

Esotericism of the Great-Grandfather Cili toward the Osing Tribe, in Kemiren Village, Banyuwangi: Phenomenology Study for Learning Resource Development of Social Studies

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Abstract

The focus of the research problem is the esotericism function of the great-grandfather Cili toward the Osing Tribe. The research method is phenomenology, the collection of data uses in-depth interviews and participatory observation, the credibility of the data uses data source triangulation and time as well as member checks, data analysis uses Miles and Huberman model. Findings and conclusions are esotericism of great-grandfather Cili is conceptual apparatus of the symbolic universe that spawned the great-grandfather Cili rite tradition as a fact of Osing Tribe life. Esotericism of the great-grandfather Cili is a social recipe mystically believed to function to solve the problems of life. Esotericism of the great-grandfather Cili is ethos to meet Osing daily need. Esotericism of the great-grandfather Cili is "religious doctrine" and became theological conceptualization of religious systems that embody the harmony life of Osing tribe. This social reality through contextual teaching learning (CTL) could be developed into a source of social studies to understand the concept of institutions, culture, economics, and politics in society.

Keywords: keywords, esotericism, phenomenology

1. Introduction

One of the basic competencies that should be owned after studying social studies (IPS) is that student understands the kinds of social institutions, culture, economics, and politics in society. For the achievement of the competencies of one instructional approach which is developed is contextual teaching-learning (CTL). Johnson (2002 : 26) states "CTL...a system of instruction based on the philosophy that students learn when they see meaning in academic material, and they see meaning in schoolwork when they can connect new information with prior knowledge and their own experience".

The essence of CTL is that the students not only learn to acquire knowledge but also learn the knowledge to gain experience as meaningful thing to his life. CTL focuses on how students understand the meaning of what they have learned, what the benefits are, how to achieve it and how students demonstrate everything which has been learned. It shows that CTL not only oriented to the achievement of learning the academic standards but also accentuated to the achievement of performance standards.

For the achievement of basic competencies and adherence to CTL, the study of learning resources in social studies about the lives around students is urgently done. One of them is studying the phenomenon of esotericism of the great-grandfather Cili of Osing tribe. Esotericism of the great-grandfather Cili is a spiritual culture of Osing tribe in the village of Kemiren Glagah Banyuwangi, East Java, Indonesia, which embodies the creation of social order.

Osing tribe is a native of Banyuwangi. Osing tribe, live in the Kemiren village, is the only community who still carry on the tradition of his ancestors strongly and firmly, namely the worship of the spirits of great-grandfather Cili. This phenomenon is called great-grandfather Cili esotericism or the great-grandfather Cili rite.

According to Kennedy (1984: 68) esotericism means "Teaching within a religion that are not made known to everyone, but only to an inner circle, are called esoteric. Esoteric teaching are usually difficult to understand; that is why they are only revealed to the small number who are sincere enough, or have developed far enough spiritually, to really understand them." in broad terms esotericism is an intrinsic aspect of metaphysical and religious dimensions. Esotericism relates to things which are supernatural, occult, mystery, supernatural, and the like.

According to Winnick (1977 : 461) rites means "a set or series of acts, usually involving religion or magic, with the sequence establish by tradition...they often stem from the daily life". Dirks (1994 : 484) states rites "as

dramatizing the basic myths and vision of reality, the basic values and moral truths, upon which...the world rest”.



Figure 1: Cili great-grandfather rite

Rites can be divided into four types. These four types of rites according Dhavamony (1995: 175), namely (1) magical action, which is associated with the use of ingredients that work as mystical forces, (2) the actions of religious cult of the ancestors, also works in this way; (3) rites that express constitutive or transform social relations by reference to the mystical notions, this way of life ceremonies to be typical, (4) the faktitif rites that increase productivity or strength, or purification and protection, or in other ways improve material well-being of a group.

Rites is part of an active religious behavior and can be observed. Rites includes all types of behavior such as wearing special clothing, sacrifice and treasure, say some formal remarks, meditating, worshiping, dancing etc.. Rites performed by an order. This institution is an outward manifestation or incarnation of the values that exist in religion. Sacred nature of the rite does not depend on the characteristics of nature but the mental and spiritual attitudes or community groups and socio-cultural context in the execution of the rites. Rites where the context clearly indicates the behavior of this sacred place. Rites also gave certain roles to people who took part in it. Repetition regularly and carefully to channel the emotions of religious rites and also increases the strength of the driving force of the emotions of the symbols used. Rite also serves to strengthen the belief in the existence of the unseen world and provides a means of symbolic expression of religious emotion

The purpose of the rites is the expression of feelings, attitudes, with a sacred object. Rites has a value related mystery in him so that no one can think in full, however, the rites involving the relationship among members and between the members of the leadership have a latent function of building social solidarity. The complexity of the signs, words, and means as with any core religious values and norms are presented symbolically in the rites internalized into the consciousness of every individual so that the symbolic meaning of a rites that binds the community participated in the consciousness of the collective consciousness. According to Geertz (1995: 71) "rites reinforce traditional social bonds between individuals. Rites strengthen and preserve the social structure of a group through the mystical symbolism of the social values underlying the social structure.

Elements of culture which is closely connected with esotericism is religion. Frazer (2009: 124-125) defines religion "By religion, then, I understand a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life." Religions by Tylor (1920: 328) "Religion are expressive and symbolic performances, the dramatic utterance of religious thought, the gesture-language of theology. They are means of intercourse with, and influence on the spiritual beings, and as such, their intention is as directly practical as any chemical or mechanical process, for doctrine and worship correlate as theory and practice ". According to Norbeck (1974 : 9-10) "Religion is man-made and everywhere much alike. As a creation of man, religion is an element of culture, a man-made part of the human universe,...".

Religion deals with the spirit world. Every human being aware of the existence of a natural world that does not seem to be out of bounds and out of minds. Esotericism in religion is spiritual or cultural activities associated with the inner world of transcendent, magical powers, supernatural, mystery, and magic where and practices related to sacred things. Durkheimian perspective is part of the sacred with the profane world apart. Durkheim (1965: 52) states "All known religious beliefs, whether simple or complex, present one common characteristic: they presuppose a classification ... profane and sacred. Religion defined by the supernatural ... the supernatural is the world of the mysterious, of the un-knowable, of the understandable. Religious are naturally arranged in two fundamental categories: beliefs and rites". Religious exposes humans to something supernatural, magical, and sacred.

Religion and magic have a relationship, but they also have differences. Frazer (2009: 128) states "It is true that magic often deals with spirits, which are personal agents of the kind assumed by religion; but whenever it does so in its proper form, it treats them exactly in the same fashion as it treats inanimate agents, that is, it constrains or coerces instead of conciliating or propitiating them as religion would do. Thus it assumes that all personal beings, whether human or divine, are in the last resort subject to those impersonal forces which control all things, but which nevertheless can be turned to account by any one who knows how to manipulate them by the appropriate ceremonies and spells." Religion offers what is perceived as a way to enter a relationship with aspects of reality supraempirs. Magic is different from religion in the sense of having the essence of manipulative magic, but magical manipulation is also done in an atmosphere of fear and respect the necessity and the magic that is similar to what is characteristic of the relation of religion.

Koentjaraningrat (1982: 54) points out the difference between religion and magic as follows. Magic is any system of human actions and attitudes to achieve a purpose to master and use the power of magic and the laws that exist in nature, whereas religion is any religion or system of human actions to achieve a purpose in a way rely on the willingness and power delicate creatures such as spirits, gods etc. occupying nature.

The difference between religion and magic is expressed by Malinowski (1948: 68) as follows We have defined, within the domain of the sacred, magic as a practical art Consisting of acts roomates are only a means to a definite end expected to follow later on; the practical art of magic has its limited: spell, rite ... Religion as a body of self-contained acts being them- selves the fulfillment of reviews their purpose. ... Religion, with its complex aspects and purposes, has no such simple technique. Malinowski argued that magic as a practical art consisting of acts which are merely a means to a predetermined destination as expected would happen. Practice the art of magic has its limitations such as spells and rites. Religion as an agency for actions that can stand alone as the fulfillment of their own goals as well. Religion has complex aspects and objectives and do not have a simple technique

Great-grandfather Cili rite is mythology. Berger (1991 : 113) states "Mythology as a conceptual machinery is closest to the naïve level of the symbolic universe. Symbolic universes...These are bodies of theoretical tradition that integrate different provinces of meaning and encompass the institutional order in a symbolic totality...The symbolic universe also orders history. It locates all collective events in a cohesive unity that includes past, present and future. With regard to the past, it establishes a 'memory' that is shared by all the individuals socialized within the collectivity. Great-grandfather Cili rite is syncretism. Beals (1953 : 630) states syncretism ..."combining original and foreign traits either in harmonious whole or with retention of conflicting attitudes which are reconciled in everyday behavior according to specific occasions".

Myth is an important thing in religion. According to Thompson (1990: 26) every myth "... is a partial representation of reality". Eliade (2002: 95) argues "the reality of myths is the sacred fact; chastity as the only ultimate reality; sanctity presents itself as something entirely different from ordinary reality, the reality is filled with strength ". The myth is a sacred reality, telling the myth means revealing a mystery. Endraswara (2003: 193) states the myth is "a sacred story that tells the symbolic form of a series of real and imaginary concerning the origin and changes of the universe and the world, gods, powers of natural, human, heroes, and society. Characteristic of myth is to have a holy or sacred nature, because it is associated with a character who is often revered. Myth is often difficult to be understood about the truth, and The sources are often from sacred places.

Myth gives religious meaning. Berger (1991: 129) states elaborate mythological systems strive to eliminate inconsistencies and maintain the mythological universe in theoretically integrated terms. Such 'canonical' Mythologies, as it were, go over into theological conceptualization proper. Danandjaja (1994: 50) argues myth as a prose folk story which has the following characteristics "Myths is considered really occur and is considered sacred by the owner of the story. Myth is characterized by the gods or semi gods. Events occur in another world or in the world that is not as the same as today and it happened in the past ". O'Dea (1996: 79) argues that "myth is an aspect of the institutionalization of religion and myth is the primordial form of intellectual expression of a variety of attitudes and religious beliefs". Peursen (1976: 37) argues that myth is "a story that gives specific guidance and direction to a group of people. The core of the story is that the symbols of good and evil, life and death, sin and sanctification, marriage and fertility, paradise and the afterlife. Myths is about the events that had occurred, the gods and magical worlds. Myth gives directions to the guidelines for human behavior and human wisdom. Through myth, human participate took part in the events surrounding and can respond to the forces of natural forces. "

Myth is not a reflective reflection but actuality. Myth is a repetition of some full power events. Myth is a celebration of the primordial reality that actually appear in which the transmitter and the listener are connected by an emotional participation. Based on myths human is linked to the environment of their ancestors, and the things that are beyond his reach. Esotericism in the myth lives in the consciousness of the individuals members of the public about supernatural powers and sacred.

Cili, the great-grandson, the founder of Kemiren Village, has a supernatural power, the Osing adored his spirit until now because Cili is considered as the one who protects the life of Osing Tribe. The myth of great-grandfather Cili is the esotericism source of life of Osing tribe, the social heritage and a tradition from generation to generation. The Myth of great-grandfather Cili is not only becomes a source of spirituality and belief systems for Osing tribe, but it also becomes a set of values for socio-cultural life.

Phenomenological study of esotericism great-grandfather Cili is a study on spiritual or inner experience of Osing community about esotericism great-grandfather Cili as a sacred phenomenon. In the book of *The Idea of the Holy*, Rudolf Otto (O'Dea, 1996: 39) argues that "a holy or sacred thing is something which is beyond rational concept. What is involved in it is something incomprehensible, hidden and esoteric, it can only be lived with feeling ". According to Otto, revealing the sacred does not mean to reveal the substance of the issues that are sacred, but human inner experience of the sacred, and the things that underlie human appreciation of the sacred.

2. Method

The research method is phenomenology. Phenomenology is a philosophical study as well as the thinking method introduced by Husserl. Phenomenology by Husserl (2001: 6) is "Phenomenology, then, will not try to give a causal account of knowledge and its connection to the world; it will not seek to explain knowledge as a "natural fact"; phenomenological method is used to understand and interpret the hidden reasons behind the observed action. Phenomenological methods reveal expression of the soul, the idea, fully experience the meaning behind the actions of individuals observed. Husserl (1991: 23) said "The phenomenologist wants to uncover the essential structures of consciousness understood as intentional". Brough (2010 : 151) states "the central tenet of Husserl's phenomenology is his doctrine of the "intentionality" of consciousness. Intentionality refers to the fact that consciousness is always the consciousness of something". Muhadjir (2006 : 164) argues that "intentionality is subjective act of meaning. Subjective act consists of material of act and quality of act. Material act is separated from the content that sense of experience. Quality act comprised of perceiving, imaging, desiring, hating, on the esteeming of content". Intentionality is subject directivity of understanding reality through weighting by making the contents of perception, imagination, and dislike apart from other experiences. Intentionality is the orientation of the mind towards a particular object. Intentionality is always associated with awareness.

According to Basrowi (2002: 34) there are four activities inherent intentionality is objectification, identification, correlation, and the constitution". Intentionality objectification means directing the data (which is an integral part of the stream of consciousness) to the intentional objects. Intentionality as identification, which is an intention that directs a variety of data and events then the result object objectification. Correlation intentionality, of linking every aspect of an identical object pointed to other aspects of the horizon. Intentionality constitution see that the

function activities constituted intentional objects intentional. Intentional object can not be seen as something that already exists, but was created by intentional activities themselves.

Data collection techniques are in-depth interviews and participatory observation. To test the credibility data triangulation of data sources and time is used, as well as member check. Technique of data analysis uses Miles and Huberman model . According to Miles and Huberman (1994: 10-11) data analysis includes "Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that the appear in written-up field notes or transcription. Data display is an organized, compressed assembly of information that permits conclusion drawing and action. Conclusions drawing and verification are verified as the analyst proceeds. The research process in the study or research sites are described as below.

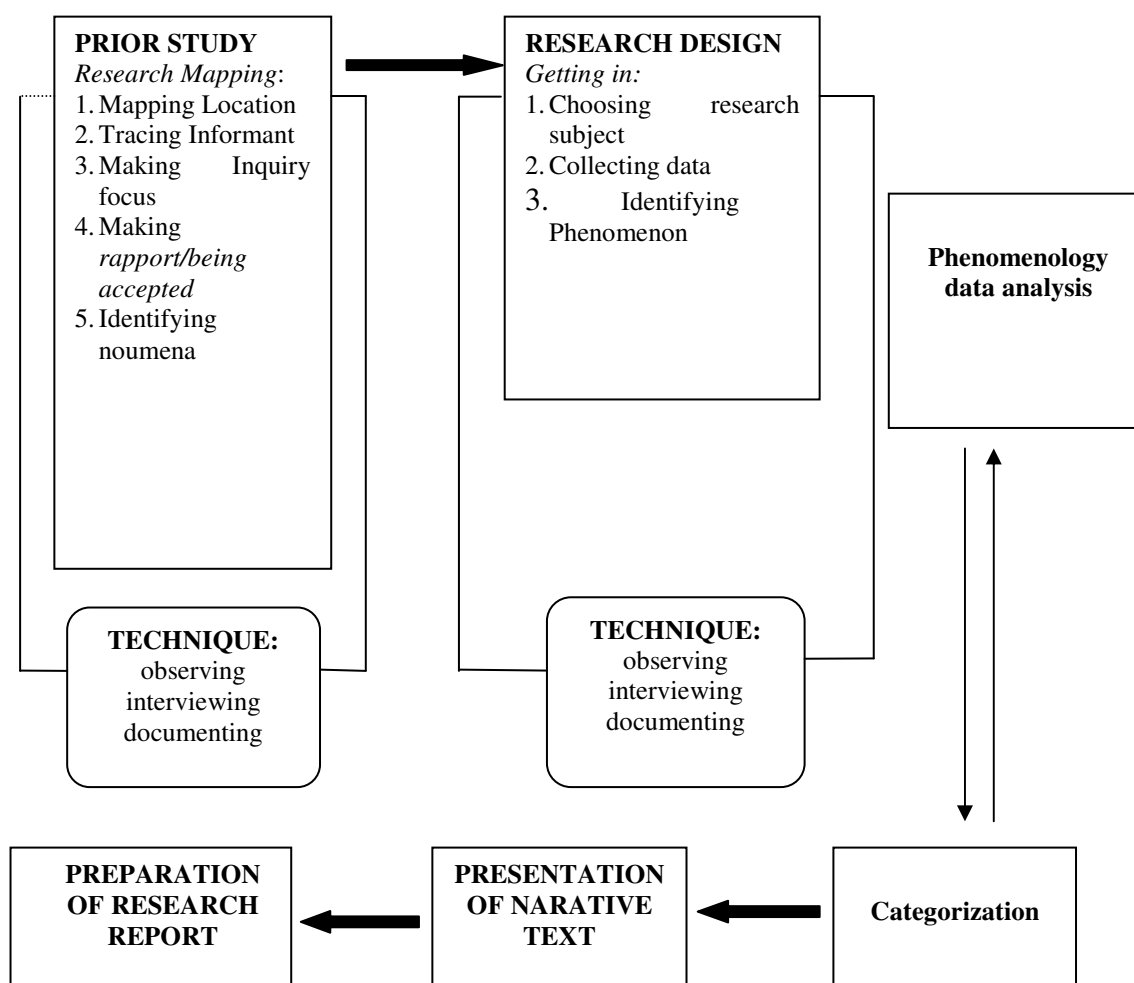


Figure 2 Research Design

3. Results and Discussion

Events or any events which have ever been experienced by Osing people in Kemiren village are associated with the great-grandfather Cili as penjukung (protector). Tahrom told about his experience “Isun durung dadi Kades onok kedadian mistis yoiku pas mbangun dalan Deso Kemiren. Sing onok ngerteni opo sebabe mesin slinder gawe ngaspal dalan rusak. Mekanik dicelok gawe ndadani taping sing isok urip. Slinder liyane ditekakno taping mesin iku digawe durung suwe yo macet. Sesepeuh deso nggawe sesaji gawe Buyut supoyo proyek pemerintah iku lancar. Sisane sesaji yoiku banyu kembang disiramno nong slinder gak let suwe slinder iso digawe maneh” (In the past before I became the head of the village there is a mystical incident when there was a road construction in Kemiren Village. It was unknown why the slender machines used to pave roads suddenly

jammed. It had been tried to be repaired by some mechanics, slinder machine still did not work. Another slinder machine was brought to Kemiren, but it worked just for awhile till the engine functioned damaged. Elders of the village then make ritual offerings, it was devoted to the great-grandfather Cili. Having the rest of the water and the flowers used for the ritual, it was poured into the slinder machine, and it worked after that).

A similar incident also told by Andie “Rikolo tahun sangangpuluhan mahasiswa STIT KKN nong Kemiren kejiman. Mahasiswa iku guyon kebacut ngomongno Buyut Cili. Deweke ngremehno Buyut Cili jarene wong biasa wis mati gak duwe doyo opo-opo sing dipercoyo. Mahasiwa mau kejiman nong jedhing. Sworo mahasiswa kejiman koyok wong tuwek. Iku sworo Buyut ngelengno sopo ae ngremehno Buyut iso dadi rajapatine” (in 1990, There was a KKN, a community service done by STIT , a students got trance. He made a joke on the great-grandfather Cili. He considered that Cili is just an ordinary person who has died so it is not necessary to believe that Cili has a supranaturel power. it was believed that the voice like old person sounds which came out from the mouth of this possessed student was believed to be the great-grandfather Cili. The voice said about a warning not to defame great-grandfather Cili negatively unless it could lead to death).



Figure 3: The Construction of Osing cottage which Full of Mystery

Mystical event also occurred when there is a construction of Pondok Wisata Osing. Cipto told the story as follows “Alangan isun alami ndelok mbangun Pondok Wisata Osing yoiku Bego mesin pengeruk tanah ditekakno sing isok digawe. Isun sing ngerti opo sebabe wis didandani akeh mekanik tetep ae sing isok. Pekuncen kuburan Buyut Cili ngongkon pimpinane proyek nong Buyut Cili anjlok gawe kelancaran proyek. Sesajen digawei, siso sesaji banyu kembang disiramno nong mesin akhire mesin isok digawe” (Obstruction experienced in working the construction of Pondok Wisata Osing, the backhoe did not work well. I did not understand what causes it and it had been repaired by many mechanics but still it can not work. The caretaker of the great-grandfather Cili commanded the project leaders to request to Cili that the project being given can run smoothly until finish. Ritual offerings were made and the rest of the offerings flower water poured into the machine and finally the machine can function again).

Based on the story which had been told of mystical events associated with the great-grandfather Cili, it could be concluded that the story had already been a mystical dimension of cognitive and normative knowledge for the Osing community. Mystical events associated with the great-grandfather Cili is considered sacred by villagers story. Osing people are afraid to talk about the bad things about great-grandfather Cili and to not trust that great-grandfather Cili as ruler in Kemiren village, it can result in a tempest or a disaster for them.

The myth of great-grandfather Cili is the world story of esotericism. This myth is full of reality on esotericism as ultimate reality which is different from ordinary reality. this myth also contains of supernatural expression of reality and the supernatural world as the world of esotericism that has the authority over Osing people. The myth great-grandfather Cili is a representation of its world.

The myth of great-grandfather Cili is actually considered really existed and sacred by the Osing people. This sacred thing is something beyond the rational conception. This sacred thing is vibration and mystery of charm.

The myth great-grandfather Cili contains elements of absolute power and sovereign or supreme power that is embedded in the consciousness of Osing people. The story about the mythical issues associated with the great-grandfather Cili reinforces the idea that it is involved in the world of the sacred is the type and nature of which is unmeasurable by the man who caused fear and strange. Experience with the sacred thing cause of powerlessness adherents at once inviting servitude (see O'Dea, 1996).

Great-grandfather Cili is considered as a magical figure who wills and power over the life of Osing tribe. Various events happening around the Osing area that afflicts both Osing people and other residents are considered as real events of the will and power of the great-grandfather Cili. Advice given to anyone who was in the Osing area as not to act superiority against Cili and not consider that great-grandfather Cili inferior shows intentionality of Osing tribe that the myth of great-grandfather Cili is not an ordinary story. Mythical narrative of events relating to the great-grandfather Cili strengthen the thought of Peursen (1976) that the myths relate to the words and actions of supernatural beings and show strength.

The myth of great-grandfather Cili is a repetition of the same several events filled with power. It reveals the primordial reality that actually appear in which the transmitter and the listener are connected by an emotional participation. Telling the mythical great-grandfather Cili means to uncover a mystery of reality (see Endraswara, 2003).

Is there a "sightings" of great-grandfather Cili. Onah said "Isun cepet ambu menyan ambi kembang telon. Biyasane ambune nong omah. Ambu menyan tandae Buyut Cili lanang. Ambu kembang tandae Buyut Wadon. Ambu-ambu gedigu iku biso esuk, awan, sore, soren. Isun iki sering diparani ambi buyut, poko'e ngambat yo diparani ambi Buyut Cili. Kadang diparani ambi asu gede warnane cemeng, kadang ngerupo kucing doreng, kadang warnane putih mulus. Ngertine lak iku buyut, merga kucing hang cilik terus ngedek-ngedekaen dadi sak asu ya, yo iku isun pahame lak Buyut Cili. Basan wes eruh gediku, fikiran isun tenang wes soale di damping ambi buyut. Lak weruh gediku yo isun jawab, jangkungono teko kadoan bayaen yut' dungakno byaen myake isun. Slamet" (I often encounter the smell of incense and cajuput flowers. It Usually smell around the house. Incense smell signs of male great-grandfather Cili. Smell of flowers marks female great-grandfather Cili. The smell comes in the morning, afternoon, evening, and night. I often meet great-grandfather Cili. The point is that the great-grandfather Cili will come to everyone who asks for help, sometime it can come in the form of a large black dog, a stripped cat, sometimes it has smooth white color. sure that it is the great-grandfather Cili, because it keeps the cat turned into a similar sized dog, seeing the changing that happened make me sure that it is the great-grandfather Cili. The smell of incense and cajuput flowers is a sign that great-grandfather Cili is around here, his form is not visible. When I feel or see the presence of great-grandfather Cili, my mind is at ease because I feel that I am being accompanied by the (guarded) by the great-grandfather Cili. If I know and feel like he is here, I say to him that keep an eye on me in a distance and pray for my safety).

The sightings of great-grandfather Cili was experienced by Niftahul family. This Kradjan Kasun said "Anak isun, bengen ulihe memengan ono ring kali golek iwak wader ambi konco-koncane dikatoni ambi Buyut Cili lanang ambi wadon. Wujute ngrupo asu lanang ambi wadon gedhe sak sapi anakan. Muko trus anak isun wedi. Anak isun mblayu sampek wong bingung kyabeh. Mergo anak isun menek ring dhukure omyah. Menekke gawe ondo gedhe, padahal ondo iku abot ambi gedhe hang wayahe lare cilik sing kyuat ngangkat ondo iku dadi kuwat. Krono wedine muko golek panggonan di gawe ndelik. Ilange anak isun iki sampek digoleki nong pinggir sak dawane kali, naita katut banyu, soale mongso banjir pas iku. Byek... sasate kabeh uwong ono nang Kemiren iki melok nggoleki kabeh, kuatir ambi anak isun iku paran. Sampek diaraken onok nong masjid, nang mushola-mushola. Sakdeso wes binggung nggoleki anak hun, barang wes sue uliye nggoleki, cumpune ono ring ndukur genteng yo. Larene katon wedi sing wani ndeleng paran-paran. Mari dikeki nggombe larene hun takonni," apuwo onok ring kono iku lek?" larene njawab" isun wedi pak, ono asu gede loro ngejar isun ono ring kali pas isun golek iwah wader ambi lare-lare. Isun yakin asu loro iku Buyut Cili." (My son came home from fishing Wader with her friends. They saw appearance of great-grandfather Cili man and woman. Its form resembles a dog, the size was as big as a calf. My son saw it and run. It was unknown where it went, so that all people confused. Finally, my son was found on top of tile house, he went up to the tile with a large ladder, logically, it is impossible for a kid to lift the ladder but it happened. The search for my son who was considered lost, conducted along river bank, perhaps he was washed away, at that timethere was heavy flooding. The villagers were frantically looking for my son. Shortly after the search, my son was found on tile of a house. He looked so scared

that he did not dare to see anything. After my son was given a drink and then asked, 'How could you be on tile of a house?'. My son replied, "I was afraid, sir, there were two big dogs chasing me while I was searching for fish in the river with my friends. I am sure the two dogs were great-grandfather Cili).

Tahrom recounted his experience "a sightings of great-grandfather Cili when he was about to nominate the head of the village and the story was as follows "Isun ketamuan Buyut. Wujude sinar putih mlebu kamar isun. Bojo isun tratap lan wedhi sampek semapat. Isun percoyo Buyut Cili teko ngrestoni isun dadi Kades. Pesen iku nong bojo Isun. Alhamdulillah isun dadi" (great-grandfather Cili came to my home in the form of white light and then came into my room, shocked and scared my wife almost fainted. I am sure that great-grandfather Cili came to give blessing to my desire to be the head of the village. Praise that I was elected head of the village).

Conclusion of the issue of "sightings", great-grandfather Cili is the esotericism Cili for the Osing community that Cili is an absolute and supreme power embedded in their consciousness as an objective reality. The story "sightings" of great-grandfather Cili has become a system of knowledge about the world of esotericism which is considered true and belief systems that function to create compliance, obedience, and commitment of all Osing people toward the values and norms of behavior that became standard. The story "sightings" of great-grandfather Cili not only as the foundation of religious institutions of Osing society, but the story was also instrumental in the overall legitimacy of Osing social institutions to be objective. The story "sightings" of a great-grandfather Cili is noumena. The world is a regulative idea which could only be proved on the basis of morality Osing as practical belief not dogmatic theoretical belief.

The story "sightings" of great-grandfather Cili is a social facts associated with objectivization socio-religious life and community of Osing tribe. Social facts are external and objective. Social facts include ways to behave which is found by individuals of Osing tribe in social life where they then become part of the ways of behaving and forced him to follow and maintain. The story is a social fact which is external to individuals of Osing tribe and real existed whether separate and influence.

The story "sightings" of great-grandfather Cili as a social fact contains aspects of how to act, think, show callous nature obedient seen as something that is outside the individual consciousness of Osing community. This story is a common knowledge for Osing people. Every individual of Osing who is born finds that knowledge, how to act, think, and feel society. Osing individuals educated in this environment and they are difficult to detach from the objective reality.

Mystical events of sightings of great-grandfather Cili, and the perceived sensations of Osing tribe which are associated with the great-grandfather Cili describe his inner nature. This experience is a subjective property. Osing residents of inner experience are beyond rational concept. It is involved in it but it is not unfathomable, hidden, and can only be lived with esoteric feeling. It proves that Osing appreciation of the transcendental which is manifested in the form of rite great-grandfather Cili not as the result of rational inquiry but as a manifestation of the emotively proceeds.

What Osing people do so the great-grandfather Cili njangkungi (protect) Osing tribe lives. Basriun responded to that question with the following answer "Masiyo isun mergawe ibarete sikil gawe ndhas, ndhas gawe sikil kudu dibarengi nong buyut Cili. isun yo njaluk keselamatan ambi kelancaran. Isun nong Buyut Cili gawe keselamatan, kadung wong mrono iku mesti duwe hajatan. Wong tuwek isun nong Buyut Cili dienggo selamatan sawah. Kadung saiki musim nanem pari, kadung engko panene apik, wong iku selamatan nong Buyut Cili" (Working hard has to be accompanied by a prayer to the great-grandfather Cili in order to work safely and smoothly. I go to great-grandfather Cili for celebration, if there is a person go there, he must have a celebration. My parents go to great-grandfather Cili for field celebration. For example, if the rice planting season is now, I hold a celebration for the great-grandfather Cili, then the later harvest will succeed).



Figure 4: The offerings of Pecel Pitik in the field and Rice Plant and Grow

This is something which is done by Basriun and also implemented by Sorod. He said as follows “Sakwise kabeh dikabulaken panen sawah apik isun merono wes selamatan pecel petek. Digawe ngaturake kesuwun, ambi njaluk dungo myakne dikabulaken muko. Umpomo bengen onok hajatan ambi nadzar nang Buyut Cili terus lali, iku yo pasti ditagih. Pasti dielengaken embuh iku teko kedadenan-kedadenan musibah, loro, ambi pasti diimpeni. Bengen ulie janji paran ambi Buyut Cili, sing biso ditunda, kudu dilaksanaaken. Ulie njaluk dungo yo dikabulaken, tapi lak wes sukses yo kudu slametan ono ring kono” After I have got all crops including paddy, I go there (to the great-grandfather's tomb) hold salvation pecel Pitik. To express gratitude, and requested dua so intent that another celebration will also be granted later. For example, it used to be a celebration with nazar to great-grandfather Cili and then it is forgotten then there will be billed. It will be definitely reminded, it can be a disaster events, pain, and definitely reminded through a dream. If you promise to great-grandfather Cili, It can not be delayed, it must be done immediately. If you get what you want, you will have done a celebration there.)



Figure 5: The offerings for great-grandfather Cili and Kenduri On the Tomb of great-grandfather Cili
Sapi'iun also does the same thing like Basriun and Sorod. Sapi'iun said things like this “Saben nong kuburan Buyut, hajatan isun mesti isun nyampekaken nong Buyut. Koyok pas isun tandur, panen, anak isun golek mergawe, keluargo onok loro. Sakliyane iku, koyok wong-wong deso Kemiren umume nong Buyut Cili, isun yo njaluk keselamatan ambi kelancaran nong Buyut Cili.” (Each time I go to the grave of great-grandfather Cili, I convey my intent to him. For example, planting, harvesting, my son looking for work, there is family illness. Like the village people of Kemiren generally go to great-grandfather Cili, I also asked for safety and smoothness to the great-grandfather Cili).

The conclusion is based on informants answer to that question is that Osing people carry out rituals toward great-grandfather Cili as an effort to strengthen optimism to reach the safety and success of every daily need.

Based on the study of phenomenology, it shows that esotericism of great-grandfather Cili is a knowledge, values, and motives that guide Osing people to fulfil their daily needs. Esotericism of the great-grandfather Cili is social institutions, cultural, economic, and political life of Osing tribe.

Social institutions, culture, economics, and politics is one of learning materials in junior high school of social studies. Such material is taught in classes VII, VIII, and IX. Based on the 2013 curriculum, materials were developed for the achievement of basic competencies. The competences are (1) understand the kinds of social institutions, culture, economics and politics in society; (2) describe the function and role of social institutions, culture, economics and politics in society; (3) compare the benefits of social institutions, culture, economics and politics in the public life of the nation. This suggests that there is a relationship between social studies materials with the reality faced by students. In social studies learning material such as social institutions, culture, economics, and politics can be studied by students through excursion study on field trips. Students make observations and interviews with Osing community. Field visits facilitate student to connect the concept of social institutions, cultural, economic, and political studied textually with the social reality in the surrounding communities. Thus the abstract concepts is easier to understand. Social Studies Learning based on CTL makes learning as a process of obtaining meaningful experience.

4. Conclusion

Esotericism of the great-grandfather Cili is a conceptual apparatus of the symbolic universe that gave birth to the tradition of a great-grandfather rite Cili as day-to-day reality of Osing tribe in Kemiren village. Esotericism of the great-grandfather Cili is a social recipe mystically believed to function to solve the problems of life experienced by Osing residents. Esotericism of the great-grandfather Cili is ethics for Osing people to meet their need. Esotericism of the great-grandfather Cili is "religious doctrine" and became theological conceptualization of religious systems that embody the harmony life of Osing tribe. The reality of life on esotericism of great-grandfather Cili of Osing tribe can be a source of social studies to (1) understand the kinds of social institutions, culture, economy, politics and society; (2) describe the function and role of social institutions, culture, economics and politics in society; (3) compare the benefits of social institutions, culture, economics and politics in the public life of the nation.

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