

## Intisari

Kemampuan bersinkretis ritual *barong ider bumi*, di tengah-tengah arus globalisasi dan sistem kepercayaan monoteistik telah menjadikannya mampu bertahan hingga kini. Ritual ini dipercaya masyarakat Using mampu mengatasi berbagai krisis dalam siklus hidupnya. Studi antropologis telah dilakukan untuk maksud menganalisis makna, fungsi dan eksistensinya dalam era global sekarang ini. Observasi dan wawancara mendalam telah dilakukan terhadap 22 informan, dengan melibatkan analisis kualitatif replektif. Kerangka teori fungsional dan interpretif digunakan sebagai acuan analisis maupun penulisan. Dari hasil analisis menunjukkan, ritual *barong ider bumi* mengkombinasi simbol sakral dan profan untuk maksud menyesuaikan dengan tuntutan globalnya. Simbol sakral berwujud barong Using bersayap, sembur *oték-oték*, makam *Buyut Cili*, dan *tumpeng pecel pitik*. Simbol profan berwujud atraksi kesenian (*gandrung, kuntulan, angklung*), parade tokoh masyarakat (*adat, desa, RT/RW, pejabat*), pawai kesenian (*hardah, seni barong, macan-macanan, pitik-pitikan*), pawai hiburan (*pelucon, buto-butoan, busana adat, egrang*), arak-arakan kuda, delman, dan group motor tril.

Kombinasi tersebut menghasilkan tingkah laku sakral-profan ke dalam satu kesatuan ritus yang khidmat, syahdu, dan penuh kemeriahan. Meski terkesan ambigu, tidak konsisten dan membingungkan, tetapi semua itu telah menjadi model dari dan bagi kepercayaannya di era global sekarang ini. Semua itu bisa terjadi karena proses sinkretis yang diterima secara terbuka dalam sistem kepercayaannya. Proses ini akhirnya mendorong terbentuknya model berpikir *lêmêsan* (fleksibel, luwes), yang memungkinkan pengkombinasian tersebut bisa berjalan. Ditegaskan dalam berpikir *lêmêsan*, semua simbol bisa dikombinasikan dalam ritual asal tidak menodai prinsip kerukunan (*kêmroyok*) dan kebersamaan (*barêng-barêng*) yang menjadi ideologi umum dalam kehidupan sosial budayanya.

Dalam pandangan kaum adat, kenyataan seperti ini dimaknai sebagai tuntunan dari cara hidupnya di ruang global, penegas nilai-nilai kebersamaan dan kerukunan, dan identitas dirinya. Dalam pandangan kaum santri dimaknai sebagai ruang toleran, media dakwah ajaran agama, dan penegas sikap *lêmêsan*. Dalam pandangan pemerintah dimaknai sebagai kearifan lokal, aset kekayaan desa, dan atraksi unggulan pariwisata. Secara budaya, pemaknaan seperti ini mendorong berfungsinya ritual sebagai perekat ikatan kerukunan dan kebersamaan, penegas hal-hal sakral dan profan, pelebur ketegangan sosial, dan pemberi kepastian bebas bencana (*pagebluk*). Secara sosial berfungsi sebagai perekat hubungan sosial antar sesama warga Using, wadah revitalisasi integrasi sosial, dan ruang perayaan massal. Terlihat, ritual telah memadatkan nilai-nilai, norma dan aturan yang menjadi sendi-sendi kehidupannya. Kemampuan simbolik inilah yang menjadikan ritual ini tetap mampu bertahan sampai di era global seperti sekarang. Ritual ini telah meneguhkan makna, fungsi dan eksistensinya sesuai kehendak tradisi dan jamannya.

**Kata Kunci:** *Ritual, Makna, Fungsi dan Eksistensi*

## ABSTRACT

The ability to syncretize in the midst of monotheistic belief system has made a traditional ritual of *barong ider bumi* able to survive until the present time. This ritual still exists in the life of Using people and is believed to be able to overcome crisis in their life cycle. An anthropological study was conducted to analyze its meaning and function in their syncretic social cultural life. This study employed observation and in-depth interviews conducted towards 22 informants. It involved reflective qualitative analysis and functional and interpretive theoretical framework as reference frameworks for analysis and writing. The results of the analysis indicate that the customary ritual of *barong ider bumi* combines the sacred and profane symbols into a sacred ritual unit. The sacred symbols are embodied in the form of Using winged-barong, *sembur otêk-otêk*, *Buyut Cili's* tomb, and *tumpeng pecel pitik*. Furthermore, the profane symbols are embodied in arts attractions (*gandrung*, *kuntulan*, *angklung*), parade of public figures (custom, village, Neighborhood/Community Association, officials), art parade (*hardah*, *barong art*, *macan-macanan*, *pitik-pitikan*), entertainment parade (*pelucon*, *buto-butoan*, customary fashion, *enggrang*), parade of horse, wagon and trail bike groups.

This combination produces a sacred-profane behavior into a single unified rite which is solemn, serene and full of excitement. Although seemingly ambiguous, inconsistent and confusing, this has become a model of and for their belief. This could happen because the syncretic process is openly accepted in their belief system. This process eventually lead to the formation of thinking model of *lêmêsan* (flexible, supple), which allows such combination to exist. It is emphasized in the *lêmêsan* thinking that all symbols can be combined in a ritual as long as not disturbing the principles of harmony (*kêmroyok*) and togetherness (*barêng barêng*) that become a common ideology in their social cultural life.

In view of the indigenous people, such reality is interpreted as guidance on their way of life, confirming space and revitalization of the values of togetherness and harmony, and self and social identity. In view of the students, it is interpreted as a tolerance space for the realization of togetherness and harmony, media for religious proselytization and confirmation of the *lêmêsan* attitudes. In the view of government, it is interpreted as a cultural wisdom of local community, asset and wealth of the village, and icon of village tourism. In the life of *Using* people, such meaning eventually encourage this ritual to culturally function to strengthen harmony and togetherness bond, confirm sacred and profane matters, fuse social tensions, and give certainty of disaster-free (*pagebluk*). Furthermore, socially it functions to strengthen social relations among Using fellow citizens, provide a space for revitalization of social integration and mass celebration. The customary ritual of *barong ider bumi* has given an overview of meaning and function as what has been practiced and not on what is thought.

**Key words:** *ritual, meaning and function.*