

Mount Kombang Tradition: Picture of Culture and Meaning Ngliep Coast Community, Malang District, East Java

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Abstract—The Javanese has a different tradition in each region. Differences tradition has become one form of diverse local wisdom. This study aimed to describe and explain about the tradition of the Larung Sesaji on Ngliep Beach. The form of research is descriptive qualitative by using ethnography approach. Sources of research data is in the form of procession ceremony Larung Sesaji on Ngliep beach. The data was obtained by doing observations and in-depth interviews conducted with various sources. Research stages include data reduction, data presentation, and drawing conclusion. The results obtained from this research is the Tradition of Mount Kombang as one of the traditions on Ngliep beach which aims to avoid disaster and as a form of synergy with the nature forces. This tradition has evolved over time into a tourist attraction. In the tradition of Mount Kombang there are also some values that represent attitudes and characters of the community in the Ngliep Beach.

Keywords—*Tradition, Mount Kombang, Ngliep, Culture*

I. INTRODUCTION

Culture or known as 'civilization' contains a very broad sense and a very complex understanding of the feelings of a nation that includes knowledge, belief, art, morals, laws, customs, habits and other traits derived from members of community[1]. Studying the notion of culture is not an easy and simple activity, because there are so many boundaries of concepts from various languages, history, literature or abstract literature either from a group of people or society. In terms of the method approach also has many other disciplines that also examine various kinds of cultural related issues such as, Sociology, Psychoanalysis, Psychology (Behavior) and so on which each has its own level of clarity depends on the concept and emphasis of each. When viewed from the origin of words, the culture (budaya) derived from the Sanskrit language is 'Budhayah', which is the plural of 'Budhi' which means Budi or mind. In this case, culture can be interpreted as the things concerned with mind or reason. Furthermore Koentjaraningrat defines Culture as "the output of mind and work". In other words "Culture is the whole of what man ever produced because of his thinking and his work"[2]. So civilization is a product of culture. The Culture System is described with the "deepest" circle and is the core, then the Social System is depicted with a second layer after core, whereas Physical Culture is depicted with the outer circle. Whatever the division

of the circle into 7 (Seven) sections is symbolizing 7 Universal Cultural Elements. The Seven Universal Culture elements can have Three Forms of Culture, namely Culture System, Social System, and Physical Culture. Thus, according to the concept of B. Malinowski, world's culture has 7 (Seven) Universal Elements, namely: Language, Technology System, Economic / Livelihood System, Social Organization, Knowledge System, Religion and Art[3]. Custom is a component that is inseparable from cultural anthropology. Because in anthropology discusses about human life in depth including custom which coexists with society life. Custom is a social habit that has long existed in society with the intention of regulating orders. There is also a binding norms and behavior in society, so in doing an action people will think about the consequences of actions or a set of the highest degree of norm because it is immutable and strongly integrated within the people who own it[4]. Custom is a rule (deeds) has been doing ever since. While custom is habitual action. So, custom is a collection of social rules that have existed ever since and has become a habit / tradition among the community. While Tradition is defined as rules of behavior inherited from generation to generation and has happened long time before. Custom has a strict and binding nature. Sometimes, custom which has been recognized and obeyed by the community since centuries ago also serves as an unwritten law (customary law). Custom can be understood as a local tradition which governs the interaction of society[5]. In the encyclopedia it is mentioned that custom is a "Habit" or "Tradition" of society that has been done repeatedly for generations. The word "custom" is commonly used without discriminating which one has sanctions such as "Customary Law" and which has no such sanction as custom only. Tradition is a commonality of object materials and ideas that comes from the past but still exists today and has not been extinct. Tradition can be interpreted as a true legacy or a legacy of the past. However, repeated traditions are not done by chance or by accident[6]. From that understanding then anything done by human beings from generation to generation of life which is an effort to alleviate human life can be said as "tradition" which means that it becomes part of culture. In particular the tradition by C.A. van Peursen is interpreted as a process of inheritance or continuation of norms, customs, rules, treasures. Tradition can be changed to be raised, rejected and combined with various kinds of human deed[7]. More specifically the tradition creating culture of society can be known from the form of the tradition itself. According to

Koentjaraningrat, the culture has at least three forms, namely (1) The form of culture as a complex ideas, reasons, norms and values, rules, etc., (2) The form of culture as a complex activity of human patterned behavior in society, and (3) The form of culture as objects of human works[8]. The community is a group of people who share cultural, identity, and interacting in a structured social relationship. Communities inherit their past, first the traditions and customs (values, norms governing behavior and relationships among individuals in groups). The customs developing in a society must be obeyed by members of the community. The customs as a means of inheriting the past are sometimes not exactly the same as those of the past but experiences various changes according to the times. The past as a basis for continuous development and renewal. Secondly, advice from predecessors is conserved by keeping advices through collective memories of community and then delivered orally from one generation to the next. Third, the role of the elder (the leader of the group who has more ability in conquering nature) in society. Fourth, making a remembrance to community in the form of paintings, life utensils and monument or tomb. Those can be inherited to the next generation just by looking at it. Fifth, the belief in spirits and ancestral spirits include oral history because those leave historical evidence in the form of objects and buildings they made. According to a more complete sense that tradition includes the survival of the past in the present day rather than simply showing the fact that the present comes forgotten past. Hence, tradition only means inheritance, what is truly left of the past. This is similar to what Shils says. all material things and ideas that have come from the past but still exist today, have not been destroyed, extinct, "Tradition means everything that is inherited or passed from the past to the present.

In terminology the word tradition contains a hidden meaning of the existence of past links with the present. It refers to something inherited by the past but still manifests and functions in the present. Tradition shows how members of society behave, both in temporal life or religious. In a tradition it is arranged how human relates to other human or one group with other groups, how humans act on their environment and how humans behave to other realms. It develops into a system that has patterns and norms and also regulates the use of sanctions and threats to disobedience and irregularities. As a cultural system, tradition provides a set of models for behavior initiated from the core values and main idea. Tradition is also a comprehensive system, which consists of the aspects that give meaning to the behavior of teachings, ritual behavior and some other types of behavior from humans or people who act one with another. The smallest element of the system is a symbol. Symbols include constitutive symbols (which are in the form of beliefs), norms of judgment symbols, and expressive systems (symbols of feeling). So what matters in understanding tradition is the attitude or orientation of the mind or material thing or idea that comes from the past that is done by people today. This attitude and orientation occupies a special part of the overall historical heritage and elevates it to tradition. The importance of respect or acceptance of something socially defined as a tradition explaining how interesting the phenomenon of that tradition is.

The direction of changing traditions can be a qualitative change that moves the level of tradition. Certain ideas, symbols and values are added and others removed. Sooner or later every tradition begins to be questioned, doubted, re-examined and along with it the fragments of the past are found to be legitimized as tradition. The change of tradition is also caused by many traditions and clashes between one tradition and another. The clashes may occur between different traditions or cultures within certain society.

II. RESEARCH METHOD

This research is in the form of descriptive qualitative research using ethnography approach. Ethnographic study is based on phenomenological views that prioritize appreciation of an event. In more detail phenomenology, this attempts to describe an event in detail. The ethnographic study by Sukmadinata is useful for describing and interpreting culture, social group or system. Although the meaning of culture is very broad, but ethnographic studies are usually focused on activities, language, beliefs, rituals, and ways of life.[9]. The object of research is the process of Larung Sesaji ceremony at Ngliyep Beach. The research setting is located at Ngliyep Beach, Kedungsalam village Donomulyo district, Malang Regency. Techniques used to collect data is the technique of observation and in-depth interviews with several speakers. Stages of data analysis consists of data reduction, data presentation, and drawing conclusions.

III. RESULTS AND DISCUSSION

A. *Labuhan Gunung Kombang Tradition In Ngliyep Beach*

Larung sesaji tradition or *labuhan* is a form of ritual run by the people to respect something that is considered sacred. In a ritual there must be someone who is trusted to lead a traditional ceremony or ritual. There are also conditions that must exist in the ritual, including 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 strong by the people who do it. Overall the tradition of *larung sesaji* or *labuhan* has meaning to seek salvation for the community by doing the tradition. And as an expression of gratitude for salvation and as a form of sacrificial tradition to Nyai Roro Kidul, the ruler of the southern sea that is told by community. In the tradition of Ngliyep beach Malang the mythological figure Mbah Atun is the forerunner of the labuhan tradition. Precisely on day 13 night 14 Maulud months, a Javanese tradition kejawen residing in the Kedungsalam Village Donomulyo District Malang Regency was born. No tradition emerges without a background, rather than the tradition of "larung sesaji" also has history or. Once, in Kedungsalam Village, Donomulyo district, Malang Regency, the emergence of an epidemic of disease called "pagebluk" was a disease that attacked the society in the morning and died soon in afternoon, sick druing afternoon and later died in the morning, the phenomenon caused people to suspect due to sudden death attacking the people. Finally, Mbah Tholib and Mbah Atun looked for ways for residents of the village community Kedungsalam village Donomulyo District Malang regency. Then wangsit from Sang Hyang Widhi, a powerful solution to dispel "pagebluk" disease. It

was a bit strange when there was a whisper to get the disease gone. This still exists until today in community. now still developing in the surrounding community. "larung sesaji" became one way to overcome the disease. Starting from 1913, the community leaders asked for help from the supernatural forces, namely Nyai Ratu Mas Roro Kidul. With the assistance, finally Nyai Ratu Mas Roro Kidul requested certain conditions to heal the disease in the Kedungsalam Village Donomulyo District Malang Regency. The community finally agreed on the terms expressed by Nyai Ratu Mas Roro Kidul. Thus, until nowadays it is known as "larung sesaji" tradition. Beginning with certain ceremonies of the elders, offerings washout, and performance shown by community. Thus, it can be concluded that the tradition of "larung sesaji" which becomes the custom of community every Maulud month has a tremendous impact of the community in the Kedungsalam Village Donomulyo District Malang Regency. The avoidance of "pagebluk" disease is one example that with the tradition of "larung sesaji", the community is spared the disease. As one of the habits held every year, people also do not object when they have to collect the ingredients that must offered in offerings to the sea. Appreciation of the community of Kedungsalam Village, Donomulyo District, Malang Regency is so enthusiastic when the event take place. It was caused by the past, without the event, people were suffering. However, people now are familiar with these things. Though mythical, people still view the tradition of "larung sesaji" as an extraordinary gift to the people in the Kedungsalam village Donomulyo District Malang Regency.

B. Procession and Ubarampe Labuhan Gunung Kumbang

Labuhan Traditional Ceremony at Ngliyep Beach is divided into 2 (two) stages of preparatory activities and implementation activities. Preparation is the activities before the ceremony begins, in this case there are 2 (two) kinds, first the activities undertaken by village officials / local officials, regardless of activities Labuhan Ceremony and generally associated with the development of tourism, preparing visitors shelter / audience ceremony, prepare the show and so forth. Second, activities carried out by heirs / families of descendants of Mbah Atun along with citizens. The beginning activities, remind each other that the Labuhan Traditional Ceremony activities are getting closer, write the sacrifice and the type of animal. This activity they do early in Maulud month or 2 (two) weeks before the ceremony, and lasts until the evening of *tirakatan*. Offerings used are only the head, skin, viscera, and blood, it is because the meat from the goat will be used for Kedungsalam village feast who just did this tradition at sea shore. There are seven varieties of fruits and also flowers to get washout to Nyai Ratu Mas, in relation to this there are types of fruits and flowers used for washout. The fruit be in odds number to a minimum seven. The series of activities of Labuhan Traditional Ceremony in Ngliyep Beach, in its procession can be divided into night of *tirakatan*, Cooking and Preparing Rituals, and washout the offerings at Ngliyep beach. The Night of Tirakatan activity is held in the evening before the Labuhan Traditional Ceremony begins at 00:01 on the 13th of the 14th of Maulud and lasts until dawn, at approximately 4:30 in the morning. Followed by almost all participants of the ceremony. Gathered at Mbah Atun's heritage house. Led by the elder / responsible

person of the ceremony that is Mbah Supangat, as Mbah Supangat has died then assisted by his son named Gatot, all night with praying to God so that Labuhan Ceremony runs smoothly and there is no obstacle. Some of them started to work, specially sorting out spices and preparing supplies for cooking the next day. Including activities that are important. The incense burning by the ceremonial leader, in Mbah Atun barn at 5:00 am, in an effort to make supernatural contact with ruler of the Southern Sea, Mbok Nyai Ratu Mas. To ask for blessings, to keep the activity running smoothly, and no obstacle. At once the start of cooking activities and preparing offerings. Following the activities of slaughtering offering, cooking and at the same time preparing offerings. These activities are unique and interesting, as all these activities, including cooking, all are handled by men. According to the local custom stakeholders cooking activities performed by men because according to the old story when the cook is a woman then the dish will undercooked. Therefore, until now who prepares all dishes for offerings is man. They are quite skilled, so that all activities are completed in accordance with the time specified. The offerings are 2 (two) kinds, namely the offerings that will be washout and offerings for feast. The offerings that will be washout consist of: head, skin, feet, and a small amount of animal blood (especially a quadruped); rice cone with its complementary; complete *kinangan*; complete seasoning; and so forth. While the offerings that will be used for feast after the Labuhan Ceremony are ambeng rice with side dish, including the meat of the offering, both skrewer and curry. Washout the offerings at Ngliyep beach is originally simple.

However, since 1979 Government of Malang Area utilizes it for tourism development, the activities of harboring offerings at Ngliyep Beach have developed, but not lessen its sacred nature. The implementation of Labuhan Ceremony conducted at Ngliyep Beach is done through the preparation and procession of the Labuhan Ceremony (a) opening ceremony with the dance performed by the mothers accompanied *klotekan*, (b) Report from the Director of government representative of district, (c) recitation of Labuhan history and *macapat* song (the history of Kedungsalam village) (d) Greeting from The chief of Police of Donomulyo District, (e) Prayer led by Religion Affairs Office staff of Donomulyo District, Malang Regency, (f) The appointment begins *kotekan lesung*. The addition of a new event of welcoming officially by the Government of Malang Regency which is located in Pesanggrahan Khusus. In this ceremony, welcoming by Head of Regent of level II Malang Regency or its representative. Next the ceremony participants bring offering that will be washout to the valley of Mount Kumbang to hold Ceremony Labuhan. An elder in the village as the leader of the ceremony, immediately burn incense and lead prayer on behalf of the participants who essentially appeal to Mbok Nyai Ratu Mas for the offerings are accepted and they are given safety and abundant fortune. The elders begin to washout the offerings into the sea followed by other participants, especially those who sacrificed. Event closed with *genduri* (feast). Then finishing the activities of the offerings to Ngliyep Beach. Closing feast indicates that the series of activities of Labuhan Traditional Ceremony has been completed. Feast is followed by all participants Labuhan Ceremony. From time to time due to the development of the traditional ceremony of Labuhan

undergoing changes, but the change is only concerned in terms of implementation techniques, while the meaning and purpose remains the same, as an expression of gratitude to God for all grace, besides a form of preservation of tradition offerings to Nyai Roro Kidul, South Sea ruler as told by community supporters. In the development of Labuhan tradition, the government of Malang participate in handling and development of Labuhan tradition. Since 1979 Malang district government has been participating in handling the traditional ceremony of Labuhan Gunung Kumbang. Ubarampe or offerings contained in the offering ceremony are the most important: (1) Goat head, the number of heads of goats offered follow how many goats slaughtered at the time. Depending on the number of people who sacrifice. If there are 10 goats then the offering are 10 heads. According to the head of the local custom of the offering animals can be anything, depending on the person who sacrifices, if who want to sacrifice cattle or buffalo then the head of the cow and buffalo, head of the animal in the form of four-legged animals. But the most important thing and always there is the head of the goat; (2) Animal skin, the next offering is the skin of the offering animal, the offering animal skins are also offered; (3) The spices of the kitchen, the condiments in the event of labuhan are: cooking oil, soy sauce, coconut, sugar, and other spices used for cooking curry and skewer; (4) Rice, rice is also offered; and (5) Some of the cooked rice and the dishes of the offerings. The meat of the offering is not offered but cooked for feast of community members. Only a small part of the dish is offered. Usually the number of fruits are 25 placed in the encryption. The meaning of the offerings that are offered at the ceremony is to ask for safety, good work, no obstacles. After the offerings are all ready to be prepared then the offerings are put into the *jodang* and then paraded to the *pendapa* near the beach after prayed by the elder and all the people then offerings brought to Mount Kumbang to be offered.

C. Development and Value of Tradition of Labuhan Gunung Kumbang Tradition

Formerly the tradition of *labuhan* was done very simply. Initially the event preparing offerings and cooking offerings done in the forest. But since 1992 the process of cooking and preparing the offerings was done in the house of the caretaker as village elder, this is done for security in the process of cooking and preparing offerings. There is a special place called the granary by the community. After the preparation of offerings finished then the offerings paraded from Mount Kumbang to Ngliyep Beach for offering. The event was led by the elder of Ngliyep Beach. After the elder of paraded offerings from the top of Mount Kumbang to south beach the next event was a joint with the community and the guests who came by to have feast that is the meat of the offering animal in the ceremony of the offering. From time to time due to the development of the traditional ceremony of Labuhan undergoing changes, but the change is only concerned in terms of implementation techniques only, while the meaning and purpose remains the same, as an expression of gratitude to God Almighty for all graces, besides as form of preservation of tradition offerings to Nyai Roro Kidul, South Sea ruler told by the community. In development of Labuhan Malang government participated in handling and development of

Labuhan tradition. Since 1979 Malang district government participated in handling the traditional ceremony of Labuhan Gunung Kumbang. By adding support activities in the form of night markets and entertainment facilities on the beach ngliyep before the main ceremony. And this is good for both the government and the local population. When event is held, the government will subsidized for this Labuhan event and there is also contribution from the citizens. Until now, the Labuhan Sesaji Gunung Kumbang Pantai Ngliyep event is still running and continuing as it used to be. Although the current even has been held for the 104 times, but from year to year this ritual remains well during process. At first this tradition was very sacred for the local community, but in line with the development of tradition is served for the benefit of the wider community that is not only seen from religious aspect. However, now also contained other aspects such as social and economic aspects as well as regional tourism development. And the expectations of the people as residents in Ngliyep Beach, especially in Kedungsalam Village is to continue to promote and preserve the activities of Ritual that has become custom for many years in the area. And, no less important is to take care of one of the valuable assets, namely the beach that became one of the tourist attractions.

The community of Kedungsalam village every year performs the traditional ceremony of Mount Kumbang which in its implementation contains many symbols which are the noble cultural values of the ancestor's inheritance. Labuhan tradition is still carried out today because the traditional ceremony of Labuhan is considered very sacred then the community seriously believe that the negligence that occurred can cause things that are not desirable. They believe that this tradition is still held so it can to achieve harmony by creating vertical and horizontal peace in community life, so as to provide a sense of security, peace, prosperity in the life of people. This is because the traditional ceremony is considered to have a role in life even the community do not dare to leave it because if they leave the tradition is believed to bring disaster. These activities have an impact on the community if they are really sure of the benefits of this activity, if they just know and do not have confidence then there is no impact they get from this *labuhan* activity. The point is that belief is the absolute initial foundation in this activity, if people believe it will be good for that person. The most obvious example is the holding of this *labuhan* ceremony of the Kedungsalam village can live safely and peacefully, while about 10 years ago when this activity was not carried out the strange incident occurred, among other village, Kedungsalem village failed to harvest rice and crops in kedungsalam were getting worse, after being interrogated that was because the people of Kedungsalam village forgot to perform this tradition to their ancestors. Values are a quality which does not depend on its carrying, values are an a priori quality that can be perceived by every human being without going through sensory experiences first[10]. The diversity of opinions of experts in defining values[11]. The opinions of these experts include (1) value is a belief that makes a person acts on the basis of his choice (Gordon Alport); (2) a value is a normative standard that affects human in determining his choice between alternative ways of action (Kupperman) 3) the value is something that is indicated by the word 'yes' (Hans Jonas) and (4) the value is the

conception (explicit or implied, which distinguishes the individual or group characteristics) from what is desired affects the choice goal between, and the end of each action. Based on some understanding of the meaning of the above values, then it can be concluded that the value cannot be separated from humans. Thus, every action or human action is always driven and based on values, so the value is believed to provide direction for human activities in reaching a number of goals to be achieved. The meaning and values of this Labuhan traditional ceremony include (1) Togetherness; in the traditional ceremony of Labuhan, its supporting community participates directly or indirectly. This shows that they have the same purpose and goal. They believe that by doing this tradition their life will be at peace, serene and prosperous, for carrying out the traditions inherited by his ancestors. (2) Safety and Compliance; at the time of the ceremony Labuhan almost all residents of Kedungsalam village participate in the implementation of ceremony. In the sense of community if they do not participate in these activities, morally there are feelings of discomfort to the neighbours or against group. Therefore to maintain an uncomfortable feeling they will follow the habit that has been carried out since the first so as not exposed to the moral burden of the group. So it can be concluded that the implementation of Labuhan tradition has a function as a social control community supporters. (3) Cooperativeness; In the traditional ceremony of Labuhan, its community from Kedungsalam village and those from outside the region mingle with each other, interact, help, help the ceremony: from preparing offerings, cooking offering, during the implementation of Labuhan until the closing ceremony. (4) Symbolic; In the tradition ceremony Labuhan contained many meaning, norms, symbols or rules conveyed through symbols in the form of objects such as offerings, as well as the essence of the purpose of holding the ceremony. The presence of offerings in the implementation of Labuhan tradition is clear proof of the greatness of the Creator who has bestowed his grace so that community of the ceremony who are also his servants can show the mercy of the God in the form of offerings in various kinds of agricultural products and animals. (5) Religious; by still carrying out this Labuhan tradition, its community remember and believe that everything in this world exists because of the power of the Creator. Therefore, man as his people must worship Him. (6) Hard Work; the traditional ceremony of Labuhan raises the work ethos of its people. It appears to the beliefs and expectations of its people if they have done their ceremony serenity, which encourages them to perform their work better. Besides this ceremony is also a means of hope for the harvest that will come will be better than now. This hope will encourage the supporters to work harder in livelihood, so that will get better results.

IV. CONCLUSION

The tradition that developed in a society remains preserved hereditary as has been done by the ancestors. The offering ceremony performed by people in Ngliyep beach is a

manifestation of tradition carried out from generation to generation. The existence of beliefs about culture to eliminate disaster and as a means of synergy with the nature force, especially the sea area which makes the tradition is still regularly performed. The development of the tradition of the Larung Sesaji at Ngliyep Beach then becomes a tourist attraction managed by local government. The tradition of the larung sesaji also represents the cultural values and spirit of togetherness that is held firm by the people around Ngliyep Beach.

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