

Larung Sesaji Tradition: Symbolic Meaning and Ritual Value with Water Concept in Lake Ngebel Ponorogo, East Java

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Abstract—This study aimed to describe the peculiarities of the tradition of larung sesaji located in lake Ngebel Ponorogo, East Java. Larung sesaji conducted in Lake Ngebel Ponorogo, East Java is a tradition that reflects the symbolic meaning and value of rituals that are environmentally water. Data examined in this study were qualitative data. Documents and informants were used in this study. Purposive sampling was used as sampling technique. Purposive sampling is considered to be full of data regarding diverse realities. Data were collected by reviewing documents or records using content analysis. The result of this research is (1) Ngebel society initially mentioned the ritual with *selamatan* or *wilujengan*, but now became the Larung Sesaji, (2) Ritual of Larung Sesaji using *ubarampe* in the form of vegetables, fruits and other food as symbol of natural wealth. (3) Growth of offerings in Lake Ngebel Ponorogo relevant to the current life that we must synergize with nature and maintain the environment, especially water as the main source of life. Values contained in the Larung Sesaji are cultural, religious, social, and aesthetic values.

Keywords—Larung Sesaji, Symbolic Meaning, Ritual, Value

I. INTRODUCTION

Culture has a very complex understanding. Ki Hajar Dewantara says intrinsically human beings are cultural beings because close relation between human and culture. E. B Tylor provides a formulation of culture as something which is very complicated including knowledge, belief, art, law, morals, customs and rituals, and other habits that a person possesses as a member of a society[1]. Furthermore, Hasya W Bahtiar provides the definition of culture as constitutive, cognitive, moral judgment, and expression reflected from the life of society[2], and according to Sutan Takdir Alisyahbana, the definition of culture is the embodiment of human culture which is always arranged in a pattern of value configuration[3]. Culture of every nation or society consists of large elements as well as small elements that are part of a culture as a unity. Many scholars' opinion about cultural elements. But C.

Kluckhohn, in an essay entitled *Universal Categories of Culture*[4], analyzes and concludes the existence of seven cultural elements considered as cultural universals[5]. Talking about Javanese culture, as it is known, that culture Java has aged as long as the Javanese have existed since then also the Javanese have a progressive image by expressing their work through culture. The Javanese culture is the embodiment of the human's mind of Java which includes the will, ideals, ideas and spirit in achieving prosperity, safety and happiness of the inner life[6]. Based on the above information it can be concluded that Javanese culture or commonly referred to as Javanese custom attached to the tradition of ancestors in which mixed elements of pre-Hinduism, Hindu-Javanese, and Islam and animism on customs or cultural rules established for the welfare of life humans, especially Javanese people. Javanese culture is a very interesting culture. Many researchers want to discover, examine and explore how Javanese culture can survive until now. The existence of changing times does not remove the culture from the community. Talking about culture cannot be separated from how society maintains that culture. Various ways are done so that culture is not forgotten by next generations.

According to Bratawidjaja[7], the Javanese community is known as a polite and refined tribe. But they are also known as a closed and silent tribe. This character is said to be based on the Javanese character who wishes to maintain harmony and avoid conflict that is why they tend to be silent and do not argue in case of dissent. The Javanese tribe also has a tendency to discriminate between peoples based on origin and caste / social class. This nature is the teachings of Hindu and Ancient Javanese culture that has been believed by generations by Javanese society, there is a change in that view after Islam entry. Customs are all theorems and teachings about how people behave in society. The formula is very abstract, because it requires an effort to understand and elaborate further. Custom in this sense serves as the foundation for the development of other positive customary law. The more real

customs that society needs in daily life[8]. The term customs is often replaced by habit, but basically means remaining the same, if hearing the word customs usually refers to individual activity in a society and the activity is always repeated in a certain period. According to Taneko [9] customs in jurisprudence there is a distinction between customs and customary law. A custom that lives (becomes a tradition) in society can be changed and recognized as a rule of law (customary law). The view that religion exerted influence in the process of the realization of customary law is essentially contrary to the conception given by Van den Berg with the theory of reception in complex according to the customs view of a tradition and the customs of our ancestors which are still preserved in remembrance of our ancestors as well as a cultural diversity. According to Hasan Hanafi[10], Tradition of all the inheritance of the past that enters us and enters into the present culture. Thus, for Hanafi tradition is not only a matter of historical relics, but also a matter of contribution in various behavior. Not only that as a cultural system, tradition is also a comprehensive system, which consists of the aspects of giving meaning of speech, behavior rituals, and various other types of behavior from number of humans who perform actions with one another. The smallest element of the system is a symbol. Symbols include constitutive symbols (credible form), cognitive symbols (which are in the form of science), normal value symbols, and expressive systems or symbols that involve expression of feelings[11]. One of the activities in custom is the ritual. Rituals are techniques, ways or methods of making a habit holy. Rituals create and preserve myths, social and religious customs. Ritual can be personal or group, its form can be in the form of prayer, dance, drama and so on. Rituals are usually performed in a place that, according to the community itself, is a place that is considered special and is believed to be a blessing to them. In a ritual there must be someone who is believed to lead the ceremony or ritual. In addition there are conditions that must exist in the ritual procession, including by bringing offerings and crops as a form of gratitude to God. In addition, in one ritual there are various meanings and values of local wisdom held firm by the people who run it. According to the types of traditional ceremonies, *larung sesaji* of the Ngebel lake Ponorogo lake is included in traditional ceremonies that relate to nature and relate to religion and belief. Why is it related to nature? Because at the traditional *larungan* ceremony, there was once a story that the beginning of the occurrence of *larung sesaji* Ngebel because of local were attacked by plague which was very miserable. Many of them were drowned in Lake Ngebel. Therefore traditional ceremony was held to avoid from the plague. The *larung sesaji* lake Ngebel also made a ceremony as a charity of the earth, which is a gratitude to God for the abundant food in the village Ngebel Ponorogo district. The *larung sesaji* lake Ngebel also is considered as traditional ceremony associated with religion and belief, because the procession of the *larung sesaji* Ngebel is held at day of 1 suro (Javanese date) and is a series of events Grebeg Suro in Ponorogo.

II. RESEARCH METHOD

The research method used in this research is the type of Qualitative Research. Qualitative research approach is used to describe the tradition of the *larung sesaji* lake Ngebel

Ponorogo, East Java which was also selected as a research location. Sources of data used in this research were two namely primary data and secondary data[12]. In this study the primary data is the data obtained from the results of direct interviews with community leaders (informants) are considered to obtain the problems studied, while the secondary data source gained from books or research related to the tradition of *larung sesaji* lake Ngebel Ponorogo, East Java. The main research instrument is researchers and supported by tools used in data collection in the field. In this study instruments such as interview guides, sound recordings, cameras, stationery, field notes and others were used to support the course of research. The methods that can be used in collecting data include, (1) Observation Method, (2) Interview Method and (3) Documentation Study.

III. RESULTS AND DISCUSSION

The ceremony is a set of actions or deeds that are bound to certain rules based on customs, religion, and beliefs. The types of ceremonies in community include: burial ceremonies, marriage ceremonies, and inauguration ceremonial of tribal chiefs. Traditional ceremony in one way is to trace the history of Indonesian society in the past. We can find at traditional ceremonies as the inheritance of our ancestors. In addition through mythology and legend, a way that can be done to introduce historical awareness in people who were illiterate is through the ceremony. The ceremony in general has a sacred value by the society supporting the culture[13]. Traditional ceremonies are the rules of everyday living that govern the behavior of community members in all aspects of human life. Understanding custom is the behavior in a society (already, is, will) be held. The traditional ceremony is an integral part of the tradition of its community and its sustainability, its life makes possible by its function for the life of its supporting community and affecting a group of people living in certain locations[14]. Organizing the traditional ceremony is very important for socio-cultural development of the citizens. Norms and cultural values are symbolically displayed through a demonstration in the form of ceremonies conducted by the whole community of supporters. The implementation of traditional ceremonies included in the customary groups that have no legal consequences, only if it is not completed by the community then a sense of anxiety will happen something that happened to someone. Traditional ceremony is a ceremony performed in the hereditary of certain area. Thus, each region has its own customary ceremonies, such as marriage ceremonies, *labuhan* ceremonies. Indigenous ceremonies performed in the area actually also cannot be separated from the elements of history. Customary law which has a legal effect, the enactment of a customary law rule, appears in the determination (decisions) for example the decision of customary chief in accordance with their respective competency field. According to Koentjaraningrat, there are several elements related to the implementation of traditional ceremonies such as (1) Place of ceremony, (2) Time of ceremony, (3) The objects or tools used in the ceremony, (4) People who are involved (5) The people involved in the ceremony are those who act as ceremonial leaders and some who are familiar with the ritual ceremonies[15]. The above elements are obligatory, since in every ceremony, the four elements above must be included.

Within these elements, there are several elements of deed related to the performance of traditional ceremonies. Some acts related to the ceremony are often performed. They consider that the act has become a habit and indeed needs to be done. Meanwhile, these activities include offering, praying, feasting, processing, fasting, and meditation[16]. The series of customary activities above are the main elements in performing traditional ceremonies. Therefore, when the traditional ceremony takes place it will consist of several series of activities mentioned above. But not all activities are done in detail during the execution of a traditional ceremony. All the activities mentioned above but some are only doing some of these activities because they are tailored to the needs of traditional ceremonies.

The prohibited tradition on lake Ngebel has changed name for several times. Previously the Ngebel community called the ritual with feast or *wilujengan*. At that time the people of Ngebel perform feast in each village where they live. Feast done every pagebluk (disaster) in the lake Ngebel. They believe it must be immediately redeemed with ritual. This disaster can be landslides, earthquakes, accidents, splashed in the lake, and the disaster is often causes a casualty. In 1992 the elders and community of Ngebel district joined in Kejawan Purwa Ayu Mardhi Utama (PAMU) gathered to discuss about the disaster that often happened in Lake Ngebel. The disaster did not stop and always existed even though the community had performed *selamatan* or *wilujengan* in every village. Starting from the accident to the sinking disaster and the death of people in the lake. In the end Ngebel society agreed to carry out the tradition *selamatan* together in the lake Ngebel. In 1992 the Ponorogo government also saw tourism potential in Ngebel. To attract tourists and become the culture attractions in Ponorogo, the government and local communities also conducted a comparative study to Bali to develop the tradition of *selamatan* which then changed its name to the *larung sesaji*. The change of name into *larung sesaji* has been through the process of involvement of various components of society, traditional leaders, religious leaders, and elements of Ponorogo government. In 1997 *larung sesaji* changed its name into *larung risalah doa*. The name change was due to criticism from various elements of normative Muslim community groups in Ponorogo, who assume that the tradition of *larung sesaji* had deviated from the teachings of Islam. From that moment on, *larung sesaji* changed its name into *larung risalah doa*. Rice cone (tumpeng) and all the complementary for the tradition of *larung sesaji* were replaced and added with the prayers in Arabic. The prayer is written by kyai or Islam scholars, which are then inserted into the tumpeng which will be the *larung*. According to some sources, the idea of the beginning of *larung risalah doa* was proposed by the leader of Gontor Islamic Boarding School KH. Abdullah Syukri Zarkasi which then responded by the Government of Ponorogo Regency. Until the fatwa had derived changes from *larung sesaji* to *larung risalah doa*. Around 2013 *larung risalah doa* has changed into *larungan*. The reason for the change is not yet known, as neither the people nor the government of Ngebel are willing to tell the details of the cause of the change. As one of the government officials in Ngebel district and some colleagues agreed with the answer, "This ritual started from us Ngebel society, and this ritual also happened in Ngebel. So we have

the right to keep this ritual. But as long as I know, there is no protest from any party with the change of *larung risalah doa* to *larungan*[17].

According to Hersapandi et al[18], historically on day 1 Sura especially in Sura month is generally an inseparable part of Javanese values and belief systems, especially the view of most Javanese that there is a haunted and sacred nature in Sura. There is a belief that Sura as a month of self- introspection becomes a taboo for performing pains such as marriage, circumcision and other activities related to the life cycle. This phenomenon applies to most of the Javanese who still strong with the culture of tradition, while for the Javanese who have strong Islamic religious beliefs or scholars, the month of Sura is considered the same as the other month. Night of 1 Sura in the Javanese New Year calendar or 1 Muharram as Islamic New Year in Islamic calendar has a spiritual meaning as a manifestation of time changes that are believed to have an impact on human life. Therefore, according to the Javanese view of life during the times of the New Year's changes, it is necessary to practice a ritual in the form of introspection in the life. The rituals are expressed in various ways, for example, to see puppet performances performed to welcome the Javanese New Year of 1 Sura, and the laying of offerings and *tirakatan* in certain places considered as sacred. In Ngebel district, there are two types of Larungan. First, the small Larungan (the core of the Larungan ritual), which is held on the eve of 1 Suro. Secondly, the Great Larungan (to show lake Ngebel and cultural tourism), which is held the next morning. Not only larungan held on the night of a suro, before the procession begins there is Istighasah (ask for God's help) ceremony and Quran recitation in the mosque, *tirakatan* or praising PAMU recitation in the village hall, and reading final Shalawat or *Shalawat gembrungan* in Ngebel. Small larungan procession (the core of the larungan) and a great larung. Ubarampe is a requirement for the tradition of night of 1 sura. Here are the uba rampe in the ritual ceremony: (1) Two sets of buceng (set of the brown rice and its complimentary), one for *larung*, and one for feast. Made from brown rice which is then formed into a mountains and side dish on the edge (a whole roasted chicken, stir fried green beans, mutton, shredded chicken, dried tempeh, fried potato, coconut milk tempe, put in coconut shell), (2) *Kinang* and *kancing* money shards 5000 (buttons), betel leaf, tobacco, gambier, lime or kinang, then put in one plate, (3) Strong buceng (cone-shaped rice dish); made from white sticky rice mixed with grated coconut and salt, then formed like a small mountain and placed on a plate, (4) *Kupat luwar*; In the form of young coconut leaf and yellow rice, which is placed on the plate, (5) *Polo pendhem*: Contains cassava, beads, bliili, stinky lily, nuts, bananas, steamed flour wrapped inside young coconut leaf, and *ketupat*, all the ingredients are boiled in one container, (6) Steamed cake and descent rice, in the form of white rice in a container. White rice flattened in the container, then the top of the rice is given with shredded chicken, dried tempeh, and omelet that has been cut into small pieces, (7) *Waluh* (yellow pumpkin); Pumpkin with opened top, and added with brown sugar inside, it is steamed, (8) *Flower setaman* (Mixed flower), the contents of the flowers setaman, banyan leaves, *andong* leaves, then in water and put in a small cauldron, (9) *Golong pitu* and *golong lima*; is a round white rice of seven and five, then in a side dish that is coconut shell,

(10) Nasi uduk (rice cooced with coconut milk) lodho chicken is uduk rice put in the basin, chicken lodho inside, (11) Buceng purak is white rice in the form of a tumpeng or cone-shaped rice dish, at the top of the tumpeng rice mixed with coffee that has been given a little water, (12) Mapak suro is two plates of yellow rice, which on top is given shredded chicken, dried tempeh, and sliced omelet, and (12) Jenang sengkolo; Gulo gimal karuk gringsing: Sticky red sugar mixed with fried uncooked rice and put on the plate.

The most important of umba rampe is great Buceng. The maker of buceng prepares to make a great buceng as well as prepare *jodhang* for a great *buceng* place. *Ancakan* and *jodhang* are made of bamboo. Bamboo is *wulung* bamboo. This is related to the myth that one of the guardian of the lake named Ki Ageng Wulung, so it is believed *jodhang* to bring great buceng must be made bamboo *wulung*. In the evening the maker of offerings cooks brown rice mixed with sticky rice. The purpose to mix is to stick the rice on the stick. Once rice cooked is then taped to the point to form a mountain. This great buceng is about 1.7 meters tall. Great Buceng is actually the same as night, because for the purpose of the *larungan* tourism and watched by the crowd and made this big so called great buceng. Once finished sticking the rice on the stand, the offerings continue to decorate buceng by using *ingkung*, fruits, vegetables and various ornaments from various plants. Vegetables used include mustard greens, red peppers, long beans, and carrots. Fruits used include water apple, pineapple, oranges, and tomatoes. Ornaments from plants such as *mayang*, *andong* leaf, and spruce. The form of great buceng is made into several levels, namely the base of buceng, the lower, the top and peak of buceng is given *sosog*. The base of buceng is placed a large tray and decorated with mustard greens, bananas and carrots as decoration. The lower part consists of red rice attached to the stand. At the bottom is installed *ingkung*, tomatoes, water apple, carrots, *andong* leaves, and *mayang*. The top of the buceng is placed with long beans, carrots, *andong* leaves and mustard greens. At the top of the buceng is installed *sosog* for red chillies and ornamental flowers from plastic. Also on every corner *jodhang* there is young coconut leaf with additional pineapple and banyan leaves are arranged on the young coconut leaf. Great Buceng that has been decorated as the picture below. Great Buceng used in *larung* is essentially has a symbol or philosophy. The human culture is symbolic, so the human culture is colored by symbolism, that is the mindset or the idea which becomes the basis of the symbol[19]. This great buceng will be washout to the middle of the lake as an expression of gratitude of people as a means of pleading salvation to Almighty God. The use of brown rice contains a philosophy in which the red color symbolizes courage. Brave in question is dare to face any obstacle. Second, Buceng Fruit. Just like great buceng, in the morning the creator of the offerings prepared threats as a place to stick to the contents of offerings and prepare *jodhang* as a place of offerings. *Ancakan* and *jodhang* are made of *wulung* bamboo. In the evening *ancakan* is attached with fruits and vegetables.

Fruits used include mango, apple, pepino, cocoa, pineapple, watermelon, banana, guava, tomatoes and star fruit. Vegetables used for the contents of buceng include eggplant, petai, and onion. In addition to fruits and vegetables fruits are decorated

with pine leaves, young coconut leaf and ornamental flowers. Buceng fruit is made into two parts namely the bottom and the top. At the top mounted *sosog* back and forth. The bottom consists of several arrays. Bottom array is arranged with *petai* to surround *ancakan*. The top array is set with cocoa, pepino and apple. The next line is arranged eggplant, banana, cashew, mango and star fruit. On the top row is installed onion. While at the top of which has been installed back and forth *sosog* is attached watermelon, dragon fruit and cypress leaves. In each corner *jodhang* fitted young coconut leaves with additional tomatoes and carrots on the young coconut leaves. Buceng fruits that have been decorated as the picture below. In fact the fruit and vegetables used to buceng fruit have a territorial correlation, where Ngebel District itself is located on the plateau with abundant fruits and vegetables that has been harvested at certain moments. Fruits and vegetables that must exist for the contents of fruit is banana fruit, cashew and *petai*. In the *larung* great buceng, fruit of buceng are not will be washout then will be taken by people who come to Lake Ngebel. Fruit Buceng is a symbol of prosperity of agricultural products of Ngebel residents. In addition, the fruit baceng shows gratitude to God who has given abundant crops. Society believes that by getting part of the fruit buceng will get blessings from God Almighty.”

The symbol is not only an outward form that conceals a more real religious, but a real power to encounter the sacred, as revealed by Marcea Eliade, that symbols or rituals bring back the revaluation of human consciousness in Transcendent and Absolute reality[20]. Many symbols are physical objects that have acquired cultural significance and are used for purposes that are symbolic rather than instrumental goals. A flag, for example, is in fact nothing but a piece of colored cloth but is honored with a solemn ceremony, and can evoke a sense of pride, patriotism, brotherhood. In wartime, enemy banners could generate great hate and anger[21]. The life of the Javanese is influenced by myth and religious, and the strong belief in magical power, which influences the Javanese philosophical system of life. The Javanese are convinced to believe in the magical powers that are beyond their powers of life, and deeply respect the things that are religious. The confidence and respect led to the many symbols used in the life of Javanese society, whether in the mention of things, objects or names. Ritual symbols also exist in the form of offerings, sacrifice, and *uba rampe*. The offering is the actualization of the mind, desire and feelings of the offender to get closer to God. The offerings are also symbolic discourse used as a means to "negotiate" the spiritual with the unseen things[19].

Traditional ceremony is one form of cultural expression, contains many values that can be emulated and internalized by the next generation. In essence, the value system is the central position of the cultural structure of a society, and the value system is a phenomenon and the basic problem of human life, because the value system is a device of structure in human life both individually and socially [22] Similarly, the values contained in the ritual of the offering of Lake Ngebel, is a phenomenon and the basic problematic in the life of the supporting community, so that this ritual is always carried out by the supporters in Ngebel region in particular, and the general public who consider the ceremony has a meaning or

uniqueness for him. The embodiment of the traditional ceremony is planned and arranged in advance [23] which not only solves human problems but also possesses the values that build a civilization. Thus always change in line with the wheel of civilization itself, and has significance in the human culture that gives a certain value throughout the course of human history[24]. Javanese culture from ancient times is known as a noble culture that holds many very noble values ranging from ethics and courtesy in the house to courtesy in the public sphere. How to express opinions, talk to parents, dress, eat, treat others and so on have all been present in Javanese culture. Language serves as a tool for understanding the culture, both present and preserved and upcoming (with its artwork). Without language there will be no culture. Every cultural society maintains its concept through cultural values and cultural systems by maintaining functions, units, boundaries, forms, environments, relationships, processes, inputs, outputs, and exchanges[25]. Therefore, the high value of culture depends on the defense of the people in operationalizing the system[26]. Value is something that concerns good and bad. Pepper (in Djajasudarma) [27]states that value constraints refer to the interests, preferences, choices, tasks, obligations, religions, needs, security, passions, aversions, attractions, feelings, and orientation of the selection. Therefore, everything good and bad can be called value. Value systems include cultural values and are guidelines adopted by each member of the community especially in attitude and behavior and also serve as a benchmark for assessing and looking at how individuals and groups behave and behave. Thus, the value system can be regarded as the standard norm in the life of society. This means that the value system is so pervasive and deeply rooted in the soul of society that it is difficult to be changed or changed in a short time[28].

In the ritual of *larung sesaji* in Ngebel Ponorogo contains values in it. The first value is the cultural value. Cultural values that can be picked for exemplary inherited by the ancestors through traditional ceremonies Kasada among others is As Respect against the Ancestors. The traditional ceremony of larungan Ngebel lake is a means of gratitude from Ngebel lake community to God Almighty for their blessing and protection because of its success not only to improve the agricultural sector, trade, craft and prosperity of their lives. In the next development, this ceremony is associated with the ancestor of the village or village elder as its pepunden in leading all activities related to the implementation of traditional ceremonies, as well as respect for the struggle of the ancestors (forerunners) Ngebel people who have built and provide protection for their lives. Other cultural values are As Compliance. In the traditional ceremony of the larungan in lake Ngebel, the obedience factor appears in the community of its supporters obediently perform the ceremony which is essentially a gratitude to God Almighty. They do not want to violate the implementation of this ceremony such as changing the day of implementation or even negating the ceremony itself. Compliance factors also appear in the preparation of ceremonial offerings. They carefully prepare the various offerings completely, because if one of the offerings is not complete, then they have the belief that something unexpected will happen. Given the above-mentioned compliance factors indirectly the community supporters of this ceremony have had

an awareness of the meaning of compliance to their environment. This is reflected in what has been done by the community supporters of the ceremony, it can be said as a lesson for the community to learn to comply with all the rules that exist in the environment. Other cultural values are As Elements of Togetherness and Harmony. Since the preparation of the ceremony up to the end of the ceremony involves many people in the neighborhood. Involvement of various parties in the implementation of the ceremony, indicating that among them established a relationship of mutual need to be able to jointly carry out the ceremony. This shows the existence of togetherness and harmony among the people, because in addition they make offerings individually also make offerings village which serves as the main element. Another important cultural value is the Tourism Asset. Ngebel traditional Ngungan pond ceremony received much attention from the public, This is evidenced by the many visitors who come to see the ceremony, not only the entire community but they are not from Ponorogo came. Visitors in addition to following the ceremony they come to witness the beauty of nature at night and early morning as the sun rises in the eastern horizon. The number of visitors who come to attend or witness the traditional ceremony is indirectly a domestic and foreign tourists. Such conditions will increase the income for the local community because among them occurred buying and selling of goods merchandise. Thus the traditional ceremony of larungan Ngebel lake held in Ngebel lake area indirectly is one of the cultural tourism assets for the government and society in Ngebel lake area.

The second value is the value of education. The value of education is the boundary of everything that educates toward maturity, good or bad so useful for life derived from the education process. Larungan rituals reflect what assumptions are good and what is bad so that these values can be used as a social controller. The primary value of education is related to the Religion. Kartono [30] defines religious education as a process of training and teaching children, young people, or parents to live religiously in the way of God. Religious education can encourage people to behave creatively, constructively, and useful to society and the environment. The traditional ceremony of the worship of the offerings of Ngebel lake also has the value of religious education that can be linked with the present life. Vertically meaning the Tradition of the Eggs The offerings contain the intention to plead for salvation, beg for sustenance to God and honor the ancestors. In this case the value that can be picked is if we have a desire and we ask in earnest will definitely be given way. Another educational value is the Social Moral. Social moral value is a moral value concerning human relationships with other human beings in society. The moral values are always owned by a virtuous society. The value is used to assess every activity of life and also the basis of the implementation of community life activities. Social moral values are used to formulate the goals and aspirations of society which are then used to control the movement and direction of life of the people. In the myth and rituals of this offerings, social moral values are found in the story of a dragon named Baru Klinting. After his body was cut into pieces and he was transformed into an ugly little boy, he was not liked by people. After that he can make a lake and drown the people who hate him. Through the story can be

learned a doctrine that we as human beings should not look at people only from the physical alone. Someone who physically ugly cannot be a measure that his heart is also ugly. In the ritual of this offering stitch also obtained the moral value of social cooperative. Cooperative is a customary tradition commonly done by all citizens to complete and lighten various jobs. In the making of offerings and bucing pelarungan, there is cooperative between lake Ngebel residents to the procession of traditional ceremony larung sesaji running smoothly and festive.

IV. CONCLUSION

The larung sesaji of Ngebel Ponorogo ritual is included in traditional ceremonies related to nature and related to religion and belief. Why is it said to be related to nature? Because at the traditional larungan ceremony, there was once a story that the beginning of the occurrence of larung sesaji in Ngebel because of local residents were attacked by plague which was very miserable. Many drowned in Ngebel lake. Therefore he made the traditional ceremony *larungan* to reject the plague. The larung sesaji in Ngebel Lake also made a ceremony as a charity to the earth, which is a gratitude to God for the abundant food in the Ngebel village Ponorogo district. *Larung sesaji* has cultural, religious, social, and aesthetic value tourism.

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