

The Impact and Trust of The Summersuko Community on The Three Sources

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ABSTRACT

Trust is a culture born and attached to the community that owns it. One of the beliefs that live in the community is the belief about Sumber Dawet, Sumber Kambang and Sumber Towo in Summersuko village, Purwosari sub-district. This study aims to 1) find out the stories that developed in the community regarding the origins of the three sources; 2) Community trust in the three sources in Summersuko village; 3) The impact caused by the existence of trust in three sources in Summersuko village. This research is descriptive research with a qualitative approach. The data source for this research is the people in Summersuko village, Purwosari sub-district, used as informants. The data of this research are in the form of observations: a) research location, b) resource persons (caretaker and the surrounding community), c) caretaker writing, d) condition of the three sources (Sumber Dawet, Sumber Kambang and Sumber Towo). Data collection procedures were carried out in various ways, namely a) Observation, b) Interview, c) Documentation, d) Recording, and e) Notes. The study results indicate various beliefs that live in the Summersuko village community towards these three sources, which will later affect how people think, act, and behave. The existence of a belief will give birth to an impact on people's lives. So it can be concluded that the people of Summersuko village still believe in the existence of ancestors and other supernatural things that still inhabit the three sources. This is still evident in their view of the sacred places in the form of these three sources.

Keywords: culture, belief, impact, Summersuko.

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1. INTRODUCTION

Indonesia is famous for its various cultures. One of the cultures still attached and living in society is the belief in something supernatural. Various beliefs in this community can be in the form of belief in a place, object, or plant, as stated by (Indah Mardiah & Firdaus, 2018) which states that belief in a sacred place is one of the valuable values in people's lives and this belief is usually passed down from generation to generation. One of the beliefs that live in the community is the belief about Sumber Dawet, Sumber Kambang and Sumber Towo in Summersuko village, Purwosari district. The people's belief in Summersuko village is evidenced by different stories about the three sources and the existence of beliefs in the sacredness of these three sources.

Divides the elements of Javanese culture consisting of elements of language, belief systems, social systems, economic systems, knowledge systems, technology, and arts, as stated by (Koentjaraningrat et al., 1984 : 21-22). These elements were created to achieve prosperity, safety, and happiness in physical and spiritual life. Belief, according to Javanese ancestors, includes four things, namely: a) Belief in the creation of the universe and its composition (Cosmology and Cosmology), b)

Belief in gods, c) Belief in supernatural beings, d) Belief in supernatural powers and powers. A form of belief still firmly held by the people in Summersuko village is that they still believe in the existence of supernatural beings and the supernatural powers of the sources that exist there. According to Magnis (Koentjaraningrat et al., 1984: 251), a Javanese belief and culture are based on the Javanese world view of a Javanese belief and descriptive of a reality that is a form of unity rather than humans to provide a structure that means to the experience.

Administratively, these three sources are pretty close to each other. By explaining Summersuko, it will cover several hamlets there, such as the hamlets of Beji Geneng, Mbeji Kidul, and Pucang Pandowo. Where these three sources exist are in Mbeji Kidul and Beji Geneng. The three sources in Summersuko village also have the different origins of stories. Sumber Kambang is famous for the clarity of its source because people believe that this source comes from Mount Arjuno. The community trusts Sumber Two as a source of treatment. The source of dawet is believed to come from the original land. The people of Summersuko Village and its surroundings still believe in the efficacy of the source there. According to local people, Sumber Kambang and Sumber Two are never empty of visitors, especially on certain nights such as Legi Friday night and Suro night. Visitors who come, of course, have a specific purpose and purpose.

There are several studies that are relevant to this research. First, research by (Bayu Guritno, 2019) discusses "Social Construction of the City Community towards the Sacred Site "Sumur Windu" Gadel, Karangpoh Village, Tandus District, Surabaya. This study found that the urban community is divided into three construction categories: occult, cultural-rational, and religious. The occult category is people who see that the Windu Well is something sacred because this well gives many blessings to the lives of the Gadel people. In the Rational-cultural category, people see the Windu Well as something ordinary (profane), but in this group, the people still want to pay respect to this well. The last one is religious groups who see that this well is just an ordinary well, and some think that this well is haunted.

Second, the research conducted by (Ayuni, 2019) under the title "The Role of Sacred Belief in Avoiding Bad Luck." This research focused on how residents believe that the Sumberawan spring is something that can be used to reject logs and bring blessings; with the blessings they receive, they must be grateful for the blessings given to them; this ritual is called the Tirta Amerta Sari Ritual. This ritual is carried out for the people there to respect the lake so that the springs used daily by the community will be maintained.

Third, the research was conducted by (Indah Mardiah & Firdaus, 2018: 237–250) with the research title "Community Trust in the Sacred Mosque in Ujong Pasi Village, Kab. Nagan Raya". This study aims to determine the meaning of public trust in the Gudang Buloh Mosque as a sacred place and the role of the community in maintaining the mosque as a sacred place. This study concludes that the Gampong Ujong Pasi community is in a metaphysical stage where the community believes in abstract powers and not in the power that imitates the image of God as a source of strength and the meaning of the community's belief in Ujong Pasi Village towards the Gudang Buloh mosque as a sacred place there, namely: Source of salvation, traditions and sacred symbols (sacred).

In connection with the above problems, the problems contained in this study will be solved with the theory of stages of community development which Auguste Comte coined. According to (Hartoko, 1986: 17), Auguste Comte divides the law of society into three stages (law of three stages); 1) theological stage (the theological stage), 2) metaphysical stage (the metaphysical stage), 3) scientific stage (the positive stage). 1) The theological stage is where people still believe in events in nature and then relate them to supernatural beings. Humans with theological thinking are always interested in a phenomenon, so they always seek to find the first cause and ultimate goal, which will later be associated with something absolute. In this thought, the stages of human development are also divided into three stages, namely: Animism (Belief in objects), Polytheism (Belief in gods), and Monotheism (Belief in God). 2) The metaphysical stage is converting belief in gods to abstract powers. All forces can be summed up in the concept of "nature" as the origin of all phenomena. 3) The

positivistic (scientific) stage, where in this last stage, people try to find the laws of similarity and order contained in the facts in the field through observation or their thoughts.

Social life, of course, cannot be separated from the existence of past stories that underlie the belief in the power of supernatural things that explore a place. The firm belief that has lived in this society makes it included in the theological stage in an era that has far implemented the stages of Positivism. Based on the facts obtained, the community in Summersuko village is included in the stage of theological development, where the community still believes in supernatural things and the sacredness of the three sources. The belief that was living in the community impacts people's lives. Therefore, the theory of stages of human development initiated by Auguste Comte is used as a research guide to find out how people believe about the three sources in Summersuko village and the impact caused by this.

2. METHOD

This research is descriptive research with a qualitative approach. This research was conducted for two months, in April-May 2021, in Summersuko Village, Purwosari sub-district, Pasuruan Regency, East Java. In this study, data collection was carried out in various ways, namely a) Observation, b) Interview, c) Documentation, d) Recording, and e) Notes. Data collection began with non-participant observations conducted in April 2020. Observations were made by visiting the place to be studied. Then conducted, interviews with several community leaders named Mr. Tirto, Mr. Duladi, Mr. Darsono, and Mr. Sumarto as the caretaker, thereby applying the recording technique as evidence reinforcement. The interview process was carried out by asking questions about the history of the village, trust in the three sources (Sumber kambing, Sumber towo, and Sumber dawet), and the impact that occurred with the belief in the three sources on the surrounding community (Mr. Duladi, Mr. Tirto, Mr. Sumarto's wife and Mr. Darsono).

This documentation technique was carried out on the same day as the interview process in April 2020, which was carried out after completing the interview process with Mr. Sumarto as the caretaker and the surrounding community. This documentation technique is used to document the data in the field; the data are in the form of a) Research location, b) Resource persons (caretaker and the surrounding community), c) Caretaker writing, d) Condition of the three sources (Source Kambang , Sumber towo, and Sumber dawet). Notes are made before and during observations; this aims to write down various questions addressed later to the community and caretakers.

The data source for this research is the people in Summersuko village, Purwosari sub-district, used as informants. What is meant is a *Kuncen* (caretaker) named Mr. Sumarto and four people in the village of Summersuko named Mr. Tirto, Mr. Duladi, Mr. Darsono, and Mr. Sumarto's wife. Another thing that can be used as a source of research is the document owned by Mr. Sumarto, which can be used to strengthen the arguments presented. Data analysis techniques were carried out in various ways, a) data reduction, b) data display (data presentation), and c) verification (conclusions). Data reduction is made by summarizing and simplifying the results of interviews and notes obtained; then, the data will be selected according to the research objectives. Data display is done by presenting data in a short description to make it easier for researchers to find critical points. The conclusion section is intended to find meaning or new findings from the data that has been collected; then, conclusions can be drawn.

3. RESULT AND DISCUSSION

3.1 The Belief of The People of Summersuko Village Regarding the Origin Story of The Three Sources (*Sumber Kambang, Sumber Towo, and Sumber Dawet*)



Figure 1. Sumber Kambang

Sumbersuko is a village located in Purwosari, Pasuruan district, East Java. This village has Mbeji Geneng, Mbeji Kidul, and Puchong Pandowo hamlets. In this village, of course, various stories can be used in daily life guidelines (Nihayah, 2017: 24), which states that a story is a series of history that contains moral values. The legend about the origins of Summersuko and these three sources is a story that can shape the lives of the people in Summersuko village. After interviewing the caretaker of Summersuko village named Mr. Sumarto, according to his narrative, he stated that this Summersuko village is a village, which was previously cleared by seven people from the Gunung Kawi pageron named Mbah Jango, Mbah Sarajati, Mbah Sara Wong, Canggung Rub, Mbah Dreadlocks, Mbah Prawirosudiro or Mbah Beard and Mbah Mangunsari. According to the village community of Summersuko, Mr. Tirto explained that the origin of the name Summersuko stems from the conditions around Summersuko, where the condition above Summersuko is a Suko tree with creeping roots and elongated leaves. The naming of this Summersuko village comes from one of the sources there, namely the Sumber Kambang

"Sumber Kambang iki mek julukane, asline ya Summersuko iku" The source of this kambang is just a nickname; the original is Summersuko."

The naming "Kambang" originated from the condition of the source where if the excavation of the soil were relatively deep, it would make anyone who bathed there float; therefore, the people called it the name Sumber Kambang. However, the people's version of the story is only the essential point, then emphasized by Pak Sumarto (the caretaker). The origin of this source of Kambang began when seven friends from the Gunung Kawi place were meditating at Sumber Kambang. However, in ancient times, the existence of the source was still there. There was not yet, and there was only a cave; then, at midnight, one of them felt hot because he was in a cave, so Mbah Gimbal invited his friends to meditate again, asking God the almighty to ask for water to be sent, by stamping their feet as much as possible. Three times and mentioned the baby's name from Panji Laras on the slopes of Mount Arjuna. Not long after, water with great force also came out of the mouth of the cave so that some of his relatives were washed away and floated.

This is, of course, different from the origin of the Sumber Towo. Summertown started from the same incident as other sources; this story began when seven friends from the Gunung Kawi place were about to continue their journey; they were only given a whole package of coffee and no sugar; right at night, one of his relatives felt his stomach was hungry. Moreover, they wanted "*wedang kopi*" it means Coffee

drink, what Mbah Gimbal could do was meditate by asking Allah's permission to give him warm water. Right under the new one, a warm spring appeared with its white color, and his relatives later made this water coffee.

“Mulo wekase mbah Junggo yen onok wong loro macem opo wae kongkon adus onoring sumber towo kono sak marine lengser wengi iku yo orah sepisan. Sak durunge adus nyalami marang seng onok sak njerone sumbertowo kunu”

This means that according to the message conveyed by Mbah Junggo if someone is sick of any kind, then take a bath in Sumber Towo after midnight and do it regularly. However, before taking a bath, you must greet the elders or guards there. This one source is a source that is not too close to the two sources (Sumber Kambang and Sumber Dawet), Sumber Dawet is located a bit far, but the origins of these three sources are not much different. Its location is still in one hamlet, namely Mbeji Geneng. The origins of this Sumber Dawet began when the seven friends stopped at the village above. Because the clock was already showing noon, they felt thirsty. Then Mbah Gimbal took shelter under a tree with his feet on a rock, but Mbah Gimbal realized something was wrong with the rock.

“watu watune maqlak maqlik bareng tak carek karo pusakaku iku mau damada’an metu banyune. Yo iku sing tak wenehno krobatku”

This means that the stone is not balanced; then, with her heirloom Mbak Gimbal prying the stone, it turns out that what comes out is water. The water is then given to his relatives to drink. The local community named Pak Tirto said that the naming of this source is because the water that comes from this source is different from the two sources (Sumber Kambang and Sumber Towo), where the water capacity of Sumberdawet is relatively tiny compared to the two sources.

3.1.1 Belief in The Existence of Heirlooms



Figure 2. Keduyo Tree

The place around Sumber kambang is also famous for its beauty and mystique. Because many large towering trees still surround this source. There is one tree that has become the focus of several communities. This tree is called the Keduyo tree. The belief in the mysticalness of this tree has long been known by the community because there have been many people from outside the village or village who have tried to perform the *"Meleki"* it means not sleeping, in front of the tree. According to Mr. Titro's narrative on 15 April, it was stated that

“Akeh sing meleki, kunu yo onok kambal, tambul, terus gaman. Gamane iku Nogo sosro. Tapi gaonok sing kuat jupuke. Lek mboten kuat dadi gendeng” which means that many perform the “meleki” ritual, there are several keris, such as Kambal, Tambul, Then Nogo Sosro's keris, but many are not strong enough to take them, and can go crazy.

Of course, some people who try this ritual still think that this *keris* has religious content. According to (Bayuadhy, 2015) mentions that the behavior of this community has been reflected in the Javanese idiom *Manunggaling Kawula Gusti suspicious of Manjing Warangka* (The kris goes into the scabbard, this proverb illustrates the ideals of the relationship between leaders and their people in Java), which means that the *keris* and sarong are united, or it can also have the meaning of merging the king with his people (God and Humans). When such a life can be achieved, it will give feelings of security, peace, tranquility, happiness, and prosperity. So, people outside the village try to achieve prosperity by meditating on the Keduyo tree to ask for the “*gaman-gaman*” (*Kromo Inggil* in Javanese, which means weapon) guarded by the watchman there. According to Pak Tirto, people who are strong in meditation usually get only a tiny *Gaman*, and miraculously if someone who has received the *Gaman* and does not take care of it properly, the *Gaman* will return to its original place. According to (Musa, 2018: 56) which states that everything that involves matters of the unseen, such as the maintenance of the jinn, is believed to have extraordinary power and can treat some people who are affected by diseases, such as spiritual diseases.



Figure 3. Place of ‘meleki’

3.1.2 Belief in Objects That Dhayang Guards

Sumber kambing is a male bathing place that has myths about mysticism that develop in it. According to (Ali & Kamal, 2016: 23), the root of the word mysticism is mystical, which in this word contains something mysterious that cannot be explored by human reason. The belief that lives in the community regarding this Sumber kambing is that there are many ancient relics in the form of jars, diamonds, and gold. According to Mr. Tirto's account, who was interviewed on 15 April, he stated that

“Barang berharga pateng keleler onok kambing akeh sing diketoi tapi tertentu ae. Awake ojok pamrih kepingin miliki, tak dol cekne sogeh yo sing ngunu gak diketoi, wakehe sak panci koyok garpu entong rupo mas kale permata ngunu” which means that there are valuables in kambing, many can see but only people- Only certain people, if the intention is only to see it and don't want to own it, then sell it again to make it rich, it won't be shown. The number of a pot, like a fork, a spoon of rice but in the form of gold and gems

These things are covered by the *dhayang-dhayang* there in order to avoid people who are stingy and who want to be rich. If you want to see it, ask Gusti the Almighty so that the strongest *dhayang* do not get in the way. People who want to see it also do not just see it immediately, even though they have meditated at Sumber Kambang but will be tested again; this is by the narrative of Pak Tirto, who was interviewed on 15 April, stating that.

"Melekan dek lokasi yo sing teko ulo, Macan, ngunu akhire gak kuat" means that if you meditate there, you will be visited by a giant snake, and the tiger will eventually become weak. This is where the embodiment of the giant snake and tiger is the *dhayang-dhayang* who waits for the gem there. Because of this belief, many people come from various places to visit it.

3.1.3 Public Trust Regarding the Efficacy of The Source



Figure 4. Sumber Towo

This belief exists because of mystical truths in a place, which later, with this mystical existence, can change people's mindsets about a place. (Hambali, 2011: 218) states that truth about magical things can be measured with various sizes, and there are times when a measure of the truth of mystical Knowledge is belief. This belief about Sumber Towo started because of the legend spread about the origin of this Sumber Towo. In his meditation, Mbah Junggo suggested the people of Summersuko through Mr. Sumarto as the caretaker in Summersuko village.

"Mulo wekase mbah Junggo yen onok wong loro macem opo wae kongkon adus ono ing sumber towo kono sak marine lengser wengi iku yo orah sepisan". This means that the message from Ms. Junggo is that if there are people who have various illnesses, then take a bath in Sumber Towo after midnight and do it regularly.

After spreading the story about Sumber Towo, one of Mr. Tirto's neighbors named Mr. S and Mr. D have proven the benefits of this Sumber Towo. According to the narrative of Mr. Tirto, who was interviewed on 15 April, he stated that

"Sumber towo niku ancene kengeng percoyo ambe pasrah, nang pangeran, Sumbertowo iku lek bengi iku anget. Lek adus mrunu lek pandangane di trimo nang pangeran, yo waras". This means that we have to believe and surrender to God; this Sumber Towo, if it is above midnight until dawn, the water is warm. If you take a bath there, our focus is only on asking for the power to be given healing.

According to the community's narrative, the illnesses suffered by Mr. S and Mr. D are relatively the same, namely because of the heavy workload that makes their backs stooped. After routinely bathing before dawn for about a year, they can walk upright again. People in Summersuko village still believe that everything happens by the will of the almighty. People believe that Sumber Towo is just an intermediary from God. The similarity of the three sources (Sumber Kambang, Sumber Towo, and Sumber Dawet) is that there is a place of worship provided next to this source. The existence of this place of worship is intended so that the people who visit always involve God in all their requests.



Figure 5. Places of worship

3.1.4 The Belief about the Ritual Dawet

Sumber Dawet ritual is one of the sources included in the three sources (Sumber Kambang, Sumber Towo and Sumber Dawet) in the village of Summersuko. However, in contrast to the two sources described, this Sumber Towo tends to have a remote location and is not as crowded as the two sources. The community's belief about this Sumber Dawet originated from the legends that live in the community regarding the origin of this Sumber Dawet, which is where this source comes from the ground, with a not too heavy flow. The belief that lives in the community regarding this Sumber Dawet began when Mbah Gimbal stated that the salvation of this source only needed to use *dawet* and was carried out only on certain days. According to an interview conducted with Mr. Darsono on 18 April, it was stated that

“Selamatan dawet iki, dilakuno ben Jumat legi, tapi ngge mboten rame. Biasane mek jupuk segelas dawet diguak teng sumber mriko” which means that the Selamatan dawet is performed only on Friday night legi, but not done in groups. This ritual is done by pouring a glass of dawet and then throwing it into one of the sources.

This ritual is carried out, of course, not without reason, but rather because people believe that this ritual can make the water in Sumber Dawet smooth. The source of this *dawet* is indicated by the surrounding community that it has the same properties as Sumber Towo, which is where this source can treat disease. Not only that, Sumber Dawet has the same various benefits as Sumber Kambang and Sumber Towo, which are used for daily activities such as fetching water, washing motorbikes, and bathing. Similarly, Sumber Kambang and Sumber Towo divide the baths into two places: the baths for women and men.



Figure 6. Sumber Dawet

3.1.5 Summersuko Village's Selamatan Rite

The people of Summersuko village still have great respect for the beliefs that have lived there. This is reflected in the attitude shown in these three sources. The people of Summersuko take care of their beauty and carry out various ritual activities that are believed to be a form of respect for their ancestors. Based on an interview with Mr. Sumarto as the caretaker there, conducted on 18 April, it was stated that the three sources must be protected. However, the hamlets in Summersuko village must also be protected.

Iki siji-sijine carane yeng pingin numbali deso summersuko iki.

1. *Seng kanggo dusun mbeji geneng = mbeji ledok. Tumbali wekase mbah Junggo. Saben-saben 17 Agustus di konkon ngapek lemah sak layone kembang ono ing pasareane mbah sara jati = sara wono kongkon mendem ing pojoe dusun mbeji geneng + mbeji ledok*
2. *Yen kate numbali dusun mbeji kidul kongkon ngapek lemah sak layone kembang seng onok ing pasarenae mbah Junggo kongkon mendem eng pojoke dusun mbeji kidul*
3. *Yen kate numbali pucang pandowo kongkon ngapek lemah sak layone kembang seng ono ing pasarenae mbah mangunsari, pasareane sing pojok wetan.*

Belief in the stories that developed in the community about the origins of Summersuko, and this message was conveyed by one of the seven friends who had tripped there, namely mbah Gimbal. The message above has that meaning. If you want to save this Summersuko village, then:

1. For the hamlets of Mbeji Geneng or Mbeji Ledok = Selamatan, which is carried out every 17 August, suggestions are given to take soil and flower fall at the tomb of Mbah Sarajati or Mbah Sarawono, which will be buried in the corner of the hamlets of Mbeji Geneng and Mbeji Look.
2. If you want to be saved in Mbeji Kidul Hamlet, then the salvation you do is take the land and the fallen flowers in Mbah Junggo's grave and then bury it in the corner of Mbeji Kidul
3. If you want to save Pucang Pandowo, then salvation is done by taking the soil and the fallen flowers in Mbah Mangunsari's tomb; his tomb is in the Western Corner.

A tradition that has lived in society is a developing culture that has benefits and meaning and becomes a tool of social control. According to (Koentjaraningrat, 1998), the cultural system born in society can give rise to patterns of action that connect oneself with others. As suggested by Mbah Gimbal above, the village salvation ritual is only carried out by certain people. The people in Summersuko village usually do not perform the rituals described by Mr. Tirto, but only perform the *ancakan* ritual, then provide entertainment in the form of puppets and *ludruk*, which have the intent and purpose so that the Summersuko village is always given peace. (Bastomi, 1993: 48) which states that wayang performances are portraits of a life containing *piwulang*, *pituduh*, and *canepa*. Where it tells about human behavior experienced from birth to death, this wayang performance is closely related to the worship of ancestral spirits, commonly called *Hyang*.

3.2 The Belief of The People of Summersuko Village Regarding the Origin Story of The Three Sources (Sumber Kambang, Sumber Towo, and Sumber Dawet)

3.2.1 *There Is a Mandatory Rite Before the Big Event.*

In the life of the people of Summersuko village, there is a belief that seven friends from the Gunung Kawi pageron are sacred people who have founded the village of Summersuko. The ritual performed by the Summersuko community is village salvation. This ritual that only uses side dishes without spices is only reserved for some people who have a specific purpose, such as weddings. Usually, those who have a *khajat* will perform a small ritual at Sumber kambang by burning incense and making a simple *ancakan* containing rice, eggs, and snacks. This is done only as a sign that the activities will run smoothly without obstacles while still asking God for help. This ritual started from a habit that has mushroomed there, namely by giving *ancak* in places that are considered sacred there, such as this Sumber Kambang. According to an interview with a resident named Pak Tirto, conducted on 15 April, he said that.

“Lek lawar-lawaran mek tiang-tiang tertentu gadah maksud tertentu damel lawaran. Ngge wonten tapi sing gae khajatan tok. Lek wonten khajatan (mantu) gae lawaran kudu damel cobakal tok terus mrunu di obongi tok, masalahe iku mrunu gae nolak balak.” Which means that only certain people carry out rituals by giving plain food, such as when there is a celebration (wedding) which is meant to be a condition of refusing logs. If in ancient times, people still gave offerings and given incense in places a place that is considered sacred.

The belief in a ritual carried out before the celebration has become a widespread culture. This belief can later become a habit that continues to be preserved even though only a few people.

3.2.2 *The Number of Visits From the Village Community and From Outside The Village*

Based on an interview with Mr. Tirto, which was conducted on 18 April, it was stated that the people who came to Sumber towo and Sumber kambang had their purposes. However, the desire widely used in Sumber kambang and Sumber towo is the desire to cure the disease. The people who visited Sumber Kambang and Sumber Towo were not only from the village community but from several places outside Summersuko. Usually, this ritual is carried out on Friday night or Friday Legi, which is believed by the people there that certain nights like this will be more efficacious than other nights. This is to the opinion (Setiawan & Musaffak, 2019: 120) that this belief has something to do

with the mysticism that exists in the community because the people of Summersuko village and outside this village still believe in things that cannot be reached by human reason.

The ritual they do is to take a flower bath at Sumber kambing or Sumber towo, right in the middle of the night, and usually, they will burn incense there. However, Pak Tito's suggestion regarding this widespread belief is to keep praying to God and not asking for anything other than God because it will lead to polytheism. The difference between Sumber kambing and Sumber towo is not a reason for them to keep bathing there. Although according to Mbah Gimbal's narrative, it is Sumber towo that is used as a medicine for all kinds of diseases, because the two sources are relatively close together, the people of Summersuko village and other immigrants assume that these two sources have the same benefits, namely, for healing.

3.2.3 *The Existence of a Kambang Salvation Ritual*

All major activities carried out in Summersuko village are inseparable from individual prayer rituals and joint recitations carried out in Sumber kambing. Of the three sources in Summersuko village, Sumber kambing and Sumber towo are the centers of all kinds of community activities. With this belief, the ritual that the people of Summersuko village usually do is the kambing salvation carried out on the night of suro. This is in line with the opinion (Anggoro & Maret, 2018: 124), which explains that a traditional ritual or ceremony is an event that aims to achieve goals and safety within the community in it, which explains that a traditional ritual or ceremony is an event that aims to achieve goals and safety with the community in it.

In this developed era, the people of Summersuko village still carry out kambing salvation. However, the salvation carried out was only limited to thanksgiving in the Sumber kambing courtyard. The celebration held by the people of Summersuko village aims to keep the water in these three sources flowing without obstacles, even in the dry seasons. This form of community behavior in Summersuko village also shows unity between society, nature, and belief in the sacredness of these three sources. According to Andalas, (2017: 27), the form of attitude is reflected in a society's view of seeing a phenomenon with the form of their treatment of their environment. The form of behavior shown by the people of Summersuko Village towards various beliefs that arise is an impact contained in the community's social reality. Oral literature regarding the belief in these three sources in the village of Summersuko indirectly impacts the form of acting, thinking, and behaving, both in terms of their actions and their hearts.



Figure 7. Location of the Kambang

4. CONCLUSION

Based on the facts obtained, the community in Summersuko village is in the theological development stage. The community still believes in supernatural things and the sacredness of the three sources. The existence of beliefs that live in the community impacts people's lives. The people of Summersuko village still believe in the existence of ancestors and other supernatural things that still inhabit the three sources, and this can still be seen in their view of sacred places in the form of three sources. these sources (Sumber Kambang, Sumber Towo and Sumber Dawet). Based on the results of the research that has been carried out, the beliefs that are still maintained are:

1. The people of Summersuko village still believe in the origin story of three sources (Sumber Kambang, Sumber Towo, and Sumber Dawet) in Summersuko village
2. Belief in the benefits caused by bathing in Sumber Kambang as well as Sumber Towo from midnight until dawn, as well as on Friday Legi or Friday night
3. The people of Summersuko village believe in heirlooms located in a tree called the Kedoyo tree, such as Keris Nogo Sosro, Sajadah, and Tambul, which are alleged to be the strongest keris.
4. Belief in property that is guarded by the dhayang there
5. People believe in Dawet rituals.
6. Belief in the rite of the salvation of Summersuko village

All kinds of beliefs that live in the community, of course, impact the lives and behavior of the people in Summersuko village towards the three sources. The behavior caused by the belief in these three sources is the number of people who come with different intentions as well as the traditional form of village salvation that must be carried out by some people in Summersuko village and the existence of mandatory rituals that are carried out before carrying out something significant, such as a wedding, celebrations and other needs.

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