



Metri Deso (Village Cleansing) in the Perspective of Sociology of Education (A Phenomenological Study of the Village Cleansing Ceremony According to Hindu Religious Views in Blau Hamlet, Permanu Village, Pakisaji District)

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ABSTRACT

The Metri Deso tradition or village cleaning is a form of local wisdom that is still preserved in Dusun Blau, Permanu Village, Pakisaji District, Malang Regency. This tradition has historical, religious, and social values that reflect the harmony of society in maintaining relationships with God, ancestors, and others. However, its existence faces the challenges of modernization that threaten the preservation of local cultural values. This study aims to examine the role of the Metri Deso tradition in strengthening the values of community togetherness and understanding the adaptation of this tradition to changing times. The research method used is qualitative descriptive with a phenomenological approach. Data were obtained through in-depth interviews with traditional leaders, participatory observation during the implementation of the tradition, and analysis of related documents. The analysis process was carried out by data reduction, data presentation, and drawing conclusions to reveal the essence and meaning of this tradition for the Dusun Blau community. The results of the study show that Metri Deso functions as a unifying medium for people across religions and cultures. This tradition consists of three main stages: preparation, holding a joint prayer, and closing with traditional arts. Each stage reflects the values of mutual cooperation, gratitude, and respect for ancestors. In the midst of modernization, the people of Dusun Blau are able to maintain this tradition with several modifications that are in accordance with the conditions of the times, such as involving the younger generation in art activities and the use of social media to promote traditions. This study concludes that the Metri Deso tradition is not only a cultural identity, but also an effective social instrument in building community solidarity. Preserving this tradition requires cross-generational support and creative adaptation to remain relevant in facing the challenges of globalization.

Keywords: Local Wisdom, Sociology of Education, Sociology of Religion, Village Metrics.

1. INTRODUCTION

Indonesia is a vast country and a great nation and holds various riches for the welfare and prosperity of its people. Its land is fertile and rich in culture so that the welfare of the Indonesian people can be fair and prosperous which appreciates and accommodates plurality in various dimensions of its life. Appreciation of plurality is a concrete form of the principle of unity in diversity. The great Indonesian nation, in addition to holding abundant natural resources, also has a wealth of customs, traditions and high culture.

At present we have entered the era of globalization, where the influence of globalization is very easily accepted by society which is marked by the rapid development of science and technology so that it is able to fundamentally change the world. The prominent symptom as an impact of information globalization is cultural change in traditional society, namely from a closed society to an open society talking about changes in cultural customs means, we are talking about the process of shifting, reducing, adding, and developing elements in a culture that occurs through interaction between a society that supports culture with new cultural elements and making adjustments has a dynamic nature, namely always moving to experience change, either quickly or slowly.

Metri deso (village cleaning) is a celebration or traditional Javanese ceremony to give offerings to the village Dahyang. The offerings come from the obligation of each family to donate food. Metri deso (village cleaning) is carried out by the people of Blau Hamlet, Permanu Village to clean so that the hamlet or village is free from evil spirits that disturb it. So the offerings are given to Dahyang. because Dahyang is believed to be the guardian of a hamlet or village, thus the Metri deso (village cleaning) ritual ceremony is held at the tomb of Dahyang in Blau Hamlet, Permanu Village which has a strong Muslim influence. The metri deso (village cleaning) ritual ceremony is held at the tomb of the ancestors (sacred). The contents are prayers in ancient Javanese and Muslim prayers, the metri deso (village cleaning) ritual ceremony is interpreted as an expression of gratitude to God Almighty for being given health, prosperity and peace to Blau Hamlet from anger and danger and an abundant harvest.

The purpose of Metri deso (bersi desa) is as a traditional ceremony that has a spiritual meaning behind it, first of all Metri deso (village cleaning) aims to express gratitude to God for the harvest obtained, then the Metri deso (village cleaning) ritual ceremony aims to ask for protection from dahyang as the guardian of a hamlet or village, and finally the purpose of cleaning the village is to ask for blessings for the next abundant harvest, besides that Metri deso (village cleaning) also contains the purpose of solidarity in it, the food that is served together is the result of donations from the residents themselves. The Metri deso (village cleaning ritual) ceremony is held in the month of Suro, precisely on Monday Pon night, the series of activities begins with a series of preparation events, installation of offerings that are installed at the village point led by the village caretaker and followed by the village head and the people of Blau hamlet wearing batik clothes and blangkon for men after being continued with joint prayer activities followed by all residents, continued with a thanksgiving and eating together.

The activities continue on Monday Pon night, namely with a Tumpung rice celebration and in the afternoon a celebration with Golong rice, followed by a shadow puppet performance centered at the road intersection or at the Kamituwo house.

With the ritual ceremony of metri deso (village cleaning) or the Magemuk which is a legacy of customs as an Indonesian nation, it should be maintained and preserved so that it does not disappear. This needs to be known by the community and the younger generation as the next generation of the nation who need to embody the noble values of the nation based on Pancasila.

Even the local government has published the village cleaning ritual as a tourism asset that should be preserved. This condition is not only beneficial in terms of preservation and government recognition of the existence and beliefs of local people, but also a challenge for the shift in religious function and meaning, especially in the Phenomenological Study of the Metri Deso (village cleaning) ritual ceremony.

In accordance with the noble ideals of the Indonesian nation is the development of the whole Indonesian people who are just and civilized. This means that the development of the Indonesian nation is comprehensive in all fields, not only prioritizing the physical or material fields but also the development of the mental spiritual and personality of the Indonesian nation, the essence of development and growth is to improve the dignity and life of humans or Indonesian society towards a prosperous and happy life.

Culture can include all human creations including works and literature which are the result of human creativity both orally and in writing, there are also factors that are oral literature. Folklore is only a part of culture that is spread through oral speech, that is why some people call it an oral tradition (Danandjaja, 1994:5). One of these oral traditions is the village cleaning ceremony (metri desa) which in this case is included in Folklore as an oral tradition concerning community beliefs, often also referred to by modern society as superstition (Danandjaja, 1994:22). With these characteristics, changes are possible for the speaker to experience, namely not being able to remember the entire contents of the story in sequence and completely.

One form of folklore is in the form of a traditional village cleaning ceremony (metri deso) which is one of the many traditional ceremonies that exist and are still developing today in Blau Hamlet, Permanu Village, Pakisaji District. The village cleaning ceremony is found in various places and is generally in Blau Hamlet, Permanu Village, Pakisaji District, which is still maintained and preserved to this day. This village cleaning or metri deso is one of the Javanese traditions that is still maintained. Some Javanese believe that if the village cleaning ceremony or metri deso

is not carried out, various disasters will occur such as: disease outbreaks, crop failures and various other forms of disasters.

The implementation of village cleaning or metri deso carried out in Blau hamlet, Permanu Village, Pakisaji District involves a performance of wayang kulit art with a good title which will be performed by a puppeteer, namely by asking for the safety of the residents of Blau hamlet, Permanu village, Pakisaji District to Dhayang (spirits) of the Blau hamlet, Permanu village, Pakisaji District to avoid various kinds of disasters. Wayang kulit as a form of art that contains religious values in every performance, especially in the ritual of the village cleaning ceremony (Metri Deso) in Blau hamlet, Permanu village, Pakisaji District itself does not invite other than wayang kulit. The wayang kulit performance is related to rites or those related to religious ceremonies or beliefs of the Blau hamlet community. The village cleaning ceremony or metri deso in Blau hamlet with a shadow puppet show is held once a year, in the implementation of the village cleaning ceremony or metri deso it has become a belief that if the implementation is delayed or postponed something unwanted will happen to the people of Blau hamlet, Permanu village, Pakisaji sub-district. In the implementation of the village cleaning ceremony or metri deso performance by staging a shadow puppet show, it will be closely related to the myth that applies and is still believed by the people of Balu hamlet, Permanu village, Pakisaji sub-district.

The people of Blau hamlet, Permanu village, Pakisaji sub-district, try to maintain their culture even though they have to clash hard with modern culture that comes from outside, the people of Blau hamlet, Permanu village, Pakisaji sub-district are located under Mount Katu so most of the people in Blau hamlet, Permanu village, Pakisaji sub-district are farmers or farmers as well as private workers and wood craftsmen and the people in Blau hamlet, Permanu village, Pakisaji sub-district still maintain farming such as rice, corn, coffee, and sugar cane gardening, although modernization continues to influence the social life of the people in the hamlet which has been absorbed as part of the culture of the people in the city, this modern culture such as mobile phones, the internet, motorized vehicles, both motorbikes and cars with various brands and besides that there is a consumerist culture, namely the establishment of malls and Indomart and others show that modern culture has penetrated (Pilang, 2004).

The people of Blau hamlet, Permanu village, Pakisaji sub-district embrace a belief or belief, namely Islam, Hinduism and Christianity. The Hindu and Islamic religions embraced by the people of Blau hamlet, Permanu village, Pakisaji sub-district can be categorized into two models, namely the conversion model and the descent model. The conversion model is that the people of Blau hamlet, Permanu village, Pakisaji sub-district from other religions have converted to Islam, while the descent model is that the Hindu and Islamic religions embraced by the people of Blau hamlet, Permanu village, Pakisaji sub-district are through inheritance from parents to children, although some are Hindu and Muslim, quite a few still maintain their original beliefs and beliefs.

In the implementation of the metri deso (village cleaning) ritual ceremony of the Blau hamlet community, Permanu village, all people carry out the ritual even though in Blau hamlet there are different beliefs or beliefs, but all are a greatness of customs, traditions and culture of the Blau hamlet community, Permanu village, Pakisaji sub-district because among other things there is a teaching passed down from previous ancestors which became a belief of the Blau hamlet community. Regarding the plurality of the same religion, it has fostered the growth and development of a tradition of the metri deso or (village cleaning) ritual ceremony which is packaged in a regional culture that can strengthen the ties of friendship between fellow religious people.

The implementation of ceremonies related to Metri Deso, such as the village cleaning ceremony or known as metri deso in Java, especially in Dusun Blau, Permanu Village, Pakisaji District, is carried out through mutual cooperation involving all residents of Dusun Blau, Permanu Village, Pakisaji District, both parents and young men and women and besides that it also has a uniqueness because of its typical implementation, namely there is always a person "possessed" as an indication of incomplete offerings. In the implementation of this metri deso ceremony, it always ends with a shadow puppet show with an interesting performance title and is believed to bring blessings of goodness to the audience and the ceremony organizers. However, if the puppet title is considered bad by the audience, it is feared that it will have a bad influence on the organizers of the metri deso (Bersih Desa) ceremony.

The community of Blau hamlet, Permanu village, Pakisaji sub-district, understands the meaning of metri deso or village cleaning as a way to maintain a balanced and harmonious life between humans, nature and spirits by cleaning the village or universe from various physical impurities and disturbing evil spirits. In addition, another meaning in

metri deso or village cleaning ceremony in Blau hamlet, Permanu village, Pakisaji sub-district is an activity of gathering the community of Blau hamlet, Permanu village, Pakisaji sub-district with the local village or hamlet apparatus to foster harmony or friendship between them in order to achieve harmonious and harmonious relationships between fellow citizens and between communities. In Javanese tradition, the practice of metri deso or village cleaning has become one of the goals or part of the slametan (celebration) tradition for Javanese people, meaning as a core ceremony that covers all aspects of life, both simple and important. They are no longer distinguished from one another (Rochana, 2007:44) For Javanese people, slametan also becomes a means of communication between humans and spirits around them. Metri deso or village cleaning becomes an expression of ritual symbolism as an expression of gratitude from the community for the harvest, they believe that by holding a slametan they can distance themselves from evil spirits that disturb them and at the same time be grateful for the kindness of other spirits who do good.

There are several phenomena that have not been explored in the implementation of the metri deso ceremony, especially in the Blau hamlet, Permanu village, Pakisaji District, such as the enthusiasm for the implementation of the ceremony by all residents of the village who do not share the same faith, the uniqueness of the infrastructure (offerings or sandingan) which are associated with ancestor worship, and the selection of a ceremony location far inland which is considered sacred. The village clean ceremony which has an optimal sacred nuance has not received special attention from stakeholders in East Java Province, even the issue has developed that young people are starting to "pay less attention" to the implementation of this ceremony, due to the lack of socialization and understanding of the meaning of the implementation of the metri deso (Bersih desa) ceremony.

The characteristics of metri deso or village cleaning also have quite broad dimensions, metri deso or village cleaning is closely related to the social dimension in a particular village or hamlet. Therefore, the importance of holding metri deso or village cleaning is sometimes not easy to negotiate, metri deso or village cleaning is a forum where people in Blau hamlet, Permanu village, Pakisaji sub-district interact socially more intensively, the same as what happened in Blau hamlet, Permanu village, Pakisaji sub-district, the community believes that only shadow puppets are believed to be able to cleanse and free them from disasters and various kinds of disasters without any shadow puppet performances or performances, the people of Blau hamlet, Permanu village, Pakisaji sub-district think that there is something lacking in the metri deso or village cleaning event that they are holding and the residents of Blau hamlet are afraid that a disaster will befall Blau hamlet.

Until now, the study of the metri deso (village cleaning) ceremony has not been carried out optimally, both regarding the procedures, processions and studies of the function of meaning, and even specifically the study of local wisdom myths (Phenomenological Study), which are implied and explicit in the metri deso (village cleaning) ritual ceremony has never been carried out. On this basis, the author is interested in conducting further studies specifically regarding the Phenomenology in the metri deso (village cleaning) ritual ceremony in Blau Hamlet, Permanu Village, Pakisaji District.

If we look at the existence of places of worship in Blau Hamlet, Permanu Village, Pakisaji District, it can describe the harmony between religious communities in the community, there are mosques and temples based on the facts and while obtained in the field, it can be predicted that the interaction of the community in Blau Hamlet, Permanu Village, Pakisaji District is going well, including during major religious holidays. Referring to the title above, there has been (1) Implementation of Metri Deso (village cleaning) in the perspective of the sociology of education (Phenomenological study of the village cleaning ceremony according to the Hindu view in Blau Hamlet, Permanu Village, Pakisaji District). (2) Factors underlying the implementation of Metri Deso (village cleaning) in the perspective of the sociology of education (Phenomenological study of the village cleaning ceremony according to the Hindu view in Blau Hamlet, Permanu Village, Pakisaji District).

As for the relationship of the community in the hamlet of Blau based on the real situation starting from customs and culture is still running well and until now in the development of community resources of the hamlet of Blau can not be forgotten for the role and existence of support from the government and other related parties and no less important is the existence of the spirit of youth who help prepare useful human resources. This can be proven by the spirit of all the people in the village of Blau, Pakisaji District.

2. LITERATURE REVIEW

2.1. Cultural Theory

Culture comes from the Sanskrit word buddhayah, the plural of buddhi which means "mind" or "reason". Thus, culture can be interpreted as "things related to mind and reason". There is another position regarding the origin of the word, which is a development of the compound budi-daya, meaning the power of mind, the power of reason. Culture comes from the Sanskrit word Buddhayah, the plural of budi which means mind or reason, thus culture can be interpreted as things related to reason. Koentjaraningrat (1990:181). P.J. Zoetmulder (1951) also discusses "the power of mind". Therefore, a distinction is made between culture and culture.

Culture is the power of the mind in the form of creativity, will and feeling, while culture is the result of creativity, will and feeling, to understand human behavior the focus of attention should be more directed at the individual's ability throughout his life to act for a certain purpose and with a certain motivation, each person has an internal motivation that leads to a certain action or deed.

Culture is the whole of human ideas and works, which must be accustomed to learning, along with the whole of the results of their works. Culture is the total of all that has ever been produced by human beings who have ruled this planet since the time they appeared on the face of this earth approximately four million years ago, until now (the estimated time of the appearance of humans on the face of this earth, is the result of the latest analyses of the potassium-argon method to measure the age of the earth's layers) (Koentjaraningrat.1974:19-20).

2.2. Sociology of Education Theory

The development of general sociology is in line with the development of educational sociology which is already a special study in educational science. Educational sociology cannot be separated from a number of types of sciences related to education. Although the area of educational sociology is very limited, it has increased rapidly in its contribution to a scientific analysis of the social system of education. Several definitions of educational sociology by several experts provide limitations of understanding, including those who state that one of the special sociologies whose task is to investigate the structure and dynamics of the educational process (F.G.Robbins). Included in the understanding of this structure are educational theory and philosophy, cultural systems, personality structures, and the relationship of all of them to the social order of society. While what is meant by dynamics is the social and cultural process, the process of personality development, and the relationship of all of them to the educational process. While the Dictionary of Sociology, limits the understanding of educational sociology as sociology applied to solve fundamental educational problems. Meanwhile, EG Payne, educational sociology is a comprehensive study of all aspects of education in terms of applied sociology. For Payne, educational sociology does not only include everything in the field of sociology that can be related to the learning and socialization process, but also everything in education that can be used for sociological analysis. In contrast to Dr. Elwood, the sociology of education is a science that studies the process of learning and studying between one person and another.

2.3. Educational values

In the Republic of Indonesia Law No. 20 of 2003 concerning the National Education System, Chapter 1 Article 1, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process for students to actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and the skills needed by society, the nation, and the state (H. Abdul Latif, 2009:7).

Education is a process of human dignity towards the peak of optimizing cognitive, affective and psychomotor potential that they have. Education is a process of mentoring, training, and guiding humans to avoid or get out of stupidity and stupidity. Education is a metamorphosis of behavior towards true maturity. Education can also be defined as an elevation process that is carried out continuously with adaptive and limitless or endless nature (Sudarwan Danim, 2011:2).

Education is an essential activity or process that allows the younger generation to exist in social complexity, economic modernization, and advances in science and technology. Brubacher (1969) in Sudarwan Danim (2011:4) defines education as a process of developing basic human potential related to morals, intellectuals, and physical to

achieve life goals within the framework of a social system. Nor Syam (1981) in Sudarwan Danim (2011:4) defines education as human activities and efforts to improve their personality by fostering their personal potentials, namely spiritual (mind, will, feeling, creativity, and conscience) and physical (five senses and skills). Basically, education in general has a sacred and noble task, namely to empower humanity so that they are able to fully actualize themselves in life in this world and the hereafter. Education holds the task of transforming individuals into true humans, namely perfect humans who are able to explore their intelligence to help solve their life problems. The intelligences here assume various types of intelligence that are needed as a living creature that is different from other creatures (H. Abdul Latif, 2009:3-4).

2.4. Sociological Theory of Religion

The development of science always has a historical background that is full of events related to the improvement of human life and nature. The desire to seek a better life is the main motivation for humans to always develop knowledge into established science. Various sciences that have been developed, in turn, are expected to change the pattern of life to be more progressive (advanced). From this reality, many disciplines have emerged according to the needs of their time. As with the sciences concerning humans, they have many branches of science, such as philosophers and scientists in ancient Greece (Greek), brainstorming to formulate and make norms of human interaction into a guideline or philosophy of their lives.

As time progresses, their thoughts are continued and developed by the next generation into a science. Later, systematically and evolutionarily, knowledge related to interactions between humans became a separate discipline that is categorized as part of the social sciences. More specifically, in the discipline of social sciences there is a branch of science called Sociology, namely the science that discusses or studies the relationship (interaction) between humans, both personally and collectively (Gowal, 2020).

Sociology in its subsequent development, provides a wide space for the craftsmen of this discipline to further explore the needs of society that are adjusted to the demands of the times and the development of human civilization. From here, the Sociology of Religion was born, the roots of which will never be separated from the parent science, namely Sociology. It's just that the Sociology of Religion emphasizes more specifically on the study of "certain" societies, namely the categorization of religious societies and religious institutions per se, outside of that it is not the focus of discussion.

2.5. Local Community Theory

MJ Herskovits stated that society is a group of individuals who are organized, who follow a certain way of life. While JL. Gillin and JP Gillin said that society is the largest group of humans who have the same habits, traditions, attitudes, and feelings of unity. SR Steinmetz, provides a limitation regarding society as the largest group of humans including smaller human groups that have close and regular relationships. The opinion of Maclver who said that society is a system of work methods and procedures, of authority and mutual assistance that includes groups and other social divisions, a system of monitoring human behavior and freedom, a complex and ever-changing system, or a network of social relations.

2.6. Javanese Ethics

Javanese ethics according to Franz Magnis Suseno (1991:227) in his book Javanese Ethics a philosophical analysis of Javanese life policy states that the demands are based on two basic assumptions about the structure of reality as a whole which are closely related to each other, first, that the position and activities of every human being with all their will and actions in essence cannot change the course of the world and its contents which have been destined. However, on the other hand, if humans with their behavior disrupt the harmony in society and nature, they also disrupt the harmony in the cosmos which brings dangers to the act itself and to the whole society. Based on these assumptions, Javanese ethics demands that individuals adjust to the demands of harmony in society on the basis of conscience and in the name of moral responsibility they should not rebel, because they will put society in danger. The superiority of the principles of harmony is guaranteed by Javanese society with a network of social, psychological and theoretical normative rules of conduct, so that individuals who violate these principles will be reprimanded by society, feel ashamed and understand that they should not act in this way (because such actions are, for example, a sign of selfishness).

There are two basic rules of Javanese society, namely the principle of harmony and the principle of respect. The principle of harmony aims to maintain society in a harmonious state. Such a state is called rukun. Rukun means "being in harmony", calm and peaceful, without disputes and conflicts, united in the intention to help each other".

In a state of harmony, there is where all parties are in a state of peace and unity with one another, like to work together, accept each other in an atmosphere of peace and agreement, harmony is an ideal state that is expected to be maintained in all social relations within the family in the neighborhood in the village. or in hamlets within each fixed grouping. The atmosphere of the entire community should breathe a spirit of harmony.

2.7. Phenomenological Theory

Phenomenology consists of the words phenomenon and logos. Phenomenology means something that is symptomatic, which appears while the term logos means science. In philosophy, the term phenomenology is used in its primary sense. So phenomenology means the science of phenomena or the discussion of something that appears. Phenomenology reflects direct human experience as far as that experience is intensively related to the object, according to Lubis (2015) all areas in phenomenology that appear (humans, socio-cultural phenomena, or other objects) can be said to be phenomenological studies.

According to the Oxford English Dictionary, phenomenology is defined as (1) the science of phenomena as distinct from being (ontology), and (2) division of any science which describes and classifies its phenomena. So phenomenology is the science of phenomena as distinct from being or a discipline that explains and classifies phenomena, or the study of phenomena. In other words, phenomenology studies the phenomena that appear before us and how they appear.

Nowadays, phenomenology is known as a school of philosophy and a method of thinking, which studies human phenomena without asking the cause of the phenomenon, its objective reality and its appearance. Phenomenology does not depart from the truth of the phenomenon as it appears as it is but strongly believes that the phenomenon that the phenomenon that appears is an object full of transcendental meaning. Therefore, to obtain the essence of truth, it must penetrate beyond this apparent phenomenon. Initially, Husserl attempted phenomenology as a strict method to obtain a true and certain theory such as mathematical certainty, but the ideal phenomenology changed from what Husserl wanted to a phenomenology that observed the phenomena of everyday human life by successors of phenomenology such as Martin Heidegger, Jean Paul Sartre, Maurice Merleau Ponty, Alfred Schütz, Herbert Mead, or Cicourel.

2.8. Social Interaction Theory

One of the characteristics of humans is that they are social creatures in addition to being individual creatures. As individual creatures, humans have the urge or motive to have a relationship with themselves. Meanwhile, as social creatures, humans have the urge to establish relationships with other people, humans have a social urge. As also stated by Murray (in Istiana, 2002: 35) that humans have social motives or drives. Likewise what was stated by MC. Clelland (in Istiana, 2002: 35) with the existence of social encouragement or motives in humans, humans will look for other people to have relationships or interactions. In this way, interaction will occur between one human and another.

According to (Ahmadi, 2009:49) Social interaction is a relationship between two or more individuals, where the behavior of one individual influences, changes, or improves the behavior of another individual or vice versa. Furthermore (Walgito, 2003:65) Social interaction is a relationship between one individual and another, where one individual can influence another individual so that a reciprocal relationship occurs.

Meanwhile, Suranto (2011:5) explains that social interaction is a dynamic relationship process and mutual influence between humans. Furthermore, Setiadi & Kolip (2011:64) explain that social interaction is a dynamic relationship between individuals, between individuals and groups or between groups in the form of cooperation, competition or conflict, which is arranged in the form of actions based on social values and norms that apply in society.

2.9. Ethnomethodology Theory

Ethnomethodology as a branch of sociological study deals with the disclosure of the reality of the life world (lebenswelt) of individuals or communities. Although ethnomethodology is viewed by some experts as a study of

knowledge in sociology, ethnomethodology has similarities with several previous sociological approaches, namely phenomenology.

Garfinkel at the time of the beginning of the emergence or development of this study was studying the phenomenology of Alfred Schutz at the New School for social research, there is a strong suspicion that Schutz's phenomenology greatly influenced Granfinkel's ethnomethodology. In Ethnomethodology, the term dramaturgy is also known, namely how actors manipulate gestures to create an impression on a stage performance (Raho 2007) in (Riharjo 2011). Ethnomethodology is not on the management of individual impressions, but rather how actors create a sense of the same reality, Ethnomethodology focuses on interaction techniques, not to create impressions as Goffman's dramaturgy, but rather how these techniques can maintain a sense of social reality.

Granfinkel's ethnomethodology is aimed at examining the rules of everyday social interaction based on common sense. What is meant by the world of common sense is something that is usually taken for granted, the assumptions that are behind it and the meaning that is understood together. The core of Granfinkel's ethnomethodology is to reveal the world of common sense of everyday life.

3. RESEARCH METHODS

3.1. Research Approach

This type of research is descriptive qualitative research, namely the data collected is in the form of words, pictures, not numbers, according to Bogdan and Taylor as quoted by Lexy J. Moleong. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. Meanwhile, descriptive research is a form of research that is intended to describe or depict existing phenomena, both natural phenomena or human-engineered phenomena. The purpose of descriptive research is to make systematic, factual, and accurate recording of the facts and characteristics of a particular population or area, this research is used to find out how the process of implementing *metri deso* (village cleaning) in the Perspective of Sociology of Education (Phenomenological study of Village Cleaning Ceremony According to Hindu Religious Views in Blau Hamlet, Permanu Village, Pakisaji District).

3.2. Research Focus

This study basically emphasizes on the understanding of *Metri deso* (village cleaning) in the Perspective of Sociology of Education (Phenomenological study) of the village cleaning ceremony According to Hindu Views in Blau Hamlet, Pakisaji District, Malang Regency. Thus, in general, it reveals what symbols and meanings are behind the reality of the research subject or information about *metri deso* or village cleaning, to reveal this, an identification of several research focuses is carried out. The focus of this research has two main categories, namely as follows:

- 1) Implementation of *Metri deso* (village cleaning) in the perspective of educational sociology (phenomenological study of village cleaning ceremonies according to Hindu religious views in Blau hamlet, Pakisaji sub-district)
 - a. Early stage : Series of preparations for the *Metri deso* (village cleaning) event
 - b. Peak Stage : Process Implementation of *Metri deso* (village cleaning)
 - c. Final Stage : Closing Ceremony and Series of Shadow Puppet Performances
- 2) Factors underlying the occurrence of *Metri deso* (village cleaning) in the perspective of the sociology of education (a phenomenological study of the village cleaning ceremony according to the Hindu religious perspective in Blau Hamlet, Pakisaji District).

There are 2 factors, namely internal factors and external factors, including the following:

- a. Internal Factors are the process of individuals identifying themselves to the social institutions in which they live. In other words, internal is the process of a person reabsorbing objective reality into consciousness, then forming it according to their subjectivity.
- b. External Factors are the process when a person accepts the real reality found in the environment where he lives. This reality is the fruit of the thoughts of other individuals who are aligned with the social conditions in the environment.

- (1) Local customs and culture
- (2) Community Potential
- (3) Emerging issues

3.3. Informant

One of the important sources in the study is the informant in this study to be interviewed. The interview was conducted to obtain complete data on all actions, activities in the implementation of the Metric Deso (village cleaning) ritual ceremony, to obtain complete and comprehensive answers from informants of all existing phenomena, the researcher used unstructured interviews, namely not using question guidelines, but asking in depth and detail from all aspects of the Metric Deso (village cleaning) ritual ceremony, Dusun Blau, Permanu Village, Pakisaji District.

To obtain relatively objective information, interviews were conducted with one respondent at a time (Subagyo 1997:39). In this interview, it was conducted with community leaders and elders of Blau Hamlet and religious leaders, youth leaders of Blau Hamlet, especially those who knew about the Metri Deso (village cleaning) ritual ceremony first and other figures who were directly involved in the Metri Deso (village cleaning) ritual ceremony.

Table 1. Classification of Informants

No	Name	Informant's Statement	Information
1.	Suparno	Village head	The village head who regulates the community in Blau Hamlet is of the Islamic religion.
2.	Superman	Village Elder (Shaman)	The elder and Hindu shaman of Blau village
3.	Takim	Religious leaders	The caretaker who is in Dusun Blau and is Hindu
4.	The Greatest Showman	Religious leaders	Islamic Youth Figures
5.	Suyit	Public figure	The Guardian of Hinduism
6.	Anwar Wibowo	Public figure	Community Figures from the Islamic Religion
7.	Sayit	Village Employee (Petengan)	Community figures who organize the village cleansing ceremony in Blau Hamlet and are from the Islamic religion
8.	Thank you	Youth Figure	Youth Community Figures from the Islamic Religion
9.	Wik'ana	PKK	Community Figures and Housewives from the Islamic Religion
10.	Praise Sasmito	Youth	Youth from Hinduism

Data source: 2023 Data Analysis Results

3.4. Data analysis

The data analysis used is a descriptive analysis method, namely describing the data collected in the form of words, images, and not numbers, data originating from manuscripts, interviews, field notes, documents and so on, then described so that it can provide clarity regarding reality. Data analysis in this study was carried out using the interactive model from Miles & Huberman's Interactive Analysis, which applies four (4) steps in analyzing data including: data collection, data reduction, data presentation and drawing conclusions.

4. DISCUSSION

In the presentation of the research results as in the previous chapters, they are discussed in relation to each other, which completes the research process according to the background, formulation of the problem, focus of the research

problem indicators which are continued with a discussion according to the analysis that has been determined and in addition to that also regarding field findings that are related to the theories that have been put forward previously, the discussion of this chapter is based on a qualitative approach and analysis, namely the researcher tries to find a relationship with each other. The categories proposed in this study are (1) Implementation of Metri deso (village cleaning) in the Perspective of Sociology of Education (a phenomenological study of the village cleaning ceremony according to the Hindu view in Dusun Blau, Permanu Village, Pakisaji District). (2) Factors underlying the occurrence of metri deso (village cleaning) in the Perspective of Sociology of Education (a phenomenological study of the village cleaning ceremony according to the Hindu view in Dusun Blau, Permanu Village, Pakisaji District).

In this chapter, the focus is more on field findings that are related to the theories put forward previously. The discussion is based on a qualitative analysis approach and the research strategy is qualitative, namely the researcher tries to find a relationship between one and another. The theories used to dissect this problem are symbolic interaction theory, phenomenology theory and social interaction theory.

The Phenomenological Perspective represents all social science views that consider human consciousness or soul and subjective meaning as the focus for understanding social actions or social behavior patterns, therefore researchers try to describe and discuss a number of findings related to the focus of the research as stated above through a qualitative approach and data analysis as explained in the previous chapter.

The approach and strategy of this research is a qualitative descriptive approach that provides a clearer picture and analysis of the situation of the implementation of the metri deso (village cleaning) ceremony. The main characteristic of qualitative research is a type of research that produces findings that cannot be achieved using statistical procedures or quantitative methods.

In data collection, it is carried out in a natural situation in a natural setting using naturalistic methods. In collecting the data, it is qualitative in nature, so it is called a qualitative approach such as: naturalistic research, ethnography, phenomenology.

In this theory that can be obtained inductively from research on the phenomena it explains because this theory was discovered and compiled and proven temporarily through systematic data collection of data relating to the phenomenon thus data analysis and theory are interrelated in a reciprocal relationship, a well-structured theory is one that can be applied to an existing phenomenon. In research examining to find the truth in the scientific world, the theoretical basis that functions as an analysis and examines the problems being studied. With the theoretical basis in this study can be a direction and guideline for the research objectives to be achieved, this study examines the problems that are the target of the analysis using the following theoretical basis: Symbolic Interaction Theory, Phenomenology Theory and Social Interaction Theory. In the use of social theory is not only observed from a macro perspective therefore researchers try to describe and discuss a number of findings related to the focus on the research indicators.

In the discussion of research results using several theories adjusted to the focus of the research, the theories referred to are as follows: Symbolic Interactionism theory, Phenomenology Theory and Social Interaction theory. (1) Social interaction theory is used as a basis for studying and analyzing social interactions in the Blau hamlet community, Permanu village, Pakisaji sub-district (2) Symbolic interaction theory is used as a basis for studying and analyzing interactions in the metri deso ritual ceremony (village cleaning) interactions occur and there are several symbols used and contain meaning. (3) Phenomenology theory we can study forms of experience from the perspective of people who experience it themselves directly as if we were experiencing it ourselves. Phenomenology not only classifies every conscious action that is carried out but also includes predictions of future actions, all of which come from how to interpret objects in their experiences.

The phenomena that occur in carrying out the metri deso (village cleaning) ceremony with the people of Blau Hamlet, Permanu Village, Pakisaji District are based on the author's research results and are then studied using theories as their basis, the theories in question are as follows: symbolic interaction theory, phenomenological theory and social interaction theory.

With the ongoing ritual ceremony of metri deso (village cleaning) which took place, the interaction of the Blau hamlet community in Permanu village, Pakisaji sub-district was established, they worked together like family, understood each other and took care of each other's feelings so that they could avoid unwanted things and could give

and receive advantages and disadvantages from each other. In the ongoing ritual ceremony of metri deso (village cleaning) both consciously and indirectly, the community implemented a system of harmony between fellow community members. In the ritual ceremony of metri deso (village cleaning) which they often saw and witnessed, even continued with discussions, so that it further increased their belief that the ritual carried out by the Blau hamlet community was an interesting phenomenon to be explored and studied in order to find its flow and meeting point. With the ongoing implementation of the metri deso (village cleaning) ceremony in Blau hamlet, Permanu village, Pakisaji sub-district, from the past until now, everything was fine, never heard of anything leading to negative things and the community was aware of each other's advantages and disadvantages, both individually and in groups.

As for the metri deso (village cleaning) ceremony, seen from the perspective of the implementation of the ritual in question, namely from the habits, customs that exist, which are developed, preserved and which are agreed upon by each community, whether Muslim, Hindu, Christian, in this case leading to (the means of offerings/implementation) that are needed/used, then the similarities and closeness will be clearly seen.

From the side of the offerings for the ritual in question that contain similarities include the sacrificial animals used, symbols as the means used and others and the art of arranging janur so that the impression looks more crowded. The ritual ceremony of metri deso (village cleaning) contains relatively the same meaning and philosophy, namely to neutralize the environment from negative influences into positive influences so that the environment remains balanced both visibly and visibly. The natural environment whose benefits are very large is a harmonious order of life where humans are given the responsibility to maintain their environment because they believe in the existence of creatures that are not visible to the naked eye but these creatures exist only to certain people who can see them, in the ritual ceremony of metri deso (village cleaning) using sacrificial animals including: Roosters, cows, goats according to the level of implementation of each of the rituals in question.

In the implementation of the metri deso (village cleaning) ritual ceremony, the shaman or village elder delivers prayers during the event. Humans in carrying out their lives and daily lives as social beings certainly cannot live alone, meaning that they are always in contact with others, this is also because it is related to the needs of human life to be able to interact and adapt to their environment where they carry out their lives with both nature and their social environment. Thus, to establish this relationship, forms and patterns of social organization develop as a form of interaction patterns among community members, while communication patterns and interactions continue to take place among each other which aim to continue and preserve the cultural values and traditions that exist and grow and develop.

The implementation of the metri deso (village cleaning) ritual ceremony certainly involves social interaction between individuals, individuals and groups and groups with other groups. In the metri deso (village cleaning) ritual ceremony, symbols are used that reflect the meaning contained therein and in culture there are elements of creative work and intention. This is in accordance with the theory of social interaction and symbolic interaction and the theory of phenomenology.

In interacting and adapting to new cultures, it is realized that in the implementation of the metri deso (village cleaning) ritual ceremony which is usually carried out by the people of Blau Hamlet, Permanu Village, Pakisaji District, which is carried out from generation to generation. In two things that are the same and different, their curiosity is deep to know the truth of the metri deso (village cleaning) ritual in question, then there is a shadow puppet performance, the discussion is as follows:

There are several elements that support the Purwa wayang performance, namely:

- 1) A puppeteer is someone who tells a story or a play in a performance. In his performance he moves the puppets as a visual depiction of the spoken verbal language. The puppeteer in his performance wears traditional Javanese clothing including sarong and head covering Bando. (Ulbricht, 1970: 7).
- 2) Wayang Kulit puppets are puppets made from buffalo skin goes through several stages of work from, carving, waxing to coloring. Various types of sizes are adjusted to each character. Likewise with its placement, the puppet character that is considered to represent a good or white role is stuck on a gebok or banana stem located under the screen arranged regularly from the smallest to the largest size. Likewise, the puppet character that represents an evil or black role is placed on the left side of the gebok section seen from the direction of the puppeteer's view.

- 3) Gamelan, at the Purwa shadow puppet show used is Javanese Gamelan, a form of gamelan that is different from Balinese Gamelan or Sundanese Gamelan. Javanese Gamelan is music with pentatonic tones. One complete gamelan game consists of two rounds, namely slendro and pelog. Slendro has 5 notes per octave, namely 1 2 3 5 6 [C- D E+ GA] with small interval differences. Pelog has 7 notes per octave, namely 1 2 3 4 5 6 7 [C+ D EF# G# AB] with large interval differences. Gamelan music compositions are created with several rules, namely consisting of several rounds and pathets, limited by one gongan and the melody is created in units consisting of 4 notes. A set of gamelan consists of several musical instruments, including a set of drum-like musical instruments called kendang, rebab and celempung, gambang, gong and bamboo flute. The main components that make up gamelan musical instruments are bamboo, metal, and wood. Each instrument has its own function in a gamelan music performance, for example the gong plays a role in closing a long musical rhythm and providing balance after the music has been previously decorated with a gending rhythm.
- 4) Sinden is a term for woman who sings accompanying the orchestral gamelan, usually as the only singer. A good singer must have broad communication skills and good vocal skills as well as the ability to sing song (<http://id.wikipedia.org/wiki/Pesinden>).
- 5) Blencong, is a traditional incandescent lamp made of coconut oil on a bamboo stick located above the puppeteer. It has the function of illuminating the puppet to refract the shadow on the screen located in front of the puppeteer and facing the audience.
- 6) Kelir, is a white cloth that is stretched vertical facing the audience in other words, it is a performance screen that displays the visual form of the shadow puppets.

4.1. Initial Stage Implementation

Research on the ritual ceremony of metri deso (village cleaning) of the Blau hamlet community, Permanu village, Pakisaji sub-district, the author tries to explore and study and analyze so as to find the results of the answers conveyed by the informants to the author so as to obtain understanding and meaning through hearing, sight/observation and feeling are mobilized to capture something after going through a process of reflection, thus from several phenomena that occur related to the implementation of the metri deso (village cleaning) ritual in the Blau hamlet community, Permanu village, Pakisaji sub-district, something that may not have been expected before that there would be similarities and differences in the metri deso (village cleaning) ritual in question so that a sense of curiosity arises in them about how the actual implementation occurred in the early stages.

1) The deliberation process before the implementation of the Metri Deso (village cleaning) ritual ceremony

Based on the discussion above, there are several findings as follows:

Finding 1

The metri deso (village cleaning) ritual ceremony, before the ritual takes place, the people of Blau Hamlet first hold a meeting.

Finding 2

The metri deso (village cleaning) ritual ceremony is held before a deliberation is held with the Blau hamlet community which will then result in a joint decision that will be agreed upon.

Proposition 1

The metri deso (village cleaning) ritual ceremony, before the ritual takes place, the people of Blau Hamlet first hold a meeting.

The metri deso (village cleaning) ritual ceremony is held before a deliberation is held with the Blau hamlet community which will then result in a joint decision that will be agreed upon.

Based on the discussion above, there are several findings as follows:

Table 2. Implementation of deliberation before the Metri Deso ritual ceremony (village cleaning)

No	Implementation of the Village Cleaning Ritual Ceremony Deliberation	Information
1	2	3
1.	The metri deso (village cleaning) ritual ceremony is held with deliberation before it takes place.	The community of Blau Hamlet, Permanu Village, Pakisaji District
2.	The metri deso (village cleaning) ritual ceremony is held before a deliberation is held with the Blau hamlet community which will then result in a joint decision that will be agreed upon.	

Data sources for findings 1 and 2

2) Initial Stage of Community Service Implementation to clean the environment of Blau Hamlet, Permanu Village before the implementation of the Metri Deso (village cleaning) ritual ceremony

All levels of society participate in community service activities to clean the environment, such as cleaning the graves of ancestors. The people of Dusun Blau, Permanu Village, work together and cooperate with each other.

Based on the discussion above, there are several findings as follows:

Finding 3

Before the metri deso (village cleaning) ritual ceremony takes place, community service is held in the Blau hamlet area and the community always participates.

Finding 4

The Metri Deso (village cleaning) ritual ceremony before the Metri Deso ritual is carried out, with the people of Blau Hamlet working together to clean the place where it will be held, such as the punden and ancestral graves.

Proposition 2

Before the metri deso (village cleaning) ritual ceremony takes place, community service is held in the Blau hamlet area and the community always participates.

The Metri Deso (village cleaning) ritual ceremony before the Metri Deso ritual is carried out, with the people of Blau Hamlet working together to clean the place where it will be held, such as the punden and ancestral graves.

Based on the discussion of the findings above, they are included in the following Table :

Table 3. Community service to clean the environment of Blau Hamlet, Permanu Village before the implementation of the Metri Deso (village cleaning) ritual ceremony

NO	Community Service Cleaning the Environment of Blau Hamlet, Permanu Village Before the Metri Deso (Clean Village) Ritual Ceremony	Information
1	2	3

1.	Before the metri deso (village cleaning) ritual ceremony takes place, community service is held in the Blau hamlet area and the community always participates.	The community of Blau Hamlet, Permanu Village, Pakisaji District
2.	The Metri Deso (village cleaning) ritual ceremony before the Metri Deso ritual is carried out, with the people of Blau Hamlet working together to clean the place where it will be held, such as the punden and ancestral graves.	

Data sources for findings 3 and 4

4.2. Initial Stage of the Process of Determining a Good Day Before Carrying Out the Metric Deso or Clean Village Ritual of Blau Hamlet, Permanu Village

Determining a good day to carry out the metri deso or village cleaning ritual The metri deso village cleaning tradition in Permanu Village is carried out with the aim of keeping their village free from danger such as pests and diseases and also making their village safe and peaceful. The time for carrying out the village cleaning tradition is held in the month of Suro.

Based on the discussion above, there are several findings as follows:

Finding 4

The metri deso (village cleansing) ritual ceremony has the same goal so that the residents of Blau Hamlet and Permanu Village are protected from danger.

Finding 5

The Metri Deso (village cleaning) ritual ceremony is held before the Metri Deso ritual is carried out, the month and day are determined according to previous ancestors, namely the month of Suro and the day is Monday Pon.

Proposition 3

The metri deso (village cleansing) ritual ceremony has the same goal so that the residents of Blau Hamlet and Permanu Village are protected from danger.

The Metri Deso (village cleaning) ritual ceremony is held before the Metri Deso ritual is carried out, the month and day are determined according to previous ancestors, namely the month of Suro and the day is Monday Pon.

Based on the discussion of the findings above, they are included in the following Table :

Table 4. Determining a good day before carrying out the metri deso or village cleansing ritual in Blau Hamlet, Permanu Village

NO	The process of determining a good day before carrying out the Metri Deso or village cleansing ritual in Blau Hamlet, Permanu Village before the implementation Metric deso (village cleaning) ritual ceremony	Information

1	2	3
1.	The metri deso (village cleansing) ritual ceremony has the same goal so that the residents of Blau Hamlet and Permanu Village are protected from danger.	The community of Blau Hamlet, Permanu Village, Pakisaji District
2.	The Metri Deso (village cleaning) ritual ceremony is held before the Metri Deso ritual is carried out, the month and day are determined according to previous ancestors, namely the month of Suro and the day is Monday Pon.	

Data sources for findings 5 and 6

1) Peak Stage of Deso Metri

The implementation stage before the puppet show begins, there is an event that will be delivered by community figures who are considered capable of delivering suggestions that will be useful in the community, for example as follows.

a. religious education

Religious education on the one hand can provide provisions for participants to understand and implement the teachings of the religion they believe in deeply and in detail, from an early age. But on the other hand, deep understanding also brings consequences in the form of increased belief in the truth of the religion they believe in. As long as religion towards truth is not forced and enforced on adherents of other religions.

Based on the discussion above, there are several findings as follows:

Finding 7

The metri deso (village cleaning) ritual ceremony also has the aim of providing an understanding to understand and implement the religious teachings that they adhere to in depth and in detail, from an early age.

Finding 8

The metri deso (village cleaning) ritual ceremony also has consequences in the form of increased belief in the truth of the religion they adhere to.

Proposition 4

The metri deso (village cleaning) ritual ceremony also has the aim of providing an understanding to understand and implement the religious teachings that they adhere to in depth and in detail, from an early age.

The metri deso (village cleaning) ritual ceremony also has consequences in the form of increased belief in the truth of the religion they adhere to.

Based on the discussion of the findings above, they are included in the following Table :

Table 5. The peak stage before starting is the metri deso (village cleaning) event

Starting with enlightenment about religious education, the event will be delivered by community leaders.

NO	The peak stage before starting is the metri deso (village cleaning) event. At the start there is enlightenment about religious education, the event will be delivered by community leaders.	Information
1	2	3

1.	The metri deso (village cleaning) ritual ceremony also has the aim of providing an understanding to understand and implement the religious teachings that they adhere to in depth and in detail, from an early age.	The community of Blau Hamlet, Permanu Village, Pakisaji District
2.	The metri deso (village cleaning) ritual ceremony also has consequences in the form of increased belief in the truth of the religion they adhere to.	

Data sources for findings 7 and 8.

2) The implementation stage before the village cleaning (metri deso) begins, there will be an event that will be delivered by community leaders and religious preachers.

A form of communication that is easy to understand and comprehend by preventing vulnerable areas that often trigger quarrels between religious communities, because it is often assumed that the religion that is practiced is the religion that is considered the best.

Based on the discussion above, there are several findings as follows:

Finding 9

The metri deso (village cleaning) ritual ceremony is carried out in the form of communication or interaction that is easy to understand and comprehend so as not to trigger quarrels.

Finding 10

Metri Deso (village cleaning) ritual ceremony. In carrying out rituals of different religious beliefs, the people of Dusun Blau remain true to the religion they adhere to, which is the religion that is considered the best.

Proposition 5

The metri deso (village cleaning) ritual ceremony is carried out in the form of communication or interaction that is easy to understand and comprehend so as not to trigger quarrels.

Metri Deso (village cleaning) ritual ceremony. In carrying out rituals of different religious beliefs, the people of Dusun Blau remain true to the religion they adhere to, which is the religion that is considered the best.

Based on the discussion of the findings above, they are included in the following Table :

Table 6. The implementation stage before the implementation of the metri deso ritual (village cleaning) There is religious preaching delivered by community leaders

NO	Implementation Stage Before Implementation of Religious Preaching Delivered by Community Leaders	Information
1	2	3
1.	The metri deso (village cleaning) ritual ceremony is carried out in the form of communication or interaction that is easy to understand and comprehend so as not to trigger quarrels.	The community of Blau Hamlet, Permanu Village, Pakisaji District
2.	Metri Deso (village cleaning) ritual ceremony. In carrying out rituals of different religious beliefs, the people of Dusun Blau remain true to the religion they adhere to, which is the religion that is considered the best.	

Data source for findings 9 and 10

3) The implementation stage before the implementation of the village metri (village cleaning) of interfaith dialogue was delivered by community leaders. Interfaith dialogue.

Dialogue conducted by people of different religions is one of the relevant means of communication to be developed. There is a real need to overcome the problem that must be solved together by various parties, including the government. There is no formula that can quickly overcome the problem, except through a long process involving religious preachers, educators, community leaders who are considered able to overcome the problems in Blau village, youth leaders, and government officials.

Based on the discussion above, there are several findings as follows:

Finding 11

The metri deso (village cleaning) ritual ceremony involves dialogue between people of different religions, which is a relevant means of communication to be developed.

Finding 12

Metric deso (village cleaning) ritual ceremony. In carrying out the ritual, it will be carried out so that there are no problems or issues even though the religions are different, they will remain united and harmonious.

Proposition 6

The metri deso (village cleaning) ritual ceremony involves dialogue between people of different religions, which is a relevant means of communication to be developed.

Metric deso (village cleaning) ritual ceremony. In carrying out the ritual, it will be carried out so that there are no problems or issues even though the religions are different, they will remain united and harmonious.

Based on the discussion of the findings above, they are included in the following Table :

Table 7. The implementation stage of the metri deso (Clean Village) ritual ceremony, inter-religious dialogue, was delivered by community leaders from Blau Hamlet, Permau Village.

NO	Interfaith Dialogue Delivered by Community Leaders Interfaith Dialogue	Information
1	2	3
1.	The metri deso (village cleaning) ritual ceremony involves dialogue between people of different religions, which is a relevant means of communication to be developed.	The community of Blau Hamlet, Permanu Village, Pakisaji District
2.	Metric deso (village cleaning) ritual ceremony. In carrying out the ritual, it will be carried out so that there are no problems or issues even though the religions are different, they will remain united and harmonious.	

Data source for findings 11 and 12

Based on the discussion above, there are several findings as follows:

Finding 13

The metri deso (village cleaning) ritual ceremony held in Blau Hamlet, Permanu Village, is unique and special in terms of clothing, usually using batik.

Finding 14

The metri deso (village cleaning) ritual ceremony is a tradition that developed in the Blau hamlet, Permanu village, which still maintains its existence to this day, namely the metri deso or village cleaning tradition which is carried out in the Blau hamlet, usually by wearing traditional Javanese batik and being clean and tidy.

Proposition 7

The metri deso (village cleaning) ritual ceremony held in Blau Hamlet, Permanu Village, is unique and special in terms of clothing, usually using batik.

The metri deso (village cleaning) ritual ceremony is a tradition that developed in the Blau hamlet, Permanu village, which still maintains its existence to this day, namely the metri deso or village cleaning tradition which is carried out in the Blau hamlet, usually by wearing traditional Javanese batik and being clean and tidy.

Based on the discussion of the findings above, they are included in the following Table :

Table 8. Stage of implementation of clothing during the metri deso ritual (village cleaning)

No	Stages of Implementing Clothing During the Metri Deso Ritual (Village Cleaning)	Information
1	2	3
1.	The metri deso (village cleaning) ritual ceremony held in Blau Hamlet, Permanu Village, is unique and special in terms of clothing, usually using batik. The metri deso (village cleaning) ritual ceremony is a tradition that developed in the Blau hamlet, Permanu village, which still maintains its existence to this day, namely the metri deso or village cleaning tradition which is carried out in the Blau hamlet, usually by wearing traditional Javanese batik and being clean and tidy.	The community of Blau Hamlet, Permanu Village, Pakisaji District
2.		

Data source findings 13 and 14

4) Offerings for the Metri Deso (Village Cleaning) Ritual Ceremony

As for the metri deso (village cleaning) ceremony, seen from the perspective of the implementation of the ritual in question, namely from the habits, customs that exist, which are developed, preserved and which are agreed upon by each community, whether Muslim, Hindu, Christian, in this case leading to (the means of offerings/implementation) that are needed/used, then the similarities and closeness will be clearly seen.

From the side of the offerings for the ritual in question that contain similarities include the sacrificial animals used, symbols as the means used and others and the art of arranging janur so that the impression looks more crowded. The ritual ceremony of metri deso (village cleaning) contains relatively the same meaning and philosophy, namely to neutralize the environment from negative influences into positive influences so that the environment remains balanced both visibly and invisibly. The natural environment whose benefits are very large is a harmonious order of life where humans are given the responsibility to maintain their environment because they believe in the existence of creatures that are not visible to the naked eye but these creatures exist only to certain people who can see them, in the ritual ceremony of metri deso (village cleaning) using sacrificial animals including: Roosters, cows, goats according to the level of implementation of each of the rituals in question.

Based on the discussion above, there are several findings as follows:

Finding 15

The metri deso (village cleaning) ritual ceremony held in Blau Hamlet, Permanu Village, includes offerings (Sajen) for the ritual in question, which contain similarities, including the sacrificial animals used, symbols as the means used, etc., and the art of arranging coconut leaves so that it looks more crowded.

Finding 16

The metri deso (village cleaning) ritual ceremony contains relatively the same meaning and philosophy, namely to neutralize the environment from negative influences to positive influences so that the environment maintains its balance both in visible and invisible ways.

Proposition 8

The metri deso (village cleaning) ritual ceremony held in Blau Hamlet, Permanu Village, includes offerings (Sajen) for the ritual in question, which contain similarities, including the sacrificial animals used, symbols as the means used, etc., and the art of arranging coconut leaves so that it looks more crowded.

The metri deso (village cleaning) ritual ceremony contains relatively the same meaning and philosophy, namely to neutralize the environment from negative influences to positive influences so that the environment maintains its balance both in visible and invisible ways.

Based on the discussion of the findings above, they are included in the following Table :

Table 9. The implementation stage is arranging offerings (sajen) during the metri deso (village cleaning) ritual.

NO	The implementation stage involves providing offerings during the metri deso (village cleaning) ritual.	Information
1	2	3
1.	The metri deso (village cleaning) ritual ceremony held in Blau Hamlet, Permanu Village, includes offerings (Sajen) for the ritual in question, which contain similarities, including the sacrificial animals used, symbols as the means used, etc., and the art of arranging coconut leaves so that it looks more crowded.	The community of Blau Hamlet, Permanu Village, Pakisaji District
2.	The metri deso (village cleaning) ritual ceremony contains relatively the same meaning and philosophy, namely to neutralize the environment from negative influences to positive influences so that the environment maintains its balance both in visible and invisible ways.	

Data source findings 15 and 16

4.3. Final Stage of Metri Deso (Clean Village)

Before the puppet show, a roadside celebration is held by all the people of Blau hamlet. The celebration is usually held because of (metri or kenduren) a pure belief or a feeling of worry about unwanted things or the coming of disaster. Sometimes the celebration is also just a routine habit, which is carried out according to religious customs. This metri or kenduren aims to keep the village safe forever. The village metri ceremony is led by a shaman and all the people of Blau hamlet, Permanu Village, Pakisaji District hope that the play brought by the puppeteer will go well. The play greatly influences the villagers. If the play is good, then the shadow puppet show will also have a good impact. This celebration is held by the villagers by bringing ordinary tumpeng rice and is called a treat or sandingan. The purpose of its implementation is so that the village is safe, the villagers get a lot of fortune and no villagers get sick and the entire community is always in good health.

Based on the discussion above, there are several findings as follows:

Finding 17

The metri deso (village cleaning) ritual ceremony is held in Blau Hamlet, Permanu Village, which is held once a year and is continued with a puppet show as a local wisdom value that must be present in every metri deso (village cleaning) ritual.

Finding 18

The ritual ceremony of metri deso (village cleaning) the play brought by the puppeteer will go well. The play greatly influences the people of Dusun Blau. If the play brought is good, then the shadow puppet show will have a good impact too.

(Zulkarnain, 2008). Sometimes the outlook on life also plays an important role, for example in the protection or conservation of natural resources; development of human resources, culture and knowledge; transmission of beliefs, lessons, taboos and literature, and integration of society or family (Widodo, 2020). Local wisdom cultivated in the Bersih Desa tradition is related to culture. The series of festivals that celebrate the village itself tend to begin at the time of the first rice harvest, the place of the first ceremony is in the rice fields of residents who prepare offerings or at the home of one of the villagers. The raw materials used for offerings include: yellow coconut leaves, flowers, water in a teapot, shop snacks, rice and bananas. The offerings are then prayed over together under the direction of village elders and religious figures.

Culture is all ideas, works of a person, actions, in realizing a life through learning, all of which are arranged in human life (Sujarwo, 1999). Culture is something that cannot be separated from a person's life. There is something closely related between humans and culture. Together, both form life. Therefore, humans are also called cultural beings from a human perspective. The explanation that humans are a cultured figure shows that culture is a benchmark for human behavior and life (Herusatoto, 2008).

In the implementation of the metri deso ritual ceremony or village cleaning, there is no escape from interaction and the interaction involves many actors, so there is a reciprocal relationship between the actors, the event held, and the existence of supporters of the ceremony. Therefore, social interaction is the most important thing compared to others, and this is related to the success of the ceremony, because it shows mutual cooperation and mutual cooperation. The role of tradition and culture as rituals or beliefs in society cannot be denied.

The ritual ceremony of metri deso or village cleaning The description that is said to announce the activity of metri deso or village cleaning has a myriad of names, for example, Sedekahan Bumi, selamatan, and others. Like the tradition of the ritual ceremony of metri deso or village cleaning in general, Dusun Blau, Desa Permanu, Pakisaji District. Offerings come from local residents who donate food. The village community cleans their hamlet or village to eliminate bad disturbances from the other world. Offerings are then presented to nature, which has provided protection (Dahyang) to their village. The ritual ceremony of metri deso or village cleaning is an event where residents express their gratitude for the improved crops for their lives to be better, have food and clothing, and live safely and comfortably (Negoro, 2001). Traditional ceremonies are very important for people who still hold fast to the traditions of their ancestors. This ceremony, which is a legacy of ancestors that is centuries old, is still preserved to this day, in every region there must be good traditions that are still preserved or have begun to fade. Traditional ceremonies are a manifestation of part of a community's tradition which is actually a manifestation of the community's culture. (Koentjaraningrat, 1994) Village people are people who have a sense that connects the spirit and soul in life, have a sense of togetherness and reflection.

Based on the discussion above, there are several findings as follows:

Finding 19

The positive ritual ceremony of metri deso (village cleaning) is to lead the people of Dusun Blau to have no doubts about the beliefs of their ancestors. This ceremony, which is a centuries-old ancestral heritage, is still preserved to this day.

Finding 20

The ritual ceremony of metri deso (village cleaning) as a value Local wisdom is a principle and custom that is followed, understood, and applied by a community in its interaction with the environment through the formation of customary values and norms. And local wisdom that is cultivated in the tradition of the ritual ceremony of metri deso (village cleaning) is related to culture. because it shows mutual cooperation and mutual cooperation.

Proposition 10

CeremonyThe positive metri deso (village cleaning) ritual is to make the people of Dusun Blau not doubt the beliefs of their ancestors. This ceremony, which is a centuries-old ancestral heritage, is still preserved to this day.

Ceremonyritual metri deso (village cleaning) as a value Local wisdom is a principle and custom that is followed, understood, and applied by a community in its interaction with the environment through the formation of

customary values and norms. And local wisdom that is cultivated in the tradition of ritual ceremonies metri deso (village cleaning) is related to culture. because it shows mutual cooperation and mutual cooperation.

Based on the discussion of the findings above, they are included in the following Table :

Table 11. Local community customs and culture

No	Local community customs and culture	Information
1	2	5
1.	The positive ritual ceremony of metri deso (village cleaning) is to lead the people of Dusun Blau to have no doubts about the beliefs of their ancestors. This ceremony, which is a centuries-old ancestral heritage, is still preserved to this day.	The community of Blau Hamlet, Permanu Village, Pakisaji District
2.	The ritual ceremony of metri deso (village cleaning) as a value Local wisdom is a principle and custom that is followed, understood, and applied by a community in its interaction with the environment through the formation of customary values and norms. And local wisdom that is cultivated in the tradition of the ritual ceremony of metri deso (village cleaning) is related to culture. because it shows mutual cooperation and mutual cooperation.	

Data sources for findings 19 and 20.

ii. Community potential

The metric village ritual or bersih deso is often associated with the story of Dewa Sri Dewanya farmers. Because the community has the assumption, the success of a field crop is due to the intervention of Dewa Sri always providing protection for his plants from pests and other disturbances. Rituals are various actions that aim to find a connection with the other world. In this case, people have religious feelings, and it is a sacred act, and all elements of the ceremony, such as ritual tools, and people who perform the ritual are considered sacred. (Koentjaringrat, 1997) The metric village ritual or Bersih desa ceremony is a system that has a structure organized by existing customs, related to many types of activities commonly carried out by the community.

Astraditional celebration, the tradition of the metri deso (village cleaning) ritual ceremony has a spiritual meaning behind it. Cleaning the village is intended to thank God Almighty for the harvest and at the same time pray for the village. In addition, the ritual event is arranged by asking for protection from the village protector from negative things in everyday life. The purpose of cleaning the village is to pray for blessings so that the next harvest is good, everyone is healthy, the village is safe and peaceful. Before the metri deso (village cleaning) ritual ceremony is carried out, a village purification ceremony is first carried out to clean the village of all its dirt, in the form of waste, gutters are cleaned, emptied for irrigation of water channels, repairing yard gardens and so on, so that the village looks clean, and the atmosphere is pleasant.

The village cleaning time is once a year, usually after that there will be a pari harvest season. About the implementation schedule differs in each region and in each village. The location of the village cleaning event or celebration in the village according to each custom, is a celebration event carried out continuously with all villagers, besides there are activities focused on certain places;

- 1) The highest tradition of the village hall
- 2) Village festivals are concentrated in local villages,
- 3) For example, alms are given at the graves of ancestors.

4) sacrifices and prayers offered (Suwardi, 2006).

AfterThe punden tradition is carried out, then a joint prayer is held at night at the house of one of the residents who is considered a village elder. Celebrated on, kenduri by offering rice, and ingkung spiced chicken as offerings. They hope that these offerings can keep away disaster for the next year, especially for residents who come to the event and participate in celebrating the offerings. This event is usually held once a year. This activity is carried out with several series of activities on the first day will focus on the preparation event and offerings at the next event. Offerings are usually placed in the core places in the village, sacred locations, locations related to water such as rivers, springs and wells, all borders in the village, all intersections in the area.

On the second day of the metri deso ritual ceremony or Bersih Desa activities include regional arts and culture. There is also a communal meal event on the same day, where residents cook their food, then bring it to the art celebration and eat together with other residents. It can be concluded that the metri deso ritual ceremony or bersih desa is usually called by residents as a social declaration of identity, cultural roots and ideals through the real experiences of the original community, and the community becomes the origin of its own culture, and not just an object filled by dominant cultural institutions, such as capitalist culture, globalization or cultural totalitarianism.

Based on the discussion above, there are several findings as follows:

Finding 21

The process of carrying out the Metri Deso (village cleaning) ritual ceremony strengthens the spirit of the Blau hamlet community so that they do not doubt their beliefs.

Finding 22

The process of interaction, cultural adaptation. The metri deso (village cleaning) ritual ceremony bridges unity in equality and respect in differences.

Proposition 11

The process of implementing the metri deso (village cleaning) ritual ceremony strengthens the spirit of the Blau hamlet community so that they do not doubt their beliefs. There is an interpretation that what has developed and is sustainable is uprooted from its roots and is considered a myth.

The process of interaction, cultural adaptation of the metri deso (village cleaning) ritual ceremony bridges unity in equality and respect for differences between religious communities.

Based on the discussion of the findings above, they are included in the following Table :

Table 12. Community Potential

No	Community Potential	Information
1	2	5
1.	The process of carrying out the Metri Deso (village cleaning) ritual ceremony strengthens the spirit of the Blau hamlet community so that they do not doubt their beliefs.	The community of Blau Hamlet, Permanu Village, Pakisaji District
2.	The process of interaction, cultural adaptation of the metri deso (village cleaning) ritual ceremony bridges unity in equality and respect for differences between religious communities.	

Data sources for findings 21 and 22.

b. Emerging issues

Social Values

In the tradition of the Metri deso ritual ceremony or (Bersih Desa) has a social value seen through philosophy, spirituality, and life guidelines. The value contained in Bersih Desa is further taken through the procurement process carried out, the tradition is a celebration that has a depiction of the philosophy of cooperation between the residents of

Dusun Blau, Permanu Village, Pakisaji District with the nature of its society. a kind of gratitude by being responded to continuously remembering and continuing the preservation of the tradition, the community is enthusiastic about carrying out the culture of monitoring various processes that can be carried out. The cooperation carried out by the members of the village community is obtained from the activity itself. The existence of harmony, tranquility, and peace that reflects the Unity of the Dusun Blau community, Permanu Village, Pakisaji District in carrying out the tradition starting from preparation to the final process of the ritual. There are values that are taken and understood by residents in the ritual activities, namely:

- a. The social value of synergy is that residents clean the village and make banners together to maintain harmony among them.
- b. Religious values, related to beliefs Society is well established if citizens always preserve and practice their religion well.
- c. The comparative protection value is that people can stay away from the outbreak and thus feel safe.
- d. The economic value is that by establishing rituals it makes it easier for residents to meet their daily needs and profits will increase in the coming year.

In addition, the metri deso (village cleaning) ritual ceremony is also seen in the process of making offerings carried out by members of the Blau hamlet, Permanu village, Pakisaji sub-district, which is made together by the community who Diwali with the preparation of ingredients to make offerings to be served, shared, eaten together by the Blau hamlet, Permanu village, Pakisaji sub-district. The metri deso (village cleaning) ritual ceremony differs between environments. Each region has a different way because the beliefs that carry out different traditions in each district. Therefore, depending on which ancestor is the guardian, the traditional ritual is different. The date of implementation is also different. Cultural values cannot be ignored, although culture will have development or change.

On cultural assessment will always have a role in the rules for humans. Following culture is non-negotiable. The ritual ceremony of metri deso or village cleaning is usually used as a cultural celebration that is applied from generation to generation that connects humans with the surrounding environment and passes on social values, this is explained by Cathrin (2017). The participation of new successors in planning and implementing activities is a form of passing on knowledge and pride and appreciation for one's culture. All family members, including children, are introduced to family activities in preserving culture. In the rapid advancement of technology, it can be used to document the introduction of traditions that can be useful in their implementation later (Widodo, 2020).

The ritual ceremony of metri deso or village cleaning is a traditional event carried out by the residents of Blau Hamlet, Permanu Village. In a celebration held by residents, they have a belief for the surrounding community. There is a further social assessment that can be seen through the implementation and process of the cultural celebration, in the making of offerings made by residents of Blau Hamlet, Permanu Village. With the tradition of the metri deso ritual ceremony or village cleaning, it can form mutual cooperation in local residents, therefore, friendships are established between members of the community and relationships can be strengthened by each resident of Blau Hamlet, Permanu Village, Pakisaji District. The community cleaning the village is an example of the parents before until now with an expression of gratitude to the creator who gave the harvest to the residents.

Apart from that, it helps in forming a sense of belonging and working together which can be seen when carrying out social work such as cleaning up every rural area, eating big meals together at celebrations. In terms of the social aspect, activities are carried out in a collaborative manner, there is an attitude of mutual cooperation in the community so that friendship is established between people. Providing adequate food to each other and the community's brotherhood is strengthened by various offerings brought to the kendurian event to be celebrated and eaten with the community as a feeling of gratitude and gratitude to the creator.

Based on the discussion above, there are several findings as follows:

Finding 23

The implementation of the metri deso (village cleaning) ritual ceremony makes the community harmonious and maintains good relationships and also practices religion well.

Finding 24

The implementation of the metri deso (village cleaning) ritual ceremony with the participation of all family members, including children, is a form of pride and appreciation for one's own culture.

Proposition 12

The implementation of the Metri Deso (village cleaning) ritual ceremony strengthens the spirit of the Blau hamlet community so that they do not doubt their beliefs.

There is an interpretation that small communities that have developed and survived are uprooted from their roots.

The process of interaction, cultural adaptation. The metri deso (village cleaning) ritual ceremony bridges unity in equality and respect in differences.

Based on the discussion of the findings above, they are included in the following Table :

Table 13. The issue is developing

No	A growing issue	Information
1	2	5
1	The process of carrying out the Metri Deso (village cleaning) ritual ceremony strengthens the spirit of the Blau hamlet community so that they do not doubt their beliefs.	The community of Blau Hamlet, Permanu Village, Pakisaji District
2.	There is an interpretation that small communities that have developed and survived are uprooted from their roots.	
	The process of interaction, cultural adaptation of the metri deso (village cleaning) ritual ceremony bridges unity in equality and respect for differences.	

Data source findings 23 and 24

Research findings and research propositions

1) Major proposition

In propositional terms, it is an expression that can be proven to be true or false, Kutha Ratna, (2010:115) Propositions do not only state matters regarding a reality and concept, but most propositions state the relationship between two or more concepts (reality). Based on research findings, in-depth and repeated observations and interviews were obtained from a number of informants and have been cross-checked with figures and experts (trangulation). The various findings include the following:

- a. Metri deso (village cleanliness) occurs when there is social interaction with local residents adhering to local wisdom values, adhering to values that take place without any pressure and are driven by the need for information related to work (agriculture), education, social and a sense of family.
- b. Metri deso (village cleaning) all local residents participate without distinguishing between elements (SARA).
- c. Metri deso (village cleaning) The attitude of the local population is open and cooperative with the implementation of the Metri deso (village cleaning) village cleaning ritual ceremony.

2) Major Proposition

The Metri Deso (village cleaning) ceremony of the Blau Hamlet community in Permanu Village in carrying out the ritual. The Metri Deso (village cleaning) ceremony is ethical in terms of dress and an open attitude but still adheres to the values of local wisdom to live in harmony and work together.

5. CONCLUSION AND SUGGESTIONS

5.1. Conclusion

Based on the results of the research and analysis of field data as explained in Chapter IV and V above, it shows that the findings of this study have actually answered a number of researcher assumptions as in the problems and objectives of the study. From the findings and discussions in the previous chapter, several conclusions can be put forward as follows:

1) Implementation of the metri deso (village cleaning) ritual ceremony

The metri deso (village cleaning) ritual ceremony of the Blau hamlet community in Permanu village, Pakisaji sub-district, takes place naturally. The beliefs are based on relatively similar teachings, namely Islam, Hinduism and Christianity, and contain philosophical meanings/symbols in the ritual. The metri deso (village cleaning) ritual ceremony is led by a shaman and community elders who are considered capable and able to lead them in reciting their prayers.

Individual groups know the similarities in the metri deso (village cleaning) ritual ceremony, namely: using a perapen as a place for incense/fire and offerings of leaves, flowers, rice, engkong chicken, fruit, water and so on. And using sacrificial animals according to their level.

The existence of the interaction of the Metri Deso (village cleaning) ritual ceremony of the Blau Hamlet community can bridge the community to become closer in brotherhood, united in equality and respecting each other's differences. This can lead them to find the common thread leading to their belief to unite in the same source. The implementation of the Metri Deso (Village Cleaning) tradition procession is divided into three stages, namely the initial stage (preliminary), the peak stage (implementation), and the final stage.

2) Initial Stage Implementation (Series of preparations for Metri deso (village cleaning): holding deliberations, mutual cooperation and community service, and making offerings.

3) Implementation of the Peak Stage (Implementation Process of Metri deso (village cleaning))

On Monday Pon, residents who had previously cleaned the village and also worked together to clean the place used for the traditional blue cleaning ceremony of Permanu Village (punden) and also have prepared offerings or equipment used for the implementation of the village cleaning ceremony of Dusun Blau, then residents also clean the ones used to place the offerings that have been prepared by the Dusun Blau community. Which will be held on Monday Pon residents bring food that has been cooked and then collected in the punden to hold a joint prayer led by the village elders or Dusun Blau, Permanu Village.

4) Implementation of the final stage (closing ceremony and series of performances)

Wayang metri deso (village cleaning)

On Monday Pon morning, the people of Blau Hamlet have made various preparations, all the people of Blau Hamlet, Permanu Village bring various offerings for Keduri and for wedding receptions in the form of rice cone, ingkung (whole chicken cooked and not cut into pieces), flowers, spices, and bring all kinds of agricultural products such as vegetables, fruits, nutmeg kependem (tubers), flowers. Around 15.00 the food or offerings that have been prepared by the people of Blau Hamlet are prayed for by the elders of Blau Hamlet and after the Keduri event is finished, the offerings prepared for the wedding reception are distributed to the people of Blau Hamlet. In the evening, the people of Blau Village do tirakatan (not sleeping to guard and wait for the offerings) Food or offerings prepared for metri deso (village cleaning)

For the people of Dusun Blau, the metri deso (village cleaning) tradition is an expression of gratitude to God Almighty for abundant sustenance, happiness, and protection from danger. According to Koentjaraningrat (1994:163), village society is a small community that feels bound by the soul and spirit of togetherness in its life, the soul and spirit of togetherness in question are solidarity, mutual cooperation, and deliberation. In the village cleaning tradition of Dusun Blau, there are several values that can be taken, namely from the aspects of philosophical values, spiritual values, and social values. The aspect of social values in the village cleaning tradition (metri deso) can be seen from the procession or implementation of the metri deso tradition as an event that illustrates the philosophy of mutual cooperation.

5.2. Implications of Research Results

Academically, the findings of this study are expected to provide analytical-informative contributions to the development of social and cultural sciences, especially those with local nuances, focusing more on the Dusun Blau community, Permanu village. In addition, the findings of this study are also expected to provide benefits for development actors themselves, especially in applying policies in community life, especially those related to cultural/customary and religious values in community life.

1) Theoretical Implications

Based on phenomenology, this study supports the existence of phenomena in the field and social interaction, so this study supports the theory of social interaction while the theory of symbolic interaction by Mead that the social interaction developed by the community of Dusun Blau, Permanu Village is associative which is the implementation of socio-cultural values/customs and religion that already exist. And the ritual of the metri deso ceremony (village cleaning) contains meaningful symbols in the community of Dusun Blau, Permanu Village interacting and adapting culture in metri deso also contributes to developing associative social interaction because it can increase the closeness of relationships between people in the Dusun Blau, Permanu Village community and can immediately adapt if there is social contact including with other residents around them. Meanwhile, according to Blummer, it is also similar, namely where individuals interact with themselves using meaningful symbols.

Viewed from the cultural side, the results of this study strengthen Pierre Bourdieu's view that social actions start from habits that exist in society that can influence lifestyle, provide motivation for preferences, emotions reflect social skills and abilities that produce status and family and education play an important role in forming the habits of the Blau hamlet community, Permanu village, Pakisaji sub-district.

Social action begins with the habits of society which consist of all patterns of steady behavior, thoughts, feelings and reactions which are obtained and mainly passed down by symbols which structure their achievements individually and groups of people which can influence lifestyles, provide motivation where individuals interact and adapt to themselves and the environment based on the customs, culture and religion held by the people of Dusun Blau, Peramnanu Village.

Culture is a product that reflects social actions whose thoughts are poured out to regulate patterns of life in work and religion. By using this cultural theory, we can see and explain human living habits in social communities with various patterns and actions that ultimately form a culture.

The results of this study also strengthen Koentjaraningrat's cultural theory which emphasizes a detailed cultural value system into norms which are the actual rules of behavior and guidelines for most of human actions in society and are laws, rules, customary rules and politeness in social interactions because attitudes are tendencies to behave and mutually influence the behavior of one human being with another.

Viewed from the ritual side of the metri deso ceremony (village cleaning) these results strengthen the theory of symbols according to Emile Durkheim that the meaning and function of symbols in life, to increase and strengthen solidarity by eliminating individual interests because the community that performs the ritual is dissolved in common interests socially seen the meaning contained in the metri deso ceremony as the integrity of the blau hamlet community. And to strengthen the relationship with God in everyday life so that humans get happiness, fortitude, hope, correction of mistakes is an important meaning in addition to the meaning to remain honest and sincere.

Based on the understanding of the symbol above, it is also revealed that the function of the symbol as a means to worship His greatness and majesty, likewise religious symbols function to strengthen the faith and devotion of the people to Him, the symbol is stated to function to carry out the procedures and processes of the ritual. To avoid misunderstandings about the function of symbols that contain aesthetic and beautiful values.

Viewed from the phenomenological aspect, the results of this study strengthen the assumption of Edmund Husserl's phenomenological theory about phenomena as reality itself (reality in se) that appears, there is no boundary between the subject and reality, consciousness is intentional and there is interaction between the act

of consciousness (noesis) and the object that is realized (noema) related to the interaction of cultural adaptation in metri deso (village cleaning) is a process towards harmony between religious communities and mutual cooperation.

With Phenomenology we can study forms of experience from the perspective of the person experiencing it themselves by classifying every conscious action that is carried out but also includes predictions of future actions, all of which originate from how a person interprets objects in their experience. Can contribute knowledge and add literature as input for further research.

2) Practical Implications

In relation to the practical implications presented, they are based on the findings of field research results with reference to the research results and analysis of research results that have been described in Chapter V and Chapter VI. The practical implications are as follows:

- a. To increase insight and knowledge for researchers about traditional arts, especially the Metri Deso (Village Cleaning) ritual ceremony in Blau Hamlet, Permanu Village, Pakisaji District.
- b. This research is useful as documentation of traditional arts for related agencies, and it is hoped that this research can help with the problems faced, such as: problems in publication/dissemination to the community and help to find steps in efforts to preserve the Metri Deso (Clean Village) Ritual Ceremony in Blau Hamlet, Permanu Village, Pakisaji District.
- c. The results of this study can provide information about the history of the development and form of presentation of the Metri deso (Bersih Desa) ceremony in Dusun Blau, especially for art lovers and the public in general.

Novelty:

From the description above, one novelty sentence is determined which shows the novelty (Novelty) of the Metri deso (village cleaning) ceremony which is carried out from generation to generation as an ancestral heritage. This ceremony is carried out as a manifestation with the following objectives.

- 1) The culture that exists in society is used in religious ceremonies or customs that occur in the Hindu religion and the village metri ceremony (village cleaning) is followed by all religions.
- 2) The Metri Deso (village cleaning) ceremony has sacred values and is considered or viewed as a medium to cleanse oneself from violations.
- 3) The Metri deso (village cleaning) ceremony instills the values of deliberation in communities with different backgrounds.
- 4) The Metri deso (village cleaning) ceremony is seen as a tribute to the universe with the belief that the residents around the village are increasingly carrying out cleaning. From the description of the picture, it can be concluded that local traditions or local customs always have a contribution to the civilization of human life even in modern times.

5.3. Suggestions

Related to this research, there are still many things that are not complete in detail due to the limitations of the researcher, therefore the opportunity for further researchers to study and conduct more in-depth research and to the best of the researcher's knowledge, they have never found a research focus that examines how the title of the Dissertation that the researcher wrote. Therefore, the researcher hopes that the results of this study can contribute to the development of social sciences in scientific institutions that require the residents of Dusun Blau and the nature of togetherness that is owned as a form of gratitude that is intended by continuing to commemorate and continue to preserve traditions, in the implementation of the metri deso tradition, the community is enthusiastic to follow the various processions that are carried out. Harmony between residents of the community is also taught through the clean village tradition of Dusun Blau, the harmony in question is a state of harmony, calm, peaceful, which is reflected in the togetherness of the Dusun Blau community in implementing the clean village tradition of Dusun Blau starting from preparation until the ritual process is complete

Apart from that, the social values in the *metri deso* tradition can be seen from the process of making offerings which are made by the people of Dusun Blau together in a place which is believed to be sacred by the people of Dusun Blau, namely in Punden (Dahyang), starting from the preparation of ingredients for...making offerings that are prepared and purchased together by the people of Dusun Blau, then in distributing the offerings (wedding reception), the people of Dusun Blau prioritize that the offerings that are prepared to be eaten together are prioritized for the people of Dusun Blau.

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