

Research Article

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**Javanese Culture Maintenance through the Tradition of Cutting
Natural Dreadlock Hair of Dieng's Children**

Wiwiek Sundari^a

^aEnglish Literature Undergraduate Study Program, Linguistics Department, Faculty of Humanities, Diponegoro

Abstract

Javanese culture is one of many great cultures in the world possessing seven universal elements of culture covering the complex systems of belief, social organization, knowledge, language, art, livelihood, and living tools. The language itself has been used for ages and taught in some countries for quite some time as it has its own orthography, grammar, politeness levels, and dictionary. To preserve the culture, the Javanese people supported by the government put in various efforts such as teaching the culture, practicing the culture, and documenting parts of the culture that has no longer being used. This research applied Dundees's folklore research method and Sania's research on culture maintenance to show how the Dieng people and local government, Banjarnegara, preserve culture through the tradition of cutting the natural dreadlock hair of particular Dieng children. The result shows that this sacred ceremony utilizes the seven universal elements of Javanese culture. It means that tradition can be one of the ways to preserve culture so that it does not have to be threatened, replaced, or even extinct.

Keywords: Javanese culture; culture maintenance; tradition; cutting children's dreadlock hair; Dieng.

1. Introduction

Culture can be defined as a complex system of ideas or acts, as a result of human creation in their social life [1]. In this way, humans create culture from their social interaction in the form of an idea or an act that, afterward, can be inherited, re-created, or learned. Therefore, human being can inherit a culture from their ancestor, re-create or create their own culture, or else, learn culture from other. A culture can be endangered, substituted, or gone, due to many factors such as the declining number of people possessing the culture, no longer existing, or the choice of not maintaining for different reasons. It is likely considered no longer suit the new era, less beneficial, or less preferred than others. As a result, only limited people or none of them think and live the way their ancestors did. These threats happen when the culture is only preserved by the minorities, both in number and area. It is getting worse when political, economical, and social changes change the people's attitude toward the culture, reducing its value, usage, and dignity, and leaving a more limited number of people admitting it as their cultural identity [2].

A culture can be preserved by supporting its maintenance, promoting its use in society, and passing it to the next generation. It can be done also by -both formally and informally-exposed, introducing, and teaching it to the youth, practicing it in daily life, and documenting part of it that has no longer been used. Since culture is not easy to develop as it might take ages to create one, its loss

means a lot for civilization. Therefore, culture maintenance should be seriously done by preserving “the values, the way of thinking, the behavior, the perception, and the underlying assumptions of any person, group, or society that considers the culture important” [3].

As culture consists of the systems of belief, social organization, knowledge, language, art, livelihood, and living tools [1], comprehensive culture maintenance should also cover those elements. Therefore, human being as social creatures can understand their environment and life experience serving as the guidance of their behavior and actions [4]. It means that people should live in their environment and utilize their ancestors’ life experiences as their life guidance by believing what their ancestors believed, living under their ancestors’ social organization in society, inheriting their ancestors’ knowledge, speaking their ancestors’ language, performing their ancestors’ art, earning a living like their ancestor, and utilizing their ancestors’ living tools. However, those elements must be suited to what people need in a new era. Thus, culture maintenance also means developing what is best for the people based of what is best for their ancestors.

This research shows how Dieng local and Banjarnegara local government maintain their culture through a tradition that serves as an annual tourism event improving the local people’s economy and adding income for the local government. In the tradition, particularly Dieng children possessing natural dreadlock hair were specially treated for their willingness to cut their hair to throw bad luck away from themselves and the whole society. In this event, the seven elements of culture were kept for the sake of Dieng local people who live in their homeland as Javanese and utilize their ancestor’s life experiences as their life guidance by believing that the tradition will bear good luck when they keep living under their ancestors’ social system and use their ancestor’s knowledge to solve their life problem, spoke their ancestors’ language, perform their ancestors’ art to express gratitude to God, as well as live as famer and utilize farming tools like their ancestors. It shows that maintaining a culture can also be beneficial for the people’s modern civilization to live harmoniously like their ancestors.

2. Methods

This is descriptive and qualitative research describing Japanese Culture maintenance through tradition. The data were selected using Dundee’s Folklore Research Method [5] and analyzed using Sania’s Culture Maintenance research [3], as well as Holmes [2], Fasold [6], and Wardhaugh [7] Sociolinguistics research on Language Maintenance. In the Identification step [5], the data were chosen using the Purposive Sampling Technique [8] to select comprehensive Japanese Culture maintenance, by applying Documentation and Interview Methods [9] which is done virtually due to the pandemic Covid-19 situation. To dig for more information, a Questionnaire is given and an Interview is held virtually, using Participatory Method [9] to add more value on the final conclusion of this research. The results were seven elements of culture that were preserved in the tradition of cutting the natural dreadlock hair of particular Dieng’s children along with what the tradition’s participants, Dieng local people, Banjarnegara local government, and the visitors think about the culture maintenance.

In the Interpretation step [5], the data obtained from library research and field virtual observation as well as the information gotten from the result of giving questionnaires and holding virtual interviews with the informants were analyzed using 7 (seven) universal elements of culture [1], Culture Maintenance research [3], as well as the three Sociolinguistics types of research on Language Maintenance [2, 6, 7] to know (1) what Javanese Culture elements were maintained through the tradition, (2) how they maintain it, and (3) why they keep maintaining it. The results were the description of the seven elements of culture that were maintained by Dieng local people and supported

by the Banjarnegara local government through the tradition, how those elements were embedded in the tradition and the reason why the tradition must be continuously held reflecting complete Javanese culture maintenance in Dieng.

During this pandemic Covid-19 era, the researcher is utilizing social media and internet-based platforms to collect data as our mobility is limited due to the health protocol that must be obeyed. Thus, doing library research, sharing questionnaires via the internet, and holding virtual interviews using WhatsApp was done as we were not allowed to visit the tourism site and the tourism event is also done virtually, followed only by participants who are closely related to the tradition.

3. Results

In this event, the researcher found seven findings that are obtained through field research in the identification step. It covers Dieng local people's belief of Sunan Kalijaga and Kyai Kolodete, social status, knowledge of farming, old and modern Javanese language, art, livelihood as a farmer, and living tools in farming and selling their crops that were divided into the following sub-chapters.

3.1. *Dieng local people belief system of Sunan Kalijaga and Kyai Kolodete*

Sunan Kalijaga has been believed by many Javanese people for a long time ago until now as an Islamic holy figure as he was the famous figure who spread Islam religion during the Hinduism era in Java Island, including Dieng. In this event, his legacy is found in the use of his religious song entitled "Kidung Rumeksaing Wengi" which is used by an old and respected Javanese religious leader who led the ritual. Meanwhile, Kyai Kolodete has been believed by Dieng local people as their ancestors particularly inherited by special Dieng children who naturally grow dreadlock hair like the hair of Kyai Kolodete. This children's hair, which must be cut in a ritual, led to the tradition of cutting the hair called *ngruwat* or *ruwatan*.

3.2. *Dieng local people's social system of three different social statuses or background*

Considering on the use of Modern Javanese Language with three different politeness levels in subchapter 3.4., the researcher found three different social statuses or backgrounds of Dieng local people in their society. They are farmers, officers, and highly respected people. Like their ancestors, most of Dieng local people are farmers, farming highland crops, who are mostly using *Ngoko* as the lowest Javanese politeness level. Some of them are officers, working for the local government institution, or traders, selling particular goods and services, who use *Madya*. A limited number of them are noble and respected people, like teachers or religious leaders, who use *Krama* and *Krama Inggil*.

3.3. *Dieng local people knowledge system of farming in highlands with cold temperature*

As it is said in subchapter 3.2., most of Dieng local people are farmers like their ancestors. Thus, their ancestors' knowledge system of farming is still maintained to solve any problems related to the difficulties in planting, harvesting, storing, and handling highland crops in a cold temperature that sometimes made the leaves frosty like in the four seasons countries. One of the most famous crops that is used in this event's offering is Dieng potato which was highly demanded by the Javanese people.

3.4. *Dieng local people language system of Old and Modern Javanese Languages*

- Old Javanese Language

As it is stated in sub-chapter 3.1., the Old Javanese Language is found in the *mantra* in the form of a song used by the old and respected Javanese religious leader who led the ritual. The following table shows the song that was already translated into English [10].

Old Javanese Language	English Translation
<p style="text-align: center;"><i>Kidung Rumeksa ing Wengi</i></p> <p style="text-align: center;"><i>Ana kidung rumeksa ing wengi, teguh hayu luputa ing lara, luputa bilahi kabeh, jim setan datan purun, paneluhan tan ana wani, miwah panggawe ala, gunaning wong luput, geni atemahan tirta, maling adoh tan ana ngarah ing mami, guna duduk pan sirna. Sakehing lara pan samya balli, sakeh ngama pan sami miruda welas asih pandulane, sakehing braja luput kadi kapuk ritaning wesi, sakehing wisa tawa sato galak tutut, kaya aeng, lemah sangar, songing landhak guwaning wong lemah miring, myang pakiponing merak, gugupakaning warak sakalir. Nadyan arca myang segara asat, temahan rahayu kabeh, apan sarira ayuningideran kang widadari, rineksa mалаekat sakathahing Rasul, pan dadi sarira. Tunggal ati Adam, utekku Baginda Esis, pangucapku ya Musa, napasku Nabi Ngisa linuwih, Nabi Yakup pamiyur saningwang, Dawud suwaraku mangke, Nabi Ibrahim nyawaku, Nabi Sleman kasekten mami, Nabi Yusuf rupejing wang, Edris ing rambutku. Baginda Ngali kuliting wang, getih daging Abubakar singgih, balung Baginda Ngusman, sungsuming sun Patimah linuwih, Siti Aminah bayuning angga, Ayup ing ususku mangke, Nabi Nuh ing jejantung, Nabi Yunus ing otot mami. Netraku ya Muhammad, pamuluku Rasul, Pinayungan Adam Sarak, sampung pepak sakatahe para Nabi, dadvasarirantunggal.</i></p>	<p style="text-align: center;">A Song of A Night Prayer</p> <p>This is a song of the night guardian, that make people strong and save, saved from any danger, avoided by genie or devil, no black magic attack, no evil deeds, no sorcery, fire turns into water, no thief, all danger is gone. All disease is gone, all pest is disappeared, everybody shows affection, all weapon is weakening, like cotton falls on metal, all poison turns into antidote, wild animal is tame, magic tree, haunted land, hedgehog feathers, dangerous cave in steep cliff, tiger hunting area¹ and dirty place full of diseases are not dangerous for me. Even when the sun makes the ocean dry, I will be saved, since I am surrounded by fairy, guarded by angel, and all prophets, in God's protection. Adam is in my heart, Sis is in my brain, Musa is in my utterance, Isa the Great is in my breath, Yakup is in my hearing, Dawud is in my voice, Ibrahim is in my life breath, Sulaiman is in my power Yusuf is in my look, Edris is in my hair. Ali is in my skin, Abubakar is in my blood, Usman is in my bone, Fatimah is in my marrow, Siti Aminah is in my body strength, Ayub is in my bowel, Nuh is in my heart, Yunus is in my muscle. Muhammad is in my sight, my dignity² is in Adam and Hawa's protection, It is all complete prophets in one body.</p>

Figure 1. Kidung Rumeksa ing Wengi [11]

- Modern Javanese Language

Meanwhile, the use of Modern Javanese Language in 3 (three) different politeness levels of *Ngoko*, *Madya*, and *Krama* or *Krama Inggil*, is found on the announcement of the master of ceremony to the guests, the old and respected Javanese religious leader wordings to initiate the ritual, as well as the conversation of the children and their parents and the head of Dieng District. The following table shows the example of Dieng local people language system.

Modern Javanese Language	English Translation
<i>A dialogue between a little girl and her father in Ngoko</i>	
<p>Father : Rambutmu dicukur ya? A child : Aku njaluk hadiah. Father : Hadiah apa? A child : Kalung emas.</p>	<p>Father : Will you cut your hair? A child : I want a gift. Father : What gift? A child : Gold necklace.</p>
<i>A dialogue between a little boy and the head of Dieng District in Madya and Krama</i>	
<p>Head of Dieng District : Arep hadiah apa rambutmu dicukur? A child : Tivi. Head of Dieng District : Tivi gedhe apa cilik? A child : Gede. Head of Dieng District : Ya, mengkon yuwun bapakmu, yo?</p>	<p>Head of Dieng District : What do you want for cutting your hair? A child : A television. Head of Dieng District : Big or small? A child : Big. Head of Dieng District : Okay then, ask your father, okay?</p>
<i>The old and respected Javanese spiritual leader wordings to start cutting a little girl's natural dreadlock hair using Madya and Krama.</i>	
<p>Sederek sedaya, kula atas naminipun ingkang gadhah hajad, dala punika sederek sedaya dipun aturilenggahan wonten ngriki, dhaharecamboten, sarehne Naja badhaeantakaken gembelipun. Para sederek sedaya kulaaturimaring pangestu lan wilujeng.</p>	<p>The honourable guests, on behalf of the (Naja) family whose natural dreadlock hair will be cut, I welcome you tonight to this event, to enjoy the offerings, as Naja (the child's name) will cut her hair. I would like you to bless them and this ritual.</p>
<i>The announcement for the audiences by the master of the ceremony using Krama Inggil.</i>	
<p>Para rawuh sekedhah malih jaman bade kalaksanan. Mugi putro ingkang badhe kaparas utawi sampun kaparas keparingan sehat jasmani rohani, wilujeng, tansah manggih karahayon. Pramilo saking mekaten, acara saklajengipun, inih menika wilujengan.</p>	<p>The honourable guests, soon this ritual will begin. Let us hope that the children who will cut their hair or whose hair had been cut were healthy, safe, and blessed. Therefore, the next agenda will be celebrating the tradition.</p>

Figure 2. The use of Modern Javanese Language with Three Politeness Level [12]

3.5. Dieng local people's art system of song, ornaments, clothing, accessories, and ritual steps

As it is mentioned in sub-chapter 3.4., Dieng local people still perform their ancestors' songs in this event. They also put particular Javanese traditional ornaments on the offerings and decoration, dress in Javanese traditional clothing, wear Javanese traditional accessories, and obey particular steps of the ritual containing Javanese art system so that the ritual will always be done correctly and properly to get the blessing.

3.6. *Dieng local people's livelihood system as a farmer*

As it is shown in sub-chapters 3.2. and 3.3., Dieng local people still do what their ancestors do as farmers to earn their living. Their ancestors' knowledge system of seeding, planting, weeding, fertilizing, harvesting, storing, and processing their highland crops made them good farmers providing what their people and people surround Dieng food to consume and sell. Their harvested product is shown in this event as part of the offerings and decoration stated in sub-chapter 3.5.

3.7. *Dieng local people living tools system used in farming*

As exposed in sub-chapters 3.2., 3.3., and 3.6., Dieng local people's ancestors' legacy as farmers was not only the knowledge of farming highland crops in cold temperatures but also the tools to take good care of the plant at any season. One of the tools used by the farmer to keep them protected from the sun heat in the dry season which is exposed in this event is a particular farmer hat called *caping*. The following chapter will discuss those seven findings through an Interpretation step.

4. Discussion

Dieng is a plateau occupying 2 (two) administrative areas of West Dieng in Banjarnegara District and East Dieng in Wonosobo District, Central Java. The cold temperature never stops its people to live as farmer planting highland crops as they had already understood how to deal with the difficulties from their ancestors. A folklore of Kyai Kolodete is found in Dieng as the main reason why the tradition of cutting the natural dreadlock hair of particular Dieng's children must be continuously held. Dieng local people believed that Kyai Kolodete is their ancestor of who was living during the glory of Islamic Mataram Kingdom [13]. He occupied the plateau and made it into a proper place to live. The plateau was eventually developed into an official administrative area of Central Java.

Dieng local people also believe that some Dieng's children who naturally grow dreadlock hair were the descendants of Kyai Kolodete who has natural dreadlock hair called *gembel* in Javanese or *gimbal* in Indonesian. The dreadlock hair is not naturally growing on every Dieng child. Only some of 5 (five) years old Dieng's children have it after suffering a high fever with delirious that no doctor or medication can cure. This unusual illness will gradually be cured as the children will be recovered by themselves, leaving tangled hair as a result of their heavy sweat during the high fever that made it sticky and difficult to comb. Sadly, the dreadlock hair cannot be unravelled although it has been washed with different kinds of shampoo or treated with various kinds of hair treatment. When the hair was cut, without any ceremony, the same dreadlock hair will naturally grow and it becomes denser or tangler.

That natural dreadlock hair can only be completely removed by holding a traditional ceremony called *ngruwat*. In this ritual, the children who were specially dressed in white clothing reflecting holiness can ask anything as a reward for their willingness to cut their dreadlock hair since it is not easy to persuade them to do that. If their requests were not granted, their dreadlock hair will grow back and bad luck will happen to the children and their society. This tradition was then developed by Banjarnegara local government as a cultural tourism event that is annually held in Arjuna Temple areas called Dieng Culture Festival [13]. This event also serves as the Javanese Culture maintenance covering the following seven elements of culture.

4.1. *The Belief*

The tradition of cutting particular Dieng's children's natural dreadlock hair is performed based on Dieng local people's belief in Kyai Kolodete folklore that has been practiced for a long time ago. As they believe that the children were Kyai Kolodete's descendants for having the same dreadlock hair, the similar feature of the great figure must be removed in a holy ritual called *ngruwat* to protect them from bad luck as they were not possessing the same power as Kyai Kolodete. This belief is maintained by Dieng local people and supported by Banjarnegara local government as a traditional event.

4.2. *The Social Organization*

Dieng social organization can be seen from the different politeness level usage in talking to people with different social statuses or backgrounds which will be explained in detail in subchapter 4.4. related to the language. The lowest class of Dieng local people is farmers who inherit the livelihood from their ancestors who were farming various highland crops including Dieng potato which is now becoming the most demanded commodity increasing the farmer's and the local government's income. As a lower-class society, they commonly use the lower Javanese politeness level called *Ngoko*.

The middle class of Dieng local people was officers working for the local government institution and traders. In the past, they were presented by people who work for the Dutch colonials possessing more education than farmers or traders having more wealth than farmers. As a middle-class society, they commonly use the middle Javanese politeness level called *Madya*.

The higher class of Dieng local people were the noble, the old and respected spiritual leader, or people with the highest status in the governmental institution such as the head of the district. In the past, they were presented by the noble descending from Mataram Kingdom who were sent to live in the area, holy people possessing spiritual power, the knight, or the head of a region. As a higher-class society, they commonly use the higher Javanese politeness level called *Krama* and *Krama Inggil*.

4.3. *The Knowledge*

Being a farmer in a highland with cold temperatures that sometimes made the plant frosty is not easy. Nevertheless, Dieng local people obtain their ancestors' knowledge system of farming that enable them to deal with climate and weather problems. The most famous crops of Dieng farmers were the Dieng potato which was presented as one of the offering elements to express gratitude to God that has given them protection, blessing, and prosperity. By keep including Dieng's crops in the offerings, the local people had already maintained one of their precious assets of natural resources which were obtained by utilizing their ancestors' knowledge system of farming.

4.4. *The Language*

Language is the most complicated system owned by Dieng's local people. In this event, there are two kinds of Javanese Language that were used, the old and archaic Javanese Language that has no longer being used to speak or write in the local people's daily life and the modern Javanese Language in 3 (three) politeness levels that is still used until now. The following sub-sub chapters will show the language and how it is used in the tradition.

4.4.1 Old Javanese Language

Before cutting the natural dreadlock hair of Dieng children, an old and respected Javanese religious leader starts the ceremony with a particular prayer called mantra in the Old Javanese language which was once used by Dieng's ancestors. Thus, it is no longer being used by Dieng's local

people nowadays. The *mantra* is spelled by the old and respected Javanese religious reader in a song entitled “KidungRumeksaingWengi” that is also sung by a particular Javanese traditional singer appointed by him by considering two important aspects, the ability to pronounce the Old Javanese language well and sing the song correctly. It is purposively done to prevent the *mantra* is spelled improperly which fails to remove the bad luck of children who are being protected from any danger using the *mantra*.

According to the old and respected Javanese spiritual leader who led the ceremony, this *mantra* was created by Sunan Kalijaga, an Islamic holy figure who was spreading Islam on Java Island in the Islamic Mataram Kingdom era by utilizing traditional Javanese arts/performances, such as *wayang kulit* (Javanese traditional puppet show made of leather), *karawitan* and *gamelan* (Javanese traditional music and music tools), as well as *tembangdolan* and *macapat* (Javanese traditional songs for kids and adults). This legacy of SunanKalijaga is called Mantrawedha. The full version consists of 10 (ten) *pupuh* (Javanese traditional poet), inspired by the holy Qur’an verses, and sang in the Dhandanggula song (one of the eleven *macapat* songs). According to the master of the ceremony of the event, in the past and up to now, people who would like to spell this *mantra* must perform two holy rituals, *mutih* (only consuming food in white color) in forty days and *ngebleng* (fasting) in a day and a night before finally singing the holy song eleven times to get the blessing they wish to be granted by God. Otherwise, the song will be merely a song possessing no spiritual power.

4.4.2 Modern Javanese Language

This event also utilizes the Modern Javanese Language that has been developed through time and still spoken by Dieng local people. There are 3 (three) kinds of politeness level used by the people according to the different social status, *Ngoko*, *Madya*, and *Krama* or *Krama Inggil*. This means that people from the lower social class use *Ngoko* to talk to each other, people from the middle social class use *Madya*, and people from the higher social class use *Krama* to talk to each other. Nevertheless, *Ngoko* and *Madya* can also be used by people from the middle and higher social classes only to talk to each other or to people from a lower social class than both of them to show that they have higher social status than the lower ones. On the other hand, *Krama* is used by people from the lower and middle social classes to talk to people from the higher social class than both of them to show respect to people with higher social status. Those politeness levels can also be applied based on age. It means that people who are older use *Ngoko* or *Madya* to talk to people who are younger to show that they are older and should be respected, while people who are younger should use *Krama* to talk to people who are older to show respect. Meanwhile, *Krama Inggil* is commonly used for the noble or highly respected person like the king or a holy figure.

In this event, *Ngoko* words ‘rambutmu’ and ‘dicukur’ were used by a father asking his daughter to cut her hair, while *Ngoko* word ‘njaluk’ is used by his daughter to respond to the father’s question about cutting her hair. The little girl used *Ngoko* to her father as she does not understand how to use *Madya* or *Krama* as she was accustomed to using *Ngoko* to talk to everybody including her parents. Moreover, not all parents teach their children to use *Madya* or *Krama* as it has a more complex pattern than *Ngoko* which is considered difficult to learn and use by children.

A *Madya* word ‘arep’ is used by the head of Banjarnegara District who was invited as an honourable guest and given chance to ask a child about a gift he wanted for cutting his hair. The use of *Madya* word ‘mengko’ and *Krama* word ‘nyuwun’ is used to show his higher social status as the leader of the area and reflects his effort to sound more polite than *Ngoko* which might stimulate the children to use a higher level to sound more polite than using *Ngokoto* talk to him.

Another *Madya* words ‘kula’, ‘naminipun’, ‘gadhad’, ‘lenggahan’, ‘ngriki’, ‘sarehne’, and ‘maringi’ were used by the old and respected Javanese religious leader to represent the child’s family by putting himself (as a host) in a lower level than the guests. Meanwhile, the *Krama* words ‘wonten’, ‘daluh’, ‘punika’, ‘badhe’, ‘dipunaturi’, ‘dhahar’, ‘eca’, ‘mboten’, ‘badhe’, ‘anetakaken’, ‘pangestu’, and ‘wilujeng’ is used to show his position as old and respected Javanese religious leader who are also respecting the guests.

Krama Inggil is used by the master of ceremony to show respect to the audience as guests since Javanese basic principles of life based on their social system honor guests without considering their different ages or social status. In the *mantra*, old and archaic *Krama Inggil* words were also used to refer to God and Islamic prophets. In Dieng local people daily life, it is also used to refer to Islamic holy figures like Sunan Kalijaga, the noble like Kyai Kolodete, and the highly respected person like Sultan Agung, the King of Mataram Kingdom in the Islamic era. This is done to show their high respect to the most respected persons who were being adorned by Dieng local people as holy and honored figures.

4.5. *The Art*

This event exposes Dieng local people’s art system inherited from their ancestors as the old and respected Javanese religious leader is singing Javanese traditional song, the offerings and decorations are utilizing Javanese traditional ornaments in particular rules/regulations, the participants of the event are wearing Javanese traditional clothing and accessories, and the ritual is done with the same steps their ancestors did. Those art system-based elements full of Javanese philosophy must be properly done to get the best and expected result of God’s and the ancestors’ blessing for the children’s good luck.

4.6. *The Livelihood System*

The use of Dieng crops on the offerings, the setting’s decoration, and the guests’ food and beverages reflects Dieng local people’s way of living as farmers inherited from their ancestors. The harvested crops were offered to God, exhibited at the event, and presented to the guests to express Dieng local people’s gratitude toward God’s blessing for successfully being farmers, to expose what they are fully capable doing farming, and to let the guests have experienced their way of addressing honor. It is also done to make the guests share the good story with others so that the event will be developed into a cultural tourism event as it has more visitors to bear more positive results for Dieng local people.

4.7. *The Living Tools*

Related to subchapter 4.6., the use of some of Dieng local people living tools as farmers like the Javanese traditional farmer hat named *caping* and the Javanese traditional offerings bamboo plate to put the harvested and processed crops called *tampah* reflects one of their living tools as farmer inherited from their ancestors. Unfortunately, not many farming living-tools systems were shown in this event since there is no particular space to display the tools. If the local government is able to develop this event more into a cultural event, they can put it on a display to show Dieng local people’s history as a farmer which will be more interesting for foreign tourists.

5. Conclusions

From the results and discussion in the previous chapters, the researcher understands that maintaining a culture is important to do to keep a society’s cultural identity as one of its valuable

assets. It can be done by preserving a tradition containing cultural elements full of life philosophy to honor the ancestors inheriting great life value and to express gratitude for being blessed by God with a harmonious life.

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