

## O-Bon Matsuri dalam kehidupan masyarakat Jepang dewasa ini

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### Abstrak

The Meiji restoration indicated an early process of modernization in Japan, a major political, economic, and social change that took place rapidly in the second half of the 19th century, by which Japanese society was transformed into the modern one. This process of modernization continued up to the end of Pacific War when Japan was defeated by the allied forces. In the post war era, Japan rushed to catch up with the industrialized west by focusing on her industrial and economic development. Consequently, less than two decades Japan has become a rich country.

Even though Japan has been an advanced and modern country, and accepted modern culture of the west and developed advanced industries based on what she has learned, she has at the same time, maintained her own culture, that has many characteristics, like: multi-layered, homogeneity, Japanization, and pragmatism. These features can be seen in religion too. Buddhism is absorbed side by side with Shinto and the two religions become harmoniously interwoven in the lives of the Japanese. This phenomenon strengthens folk religion, an indigenous primitive religion into which elements from Shinto, Buddhism, Taoism, Confucianism and other religions have been grafted and is expressed in the daily ritual and matsuri. Among them is the O-Bon Matsuri.

O-Bon Marsuri is a part of ancestor worship, observed between 13-15th day of the seventh month, by placing offerings on the bondana and by otherwise seeking to please the ancestral spirits. For contemporary Japanese people, this observance has many functions, such as: to fulfill basic human needs, to strengthen solidarity among family groups, to be recreational event, and to break monotonous. That's why the phenomenon changes from religious ceremony to social custom.