

# Aesthetic Dimensions and Enchantment of Education in Weweh Culture in East Java

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**Abstract-** This study discusses the culture of weweh in East Java and aims to reveal the enchantment beauty of a culture that is able to provide character education for children. Weweh is a culture of charity to relatives and neighbours when approaching the Eid al-Fitr as a form of gratitude for the prosperity and sense of brotherhood between relatives. Weweh has a beautiful enchantment during the implementation process starting from the process of cooking food to the process of distributing food, where the food delivery is the child of the family of the organizer. The enchantment is able to represent and provide teaching to the next generation about the importance of sharing each other's sustenance and maintaining a real brotherhood relationship. This study uses ethnographic methods with spatial boundaries in Batu, East Java, and temporal limits are the culture of weweh that take place in 2018. These restrictions were chosen because Batu city experienced progress in the tourism sector and influenced progress in infrastructure development, economic, and modern thinking but urban society in Batu still preserves the culture of weweh. The perspective in analyzing the culture of weweh uses the perspective of technology enchantment from Alfred Gell. The results of the study show that (1) the culture of weweh directly becomes a medium of social interaction and the teaching of gratitude for the sustenance that is owned, (2) in a microstructure it strengthens the sense of unity in the community through teaching children the presence of their family and relatives, (3) the enchantment of the cultural beauty of weweh shows the importance of preserving culture in the community, (4) the culture of weweh can be a sign of people's prosperity.

*keyword: aesthetic dimension, enchantment, culture, weweh, education, character*

## I. INTRODUCTION

East Java is one of the provinces in Indonesia with many cultures that are still being maintained by the community because these cultures are considered by the community as important, right and good. One of the cultures is *weweh* that is performed before Eid al-Fitr as an expression of gratitude for the sustenance that has been given by God during the period so that he can fulfill fasting and welcome Eid al-Fitr. The *weweh* culture has its own space and time along with religious nuances for Muslims, namely in the month of Ramadan. The cultural pattern of the *weweh* fills and regulates how people act or act according to the good according to the predecessors with the existence of cultural negotiations with alms teachings from Islamic religion.

*Weweh*, from the Javanese word, which is *weh* which means giving, *weweh* means distributing food to relatives from the young sharing to the older ones to relate to each

other, to maintain and understand each other, to be difficult, to be happy, to live in the present. Enchanting *weweh* begins with a position that starts the first day until late afternoon with a choice of cuisine that is typical of Javanese cuisine. The food arrangement has an artistic side with deliberate food arrangement giving an extraordinary impression. The compliance is intended to find relatives who will receive *weweh* to add an impression of gratitude to the older ones. After being arranged the food will be distributed to *kaerabat* which is given after *dzuhur* time because the people of East Java have changed at home. Besides that, the *weweh* is shared with the *dzuhur* time because the reasons available are *weweh* can be used as a menu for breaking the fast. *Weweh* is delivered by the children of the organizer's family because the moment is intended to make, pray for, get the child's money or also spread happiness for all those involved in *weweh*. Implementing *weweh* with the process of sharing, communicating, getting to know relatives, is better practiced directly by the children. *Weweh* is symbolically and directly re-displays the sense of gratitude for what God has given, displays a sense of empathy among brothers, strengthens brotherhood by meeting face to face and directly, and teaching manners to older relatives.

Organizing is currently only recognized by the community as a culture that must be lived and preserved. Even worse, the view of some people who began to have modern lifestyles and thinking with an increasingly modern environmental support capacity made the empowerment of the culture of *weweh* begin to shift and be abandoned. But the community is not aware of behind the *weweh* as culture, indirectly the *weweh* culture educates children through the beauty of its fascinating process then with its sublime power becomes the basis of character education in the children of the *weweh* organizers. By giving children the task to deliver food, visit their relatives, and help their mothers make children's behavior can walk according to the good they are considered by the community. The patterns of spatial behavior in this society are not realized by the community itself as something that is important, good, and beautiful. It can be seen that the people of Java only carry out the *weweh* only to be considered good because they have preserved the cultural heritage of their predecessors.

Knowledge of spatial patterns such as the *weweh* culture gives a new picture of how the predecessors created a culture of *weweh* in earnest. The predecessor combines the culture of the Javanese thanksgiving with alms from Islam for good and enchanting purposes. The community should be aware of the beauty and benefits of the culture of *weweh* which subtly educates children who are educated to be better along with

the progress of life that continues to grow. The development and progress of the environment, especially in the field of tourism in 2018, is incessantly the city of Batu tourism. All processes of infrastructure development are improved in many fields to meet the city's progress to facilitate potential places to become tourist attractions. The development process does not affect the urban rock tourism community to organize the *weweh* culture. The culture of *weweh* is still being carried out and is still being preserved by the people of the city of Batu tourism because of the belief in the importance of the culture of *weweh* as a medium of gratitude for the coming of the Eid-ul-Fitr victory day.

## II. DISCUSSION

### A. A glimpse of *weweh*

Indonesian society in general views culture as mere culture. This is very dangerous because if it is not developed according to the development of the world of *weweh*, it will be old-fashioned and will be abandoned [1]. Really humans are at a loss, except those who believe and do good and advise one another for the truth and exhort each other for patience. Because in fact anything in the world has a time or can say nothing is eternal. If the value of good deeds cannot be replaced by something new, then the *weweh* must be viewed as something different. *Weweh* itself is not realized by the community if seen with the corners of the *pesonanya* having a transubstantiation of education. Enchanting enchantment can captivate people's thinking with the beauty of the process if it is explored and studied further. By holding the cooking process then distributing food with the aim of sharing happiness *Weweh* with its beauty is a social agent that is a medium of communication between relatives. Submitted happiness is an emotion that moves society towards happiness that is in a prosperous society while its charm encourages people to move towards becoming better and peaceful. That art is the action of the art device itself, its ability to lie in its power functions as a cognitive trap and captures one's mind [2]. By explaining the enchantment of *weweh*, it will open the gates of mafaat knowledge contained in it as the power to educate the public.

Culture is seen as a society that governs the behavior of every member of his culture and also has transubstantiation. The actual transfer of meaning can change meaning into a learning process if viewed from the point of view of charm. From the beauty of the process, the power of the enchantment charm gives a discrete message of how Javanese should behave in their daily lives. *pesonanya weweh* is a representation space for education that is planted in a subtle way for the children of the *weweh*. Because my view of education at school has now experienced a decrease in caring attitudes. This was marked by an apathy towards his classmates who were present in front of the class by not asking to seek knowledge but asking only to slaughter. It is common in the teaching and learning process now.

Sincerity is another thing today because sincerity itself has a relative meaning in accordance with each individual. *Ikhlas* is a great power in the achievement of a human being. *weweh* opens a bridge to sincerity. A broad heart influences positive thinking. Human thought is a collection of various positive functions as a positive touch of reason. Then creativity, even easier to reach. In fact all the things that

make humans at first only exist in human imagination. Then it is realized in everyday life as a media that pleases the life process. *Weweh* should not immediately encourage people to be sincere. After that, the physical meta process with positive energy signals connected to the authorized service, forms a pattern. This has become a trust in the community without being aware of it, but with confidence in the implementation of a strong *weweh*. Providing experiences that provide blessings for everyday life. It was explained that only for god of place depends.

Actually the thought is empty but if you ask him he answers[3]. Actually, without thinking about what people will get, they will be more free to do something. But it also has a weakness if humans do not ask and find out something about something that has been inherited. Surely that inheritance will be left behind because of its stopping nature. *Weweh* is inherited by the predecessors through a complicated and charming process. The weakness of the Javanese community in general only to believe in something can bring blessings or luck. By questioning why is the culture of *weweh*, and what are the benefits of good luck. Thousands of related benefits and copies will appear to be an answer that can provide benefits to good things. Of the many benefits that I have chosen the benefits of *weweh* through an educational point of view. That *weweh* is carried out by the cycle system provides character education for children. Besides that the most charming thing for me is the beauty of the spirit of spreading happiness to every element that is incorporated into the *weweh* of the spirit.

### B. The atmosphere of affection in 2018 in the city of Batu Tourism

By telling a person's experience of culture in a place can be used as material for problem analysis. Personal experience of his friend by taking part in the execution of the first official distribution when I was eight years old. *Weweh* for the lives of children like me just to find additional pocket money to buy toys. With that toy, I used to feel that happiness and happiness became a moment that I waited every year. Because this is held together with fasting giving a special feeling that sticks to memories like *weweh* on Monday 11 June 2018 at 04.35 in Torongrejo village, Junrejo district, Batu city, my mother was awakened to go to the market when I fell asleep after dawn. My mother had dressed warmly and was hooded with a purple carrying basket my mother used to go to market. I then rushed to the bathroom to wash my face and urinate. Because the air in the stone tourist town was very cold I returned to my room and took the brown jacket that I hung on the clothes hanger in front of my closet. After I put on the jacket I used to wear everyday, I took out a motorcycle that was branded as a Honda manufacturer from my living room because the place to put a safe and comfortable motorbike in my house was just there. My mother was waiting outside, I turned on my motorcycle and my mother got on to my bike without us. I raced my motorcycle on a quiet road, with cold winds blushing my face.

About 30 minutes market from my house with the average speed I drive my motorbike around 40 km / hour. The distance of my house to the market is around 20 km. When my mother and I arrived in front of the market my mother came down and told me to wait in front of the

terminal entrance gate, only to avoid parking fees. At 5:24 I saw my mother get out of the crowd of people passing through the exit gate of the market. I helped raise my mother's groceries on my bike because it was heavy and my mother went up and told me to go back home. Arriving at the house the sun was already bright and the air was warm again. My mother rushed into the kitchen with her groceries while I put my motorbike in front of the house. I followed my mother to the kitchen to bring some of the groceries that were still left on my bike. Then my mother started processing her shopping items from the market. I went to the family room to see my favorite program on TV, which was spongebob and shared with my father who was dressed as obliged to go into a farm laborer, which was a clothing for pesticide advertising.

It didn't feel like when it showed at 8:47 a.m. after realizing it I rushed behind the house to change clothes with the clothes I usually wear to look for grass, as I went to the back of the house I saw my mother was picking chicken and said *kapadaya*, I nodded while picking up the sickle on the table near my mother's cooking stove. I set out to look for grass for my family's goat goats in the cage behind the house. By carrying my motorbike I parked in front of my house I went to the forest behind the *dessaya* public cemetery. I returned home at 11:12 a.m. I put my grass in the cage then I went to the bathroom to clean myself. I saw my mother in the kitchen, *maskan*, she was ready to just stay in order with my mother's typical order on a mica container. After taking a shower, I went to my room to change my new clothes that I should wear at Eid al-Fitr celebrations because it was my best dress. I dress up in front of my glass so that it won't look embarrassing when I meet a relative later.

11:45 after I arrived, I headed to the kitchen to help my mother prepare food to be distributed to relatives. Four large plastic bags of food that have been filled with plastic mica are ready to be distributed to older and needy relatives. After the food was ready the mother told me to deliver food to the closest relatives and neighbors. The first person I approached is my grandmother who is now living alone, when I arrived at her house I entered through the back door because my grandmother was always in the kitchen when after adultery "how come ... graceful, *weweh ta?*" Greet my grandmother with a smile then I rushed over then holding my granny and wrinkled grandmother's hand to kiss and my body lowered in front of my grandmother. "Iyo, *takdungakno clever, easy rejekine, in cedekno jodone*", my grandmother's prayer I said with a saying, "aamiin", while giving me the food that I was holding. "Mariki end up sad?" asked my grandmother as she felt her shirt pocket, I quickly answered "I tried *tesek katah mak*" while quickly leaving because I knew my grandmother was looking for my money for me. Because I didn't want to bother me, I immediately went to my aunt's house behind my grandmother's house.

I knocked on the door of my aunt's house a few times, I opened the door and saw my cousin's sister peering inside like a shock to see my face then back inside. A few moments later a voice came from my aunt, "I can't use it" I replied, "weweh mbah ..." my aunt came out, I saw while carrying money in her right hand. While directly thrusting the food that I brought with me, I hurriedly put the money he brought into my shirt pocket. I tried to reject it but my aunt insisted that I bring the money in addition to my money while in college. Then other foods I brought to my uncles, great-

grandchildren, distant relatives with almost similar processes. That is meeting each other, sharing each other's sustenance, and asking each other news.

The process of *weweh* that I experienced this year gave a lot of teaching about how the development that is incessantly developing in the tourist city of Batu does not reduce the essence contained in its implementation. The stone city is a small town with cold temperatures because of its geographical location in the mountains. That is what makes Batu city a great potential for the development of recreational temples because of the calm atmosphere with charming scenery. Most urban communities work as farmers, farm laborers, and farmers with large rural areas. The village with its atmosphere and environment that supports culture remains preserved. People in rural areas in the city of stone have a habit of *maido* that is the habit of talking about the ugliness of neighbors. *Maido* is definitely a negative thing, but this *maido* habit has a good impact on the preservation of the *weweh*. Basically, the community will monitor each other how the environment is, when there are neighbors who do not implement the culture of other neighbors, they will respond and discredit the neighbor. the assumption between these neighbors is feared by the community and becomes a system that maintains the culture of *weweh*.

*Weweh* for some people in the city of stone is a habit that has become a necessity in every year. Starting from the desire to be considered good by the environment, the *weweh* became a habit that shaped sincerity for the community to carry it out. My mother always determines the date to hold an *weweh* by always smiling when discussing the *weweh* with me. Past experiences that shape these emotions so that the *weweh* can provide satisfaction. Batu city people themselves generally understand how the role of predecessors is, people who are older than us. the doctrine of courtesy in the community had stuck to their minds because of the assumption that I was there now because there were my predecessors. *Weweh* tried to express his gratitude to the predecessors because without them they were now nonexistent.

### *C. The strength of pesoana weweh with education space*

From the process of walking the empowerment takes place can be seen the charm of beauty that is implied in each step. How to start from cooking food to teaching caring love and mutual help. The distribution process provides opportunities for space to communicate and meet so as to shape one's mind to care for each other, unite and empathize with others. The enchantment becomes an agent of the formation of a social order because the charm of the spirit has the power to shape the mindset of the people that *weweh* gives blessings to life. With this power the *weweh* process provides space for repeated behavior every year so that the high good that is given by sublime authorities becomes the basis for the behavior of children from the *weweh*. *Weweh* has a room where communication between you is maintained and guarded. Even though it is held once a year, the distribution of *weweh* provides a unique communication place and has its own place to be done by the community. *Komunikasi weweh* is mutually respectful by upholding the eastern culture of manners. This communication provides a strong brotherly bond with a cycle that is repeated every

year to become a strong brotherhood power even though it is micro.

The benefits of *weweh* in terms of internal someone provide learning that subtly enters and settles into good behavior as expected of the predecessors. Culture must have a time when culture will soon change with a new culture. with the benefits that should be aware that having a place that can provide education to children is important. The importance of this *weweh* gives awareness to be done every year even though the circumstances of the times have changed. That will be the strength of the nation that is leaned on to the young generation who will continue how the Indonesian people will be going forward.

Gratitude to today's generation is very low where young people now consider what they have because of themselves. It can be seen how children today prioritize playing games rather than helping their parents. Even if it's not because of his parents it is not possible for a child to be able to buy a smart pone to play games. The *weweh* culture seen from the process of giving food to older people actually teaches how to be grateful because they contribute to form or help shape their character in the environment. This awareness is reflected in the pattern formed by the predecessors in the same charity format as you. Given how the predecessors fought for life today can be better, we should be able to give appreciation or gratitude.

By following the cycle of continuous time again and again astoromically, the cosmos is ordered. Human life makes repetitive patterns every year with the unique way of thinking of humans to form a culture that is routinely held every year. Islamic religion has a month of Ramadan as a month which is obligatory for Muslims to worship fast and is recommended to improve good deeds. It was during the month of Ramadan that the implementation of *weweh* was held with the aim of doing as much kindness as possible to others or called zakat and also as an expression of gratitude for sustenance. The fasting month always impresses the people as the month is waiting and waiting. Islamic nuances such as the voice of the Al-Qur'an verse which is chanted, the nuances of sahur, the nuances of breaking, the teraweh gives a completely different impression from the other months. Sukur culture which refers to the alkulturation of Hindu culture with the Javanese community united with Islamic religion gave birth to the *weweh*. By involving children, this *weweh* has the potential to make the future become noble culture by upholding goodness.

### III. CONCLUSION

The enchantment of beauty in the *weweh* that was held by the people of the city of Wisa Batu gave an attitude education to the children of those who held the *weweh*. as the charm that is able to provide the memory of the spirit is held every year and in the space and time of the atmosphere of the month. Repetition is very imprinted and becomes a memorable experience to be like we are reminded of every year. The best education is from experience by giving experience to know each other, experience prayer for each other, experience of happiness, experience of empathy instilled from childhood. It can be felt the experience of *weweh* is very missed because happiness that is spread is something that is very beautiful and enchanting. The power of *weweh* gives color to each year as a matter of waiting for children because they already imagine the happiness that will be experienced. The information from each of the relatives who share the fortune of each family adds to the feeling of unity because of the communication that is maintained every year.

Everything in the human mind is a collection of energy that moves each other. This energy is derived from the human senses that are stimulated by an environment that is directly or indirectly. The environment is a range that accommodates every object that moves according to the time that continues to move. The environment that was formed by the *weweh* was unique because of its time-keeping which made the moment feel interesting and charming. Something that is considered more human is saved as a memory that is easily accessed or easily remembered. The basis of human behavior is exactly what he remembers, so *weweh* also influences how society moves very smoothly and unwittingly. From the collection of energy what humans think that is collected in a separate space also influences each other to be able to act in balance with energy in the environment. it explains how the influential *weweh* through human thinking that moves very smoothly and unconsciously has a great influence.

### IV. REFERENCES

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