

Pancasila Values in The Larung Sesaji Tradition in Tambakrejo Village, Wonotirto District, Blitar District

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Abstract

The aim of the research was to explore information about the Pancasila values contained in the larung sesaji in Tambakrejo, including vital, material and spiritual values. In determining sources, purposive sampling techniques were used. To obtain information using in-depth interview techniques, observation and documentation. Data analysis uses the Milles and Huberman model. Research results: the tradition of larung sesaji in Tambakrejo Village has: 1) material value, to meet the physical needs of community members eating three times a day in the form of rice, vegetables and side dishes 2) vital value, in the form of equipment used by fishermen such as boats, nets, hooks, flashlights, sarongs, jackets, scales, barrels where fish are caught. 3) spiritual values, there is a prayer event to express gratitude, pray for protection from all dangers and disasters, and pray for the spirits of deceased ancestors. The values of Pancasila are also found in the tradition of celebrating larung sesaji, such as: the religious behavior of believing in the Almighty God and living in harmony between fellow believers, reflected in the social behavior of sharing good fortune, acting fairly, respecting each other, and helping people in need, work together to prepare events and contribute morally, energy, thoughts and materials, the habit of deliberation (rebug deso), respecting and implementing the results of joint decisions for the smoothness and success of the event, all those present at the event are treated equally, there is no discrimination, they are aware of their rights and obligations to make the event a success.

Keywords: Values, Pancasila, Larung Sesaji

1. INTRODUCTION

Traditions created by society are passed down to the next generation. Sztompka (2014:71) emphasizes that traditions are human creations. Inheritance and preservation occurs because the values contained in traditions are still relevant and able to follow the dynamics of the times and can be used as guidelines for society in everyday life. A similar opinion was expressed by Rahyono (2015:47), humans carry out activities and combine them with tradition.

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In Javanese society, there are various types of traditions, each of which has a specific purpose. Erawanto (2018) stated that the tradition of saving the earth in Songowareng Village aims to express gratitude for the good fortune in the form of a successful harvest that has been given by God, giving alms, and asking to be kept away from disease, disaster and calamity. Ratnasari's research results (2021) in Mojorejo Village, District. Jetis District. Ponorogo is carried out by the community with the aim of expressing gratitude and strengthening friendship. Likewise, in Blitar Regency there is also a tradition, namely larung sesaji, whose existence is still preserved by the community.

The tradition of celebrating larung sesaji in Tambakrejo Village is a symbolic behavioral activity of residents living along the coast carried out every month. Suro has socio-cultural values in Pancasila. However, in reality, not many people know and understand the relationship between the values contained in the Pancasila principles and the socio-cultural values contained in the tradition of larung sesaji in Tambakrejo Village. Public understanding is still limited. The tradition of larung sesaji only has economic, educational and entertainment value for the community.

The phenomenon of the lack of public knowledge and understanding of the meaning and values contained in the tradition of celebrating larung sesaji in Tambakrejo Village cannot be ignored, considering that it will have an impact on the decline in the level of tradition so that people no longer care about preserving it. A similar opinion was expressed by Sztompka (2014:72) that qualitative changes cause traditions to be abandoned by society.

The research aims to explore the values of Pancasila at the Tambakrejo's larung sesaji parade. The basis for studying this problem is based on the results of previous research literature reviews, which have never studied the existence of Pancasila values in larung sesaji in Tambakrejo. Most of the research results discuss the implementation procession, symbolic meaning, and community perceptions regarding the implementation of the larung sesaji tradition in Tambakrejo village.

2. METHODS

This type of research is a qualitative descriptive study, exploring information about the values of Pancasila in the celebration of larung sesaji in Tambakrejo, namely the values of Divinity, Humanity, Unity, Democracy and Justice. This includes analyzing and describing the vital values, material values and spiritual values contained in the symbolic behavior of community members in the tradition of celebrating larung sesaji.

To obtain information from sources, we use the Purposive Sampling technique, where the sources who are asked for information are selected and determined first by paying attention to aspects of their needs, competencies, understanding and involvement in the event so that the resulting data is in accordance with the research objectives, namely the village head and village officials, religious leaders, community leaders, committee members, youth leaders and cultural observers.

The method of obtaining information using in-depth interviews is carried out by researchers by meeting and conducting direct interviews with sources who have been selected and are considered to have mastery and understanding of the problem. The

direct observation method was carried out by researchers by coming, observing and following directly step by step, starting from the process of forming and deliberating the committee, preparing the location for the salvation, making sesaji and uborampe equipment needed for the salvation, the procession of carrying out the salvation and carrying out the sesaji. The documentation method is carried out by studying and analyzing existing documents such as meeting minutes and photos of previous activity documents that are still stored, studying relevant reference books and/or previous research results as reference material for comparison. Data analysis using the Milles and Hubberman technique consists of three stages, namely sorting and selecting data, explaining the data, making conclusions and verifying the data.

4. RESULTS AND DISCUSSION

4.1 The tradition of celebrating offerings in Tambakrejo Village

The tradition of celebrating offerings in Tambakrejo is carried out by local residents who live on the coast and is carried out on the initiative of community members. According to Sztompka (2014), such traditions are called original traditions.

The purpose of carrying out the traditional activities of the larung sesaji are: 1) as a form of fishermen's gratitude for the good fortune given by God, 2) to pray that the family and surrounding community will be kept away from disease, disaster and danger, 3) to ask that the future will continue to be smooth and easy. and safety in fishing in the sea, 4) giving alms to give part of one's fortune by providing food at the celebration event to be shared and eaten together with other community members, 5) Inheriting and preserving the habits of ancestors who have taught them the good value of life.

The traditional larung sesaji ceremony in Tambakrejo Village, in 2024, will be held on July 7 2024 with the following implementation stages: the first day is a pre-event held the day before the larung sesaji ceremony, starting with a celebration ("kenduri") attended by community members, religious leaders, community leaders, village government apparatus to read "toyibah" sentences ("tahlil" and prayer) led by religious figures. Prayers are addressed to the spirits of ancestors and families of people who have died, in addition to asking for ease in seeking good fortune, to be given health, inner and outer safety, to be kept away from disease, disaster and danger. After the prayer, we continued eating with dishes prepared by the committee in the form of rice, side dishes, vegetables, various drinks, fruit and snacks. In the evening, residents watched the entertainment of the shadow puppet show last night. The second day, the main activity, is the larung (drifting) ceremony procession of offerings in the form of "uborampe" devices into the sea using a boat, on July 7 2024.

4.2 Vital Values, Material Values and Spiritual Values in the Larung Sesaji Tradition

Notonagoro, as quoted by Darji Darmodihardjo and Sidarta (1995), groups values, namely 1) material values to fulfill human physical needs, 2) vital values to carry out their activities, and 3) spiritual values useful for human spirituality, consisting of the values of truth, beauty and goodness. and religious values are the highest spiritual values.

In the tradition of larung sesaji in Tambakrejo Village, **material values** are reflected after praying together and eating together with dishes served in the form of rice, side dishes, vegetables, fruit and drinks (tea, coffee, water). Residents of Tambakrejo Village eat rice, side dishes and vegetables three times a day to meet their physical needs three times a day like the general population.

The vital value of the tradition of saving larung sesaji in Tambakrejo Village is the equipment used by fishermen to catch fish at sea, such as boats, jackets, fish nets and hooks, lighting lamps (flashlights), tubs or barrels for fish, and fish scales. Each piece of equipment has its own function and is used to support and facilitate fishermen's activities in fishing at sea. A motorboat is a type of vehicle for fishing in the middle of the sea. Jacket to protect the body from the cold and sea breeze at night. Nets and fish hooks are the main equipment used to catch fish in the sea. Lighting lamps (flashlights) are a means of illumination at night. Fish tanks or barrels are used to store fish catches, and fish scales to find out how much fish catch is obtained before selling it to the market and setting it aside for the family.

Spiritual values, First, the tradition of celebrating offerings in Tambakrejo Village makes sense to carry out because it has a noble purpose, namely a form of gratitude to God for the blessings that have been given, sharing good fortune with others, offering prayers together so that the family and community are kept away from disease and danger, apart from preserving noble values that teach the good value of life. This activity also has economic, social, educational and tourist (entertainment) value for community members. Second, the beauty in the form of works of art produced by community members is the ability to decorate boats, install banners and decorative lights on the right and left sides of the road leading to the event location so that the atmosphere during the day looks artistic, and the lights sparkle at night. The fences along the residents' houses leading to the activity location were all painted uniformly white, including the flowers and plants in the residents' yards which were neatly arranged. Third, the value of goodness in the tradition of larung sesaji offerings in Tambakrejo Village is in the form of teachings about the goodness of life such as believing in God, providing assistance, respecting diversity and differences, upholding unity, working together, working together, deliberation, justice. Fourth, the religious value in the tradition of celebrating larung sesaji in Tambakrejo Village is reflected in the attitudes and behavior of trust and devotion to God, praying for the spirits of deceased ancestors.

4.3 Pancasila Values in the Larung Sesaji Tradition in Tambakrejo Village

The tradition of celebrating larung sesaji in Tambakrejo Village, Wonitorto District, Blitar Regency is closely related to Pancasila, because there are Pancasila values found in the tradition of celebrating larung sesaji. “**Nilai Ketuhanan Yang Maha Esa**” can be seen from the religious behavior of community members, namely surrendering themselves to God by praying together at a celebration event which is attended by community members, community leaders, religious leaders and village government officials. This proves that the people of Tambakrejo Village believe that there is a God who has given them good fortune, so they must be grateful, and submit themselves, asking that their families and the community be kept away from disease,

disaster and danger, and asking that in the future they will continue to be given fluency in their business and that their fortune will increase. Joint prayer is also aimed at praying for the spirits of ancestors and community members who have died. Herusatoto (2008:42) explains that religion is essentially a form of human surrender to God. The people of Tambakrejo Village also believe in the remains of mythical times, so offerings need to be made so that they do not disturb the safety and happiness of their families and the local community. Herusatoto (2008:159) explains that the purpose of holding offerings is to support their belief in the power of spirits such as “lelembut”, “demit” and “jin” who live in certain places so as not to disturb them.

“**Nilai Kemanusiaan yang Adil dan Beradab**” can be seen from the habit of community members to set aside a portion of their good fortune to use to make “ambeng” for celebration events, so that all residents can experience it together. The committee also distributed snacks to the people who attended the celebration event, including providing food to local residents who needed it. Human values are also reflected, regardless of where they come from, their gender, their religion, their social status, everyone is permitted and treated equally in watching the traditional procession of larung sesaji from the beginning to the end of the event. Apart from that, it is also reflected in the behavior of togetherness, mutual respect, tolerance and cooperation of all parties involved in carrying out their duties and making the event a success from the preparation stage to the end of the activity. All those involved in the event worked sincerely, discipline, responsibly, no one felt burdened or disadvantaged, carried out their duties according to their main duties and functions which had been distributed fairly and very humanely, including the community members who attended were very conducive and were able to see the entire series of events until they were finished. Indonesian people have a mutually loving behavior, like to carry out humanitarian actions (Erwin, 2010: 33).

“**Nilai Persatuan Indonesia**” can be seen from: 1) the togetherness of community members in providing support in the form of donations of ideas, moral support, assistance with energy, food and funds according to their ability to make the traditional event of the larung sesaji celebration a success. This proves that citizens prioritize public and collective interests over personal or group interests. 2) The residents of Tambakrejo Village unite to preserve the original culture of the local community, namely the tradition of celebrating offerings as an ancestral heritage. 3) The Tambakrejo Village community is very diverse in terms of religion, education, work and income. However, they still prioritize a culture of mutual respect, cooperation, tolerance and “tepo seliro” upholding the value of equality in diversity, creating an atmosphere of harmony and peace. The value of unity can be maintained if the spirit is proud as an Indonesian nation, willing to make sacrifices for the sake of the nation and state and promote social relations for the sake of unity and oneness. (Erwin, 2010:34)

“**Nilai Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan perwakilan**”, in the tradition of larung sesaji in Tambakrejo Village can be seen from the community's habit of preferring deliberation, both relating to the formation and distribution of committee tasks, preparation and determination of activity budgets, the amount of contributions charged by the community, elections. and determining the day and date of the activity, preparation of the “oborampe” offerings, selection and determination of the location to be used for the celebration, type of entertainment, arrangement of the event, including the event procession. Deliberation

activities were carried out through representatives by inviting several “Rukun Tetangga (RT)” and “Rukun Warga (RW)” administrators, religious leaders, community leaders, youth representatives, “Pemberdayaan Kesejahteraan Keluarga (PKK)” women's representatives, representatives of village government officials, cultural observers to discuss together. The results of the decisions that have been mutually agreed upon are then socialized to the community members and the residents really respect the results of the joint decisions, providing support for the success of the traditional event of larung sesaji. Society prioritizes mutual interests, deliberation and shared responsibility. (Erwin, 2010:36).

“Nilai Keadilan sosial bagi seluruh rakyat Indonesia”, in the larung sesaji tradition, can be seen from: 1) The residents of Tambakrejo Village are a rural community characterized by community, prioritizing and upholding the values of family and mutual cooperation in doing things, including preparing for the traditional larung sesaji celebration event. 2) developing a fair attitude towards others which can be seen from the behavior of community members regardless of religion, gender, social status, they participate in working together and work together to carry out devotional work, including making donations for the success of the event, and 3) Awareness of community members not only demanding rights only but also accompanied by awareness of carrying out obligations such as providing contributions in the form of thoughts and energy, moral support and material contributions for the smooth and successful running of the event.

5. CONCLUSION

The tradition of celebrating larung sesaji in Tambakrejo Village carried out by people living on the coast not only has economic, educational and entertainment benefits, but also has vital value, material value and spiritual value. In fact, the values contained in the Pancasila principles, namely the value of God, the value of humanity, the value of Unity, the value of Deliberation and the value of Justice are also found in the symbolic behavioral activities of the community in carrying out the sesaji-giving event starting from the preparatory stages of forming a committee and distributing tasks. , preparation of the location for the salvation, preparation of the “oborampe sesaji” and “buceng” for the salvation, arrangement of events and implementation of the larung sesaji.

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