

Education Of Value Based On Larung Sesaji Ritual (Case Study In Coastal Communities In Bluru Village, Sidoarjo Regency)

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Abstract : The offerings of the larung offerings are a sea salvation ceremony aimed at seeking blessings and safety for fishermen when they are at sea looking for sea products to meet their daily needs. Many young people do not understand the value and meaning of ritual offerings that are held every year. This study aims to analyze the importance of value education for the people of Bluru Village, Sidoarjo District, Sidoarjo Regency, especially young people. The research method uses information related to the tradition of the larung offering ritual. This study uses a qualitative method using a case study approach, research subjects are 25 young people aged 18-25 years with different family life backgrounds. Data collection techniques using direct observation, participant interviews. Appoint several informants as sources of information in away purposive. The results showed that the tradition of offering the larvae carried out by the coastal communities of Bluru Village provided value education including: religious values, tolerance, social attitudes, local wisdom, preservation, and economy.

Keyword : Education, Value, Ritual

1. INTRODUCTION

Bluru village is one of the fishing villages in the Sidoarjo region. Most of the residents in this village earn a living as fishermen, there are around 473 fishermen who go fishing every day with the catch of shellfish with an average income of 45-100 thousand per day. These fishermen have gatherings in a fishing cooperative named "Nelayan Sumber Rejeki". The coastal communities of Bluru Village have a ritual tradition called larung offerings. The existence of traditions and rituals is believed by the supporting community as an ancestral heritage that has value, meaning and function for the preservation of human life. Besides that, it also functions as an educational medium, where traditions and rituals give advice and commands to become good human beings. Traditions can be understood as behaviors handed down in society with symbolic meanings or special meanings through the origin of tradition (1). Larung offerings ceremony is indeed similar to the traditions in other regions, remembering that in the tradition carried out by this coastal community there are certain symbols that have their own meanings in their use (2) (3) (4) (5). The journey of life in coastal communities automatically presents ritual practices that are considered as a form of expression of gratitude and prayer of salvation, a tradition to obtain a sense of security and comfort in traveling through daily life (6) (7) (8). Traditional education has been proven to be able to form good character (9), it has also been proven that through the tradition of value education from generation to generation both from parents to children and from the community in the younger generation is still relevant in today's modern era. In the millennium era children begin to fade their locality mentality, they must immediately be reinforced by their local mentality by reintroducing local culture by offering noble values and local ethnic wisdom (10) (11).

Cultural heritage is a part of life but some people do not realize the value of their heritage represents our culture and become an identity that can slowly die if not properly maintained and inherited. One of the main challenges of the twenty-first century is to build a sustainable society, which means development that meets the needs of the present without reducing the ability of future generations to meet their own needs (12). So it is very important that traditions are preserved for future generations and most importantly also that a sustainable society must be built on the three pillars of ecological, social and economic sustainability. This includes communities where nature and heritage are preserved through people who make choices based on daily knowledge and traditions and local traditions for the benefit of their own development and future generations. Cultural diversity and tradition are attractions that can be passed down from one generation to the next generation in Indonesian society which can be introduced through the discovery of hidden meanings and certain cultural identities. This is a form of cultural expression, history, and lifestyle of local people. For this reason, it is necessary to preserve tradition in the context of instilling value education in the younger generation, especially the families of fishermen and the general public in Bluru village, Sidoarjo District, Sidoarjo Regency.

2. RESEARCH METHODOLOGI

This study uses a qualitative method with a case study approach. This is expected to reveal the importance of value education for the coastal communities of Bluru Village in accordance with the specificity of the subject and place of research.

Place and Time this research was conducted in Bluru Village, Sidoarjo District, Sidoarjo City, with P1 classification of youth aged 16-18 years of high school student status, P2 19-21 years of student status, P3 23 -25 years of working or still youth status. I'm looking for a job. Whereas when the research was conducted from December 2018 to May 2019, the informants were families of fishermen, community leaders, and young people in Bluru village, Sidoarjo sub-district, Sidoarjo regency as many as 25 people. Validity technique used is data triangulation, which compares data from observations to documents, data that have not been matched

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are not necessarily discarded but are used as comparative data which can later be recommended as further research material, while the same data means valid.

3. Result and Discussion

The main focus of local culture-based value education of the larung offering tradition is young people aged 15-25 years, the reason Bluru Village Sidoarjo District Sidoarjo Regency is used as a place of research because in this village consistently perform rituals from year to year and the community's acceptance of the ritual ceremony was not limited to the people of Bluru Village but the community from the surrounding villages and even other sub-districts were quite enthusiastic, besides that the ceremony experienced the development of social, economic, and educational factors that had its own impact on the community.

Table 1
Demographic Profile of Respondents

No.	Origin of Village	Gender	Age	Education
1.	Bluru	Female	18-21 years old	SMA/PT
		Male	23-25 years old	SMA
2.	Kepetingan	Female	18-22 years old	SMA/PT
		Male	19-23 years old	SMA/PT
3.	Kemiri	Female	20-25 years old	SMA
		Male	20-25 years old	SMA
4.	Sawohan	Female	18-20 years old	SMA/PT
		Male	19-23 years old	SMA
5.	Siwalanpanji	Female	18-20 years old	SMA/PT
		Male	19-25 years old	SMA/PT

The majority of respondents interviewed were from Bluru and Sawohan Villages based on where rituals were held, ritual participants, and ritual destinations, however, residents from surrounding villages were also very enthusiastic. More female respondents felt attracted to and actively participated compared to male respondents, seen from enthusiasm when answering interview questions. In terms of the age of youth that we encounter in the ritual arena, the average age is 18-25 years with the level of education still in high school, graduating high school, or still being a college student.

Table 2

Observations of Youth Perspectives on Ritual Larung Sesaji

No.	Characteristics	Findings in the field
1.	Potential awareness of tradition	Awareness of the meaning and value of rituals is reduced from the previous generation to the current generation, they prefer to follow ritual celebrations with a procession, decorating the boat, and playing music on the boat
2.	The pattern of implementation ritual	Ritual main is only done by a group of parents on one night with a predetermined day, not less than 10 people, while the rituals that are held for the crowd have added various activities, such as orchestras, campursari, puppets, closed with a recitation
3.	Gender differences	in young people, women are more involved in ritual salvation activities and praying, compared to young boys who are busy passing around securing activities around the arena
4.	Knowledge	Most young people do not know the meaning and value and ritual tools, which they know are about the tradition of salvation or bancaan
5.	Perception	Have the same perception as the people parents that the tradition of offering rituals is a salvation tradition in order to be given safety

Some interesting and important discussions with young people during the interview event are the extent to which their activities are related to the tradition of ritual offerings in the past or future about their ideas so that the culture of larung rituals this offering can be maintained. They hope that the ritual culture of offerings can be introduced to young people in a way that is younger understood and can be accepted by young people who are currently more influenced by modern life. Therefore, the ritual tradition that developed at this time is not only pure ritual but has been combined with a variety of traditional and modern performances, and they are very hopeful that the various combined elements of the ritual can lift the region both in terms of the economic, cultural, and social life of the people. Efforts to broaden awareness about preserving local cultural heritage in the form of ritual traditions and the importance of value education for young people in social life to create a harmonious, harmonious, peaceful, tolerant community life, and uphold the tradition of togetherness and mutual cooperation have been carried out by various parties namely the Sidoarjo Regency Regional Government, the tourism office, the association of street vendors, youth clubs, village governments, religious leaders in Sidoarjo Regency. What can be done is to provide socialization about the value education of the ritual offerings. In this socialization, awareness is instilled to shape the personality, beliefs, social attitudes, social transformation of the modern generation. Socialization of the importance of

value education is given along with a procession of a series of ritual events in the form of celebrations followed by people from Bluru village and surrounding areas. This was conveyed by the Head of the Village on the first day, representatives from the Department of Tourism on the second or third day, the Regent in the closing ceremony, Mr. Kyai at the same time as the general treasury in the grand recitation. This is done with the aim of growing awareness of preserving cultural heritage and maintaining the noble values of the people of Indonesia in general as social capital for the integrity of the nation and state. The socialization is directly part of the education of the community, especially the education of values, the value of the tradition of the ritual offerings is something that is valuable, meaningful, has a purpose in life, something that is held in high esteem, and affects thinking patterns and actions for the community. Education does not only apply formally in schools but also applies informally, that is, in a society that does not know the age level, moreover the value education becomes very important to continue to be advocated even developed in the life of the nation and state, especially when the State is experiencing degradation and division. Values are the construction of society created through interaction, then values are transmitted from one group to another through acculturation, fusion and so on, values are learned, values that satisfy people and take part in efforts to meet social needs, values conceptually is an abstraction of the elements of values and various objects in society, their values tend to relate to each other so that when there is no harmony will cause social problems, values of emotions, and values that can affect personal development in society positively or negatively. "From the characteristics of the values above it can be explained that the values were created by social and not biological or innate. Therefore, these values must be learned early in the family through socialization (13) (14). Value education is an educational process that forms a person's attitude and behave and act appropriately so that efforts are needed to influence and encourage to behave with a higher standard which is certainly sourced from, religion, Pancasila, culture, and national education goals (15) (16). Education values are inculcated through ways of being developed and the results shown by changes in better behavior as a result of the learning process, the value education indicator is the National Education System Law No. 20 of 2003 article 4 paragraph 1 that the purpose of national education is aimed at forming people who have faith and are devoted to God Almighty, moral and virtuous, healthy, knowledgeable, capable, and become a democratic citizen and responsible for the welfare of the community and the homeland The tradition of the ritual offerings is a sacred ritual performed solemnly, which is related to human beliefs and mutual relations with nature. Every ritual performed has value, meaning, and purpose. Values that grow and develop in the community through the tradition of the ritual offerings almost have similarities with the values that develop in the traditions that exist in Indonesia. The values developed include religious values, mutual cooperation, social. (17) (18). In line with the above, it is necessary to instill and socialize the value education through the tradition of larung offerings, these values can positively influence personal formation and can become self-identity especially for the younger generation, these values include: a) Religious Values, attitudes, and behaviors that obey the teachings of his religion, give thanks to God for the blessings

given by God must always be a life guide for humans b) tolerance, mutual respect between certain groups in society, because ritual is also a form of implementation of thanking God for blessings and salvation given to fishermen c) Attitudes, fostering social attitudes such as mutual cooperation, cooperation, sacrifice, and mutual respect d) Local knowledge (local knowledge), in general the level of understanding and perception of the community is quite positive towards the tradition of ritual offerings, things this will impact the sustainability of these activities e) Conservation, conservation efforts can be realized in the form of involving young people who are members of the youth organization involved as the organizing committee as well as actors, so that this cultural heritage remains and is maintained f) economically, supporting the increased need for economic life during ritual activities.

Table 3 Purpose of Values Education in Rural Community Bluru

No.	Indicator	Remarks
1.	Religious values	Attitudes and behaviors that obey the teachings of their religion, give thanks to God for the blessings given by God must always be the handle of life for humans
2.	Tolerance	Mutual respect between certain groups in society, because the ritual is also a form of implementation of giving thanks to God for blessings and safety given to fishermen Foster social attitudes such as mutual cooperation, cooperation, sacrifice, and mutual respect d)
3.	Attitudes	Knowledge, in general, the level of understanding and perception of the community is quite positive towards the ritual tradition of offerings
4.	Local wisdom	Generally, the level of understanding and perception of the community is quite positive about the tradition of the larung ritual offerings, this will impact the sustainability of these activities
5.	Conservation	Preservation efforts can be realized in the form of involving young people who are members of the youth organization which are involved as the organizing committee as well as the perpetrators, so this cultural heritage remains and is maintained
6.	Economy	Supports the increased need for economic life during ritual activities.

Based on the above table, the education of values to Bluru village community through socialization on the implementation of ritual offerings for 6 consecutive days, is expected to grow awareness of the importance of preserving the culture of the ritual offerings, that awareness arises because of the socialization, involvement, and a sense of belonging, to finally the awareness to preserve the ritual of the offerings to remain shaken from year to year still exists and to keep the tradition from being extinct by modernization. The theory used in this research is Van Peursen's cultural theory which states that the development of human culture through three stages, the mythic stage which is always associated with the myths surrounding the place of residence, the ontologies stage when humans are able to break away from myths, and the functional stage where everything that is measured is measured by its functional value (19). Likewise in the ritual of the offerings, there is a myth about the Goddess Sekardadu as an ancestor in the coastal area of Sidoarjo who helped protect the coast, so that in every ritual the community did not

forget to bury the offerings in each river basin with the intention friendly to the guardians of the invisible nature, at the stage of ontologies the community made a cone to be eaten together by the local residents as an expression of gratitude and offered prayers at the tomb of Dewi Sekardadu to always be given safety and blessings. At the functional stage, the ritual offerings are used as a means of educating values for the community both religious values, planting social attitudes, conservation, regional cultures that can be developed into tourism assets and local economic development. The results of the socialization of 25 respondents interviewed 19 people have understood the values of the ritual offerings, although not all understand the meaning of the ritual, while 2 people only went along to enjoy the crowd, 3 people did not understand at all because they just followed because the population newcomers and live in housing, while the first has heard but not understood.

4. CONCLUSION

Values education does not only apply in schools but in general the community does not know their age and profession, with the existence of value education through socialization from related parties to the community, it is expected that the ritual performer community, whether fishermen or not, Bluru village community even around it can maintain and preserve ancestral heritage which has value and meaning for the continuity of human life, both religiously, culturally, socially, and economically. The participation of young people will bring a positive impact on the sustainability and preservation of the ritual offerings amid the swift current of globalization.

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