



# Commercialism of the Banyu Panguripan Tradition in the Wong Gunung Festival in Pemalang District

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**Abstract.** Tradition and society are interrelated things, because tradition is a legacy that has been passed down from generation to generation by previous ancestors. The traditions that exist in society sometimes become crucial when their sacredness shifts into traditions that have entertainment value. This is what happened to the Banyu Panguripan Tradition which was part of the Wong Gunung Festival series of events. Commercial cannot be avoided because there are so many people involved that it gives rise to economic value. This research uses a descriptive qualitative method. It is hoped that this method can become a tool that can answer several problems in this research. The problems raised in this research include forms of commercialization and conservation discourse in the Banyu Panguripan Tradition. Commercialism cannot be avoided when a tradition is packaged in the form of a festival. Traditional packaging, which was originally only intended for personal use, can then be enjoyed by the wider community, even outside the Pulosari District. The commercial impact of the Banyu Panguripan Tradition which is packaged in the form of the Wong Gunung Festival certainly has an impact on the community's economy. The community is helped by the presence of tourists from both the Pulosari sub-district community and outside the sub-district.

**Keywords:** Banyu Panguripan Tradition , Commercial , Pemalang

## 1 Introduction

Pemalang is one of the districts in Central Java Province, has an area of around 1,115.30 km<sup>2</sup>. The geographical location of Pemalang Regency is quite strategic, giving rise to various potentials such as nature, culture, arts and traditions. One of the cultural and traditional potentials that is being preserved and developed is the Banyu Panguripan Tradition. preservation and development of the Banyu Panguripan Tradition because it is sacred and full of meaning and philosophy. This tradition exists in Pulosari District, Pemalang Regency, which was developed in the series of Wong Gunung Festival events. In developing the packaging for the Banyu Panguripan Tradition, the Wong Gunung Festival committee team packages it which is divided into several processions which are said to have sacred and magical value but also produce

commercial values in it, so that it can be used as a traditional cultural tourism destination.

Tradition is considered an identity, characteristic or icon of an area that is passed down from generation to generation and is not owned by individuals. Dasih revealed that tradition aims to make human life cultured and have historical values that can create a harmonious and harmonious life (2021:12). Traditions have various forms such as beliefs, thoughts, attitudes, understanding, habits, practical or social ways and methods that have been going on in society and have been passed down from generation to generation. However, the essence of tradition is a form of gratitude to God Almighty (Al Qutuby, 2009: x).

The Banyu Panguripan tradition is a tradition of asking God Almighty to provide abundant water sources that the community can use in their daily lives. The Banyu Panguripan tradition lives and develops in Pulosari District, Pemalang Regency. Pulosari District is one of twelve sub-districts in Pemalang Regency. Pulosari District is in the highlands but the availability of water is inadequate, so the Pulosari community took the initiative to hold an event that packaged the Banyu Panguripan Tradition into an entertainment tradition. This means that this tradition, which was originally believed to be sacred, has now been modified into a cultural tradition attraction which indirectly gives rise to the profanization of that tradition. The Banyu Panguripan Tradition, which was packaged at the Wong Gunung Festival, was then made into a district level tourist destination. Even though the Banyu Panguripan Tradition is a living tradition and was developed at the sub-district level, the celebration of the Banyu Panguripan Tradition has been included in the Central Java tourist calendar event and involves various events. stakeholders from village to provincial level. According to Durkheim (2011:67), the profane does not have that big of an influence and is only a reflection of each individual's daily life. The ritual used as a tourist destination has shifted from sacred to profane because there is an element of bringing profit.

Tradition and society cannot be separated, society creates traditions as a form of cultural expression that is passed down from generation to generation, giving rise to habits. Not insignificantly, the traditions circulating in society have undergone a process of modification both in form and packaging, but the essence of the meaning of these traditions has not changed. Oka (1994) stated that traditions that have experienced commercialization in their presentation are not carried out as they have circulated or lived in society but are more focused on the time and purchasing power of tourists who witness them. This is what the Wong Gunung Festival committee did by carrying out cultural revitalization in the form of preserving the Banyu Panguripan Tradition packaged in an entertainment way. Packaging traditions that are packaged in an entertainment way is certainly not something new in this era, innovations are needed in an activity, as is the case with the packaging of the Banyu Panguripan Tradition. Throughout the Banyu Panguripan Tradition rituals that are carried out there is a concept that is assisted by lighting, scenarios and additional entertainment that is created, this is a traditional package that has aesthetic value, is instagrammable and viral. The emergence of the concept of traditional entertainment is certainly due to market needs, where the market is crucial in modifying traditions. Market law applies to ritual activities to attract tourists (Herminingrum, 2017:64).

The commercial process of tradition certainly involves various components, these components can be market demand or current desires for change. The current market share sees virality as a necessity in a show because it is a tourist magnet. Viral objects are a form of advertising promotion. Viral is an action against an object or thought pattern so that it has the urge to spread and spread Duplicating an object to the public so that many people know about it can even become a big thing after the public finds out (Oktarini, 2022: 126). For the sake of tourism, this sacred ritual has been transformed into a festival that is open to the public, so that in the field the rituals and offerings are not only transformed physically, but are also made in line with modern concepts and ideas. When it turned into popular culture, ritual offerings were carried out at weekends, using mass media, for example information technology, electronic media, for advertising and documentation, or even using themes that attracted the market and tourists (Herminingrum, 2017: 69).

Traditions that exist in society are starting to be packaged in activities that are indirectly related to the economy. This is the arena for shifting values in tradition, as expressed by Hendra Nasution, that in the world of entertainment, society is starting to reduce traditional values and emphasize commercial values more (Bengkalis Regency Culture and Tourism Office, 2003: 166).

Several previous studies examined traditions and commerce, such as that conducted by Kinanti Bakti Pratiwi in 2018 whose research title was *Dari Ritual Menuju Komersial: Pergeseran Tradisi Ruwahan di Kelurahan Sukorejo, Kecamatan Wonosari Kabupaten Klaten*. Commercialization of culture in religious ceremonies means changing and presenting religious ceremonies into marketed products. Commercialization supported by mass media in the form of marketing can threaten various forms of norms, values, identity and symbols of local culture. Gradually, the local cultural values contained in religious ceremonies will experience a shift and it is possible that they will be replaced by new cultural values. This shift was caused by the inclusion of Islamic values which were aligned with aspects of thought and reason. Apart from that, these changes cause commercialization and economic development. This emergence cannot be stopped if society also accepts that change is occurring. The community's willingness to accept changes in urban culture in regional development. Another tradition that has commercial appeal is pilgrimage (2018:13).

Then a study conducted by M. Misbahul Mujib (2016) was related *Tradisi dalam Masyarakat Jawa Kontestasi Kesalehan, Identitas Keagamaan dan Komersial*. The results of his research show that there are quite a few commercial businesses and income-generating practices that piggyback on local pilgrims. Apart from that, his research stated that commercial characteristics were seen at sacred sites where quite a few pilgrims came to the pilgrimage places to receive blessings. The commerce that emerged in this pilgrimage tradition is due to the economic turnover carried out by pilgrims and the local community, which causes an increase in living standards, especially the economy of the community around the pilgrimage site, and can even become a source of regional income. From the two examples of research related to commercialism in tradition, it can be said that the emergence of commerce in tradition cannot be separated from the economic demand and supply that occurs in society. As

is the case in Pemalang Regency, where there are several traditions that have undergone changes, including the essence of event packaging.

Research conducted by Annisa Windupeni Wulansari in 2008 with the title *Hina Matsuri Komersialisasi dalam Pelestarian Tradisi*. The results of his research reveal that traditions which are considered as purification rituals can be used as commercial events because there is the law of demand. When there is demand there is of course supply, this makes local people seek profits through the provision of goods and services while the tradition is being implemented. Apart from giving rise to the commercialism that occurs at the Hina Matsuri traditional event, there is also a shift in meaning. This writing does not explain the implications that occur due to a shift in meaning, but it remains a tradition that is awaited every year by the community because it can cause an economic turnaround.

Furthermore, research was conducted by Kinanti Bekt Pratiwi in 2018 with the title of the research *Dari Ritual Menuju Komersial: Pergeseran Tradisi Ruwahan di Kelurahan Sukorejo, Kecamatan Wonosari Kabupaten Klaten*. Commercialization of culture in religious ceremonies means changing and presenting religious ceremonies into marketed products. Commercialization supported by mass media in the form of marketing can threaten various forms of norms, values, identity and symbols of local culture. Gradually, the local cultural values contained in religious ceremonies will experience a shift and it is possible that they will be replaced by new cultural values (2018:13). Then the research carried out by Adi Miarso in 2019 was entitled research *Komersialisasi Budaya dalam Konteks Kesenian Kuda Lumping (Studi pada Paguyuban Krido Turonggo Mulyo) di Desa Tarai Bangun Kecamatan Tambang Kabupaten Kampar*. The aim of this research is to determine the profile of the Kuda Lumping Krido Turonggo Mulyo Arts association and the form of commercialization in the Kuda Lumping Krido Turonggo Mulyo Arts association. His research states that this form of cultural commercialization does not only occur in regional customs and arts, but also includes sectors that have a lot to do with tourism activities, such as sculpture, painting, batik art, sculpture and many other crafts that are often used as crafts targeted by tourists.

It can be said that commerce can occur in every timeline of life, as well as in traditions that have lived in society. Traditions that have economic value are of particular interest to be developed into cultural attractions. Traditions which were initially only consumed privately owned by a group then turned public, which were initially sacred became secular, this transition was carried out consciously and structured because of the urge to publicize so that they could attract the interest of tourists without paying attention to the essence and quality that needed to be maintained ( Miarso, 2019:4). Traditions that have been commercialized in their presentation are not carried out as they have circulated or lived among society but are more inclined to the time and purchasing power of tourists who witness them (Oka, 1994). With the existence of commercialism's efforts to provide changes in the economic aspect that can increase the level of welfare, it does not reduce the community from various components within it, it still tries to become more attractive by maintaining the essence of sacredness, indirectly what is considered sacred is what can attract tourist attraction (Mujib, 2013:

62 ). Commercializing traditions that already exist in people's lives is of course based on mutually agreed standardization.

In its development in people's lives, traditions can be enjoyed and implemented and provide positive meaning for society (Syahputra, 2018). Tradition is a description of human attitudes and behavior that has been in process for a long time and has been passed down from generation to generation from ancestors. Tradition is influenced by the tendency to do something and repeat something so that it becomes a habit (Mashita, 2017:13). These habits form culture in human life in general. Because culture cannot be separated from the timeline of people's lives because culture and society are interconnected with each other, culture can shape people's habits. This habit arises because it is formed and lived in people's daily lives, both directly and indirectly. There is a possibility that this influence will occur because culture is a product made by humans. On the other hand, cultural diversity can create a threat to the perpetrators and their environment which is not only individual but can spread to groups and the nation, so there is a need for the role of society in preserving culture (Darwis, 2017:75-76).

Traditions that are then used as cultural tourism destinations in an area certainly involve various parties. The involvement of these parties gives rise to an indirect form of commercial activity. Therefore, this writing aims to describe the commercial form of the Banyu Panguripan Tradition in the Wong Gunung Festival in Pematang ReGENCY.

## **2 Research Methods**

This research is classified as simple research which utilizes qualitative methods and a descriptive approach as the method used to determine the commercial form of the Banyu Panguripan Tradition. Research using qualitative methods is research that aims to reveal phenomena experienced by research subjects, these phenomena can be behavior, perception, motivation for action which can be in the form of words, language in certain contexts requiring scientific methods (Moleong, 2005: 6). The data sources used come from interviews, books, research results in the form of journal articles, proceedings, as well as print and online media.

## **3 Results and Discussion**

### **3.1 History of the Banyu Panguripan Tradution in the Wong Gunung Festival in Pematang ReGENCY**

In general, traditions exist in every region or region, because traditions are identities or characteristics that become icons of the region or region itself. Each region has traditions that are unique and have their own characteristics, that traditions must exist in each region or region itself, because traditions are concrete forms that are passed down from generation to generation and do not belong to individuals. Traditions in the order of social life have the aim of making human life cultured and have historical

values that can create a harmonious and harmonious life (Dasih, 2021:12). Therefore, traditions can be an attraction for people who do not live in that area. However, it cannot be denied that traditions can influence the people in the area. The existence of traditions can strengthen community relations because of the potential for habits passed down from generation to generation and traditions have a role in communication and social interaction in human life (Uluwiyah, 2019: 11).

Traditions have various forms, however the essence of tradition is intended as a form of gratitude to God Almighty. Traditions consist of beliefs, thoughts, understandings, attitudes, habits, ways or methods of individual and social practice that have been going on in society and have been passed down from generation to generation by ancestors. The transmission or inheritance of traditions from generation to generation is usually done verbally by word of mouth or by practices and examples carried out by the older generation (Al Qutuby, 2009: x).

The grouping of traditions is divided into two classes, namely large traditions or great traditions which are their own traditions and like to think and cover a relatively small number of people. Meanwhile, a small tradition is a tradition that originates from the majority of people who have never thought deeply about the traditions they have, so they never know what the habits of the people used to be like because of a lack of knowledge and care about their culture (Pranomo, 1998: 3).

In community life, it cannot be separated from the function of tradition itself, which, as Soerjono Soekanto (2011:82) said, states that the function of tradition includes (1) as a provider of fragments of historical heritage that we consider useful. Traditions are like piles of ideas and materials that people can use in current actions and to build the future based on past experiences. Examples: roles to be emulated (e.g., heroic traditions, charismatic leadership, saints or prophets); (2) providing legitimacy to existing views of life, beliefs, institutions and rules. All of this requires justification in order to bind its members. Example: the authority of a king is validated by the traditions of all previous dynasties. Tradition functions to provide a convincing symbol of collective identity, strengthening primordial loyalty to the nation, community and group. Examples of national traditions: with songs, flags, emblems, mythology and common rituals; (3) helps provide an escape from the complaints, dissatisfaction, and disappointments of modern life. Traditions that suggest a happier past provide a substitute source of pride when society is in crisis. The traditions of sovereignty and independence in the past helped a nation to survive under colonial rule. The tradition of losing independence will sooner or later destroy the system of tyranny or dictatorship which has not diminished in the present.

Talking about the Banyu Panguripan Tradition seems familiar, because the Banyu Panguripan Tradition itself is spread across several areas, such as Kudus Regency. However, the Banyu Panguripan Tradition which is preserved and developed at the Wong Gunung Festival in Pemalang Regency is an event that makes the Banyu Panguripan Tradition branded as traditional entertainment. This was emphasized by Romdon, who is one of the committee members who has been part of the Wong Gunung Festival committee since it was first formed.

“Kita branding pada tahun 2016 pas pertama festival wong gunung itu dari 12 desa tersebut. Karena dipulosari itu kan kekurangan air kan sebagai wujud doa sebagai

wujud syukur kita kemas dengan festival tersebut. Air yang telah mengalami prosesi ruwat (dicampur menjadi satu lalu dibagi 12) nanti dikembalikan ke sumber air masing-masing desa, jadi dari tanah kembali ke tanah. Cuma yang pertama mengambil di jurangmangu, lereng gunung slamet dan kita setiap desa kan ada mata air meskipun kecil nah itu dikembalikan kesitu dengan harapan nanti bisa lancer sumber mata airnya. Festival wong gunung yang menggagas adalah puma (pulosari maju) yang merupakan organisasi mandiri penggiat pariwisata yang dirangkul oleh kecamatan. Inisiatornya dulu pak bowo yang camat dulu. Pencetus makanya kita menamakan bapak Festival Wong Gunung. Kalau sponsor ada, jurstru dari Gudang garam djarum motor terus bumh, provinsi dan pemda dalam hal ini dinas pariwisata” (wawancara dengan Romdon, 15 Januari 2023 di kediaman Romdon, Pulosari)

We branded the Banyu Panguripan tradition in 2016 when the first Wong Gunung Festival was held involving 12 villages. The reason for branding this tradition is because Pulosari is still experiencing a water shortage, so as a form of gratitude it is carried out with the packaging of the Wong Gunung Festival event. The water that has undergone the ruwat procession (i.e. the process of mixing water from seven spring sources is further divided into 12) is then returned to the springs in the villages in Pulosari District. So the understanding of this tradition is from the land back to the land. for springs taken from Jurangmangu Village, the slopes of Mount Slamet. and in every village we have a spring, even if it is small, it will be returned to the original spring in the hope that the spring will run smoothly. The Wong Gunung Festival was initiated by people who are members of the Puma group or short for Pulosari Maju, which is an independent organization of tourism activists under the auspices of the sub-district. Meanwhile, the initiator of the Gunung Wong Festival was Mr. BPM Wibowo, who is the sub-district head of Pulosari. There are always sponsors, from Gudang Garam Djarum, motorbikes, state-owned companies, provinces, regional governments.

The Banyu Panguripan tradition, which was first packaged in a series of events at the Wong Gunung Festival, was held on 20-21 August 2016, and its implementation included various other activities which not only featured the Banyu Panguripan Ruwatan, but also MSMEs and superior products from Pulosari District. The packaging of the Banyu Panguripan Tradition in the Wong Gunung Festival activities has become an annual agenda as a cultural tourism destination that has an impact on the surrounding community. The packaging of the Banyu Panguripan Tradition has not changed significantly from year to year, the essence of the sacred procession of Banyu Panguripan is still kept alive to make this tradition a tradition full of values. such as the aim of the formation of the Wong Gunung Festival which was first implemented in 2016, it was hoped that it would be a tourism promotion event in Pulosari District with its superior assets and ultimately it was hoped that Pulosari District would become a Tourism District (Proposal for the 2016 Wong Gunung Festival Activities). The following is one of the processions of the Banyu Panguripan Tradition in the packaging of the Wong Gunung Festival.



**Fig. 1.** Regent Pemaslang 2016 , H. Junaedi deliver *banyu Panguripan* to every head villages in the subdistrict Pulosari. sources <https://fwgfestival.wordpress.com/2016/12/14/ruwat-banyu-panguripan/>

Talking again about the Banyu Panguripan Tradition in Pulosari District, it is a tradition that has existed for a long time, according to Dony as the Wong Gunung Festival committee member, he said that in the past the Banyu Panguripan ruwat procession had been carried out a long time ago but in the past, goat heads were used as offerings, as it progressed. At that time, the community and religious leaders held a discussion dialogue with the aim of ensuring that the packaging of traditions did not violate Islamic law, so that packaging emerged in the form of the Wong Gunung Festival.

“itu awale prosesi kaya gitu ada mbak di Desa Jurangmangu tapi dijamin dulu memunculkan wedus kendit terus berkembangnya waktu kan disamping harga wedus kenditnya mahal ada prosesi tumbal gitu loh, muncul itu festival wong gunung, proses dibalik itu kan ada tahlil, pokoknya menghilangkan berbau-bau itulah kaya gitu lah musrik, akhirnya dikemas seperti itu”.

"In the past, in Jurangmangu Village, this tradition was carried out by sacrificing kendit goats, but as time goes by and the price of kendit goats is relatively expensive. then the idea arose to hold a mountain wong festival. "In implementing this tradition, in the series of activities at the Wong Gunung festival there is tahlil, this aims to eliminate idolatry."

Traditions exist because they have been passed down from generation to generation, in the current era many traditions are starting to be packaged into traditional entertainment apart from in the form of preservation, development as well as in the form of an economy that can make the people living in the area have an impact. Romdon, another member of the committee from the Wong Gunung Festival, said



that this tradition is a tradition that was developed as a tourist destination which has an impact on traditional cultural tourism and the community itself. This was said,

“dikembangkan, dikemas lagi secara entertain. kita gabungan, kalau ruwat itu sudah ada sejak dulu kaya kirab itu dulu tidak ada, yang kurang kita tambahi, ini pyur entertain. banyu panguripan dimana-mana itu ada, tidak hanya dikecamatan pulosari. di pemalang itu ada banyu panguripan di desa kramat ada ustad itu sedikit besarnya tahu, entah tahunya darimana”

"The Banyu Panguripan ruwat tradition has been around for a long time, but like the Banyu Panguripan carnival it doesn't exist, then we developed it and packaged it again as an entertainment. "Banyu Panguripan is everywhere, not just in Pulosari sub-district."

So it can be said that the Banyu Panguripan Tradition in Pulosari District is a tradition that has existed for a long time but has undergone changes in its implementation. To make it a cultural tourism destination and the aim of establishing the Wong Gunung Festival in 2016 is to make the Banyu Panguripan Tradition an annual agenda, so that the packaging of the Banyu Panguripan Tradition in the Wong Gunung Festival series is structured to make the implementation of this tradition worthy of being a tradition. can be used as a cultural tourism destination. Structured in this case is that the packaging of the Banyu Panguripan tradition is prepared with a rundown of events. The Banyu Panguripan tradition which is packaged in the Wong Gunung Festival activities certainly provides something new in Pemalang Regency, especially in Pulosari District. Apart from preserving this tradition so that it remains in the community, of course the Wong Gunung Festival is held which packages the Banyu Panguripan tradition into a cultural attraction. creating a new ecosystem in the world of tourism in Pemalang Regency and can have an impact on the economy of the surrounding community.

### **3.2 Series of Banyu Panguripan Traditional Processions in the Wong Gunung Festival**

Traditions are ancestral customs that are still preserved by the community (Tamara, 2021:44). In the implementation of the Banyu Panguripan Tradition which is packaged in the Wong Gunung Festival, it includes various stages of the procession such as pamundutan, ruwat and pinasrahan

#### **Pamundutan procession.**

Pamundutan is a Javanese word which means taking, the purpose of this tradition is a procession of taking water taken from seven springs in Jurangmangu Village, while Jurangmangu Village is located on the slopes of Mount Slamet. The seven tuks include Gombong, Suyud, Sipendok, Jurug Kinang, Silangse, Cikunang and Sences. The water taken from the tuk is carried using a lodong or pieces of bamboo, there are seven lodongs in total. Before taking the water, a supplication ritual is performed by Mbah Sadum who is the Keymaster of Mount Slamet. The procession was held in the Jurangmangu Village Field. Before being packaged at the Wong Gunung Festival, the

Banyu Panguripan Tradition did not seem interesting enough, which caused some local people to not know the sequence or series of the Banyu Panguripan Tradition. However, the committee that organizes the Wong Gunung Festival packages the water collection procession with scanes which can attract local people and even outsiders to watch the pamundutan procession. In the pamundutan procession, Mbah Sadum, a community figure who is considered to have spiritual superiority, was accompanied by seven people who called him a warrior and seven climbers.



**Fig. 2.** Plt. The Regent of Pematang in 2023 (H. Mansur Hidayat) released traditional leaders (caretakers), seven warriors and seven climbers to fetch water from seven springs. sources: personal documentation (2023)

### **Ruwat Procession**

In this procession, the water carried by seven warriors and seven climbers accompanied by spiritual figures, was then handed over to the Head of Jurangmangu Village. Next, the Banyu Panguripan dance was performed. This dance is a contemporary dance which was created briefly, namely with seven meetings between the trainer and dancers, this was said directly by the trainer or creator of the contemporary dance. Next, the lodong was put together into a jug by the Head of Jurangmangu Village before finally being divided into twelve lodang. The division into 12 lodangs is because Pulosari District has 12 villages, so that each village will get one lodong. After that, the water is kept overnight before the carnival is held.



**Fig. 3.** The Jurangmangu Village Head mixes water from seven springs into a jar. sources: personal documentation (2023)

### **Pinasrahan Procession**

This procession is the culmination of a series of processions in the Banyu Panguripan Tradition in the Wong Gunung Festival. The water that had been buried overnight was then carried from the struggle monument to the Pulosari Village field. In this carnival, each village displayed agricultural products packaged in mountains of various shapes such as wayang figures and eagles. In this procession, there were twelve village women who carried the lodong, then the lodong was handed over to each village head. In this procession, Plt. It was the Regent of Pemalang who handed over the lodong, the meaning of pinasrahan is handover. The purpose of this procession is to hand back the water that has been put together and buried to the tuk or spring in each village. The pinasrahan procession is like a people's party for the Pulosari community, where people fill the carnival route area all the way to the Pulosari Village field. Not a few UMKM and local communities are taking advantage of this moment to make a profit. The Banyu Panguripan tradition is a tradition as a request to God Almighty to be given water so that the community does not lack it, because Pulosari District, even though it is located in the highlands, experiences a lack of clean water supply, especially in the dry season like this.



**Fig. 4.** picture 4. Plt . Regent Pemalang in 2023 (H. Mansur Hidayat ) did procession submission *banyu Panguripan* to every villages in the subdistrict pulosari. Source: decommentation person (2023)

### 3.3 Commercial forms of the Banyu Panguripan Tradition in the Wong Gunung Festival

The changes in the packaging of the Banyu Panguripan Tradition were initiated by the Wong Gunung Festival committee, but the first person to take the initiative to revive this tradition was the Head of Pulosari Subdistrict, Mr. BPM Wibowo. The change in packaging certainly has an impact on the continuity of the tradition itself. The impact that occurred certainly caused procotra among the community. This is what becomes a problem when a tradition that has sacred values turns profane, which means that the tradition erodes the sacred essence which involves commercial processes in it.

The commercial process of tradition certainly involves various components, these components can be market demand or current desires for change. The current market share sees virality as a necessity in a show because it is a tourist magnet. Viral objects are a form of advertising promotion. Viral is an action against an object or thought pattern so that it has the urge to spread and duplicate an object to the public so that many people know about it and it can even become a big thing after the public finds out about it (Oktarini, 2022: 126).

The Banyu Panguripan Tradition event which was packaged as part of the Wong Gunung Festival series had an impact on the wider community. Of course, this activity opens up economic land by being able to promote community products and MSMEs in the Pulosari District area. Apart from that, there are merchandise sales carried out by the Wong Gunung Festival committee. These merchandise sales are opened in the form of pre orders in the form of t-shirts with the following designs.



**Fig. 5.** image 5. post t-shirts for sale prerder. Source: Instagram @festivalwonggunungofficial

The sale of this merchandise certainly changes the paradigm of knowledge in viewing traditions, which was initially considered as an intermediary in praying to God Almighty has now become an economic field. This is one form of commercialization of the Banyu Panguripan tradition in the form of packaging for the Wong Gunung Festival by promoting the event through merchandise. for sale. Commercialization is an action that makes something have value and can be traded, and its orientation in the form of money is the main principle in commerce (Suartaya, 2022), when culture is used to control individual consciousness, claiming that industry produces culture to meet consumer needs for entertainment and presentation. what consumers want (Lati-fah, 2018:11). Another effort made by the Wong Gunung Festival organizers was by holding a giveaway for followers on Instagram @festivalwonggunung. Giveaway is one of the product promotions that is most often carried out as a form of increasing business existence (Pardiyono et al, 2022:163). Giveaways are often carried out by account owners on social media, one of which is on Instagram social media, such as the account owner @festivalwonggunung. Giveaway can be said to be a form of com-

mercialization that lives in society, as Miarso stated that this form of cultural commercialization does not only occur in regional customs and arts but also in various sectors which are of course related to tourism activities (2019:3).



**Fig. 6.** Image 6. give away post. Source Instagram @festivalwonggunungofficial

Providing facilitation from several sponsors such as Honda Prima, Indosat, Gudang Garam and the Government (both village government, sub-district government, district government and provincial government) to the Wong Gunung Festival committee in organizing the Banyu Panguripan Tradition was very helpful in making the event a success so that the committee could package the event The Banyu Panguripan Tradition is a traditional entertainment where apart from showing a series of Banyu Panguripan Tradition processions there are also many displays of cultural arts from 12 villages in Pulosari District such as Flying, Rebana, Karawitan, Ebeg, Kuntulan displays. This can attract the public and tourists outside Pulosari District and even Pemalang Regency by seeing activities that are held once a year and become an annual activity for the District, apart from that sponsors can promote the products they sell.



**Fig. 7.** Salt warehouse sponsor stand. Source documentation personal (2023)



**Fig. 8.** Honda Prima sponsor stand. Source documentation personal (2023)

The existence of a commercial form for the continuation of the Banyu Panguripan Tradition which was initiated by the Wong Gunung Festival can certainly be used as an example in making modifications to the packaging of the implementation of the tradition which of course aims at the continuity and existence of the tradition, as well as providing a positive impact on the community and government in terms of economics and can be promotional. culture which is used as a cultural tourism destination.

## 4 Conclusion

The Banyu Panguripan tradition is a tradition that has undergone a transformation in the form of packaging. In its implementation, this cannot be separated from commercialization. The shift in values from sacred to profane is certainly a response to market and tourist needs. However, the commercial activity that occurs is an effort to transform traditions that still have sacredness into cultural attractions while maintaining sacred values and also producing commercial values. The people who are members of the Wong Gunung Festival committee are developing and packaging traditions under the auspices of the Pulosari sub-district, making the Banyu Panguripan tradition a cultural tourism destination whose existence can be taken into account.

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