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Dukun Prewangan
(Studi Deskriptif Kehidupan Dukun Prewangan di Desa Ngodean dan Desa
Teken Glagahan, Kecamatan Lokeret, Kabupaten Nganjuk)
Sutrisni

Makna Upacara Potong Gigi (Metatah) bagi Peserta Umat Hindu Bali
di Pura Agung Jagad Karana Kota Surabaya
Ni Wayan Ernawati

Seni Tari Glipang di Kabupaten Probolinggo
(Studi Deskriptif Makna Simbolik Tari Glipang dari Sudut Pandang Pelaku)
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Pembagian Warisan dalam Budaya Poligini
(Studi Kasus pada Komunitas Madura di Boto Putih, Surabaya)
Putri Kumia Sari

Pemberian Makanan terhadap Batita
di Pemukiman Tanah Kalikeding, Kecamatan Kenjeran,
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**Dukun Prewangan (Studi Deskriptif Kehidupan Dukun Prewangan di Desa Ngodean dan Desa Teken Glagahan, Kecamatan Loceret, Kabupaten Nganjuk)**

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**Abstract**

Although the technology and culture has been growing rapidly, the belief in the supernatural is still believed by the public, one that believes in the power of a prewangan shaman. Prewangan shaman is one of the socio-cultural phenomenon that is believed to be magical power. That is because the figure of a prewangan shaman, was considered and was instrumental in the lives of village Ngodean and village Teken Glagahan signature in front. The interesting issue to be highlighted in this study: (1) How do socio-cultural characteristics of the prewangan shaman?, And (2) How society's view of existence in the village prewangan shaman signature in front of the Ngodean and Teken Glagahan village, district Loceret, district Nganjuk?.

This study uses interpretive paradigm and qualitative approach to explanation. The method of data collection is done by observation and in-depth interviews on the two informants. Moreover, it also made significant others in the community who have taken advantage of the presence of the prewangan shaman. The process of data analysis done by the method of coding, which began open coding, axial coding and selective coding. While the techniques of data analysis by means of interpretive analysis.

These results indicate that stratification prewangan shaman in the village of Ngodean and Teken Glagahan signature in front of the Village, realized by the position (status) and role (role). Position (status) is considered as a prewangan shaman advice village elders, and wong clever. This is evident in the activities of the village clean. In a position (status), a prewangan shaman do some supernatural abilities, including through 3 (three) things, namely derivatives, the incarnation, and exercise. In addition, the presence in the village prewangan shaman Ngodean and signature in front of the Village Glagahan been well received by the surrounding community. This is evident in the participation of Mr. Kasdi and Mr. Kasto as a participant in the activities of yasin tahlil routine signature in front of the Ngodean village and Teken Glagahan village. The presence in the village prewangan shaman Ngodean and Glagahan signature in front of the village has two functions, namely the function of individual and social functions. Individual functions prewangan shaman, seen in the healing of an illness, penglarissan, safety and tranquility in marriage and human dignity itself, graduation, inventor of the items is long gone, mate, the acceleration in getting a job, experts in the installation of the implant, the expert the award of the village chief, the handler of rain, and experts petangan. While the social function witch prewangan, look at the activities of mutual cooperation and the process of deliberation, the village shaman present as advisors.

**Keyword : Patterns, of, Behavior, , Prewangan, Shamans, , Syncretism, , Status, ,**

**Daftar Pustaka :**