



Larung Sembonyo: It's Existence as a Local Wisdom of Tasikmadoe District Communities 2015-2023

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Abstract. Local wisdom is a form of life view or a form of life strategy in the form of local community activities in meeting daily needs. Local wisdom is the result of various kinds of activities in accordance with ideas and actions that produce a certain work or custom. Trenggalek is one of the districts in East Java that has quite unique local wisdom. This local wisdom is known as the Larung Sembonyo tradition, where Larung Sembonyo is a traditional ceremony of the people of Tasikmadoe Village which symbolizes the gratitude of the fishermen for the abundant fish catches and the request for safety for the fishermen of Prigi Beach while at sea. In its development, this tradition has undergone various changes following the times. Therefore, this study aims to find out the dynamics of the development of the Larung Sembonyo tradition in Prigi Beach. The method used in this study is a descriptive qualitative research method. The results obtained from this study are found to be differences in the procession and accompanying events in the implementation of the Larung Sembonyo tradition carried out by the community around Prigi Beach.

Keywords: Larung Sembonyo, Local Wisdom, Tasikmadoe

1 Introduction

Indonesia is one of the countries in the world that is rich in local culture. This culture is often also known as one of the characteristics of the country under the guise of local wisdom. The meaning of local wisdom itself is a form of the identity or cultural personality of a country that has an impact that the country can later absorb and process the culture of other countries into part of the characteristic character of the country itself [1]. Local wisdom is one way to cultivate a cultural value and a form of self-defense from other cultures. In line with what was expressed by Alfian (2013), that local wisdom can also be interpreted as a form of life view or as a form of life strategy in the form of the activities of the local community itself in meeting daily needs [2].

Istiawati (2016) stated that local wisdom is a form of attitude and action in dealing with the dynamics of development and changes in the physical and cultural environment of an individual [3]. Various forms of local wisdom are characterized by harmony in diversity in the form of social practices and based on the wisdom of a culture [4]. This form of local wisdom has various types, namely culture that includes a culture of values, norms, ethics, beliefs, customs, customary laws, and other special rules. One form of local wisdom that is widely found is traditional ceremonies, where

these traditional ceremonies have inherent values related to a region and will be very difficult to separate from people's lives.

Basically, local wisdom emerges through the process of appreciating a hereditary value teaching, this is a form of interaction between an individual and his social environment. Local wisdom in Indonesia itself is a form of ethnic expression, where our society carries out an activity according to ideas and actions that produce a certain work or custom. Therefore, the traditional values found in the community are the result of local cultural roots, where the community will not feel lost to their identity and identity.

Again, the values contained in the customary traditions that develop in society are taken from the values of life embraced by the community for generations. The philosophical values and daily activities in the community environment that are present will affect the social life order of the community itself. A simple example in the community today is mutual cooperation. The culture of mutual cooperation itself has developed for a long time in the daily life of our society, this value has been embedded for generations. Therefore, this cultural potential is part of the value of local wisdom that needs to be explored and developed in the life of modern society [5].

East Java, in the Trenggalek Regency area is an area that has various special traditions that have succeeded in giving its own characteristics to the name Trenggalek. One of the rich forms of local traditions owned by Trenggalek Regency is the Larung Sembonyo Traditional Ceremony. The Larung Sembonyo ceremony has become an agenda of the cultural traditions of the people of Trenggalek Regency which is routinely held every Monday Kliwon in the month of Selo in the Javanese calendar. The Larung Sembonyo traditional ceremony was held in Prigi Bay, Tasikmadoe Village, Margomulyo, Karanggandu, and Karanggongso. The Larung Sembonyo tradition is a culture that is preserved by the community as a result of the myth or saga that develops, which is then believed by the people of Prigi Bay.

This traditional tradition has experienced development dynamics from time to time following the times. Larung Sembonyo was originally used as a ritual to show gratitude to the lord of the sea or the queen of the sea for the harvest that had been given to the fishermen of Prigi Beach. Based on this, the researcher wants to study more deeply about the dynamics of the development of the Larung Sembonyo tradition carried out by the community in Trenggalek Regency. The purpose of this study is to find out the evolving dynamics of the Larung Sembonyo tradition in the period from 2015 to 2023.

2 Method

The research method used in this study uses a qualitative research method with a descriptive approach. Qualitative descriptive itself is a term used in qualitative research for descriptive studies. This method is focused on finding answers to research questions about who, what, where, and how an event can occur, so that it can be studied in more detail in order to find patterns that appear in these events [6]. This research method was first used by anthropologists and sociologists as a tool of inquiry

in Indonesia in the early 20th century [7]. The purpose of this study is to look at the description of social phenomena in other societies or cultures objectively.

Data collection techniques in the quantitative research method are by conducting interviews, observations, case studies, surveys, historical analysis, and documentation. Qualitative research methods are usually assessed as a tool to refer to research that raises the design of theoretical perspectives, such as narrative research, phenomenology, action research, case studies, ethnography, historical research, and content analysis [8][9]. Therefore, the research method used by the researcher in compiling this article is by using observation methods and literature studies. The observation method in this study is an activity to collect data through a form of observation accompanied by recording the state and behavior of the object being studied [10].

Meanwhile, the literature study method itself is a series of activities carried out in collecting research data by reading, recording, and processing research materials obtained from relevant sources [11]. The literature study carried out in this study was carried out by studying the sources of books, journals, and previous research obtained from various references. Then the literature that has been obtained will later be thoroughly reviewed to support the arguments and research data.

3 The History of Larung Sembonyo

In Trenggalek Regency area, the implementation of the Larung Sembonyo tradition itself is usually carried out in the area around Prigi Beach, where in the area there is a village called Tasikmadoe Village. This village is located in Watulimo District, Trenggalek Regency, where geographically Tasikmadoe Village is located at $8^{\circ}17'43'' - 8^{\circ}24'25''$ S and $111^{\circ}43'08'' - 111^{\circ}45'08''$ E. Tasikmadoe Village is located right on the lip of Prigi Beach, where within reach this village intersects with three beaches, namely Prigi Beach, White Sand Beach, and Karanggoso Beach. Meanwhile, based on its astronomical location, Prigi Beach is bordered by Besuki District, Tulungagung Regency to the north, Samudra Indonesia to the south, Prigi Village to the west, and Besuki and Samudra Indonesia Districts to the east [12].

No.	Jenis Pekerjaan	Laki-laki (Orang)	Perempuan (Orang)
1.	Petani	3.000	484
2.	Buruh Tani	400	183
3.	Buruh migrant perempuan	-	-
4.	Buruh migrant laki-laki	-	-
5.	Pegawai Negeri Sipil	120	99
6.	Pengrajin industry rumah tangga	10	10
7.	Pedagang keliling	4	5
8.	Peternak	2	2
9.	Dokter swasta	-	-
10.	Bidan swasta	-	-
11.	Pensiun TNI/POLRI	6	-
	Jumlah	3.426	783

Fig. 1. Data on the Basic Livelihood of the Tasikmadoe Village Community

Based on data obtained from the Tasikmadoe Village monograph in 2014, information was obtained that the majority of the people of Tasikmadoe Village have a livelihood as fishermen (see Fig. 1). Therefore, as a form of gratitude for the smooth harvest of the sea, the community around Prigi Beach or precisely the residents of Tasikmadoe Village still routinely hold the Larung Sembonyo tradition. The community recognizes that the Larung Sembonyo tradition is a form of respect and gratitude to Allah. In addition, the intention of the community itself is still trying to preserve the culture of local wisdom in the Trenggalek Regency area [13].

In addition, the people of Tasikmadoe Village still believe that every ritual activity or traditional celebration carried out contains its own mystical power in their lives. The community has the belief that all forms of traditions carried out are forms of how the Almighty can bring sustenance, a request for salvation, a form of gratitude for the blessings given, and a way to reject reinforcements. With the background of the community who still believe in this belief, the people of Tasikmadoe Village still continue to develop local cultures that develop in the community environment. This local culture includes the traditions of Slametan, Ruwatan, Javanese Traditional Marriage, Wayang Kulit, Jaranan, Larung Sembonyo, Tayuban, and Karawitan.

The cultural diversity and local wisdom in Trenggalek Regency itself is influenced by the values of beliefs that exist in a developing community environment. Until now, the people of Trenggalek Regency are still preserving their local wisdom, so that the implementation of the Larung Sembonyo tradition is still maintained.

The presence of the Larung Sembonyo tradition into the community of Tasikmadoe Village is due to several things that cause the development of this tradition to become part of the local wisdom of the people of Tasikmadoe Village. Specifically, the Larung Sembonyo tradition has been implemented since the Mataram period. The existence of public confidence in stories that developed starting from the mid-18th century, underpins the implementation of this tradition [12]. One of the beliefs that underlies the implementation of this tradition every year in the month of Selo is, where the community believes that the implementation of this tradition is a form of respect for the marriage of Tumenggung Yudha with Gambar Inten. At that time, when Tasikmadoe Village was first discovered, a story circulated that Tumenggung Yudha left a message to the village community to always carry out the Larung Sembonyo ceremony every year in the month of Selo [13].

This ceremony was requested by Gambar Inten as a form of marriage condition by Tumenggung Yudha who at that time wanted to edit Gambar Inten. Gambar Inten asked that after tripe was carried out in several areas around Prigi Beach, the people who inhabited the area must always carry out a commemoration ceremony for their marriage. This ceremony was then known as the Larung Sembonyo Traditional Ceremony, where "larung" itself comes from the word "melarung" which means drifting. Then, "sembonyo" is a term for a mock bride's name. So, from this it can be concluded that Larung Sembonyo means an activity to wash a fake bride accompanied by offering equipment containing produce to the Sea of Prigi Beach [14].

At that time, the implementation of the Larung Sembonyo tradition itself was abolished and was not carried out for some time due to political problems that occurred in Indonesia, as a result of which many victims fell, where many fishermen who worked at that time were dragged by the waves in Prigi Bay. Therefore, with the bad experience that has occurred, the community continues to carry out the traditional

tradition in order to avoid disaster due to the non-implementation of the Larung Sembonyo tradition. In addition, the background underlying the implementation of this tradition is to preserve and develop the culture of ancestral heritage.

4 The Evolving Dynamics of Larung Sembonyo

In its development, the Larung Sembonyo tradition has undergone several processes of change. Where in its implementation, this tradition began to follow the progress of the times. The procedure that must be prepared before the process of implementing the Larung Sembonyo tradition is the preparation of the event, where at this stage the event committee begins to prepare materials and tools that will be used in the implementation of the event, where materials such as making offerings, wedge equipment, and takir equipment begin to be prepared and prepared. In this case, the tools and materials that must be present in the implementation procession are sego savih lodho ayam, strong buceng or giant buceng, a pair of imitation brides made of ares, twin mayang, jenang abang, cok bakal made of banana leaves, connecting tuwuh, sego punar, jenang robyong, jenang pelang, jenang baruk, jenang moncowarno, coconut, setaman flowers, banana sanggan, glutinous bananas, outboard boats, ancak, jodhang, tampah, jugs, and mori cloth.

After all the preparations were completed, it was followed by the implementation of the Larung Sembonyo traditional event. This traditional tradition is carried out for three consecutive days, where on the first day, precisely the time of ba'dha maghrib, the night of tirakatan or the night of munajat is held which is addressed to Allah SWT. This event was filled with hajat prayers, istighosah, and labuhan do'a using Javanese, then followed by eating savory chicken lodho rice together. After the opening of the event in the evening was completed, then continued with the implementation of the main event on the second day. However, before the implementation of the main event began, an opening was held which contained a presentation of the arrangement of the event, remarks by the village head, prayer readings by religious leaders, then followed by a reading of the history of Tasikmadoe Village by the chief executive.

If all the opening activities of the event have been carried out, then it will be followed by the implementation of this activity, namely Larung Buceng Agung. This activity contains the activity of banning the great buceng that has been prepared in the middle of the bay bordering the open sea of the Indian Ocean, where this activity is escorted by hundreds of boats or boats with motorcycle engines driven by people who are preparing for the fight for offerings in the middle of the sea. The village community believes that eating a part of the tumpeng or buceng agung will bring salvation. Therefore, both before the ban, the time of the ban, and after the ban, people always offer prayers to the Almighty to ask for their blessings, protection, and safety.

After the banning activity was completed, it was followed by eating together in the Fish Auction Place (TPI) area. Regardless of feathers, all people, both villagers and tourists who attend, are welcome to eat with the dishes that have been prepared. Of course, before it starts, there must be a joint prayer process led by religious leaders. After all the core events are over, in the evening a tayub art performance will be held which aims to provide entertainment for the village community. Until the third day,

which is the last day, a Wayang Kulit Performance was held for the whole night, which was then followed by a slametan activity to thank Allah SWT for his blessings and mercy so that the implementation of the Larung Sembonyo tradition can run smoothly.

Some of the changes highlighted in this tradition from time to time are several different processions and other entertainment events as companions. For example, in 2015, the implementation of this tradition was not accompanied by a mock bridal procession representing Tumenggung Yudha and Gambar Inten, but in 2023 the procession will be held. Then, in 2015 the implementation of the Larung Sembonyo tradition was seen as a traditional ceremony that was local only, so not too many tourists were involved. However, starting in the post-pandemic period, this tradition is seen as one of the tools to invite foreign tourists. The Trenggalek Regency Government began to raise this tradition into one part of the "Beach Carnival Beach 360" event, so that this event was held more lively.

Along with accompanying entertainment events, in 2015 the village community did not hold tayub and puppet art performances after the implementation of the Labuh Buceng Agung tradition. However, in the post-pandemic period until 2023, people have begun to juxtapose tayub art entertainment events and puppet shows. The sustainability efforts implemented by the people of Tasikmadoe Village to preserve the values of local wisdom contained in the Larung Sembonyo tradition are by applying these values in daily life, educating the younger generation to introduce the culture to people outside the region through social media, or intercultural communities.

5 Conclusion

Larung Sembonyo is a traditional ceremony of the people of Tasikmadoe Village which symbolizes the gratitude of the fishermen for the abundant fish catches and the request for safety for the fishermen of Prigi Beach while at sea. The tradition began to be carried out in the Mataram period, where the community believes that this tradition is a form of commemoration of the celebration of Tumenggung Yudha's marriage with Gambar Inten. This ceremony was held for three consecutive days with various preparations including; Preparation of offerings, preparation of wedge equipment, preparation of equipment of takir, which is followed by the implementation of the night of tirakatan, the procession of the imitation bride, the procession of Buceng Agung, the procession Prayer and Javanese celebrations, the banning of the great buceng, tayub art performances, shadow puppet performances, and slametan Prayer together for the closing ceremony. The more the times develop, the more changes occur to this tradition. However, besides that, we as a group of youth who know this local wisdom must always strive to preserve and maintain the cultural values contained in the Larung Sembonyo tradition as the local wisdom of our own region.

If we connect the material on the dynamics evolving of the Larung Sembonyo tradition to history learning, then this material will be included in Phase E History Learning Achievements where students are required to know and understand the development of local history in their surroundings.

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