

ABSTRACT

Visiting/ *Sowan* Culture to Kiai: The Study of Ethnography of Tulungagung's Society

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The thesis is talking about the function and meaning which form the background of individual's (Kiai as passive actor and people who visit the Kiai as an active actor). The action was visited/*sowan* with a certain motive or reason. And the action done according to rationality of each individual's understanding. The understanding of the action's meaning was investigated based on the context which form background, *in order to motive* and *because of motives* from each *sowan* actor.

The objective of this study are to express the condition of the context which form background of the *sowan* culture's actor, and to understand of the *sowan* actor's understanding about the action that they have done. According to that this study used interactionist symbolic's approach, to express symbols in *sowan* process. For collecting primer data is used partisipant observation technique and depth interview. And the secondary data used some documents which connected to this study. Then all the data is analysed with intrepretative model.

The result of the study are: **First**, Tulungagung as meddling district or interference culture, between East Java culture (Majapahit) and center Java culture (Mataraman). In the social interaction Tulungagung was influenced that culture. All sort of the action or *sowan's* process which done by active actor, like: come to respected person called as Kiai, greeting action by say greeting words while knock the door, shaking the Kiai's hand (in respect/to show mutual respect), be polite in attitude dan conversation, and not allowed to dictate the Kiai or don't say anything before asked by the Kiai, express the deepest thanks by giving a reward. And the real symbols in this culture are something like waters, salt, sand, and *raja* (Arabic written paper)

Second, the actor of *sowan's* culture has an various interpretation and understanding about the function and meaning. There are: *sowan's* culture as human effort called *ikhtiar* to many problems are faced. *Sowan's* culture as a study action called *ngangsu kawruh*, *sowan's* culture as an action of exchange ideas and information, and also *sowan's* culture as an action to fim up or strengthen friendship or relationship with others called *silaturahmi*. And also for helping each other.

The actor of *sowan's* culture convinced that *sowan* have many positive function and meaning to their life. And there are who consider that *sowan* didn't have a positive function if they have a negative or bad motive in action (visit to kiai). The bad motive form the background of their action became a function which is unwanted. That's why the role of kiai here is important. They have to remind them to back in a good way as an Islamic norms.

Key word: Visiting(*Sowan*) culture, Kiai (honoured people), Ethnography