception that something can be valuable when humans are able to work together with others based on a strong sense of solidarity. This concept is known as *gotong royong* (Koentjaraningrat, 1985a). *Gotong royong* can be defined as the spirit of togetherness that is realized through concrete actions in everyday life with the aim of achieving a better common life or achieving common goals (Mulyatno, 2022). Referring to this conception, *gotong royong* is an activity carried out together with the same goal and carried out with sincerity (no coercion or arising from a state of consciousness and having a sense of tolerance for each other).

The concept of *gotong royong* has been rooted in the lives of Indonesian people. This is evident from the various mentions of *gotong royong* in various parts of Indonesia. For example, the Special Region of Yogyakarta, Central Java and East Java recognize *gotong royong* with the terms *sambatan* and *gugur gunung*. In West Java, *gotong royong* is known as *liliuran*, in Bali as *ngayah*, and in Sulawesi as *mapalus*. Although the terms differ, the essence of *gotong royong* remains the same.

Gotong royong serves as an important element of the community's success in handling various situations and challenges together that concern both public and private interests. The culture of *gotong royong* is also the national identity of the Indonesian nation which has been reflected in the concept of *Ekasila* which has also been the driving force of the Indonesian independence movement. On the basis of the principle of "all for all", Indonesia declared its independence through the spirit of *gotong royong*. Thus, the culture of *gotong royong* is not

something new. Moreover, Sukarno, the first President of the Republic of Indonesia, explained in his speech on June 1, 1945 that read:

"...Gotong royong is the slaughter of common bones, the squeeze of common sweat, the struggle of common help. The charity of all for the benefit of all, the sweat of all for the happiness of all. Ho-lopis-kuntul-baris for the common good! That is Gotong royong! The principle of Gotong royong between the rich and the not so rich, between the Muslims and the Christians, between the non-Indonesians and the peranakans who became Indonesians..." (Kusuma, 2004)

The speech delivered by Sukarno regarding *gotong royong* was solely to sensitize the community to have a spirit of togetherness to build the nation through unity in various community differences. The concept of *gotong royong* is also in line with the principle of "Bhinneka Tunggal Ika" which is the motto of the Indonesian nation. In the principle of "Bhinneka Tunggal Ika", differences can be understood as a connection that encourages people to have an attitude of mutual help, respect and respect for each other (Arief, 2023).

The manifestation of *gotong royong* culture can be found in the community living around the Petirtaan Dewi Sri cultural site. This site is located in Simbatan Village, Simbatan Wetan Hamlet, Magetan Regency, East Java Province. The site, formerly known as Sendang Beji, is a cultural heritage area of the Hindu Mataram Kingdom or Ancient Mataram which has been established since the 9th century. Every year, precisely in the month of *Sura* or *Muharram* on Friday *Pahing*, the people of Simbatan Wetan Hamlet carry out a *bersih desa* rituals at Petirtaan Dewi Sri. This tradition is part of a cultural custom that is not only a form of cultural heritage preservation action, but also acts as a medium to internalize the cultural values of *gotong royong* in the social life of the community.

Several previous studies have examined the *bersih desa* rituals at Petirtaan Dewi Sri. For example, Jatmiko (2016) who used historical studies in his research entitled "Tradisi Upacara Bersih Desa Situs Patirthan Dewi Sri di Desa Simbatan Wetan, Kecamatan Nguntoronadi, Kabupaten Magetan (Kajian tentang Kesejarahan dan Fungsi Upacara)". The results showed that the implementation of the *bersih desa* ceremony tradition at Petirtaan Dewi Sri has been carried out since the 15th century in the month of *Sura* or *Muharram* on Friday *Pahing*. In addition, the implementation of the *bersih desa* ceremony tradition is carried out in two stages, namely the preparation and implementation stages. Meanwhile, the function of the *bersih desa* ceremony tradition at the Petirtaan Dewi Sri site includes four functions, namely didactic, entertainment, social, and economic.

Meanwhile, Malawi (2018) conducted research on the *bersih desa* rituals at Petirtaan Dewi Sri using an ethnographic perspective in his research entitled "The Implementation Ceremony "Bersih Desa" a Cultural Study at Simbatan Village, Sub-district of Nguntoronadi, Magetan Regency". The results of this study show that the *bersih desa* ceremony is a custom that is hereditary and has a strong justification both culturally and normatively. This clean village ceremony contains Javanese traditions that are full of mystical and philosophical values that are realized through symbols. Therefore, religious awareness and community beliefs are acculturated as a cultural heritage that contains strong spiritual values so as to instill an

attitude of togetherness, namely *gotong royong* as a foundation in every social action of the community.

Based on the previous research above, it can be found that the main difference between this research and the research of Jatmiko (2016) and Malawi (2018) lies in the studies used. Both studies used historical and ethnographic studies. Meanwhile, this study uses folklore studies as the main analytical framework. In addition, Jatmiko (2016) research focuses on the history and function of bersih desa in Petirtaan Dewi Sri and Malawi (2018) research explains in general the implementation of bersih desa in Petirtaan Dewi Sri, while this research is more specific to the *gotong royong* culture of the Simbatan Wetan Hamlet community in the implementation of bersih desa in Petirtaan Dewi Sri.

Thus, through the identification of differences and similarities between this research and the two previous studies above, it can be concluded that the novelty of this research lies in the focus of the study on the culture of *gotong royong* of the people of Simbatan Wetan Hamlet which has not been discussed specifically in previous studies. Until now, no research has been found that specifically examines the culture of *gotong royong* of the people of Simbatan Wetan Hamlet in the implementation of bersih desa rituals at Petirtaan Dewi Sri with the umbrella of folklore studies. Based on this, this research can be an interesting social phenomenon to be studied further because it offers a new perspective in seeing the bersih desa rituals not only as a traditional tradition, but also as a social mechanism that can strengthen the value of *gotong royong* between communities. Therefore, this research aims to describe and analyze in depth the culture of *gotong royong* contained in the bersih desa rituals at Petirtaan Dewi Sri.

Methods

This research uses a qualitative descriptive method in order to get answers to the topic under study. The use of this method is an effort to be able to clarify, identify, and reveal the object of study so as to obtain results regarding the problem being studied. This is in line with the statement (Sugiyono, 2017), namely qualitative research is appropriate when the focus of the problem is still not visible, wants to interpret the meaning of the data that appears, interpret social interactions, interpret people's emotions, develop theories, ensure that the data is valid, and historical research needs development. This research departs from the relationship of the bersih desa rituals at Petirtaan Dewi Sri as a social phenomenon and shaper of the cultural value of *gotong royong* of the local village community. The use of folklore studies as a way to obtain a description of the culture of *gotong royong* in the local village community. The instruments used to collect data in this study consist of the main instrument, namely the researcher himself and auxiliary instruments in the form of means or tools that assist researchers in collecting data. Data collection techniques in this research through interview techniques, and documentation. As a data source, interviews are conducted in accordance with interview guidelines to guide conversations between researchers and informants which aim to collect data on experiences, perceptions and views of informants on the phenomenon under study. There are informant criteria that have been determined as follows: (1) native residents of Simbatan Wetan Hamlet,

Magetan Regency, (2) performers of *bersih desa* rituals at Petirtaan Dewi Sri, and (3) aged 18 years and over. Then, to strengthen the writing in this study, the researchers refer to the documentation guidelines obtained from literatures such as books, scientific articles and credible internet sources, namely video recordings and photos published by the local community and related institutions that review the *bersih desa* rituals at Petirtaan Dewi Sri so that this can be accounted for. All data that has been obtained is then analyzed using an interaction analysis model including data collection, data reduction, data presentation, and conclusion drawing or data verification (Miles, 2014). The following procedures were applied in this research to examine the object of research: (1) collecting data about the *bersih desa* rituals at Petirtaan Dewi Sri, (2) classifying data based on the form of *gotong royong* in the *bersih desa* rituals, (3) analyzing and describing the form of *gotong royong* in the *bersih desa* rituals, and (4) drawing conclusions from the overall research results.

Results

Petirtaan Dewi Sri (see Figure 1) has an inherent historical and cultural value for the local community. Inside the chamber of the pond there is a statue of Dewi Sri made of andesite stone depicted as a woman with both hands holding a breast that emits a clean spring. The statue is believed by the local community to be the embodiment of Dewi Sri. Dewi Sri is also likened to the Goddess of Rice because the water source flowing from the petirtaan is believed to increase the fertility of the land in the area around the petirtaan. Therefore, Petirtaan Dewi Sri is a symbol of prosperity that is believed by the community to be able to provide benefits for life.

Figure 1

Petirtaan Dewi Sri



Source: Personal Documentation (2024)

There is a *bersih desa* rituals that is routinely carried out when entering the month of *Muharram* or the month of *Sura*, precisely on Friday *Pahing* at Petirtaan Dewi Sri. The purpose of the *bersih desa* rituals was conveyed by Mr. SN as the caretaker of Petirtaan Dewi Sri as follows:

"The purpose of bersih desa is to continue the heritage of ancestors that has been passed down from generation to generation, as a form of gratitude for all the blessings given by God Almighty, to keep away from danger, to ward off diseases, pagebluk, calamities, disasters, to strengthen social

relations between residents so that they live in peace and harmony." (Interview result, October 13, 2024)

Based on the expression stated by the informant, it can be understood that the bersih desa rituals at Petirtaan Dewi Sri still survives and is classified as a tradition because it is characterized by repetition or has become a habit carried out by the people of Simbatan Wetan Hamlet which is routinely carried out every year. The reason for the maintenance of this bersih desa rituals was said by Mr. NI as a community leader in Simbatan Wetan Hamlet as follows:

"The majority of residents here are Muslims, but bersih desa is still carried out as a form of preserving culture. During the Covid-19 pandemic, the bersih desa was also carried out but with a short period of time. There was once a repetition of the bersih desa because there were residents who received directions from dreams that there were parts of the bersih desa rituals stages that had not been fulfilled or were not perfect." (Interview result, October 14, 2024)

As stated by the informants above, the bersih desa rituals at Petirtaan Dewi Sri can unite traditional beliefs with religious beliefs. This challenge of diversity leads to a sense of tolerance for differences. In this context, inter-religious harmony in the midst of cultural diversity is an important force in building the nation (Radeisyah, 2024). The implementation of all stages in the bersih desa rituals at Petirtaan Dewi Sri is due to the culture of *gotong royong* owned by the people of Simbatan Wetan Hamlet. However, it cannot be denied that there are also people who cannot accept the existence of traditions such as bersih desa rituals because they consider this irrelevant to their beliefs. This is as conveyed by Mrs. PR as a community leader in Simbatan Wetan Hamlet below:

"Personally, I still carry out the bersih desa because it has been a tradition for generations. But there are also a few residents who don't want to because they think it's not in accordance with their beliefs. Yes, just respect each other." (Interview result, June 6, 2025)

Although there are differences in views, the consistency of most of the people of Simbatan Wetan Hamlet who are still willing to carry out bersih desa rituals at Petirtaan Dewi Sri indicates how strong the collective values, sense of tolerance and responsibility of the community Simbatan Wetan Hamlet in maintaining customs as part of culture. The attitude of mutual respect in the midst of diversity reflects the Indonesian nation which has the principles of *bhinneka*, pluralism and multiculturalism. This principle gave birth to the culture of *gotong royong*, which has become a way of living together with the aim of reducing each other's burden in a social need (Iman, 2018). In practice, *gotong royong* always requires the participation of others. This participation is an activity carried out voluntarily to help others, such as providing help in the form of objects or help to solve problems (Wadu, 2019).

Even so, the culture of *gotong royong* is basically not limited to physical forms, but there are other forms of gotong royong, such as thought, material, and immaterial. The division of these forms of *gotong royong* is based on the *universal cultural elements* proposed by Koentjaraningrat (1985b) including: (1) religious system and religious ceremonies, (2) social system and organization, (3) knowledge system, (4) language, (5) art, (6) livelihood system, (7) technology and equipment system. In addition, the *form of culture* also proposed by Koentjaraningrat (1985b) contains *ideas* that can be

projected as a form of *gotong royong* of thought, individual *activities* in society can be categorized as a form of physical and immaterial *gotong royong*, while individual *work* can be interpreted as a form of material *gotong royong*.

Moreover, people do *gotong royong* based on several factors, namely: (1) humans do not live in the world alone, but are surrounded by groups, communities, and the universe, (2) humans are aware that their nature in life will always depend on others, (3) humans try to maintain good relations with others because they are based on a spirit of equal equality, and (4) someone who is conforming (not trying to stand out or exceed others in the group because it is based on a spirit of equal height and equal low) (Koentjaraningrat, 1985a). Thus, in social life, humans always need other people, even if only to fulfill certain needs.

This is reinforced by Brunvand's statement (in Danandjaja, J, 1994) which has divided folklore into three genres, namely oral folklore, partially oral folklore, and non-oral folklore. The *bersih desa* rituals at Petirtaan Dewi Sri is included in the partially oral folkloric type because there are oral statements and gestures that are performed and considered to have supernatural meanings that are believed by the local community. Furthermore, (Danandjaja, J, 1994) also explains that one of the characteristics of folklore is that it has a use value in social life. On this basis, the culture of *gotong royong* in the *bersih desa* rituals at Petirtaan Dewi Sri becomes a tangible manifestation of the social value possessed by the people of Simbatan Wetan Hamlet.

Meanwhile, the *bersih desa* rituals at Petirtaan Dewi Sri has four stages of implementation, namely: preparation (forming a committee, discussion, consensus deliberation), clean environment (cleaning and organizing the area around Petirtaan Dewi Sri), *selamatan* (prayer, giving offerings, *tirakatan*), and core activities (slaughtering goats, cooking the results of slaughtering, draining Petirtaan Dewi Sri, cork fishing, Fish Dance performance Gabus, Tayub performance, sowing flowers and yellow rice). Although the stages of the *bersih desa* rituals have been classified into four stages, this division is only categorical to facilitate understanding of the sequence of activities.

Discussion

Culture of Gotong Royong in the Bersih Desa Rituals at Petirtaan Dewi Sri

Physical Gotong Royong

The physical form of *gotong royong* emphasizes an activity that requires human physical activity to achieve a common goal. The World Health Organization (2024) has defined physical activity as any form of body movement that includes skeletal muscles that require energy expenditure. In this case, the form of physical *gotong royong* carried out by the people of Simbatan Wetan Hamlet in the *bersih desa* rituals at Petirtaan Dewi Sri such as the environmental clean-up stage (see Figure 2). This stage is carried out when approaching the D-day of the *bersih desa* rituals, namely on Thursday, which starts in the morning. At this stage, physical *gotong royong* can be seen through the activities of the local community who jointly clean and organize the area around Petirtaan Dewi Sri for the implementation of the *bersih desa* rituals, such as cleaning roads, ditches and fences, installing pumps for draining the petirtaan, installing *terop*, sound system, and preparing mats, chairs, tables, gamelan and needs for

selametan. As stated by Taufiq (2016), the maintenance and preservation of the environment is not only the responsibility of individuals, but can also be realized through a form of cooperation by helping each other when encountering environmental problems so that cooperation activities in the form of *gotong royong* become noble values that can be developed in community life.

Figure 2

Stages of Environmental Cleanup



Source: Youtube.com/Wanajaya Channel (2022)

Meanwhile, a form of physical *gotong royong* is also shown at the end of the *selametan* stage, namely *tirakatan* activities by the local community. This form of *tirakatan* activity was explained by Mr. NI as a community leader in Simbatan Wetan Hamlet as follows:

"...the *tirakatan* activity is carried out by the men with *jagongan* as well as *melekan* until morning." (Interview result, October 14, 2024)

Furthermore, *jagongan* comes from the word *jagong* which literally means sitting. *Jagongan* is an activity of sitting in a *sila* position (both legs folded crossed inward) with interaction between communities. Meanwhile, *melekan* comes from the Javanese command verb *melek* which means open your eyes. *Melekan* is an activity of staying up late or keeping watch (not sleeping) all night. Villagers generally do *jagongan* and *melekan* the day before the *hajatan*. The *selametan* stage takes place on Thursday night until Friday at dawn. In this context, the *selametan* stage, namely *tirakatan*, is included in the physical form of *gotong royong* because it involves community participation to stay awake all night. The existence of this *selametan* activity acts as a symbol of togetherness that can strengthen social relations between communities. In addition, the purpose of *selametan* activities is carried out so that each individual does not get disturbed in their lives as explained in the Javanese philosophy of "Memayu Hayuning Bawana", namely freedom from fear, poverty, hunger, deprivation and peace (Gauthama, 2003).

Furthermore, the core activities of the *bersih desa* rituals also show a form of physical *gotong royong*. Core activities are activities carried out on the day of implementation, namely on Friday *Pahing*, which starts from morning to evening. The core activities consist of goat slaughtering activities, cooking the results of slaughtering, draining Dewi Sri's Petirtaan, Gabus Fish Dance performances, Tayub performances, and ending with sowing flowers and yellow rice.

In the goat slaughtering activity, the head of the goat is planted in the Petirtaan Dewi Sri area as an offering to *danyang*, while the meat is cooked for consumption by the local community involved in draining Petirtaan Dewi Sri. Furthermore, the draining of Petirtaan Dewi Sri is carried out as a form of cultural heritage maintenance. After the draining process is complete, the cork fish catching activity is carried out. The cork fish is moved to a temporary shelter because it will be used as the main substance in the Cork Fish Dance which makes it an important element in the *bersih desa* rituals at Petirtaan Dewi Sri. This also characterizes or distinguishes the *bersih desa* rituals at Petirtaan Dewi Sri from *bersih desa* rituals in other locations.

Figure 3

Cork Fish Dance



Source: *Youtube.com/DS Photoofficial (2023a)*

Furthermore, the Fish Cork Dance performance (see Figure 3) is performed by the local village elders. The performance is the culminating activity of the *bersih desa* rituals. This is because the cork fish is believed by the local community to be a servant who accompanies Dewi Sri. The purpose of the Cork Fish Dance in the series of *bersih desa* rituals activities at Petirtaan Dewi Sri is explained by Mr. SN as the caretaker of Petirtaan Dewi Sri as follows:

"The purpose of the Cork Fish Dance is to honor the spirit of the cork fish because the cork fish is an animal that once accompanied Dewi Sri while in Petirtaan so that this cork fish helped keep the people safe." (Interview result, October 13, 2024)

After the dance, the cork fish is immediately returned to the petirtaan because the existence of this cork fish is sacred by the local community. Therefore, the fish should not be taken or treated carelessly. The activity continued with the Tayub performance. An explanation of the Tayub performance was given by Mr. SN as the caretaker of Petirtaan Dewi Sri as follows:

"Tayub performances are played by an obligatory song called Rujak Jeruk, then followed by other songs such as Nyidam Sari, Prau Layar, Sambel Kemangi, Caping Gunung, Wuyung, and Pepeling" (Interview result, October 13, 2024).

Furthermore, regarding the last stage in the core activities, namely the sowing of flowers and yellow rice, Mr. SN as the caretaker of Petirtaan Dewi Sri explained as follows:

"The purpose of sowing flowers and yellow rice is to feed the cork fish that can protect people from disasters." (Interview result, October 13, 2024)

The activities carried out by the people of Simbatan Wetan Hamlet in a series of bersih desa rituals at Petirtaan Dewi Sri show that the value of solidarity and cooperation between communities can be closely intertwined as seen from social interactions regardless of background, position, and social status between communities. This is certainly in line with the motto of the Indonesian nation, namely "Bhinneka Tunggal Ika" which means different but still one. This motto has the essence as a unifying tool for diverse communities. Thus, the form of physical *gotong royong* in the bersih desa rituals at Petirtaan Dewi Sri is able to create a sense of empathy, compatibility, and the desire to help each other among the community.

Material Gotong Royong

Material is anything that has a physical form and can be seen (Saputri, 2022). The form of material *gotong royong* can be in the form of a contribution, such as money or goods to help meet common needs. In this regard, the cost of meeting the needs in a series of bersih desa rituals processions is obtained from voluntary contributions from the local community which are well coordinated by the committee to each Neighborhood Association in Simbatan Wetan Hamlet. As the following excerpt from an interview with Mrs. PR as a community leader in Simbatan Wetan Hamlet:

"Each neighborhood has its own nominal voluntary contribution that will be fulfilled by the residents in the neighborhood so that the residents also do not feel objections. Apart from voluntary contributions from residents, bersih desa is also assisted by funds from the village and related agencies." (Interview result, October 14, 2024)

From the excerpt of the interview, the meaning of funds from the village is from the Simbatan Village Government, while the relevant agency in question is the Magetan Regency Culture and Tourism Office. The funds obtained from voluntary contributions from the people of Simbatan Wetan Hamlet, the Simbatan Village Government and the Magetan Regency Culture and Tourism Office will determine whether or not the implementation of the bersih desa rituals is lively. However, regardless of the nominal amount of funds obtained, if it is not supported by the spirit of *gotong royong* during the implementation of the bersih desa rituals, of course this activity will not run optimally. This is in accordance with the Javanese proverb "Nalika Rekasa Dipikul Bareng-bareng" which is not just a symbol of identity, but has a broad meaning in the order of community life (Derung, 2019). The proverb reflects a sense of solidarity through a spirit of togetherness that can be the main support for the continuity of the bersih desa rituals at Petirtaan Dewi Sri.

Another form of material *gotong royong* is food donations. However, material and physical forms of *gotong royong* cannot be rigidly separated because they contain physical and symbolic elements at the same time. This food donation is given by the community to the community during the environmental cleanup stage and the *selamatan* stage, namely during the *tirakatan* activity. This was explained by Mr. SN as the caretaker of Petirtaan Dewi Sri as follows:

"There are residents who donate food to be eaten together at breakfast before cleaning the environment and during the tirakatan night." (Interview result, October 13, 2024)

According to Lickona (2008) social sensitivity can take the form of sharing with others, helping others, and respecting others who have different conditions. Thus, the availability of the people of Simbatan Wetan Hamlet to set aside a little of their wealth to support the implementation of the bersih desa ritual has reflected the condition of a community that has social sensitivity.

Gotong Royong of Thought

Thinking can be defined as a collection of interrelated ideas or a conscious effort to reorder experiences and behaviors carried out in a planned manner (Mugiyono, 2013). In this regard, the form of *gotong royong* of thought is derived from contributions in the form of ideas, ideas, the results of human thought as an effort to achieve common goals. This form of *gotong royong* of thought leads to *collective-rational mental products*. In this context, the preparation stage is included in the form of *gotong royong* of thought. Activities in this preparation stage, such as the formation of committee management, discussion and consensus.

The main thing that marks the preparation stage is to form the management of the bersih desa rituals committee, as said by Mr. SN as the caretaker of Petirtaan Dewi Sri below:

"The formation of the bersih desa committee is based on the consensus of local residents. Residents who are elected to the committee do not receive any rewards. The elected committee has a role according to their capacity and ability. The role of the committee will be to discuss, consider suggestions and input from other residents and make decisions about the clean village. This committee also decides who the sinden, waranggono, and dancers are who perform at the bersih desa." (Interview result, October 14, 2024)

The results of the interview show that the management of the bersih desa rituals committee will discuss the preparation for the implementation of the bersih desa rituals. The purpose of the formation of management, as explained by (Mahmud, 2021), is to achieve maximum results with minimum effort through integrated management of resources, such as: man, material, money, machine, method. Therefore, the stage of forming committee management cannot be underestimated because it has become a crucial part that must be done, in other words, the formation of committee management is the key to the successful implementation of bersih desa ritual because it is the basis for collective activities, namely discussion and deliberation of consensus. In addition, the discussion and deliberation of consensus in the preparation stage is in line with the implementation of the principle of *gotong royong* launched by Sukarno (Dewantara, 2017). These things are a manifestation of the *gotong royong* culture because they contain the value of togetherness which is realized through actions that are in accordance with the principle of prioritizing common interests.

All activities in this preparation stage will certainly encounter a difference, both in terms of differences in opinion and principles between communities. However, this did not dampen the sense of tolerance possessed by the people of Simbatan Wetan Hamlet. As stated by (Saksono, 2012) that Javanese people actually have an attitude of *tepa slira* or tolerance, although disagreement will still arise, it must be conveyed with care so as not to offend others and avoid open conflict because what is said is not the most important thing, but how, who, and when to deliver it.

Immaterial Gotong Royong

In contrast to material forms of *gotong royong*, there are also immaterial forms of *gotong royong*. Immaterial is anything that is abstract and has no physical form (Saputri, 2022). Furthermore, immaterial is a kindness or help that is intangible or invisible physically that cannot be touched or cannot be seen with the naked eye. Immaterial *gotong royong* lead to *spiritual and symbolic support*. Related to that, the form of immaterial *gotong royong* carried out by the people of Simbatan Wetan Hamlet in the bersih desa rituals at Petirtaan Dewi Sri is an activity related to prayer. In essence, *gotong royong* is not only a social action, but also an expression of symbolic values and local cosmology. The stage of *selamatan* becomes a tradition related to the sanctification of relationships in space through celebration and cleansing of boundaries to one of the basic territorial units of the Javanese social structure (Geertz, 2014).

Selamatan activities in the bersih desa rituals at Petirtaan Dewi Sri include prayers, offerings, and *tirakatan*. The giving of offerings (see Figure 4) is as explained by Mr. SN as the caretaker of Petirtaan Dewi Sri as follows:

"The bersih desa offerings will be served in front of the stage, containing: (1) goat's head and leg; (2) *ingkung* and chicken eggs; (3) bananas; (4) savory rice; (5) *golong* rice; (6) red porridge; (7) *brokohan* rice; (8) *kluwih* vegetables; (9) fragrant oil; (10) *menyan*; (11) *setaman* flower; (12) rose flower; (13) *kenanga* flower; (14) jasmine flower; (15) *kantil* flower; (16) *telon* flower; (17) sugar cane; (18) powder, glass, comb, hairpin; (19) *sprite* bottle; (20) *klobot* cigarette." (Interview result, October 13, 2024)

Figure 4
Giving offerings



Source: Youtube.com/Rahmad GSR Magetan (2023b)

The reason for giving offerings above can be strengthened by Saksono's statment (2012) that Javanese people have a strong belief in places that are considered sacred, including places that are believed to be *wingit* or haunted. Therefore, in order to obtain safety, the *wingit* or haunted places are given offerings.

In line with this belief, the people of Simbatan Wetan Hamlet voluntarily provide all forms of *gotong royong*, such as physical, material, thought, and immaterial forms of *gotong royong*. Based on this, the running of the *selamatan* stage in the bersih desa rituals at Petirtaan Dewi Sri is based on social awareness and a sense of responsibility owned by the community. This certainly needs to be

maintained and preserved because it becomes social capital to strengthen the sense of social solidarity among fellow community members.

Thus, all elements of the Simbatan Wetan Hamlet community are involved in the series of *bersih desa* rituals. In fact, people from outside the hamlet are also allowed to visit Petirtaan Dewi Sri to witness or even find other needs related to their beliefs, such as taking water from the petirtaan during the *bersih desa* rituals. The *bersih desa* rituals at Petirtaan Dewi Sri is not only a form of cultural preservation, but also serves as a means of meeting that can strengthen social relations. The presence of people from various backgrounds shows that this tradition has an important role in uniting diversity and strengthening the values of pluralism in social life. Moreover, every individual will be treated equally so that no individual will feel different, inferior or have the desire to isolate themselves from other individuals (Geertz, 2014).

The four forms of *gotong royong*, namely physical, material, thought and immaterial, carried out by the people of Simbatan Wetan Hamlet are forms of *social capital* that are multi-layered and intersect with each other. The understanding of this form of *gotong royong* shows that ritual practices such as *bersih desa* are not only preservation efforts, but social spaces that bring together the rational, spiritual, material, and emotional dimensions of the community, so that the attitude of the people of Simbatan Wetan Hamlet who are willing to set aside time, energy, and contribute ideas, prayers, and materials for the common good shows that the community has full awareness of the sense of respect and care among each other. This can create harmony in all differences that can encourage the realization of diversity or pluralism (Suparlan, 2002). Basically, the culture of *gotong royong* is a form of traditional cooperation based on a sense of feeling, being together, and needing each other as part of a community bond. By actively participating in *gotong royong* activities, villagers will feel part of their community or mark themselves as members of the village community (Soekanto, 2013).

The *bersih desa* rituals at Petirtaan Dewi Sri is included in the type of Javanese folklore that can be used to strengthen the national identity and personality of the Indonesian people. According to Bascom (in Danandjaja, J, 1994), folklore has four main functions, namely: (1) as a projection system, which is a means to reflect the aspirations of a collective, (2) as a means of legitimizing cultural institutions and institutions, (3) as a pedagogical device that plays a role in the process of child education, and (4) as a means of monitoring and enforcing social norms to remain obeyed by collective members. Traditional ceremonies or rituals are part of the folklore that has a function for the social life of the supporting community. Santosa (Rostiyati, 1995) argues that traditional ceremonies or rituals in society carry out social functions which include social control, social media, social standards, and social alignment.

The folkloric function of the *bersih desa* rituals at Petirtaan Dewi Sri acts as a means of preserving the cultural values of *gotong royong* of the people of Simbatan Wetan Hamlet, Magetan Regency. This function is in line with the main function of folklore according to Bascom (in Danandjaja, J, 1994) which states that folklore can act as a means of social control that plays a role in enforcing and supervising so that the norms that apply in society are always obeyed by its collective members. The *bersih desa* rituals at Petirtaan Dewi Sri is also in line with all the social functions proposed by Santosa (in Rostiyati, 1995). Of course, this requires real and programmed collective attitudes and actions from the local community. The spirit of pluralism

owned by the people of Simbatan Wetan Hamlet, which is shown through the culture of *gotong royong* when conducting bersih desa rituals, makes this area able to escape polemics related to diversity. This concept allows people to help and support each other without differentiating ethnicity, religion, or race. Through *gotong royong*, differences can be appreciated, collaboration can be strengthened, and tolerance can be realized

Conclusion

Theoretically, this research strengthens the relevance of folklore studies to the culture of *gotong royong* as an expression of social values in Javanese society, as reflected in various forms of physical, material, thought and immaterial *gotong royong* during the implementation of the bersih desa rituals at Petirtaan Dewi Sri. Methodologically, the use of descriptive qualitative methods with data collection techniques through in-depth interviews and documentation, and analyzed using the Miles and Huberman interaction analysis model, proved effective in showing the relationship between the practice of bersih desa rituals at Petirtaan Dewi Sri with the manifestation of the culture of *gotong royong* of the people of Simbatan Wetan Hamlet through grouping data based on forms of *gotong royong*, describing the role of each form of *gotong royong*, as well as drawing a reflective conclusion that the consistency of the Simbatan Wetan Hamlet community in carrying out the bersih desa rituals at Petirtaan Dewi Sri, which consists of the stages of preparation, environmental cleaning, selamatan to the core activities, reflects how strong collective values, a sense of tolerance and community responsibility in maintaining customs as part of culture while reflecting the Indonesian nation which has the principles of *bhinneka*, pluralism and multiculturalism. Thus, practically, this research can be used by local governments and cultural institutions to design local tradition conservation programs based on social values, especially *gotong royong*, and develop the potential for educational cultural tourism oriented towards strengthening local identity and advancing national culture.

Author Contribution Statement

Eksanti: Conceptualization and Research Design; Data Curation and Investigation; Methodology; Project Administration; Writing - Original Draft; Writing - Review & Editing.
Sony: Methodology; Writing - Review & Editing; Validation

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