

## **The Labuh Larung Sembonyo Tradition in Tasikmadu Village, Watulimo District, Trenggalek Regency**

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### **Abstract**

The Larung Sembonyo tradition is a tradition carried out by the coastal community of Prigi. This tradition is a legacy that must be preserved and preserved as well as an aspect that can be expressed through unwritten habits, taboos and sanctions. One of the traditions of the community is the implementation of the Larung Sembonyo tradition at Prigi Beach, Tasikmadu Village, Watulimo District, Trenggalek Regency, which contains very high local wisdom values. This research was carried out with the aim of describing three things, namely 1) to find out the history of the Larung Sembonyo tradition 2) To find out the process of implementing the Larung Sembonyo tradition 3) To find out the community's efforts in developing the values of local wisdom contained in the Larung Sembonyo tradition. The results obtained from this research are 1) knowing the history of the Larung Sembonyo tradition is done by throwing offerings to the open sea as an expression of gratitude to Allah SWT and to pray for the ancestors who have opened the Prigi Bay area. 2) knowing the process of implementing Larung Sembonyo. 3) Efforts have been made by the people of Tasikmadu Village to preserve the values of local wisdom contained in the Larung Sembonyo tradition, namely applying these values in daily life educating the younger generation to introduce this culture to people outside the region through social media, or in the community.

**Keywords:** Tradition, Larung Sembonyo, Trenggalek

## **1. INTRODUCTION**

Labuh Larung Sembonyo is a traditional ceremony that embodies the gratitude of fishermen for the abundant fish catch and requests for safety for Prigi fishermen while at sea. The traditions and culture that are preserved by this community are born from myths or saga that have developed and are believed by the people of Teluk Prigi. This saga tells about the beginning of the opening of the area or chronicle of the base of the bay of Prigi, which became the forerunner or origin of the Larung sembonyo ceremony. The community believes that the tradition which is usually carried out on Monday Kliwon month Selo in the Javanese calendar is a cultural custom that must be preserved. There will be less and if

this tradition is abandoned. The Larung Sembonyo traditional ceremony is carried out by fishing communities and farmers mainly for fishermen who depend their lives in Prigi Bay in honor of the ancestors who opened the bay, namely Tumenggung Yudho Negoro and his four brothers. It is believed that if this ceremony is abandoned, it is feared that there will be disturbances at sea, difficulty in catching fish, crop failure, epidemics, natural disasters and several other disasters. Citing the Trenggalek Regency Tourism and Cultural Information book issued by the tourism office, the Labuh Larung Sembonyo ceremony began in 1985 on a large scale after previously being stopped due to an impossible political situation. The Sembonyo commemoration has now become an agenda for the cultural tradition of the people of Trenggalek Regency which is routinely held.

The Labuh Larung Sembonyo traditional ceremony is held in Prigi Bay, Tasik Honey Village or Karanggongso District. Watulimo. Meanwhile, traditional ceremonies or other traditional ceremonies where they are carried out in the villages of Tasik Madu, Prigi, Margomulyo, Karanggandu, and Karanggongso are called by various terms alms sea, larung sembonyo, traditional ceremony sembonyo, mbucal sembonyo, clean the sea. Sembonyo actually comes from the name of the artificial bride, who is a small doll made of glutinous rice flour. This flour dough is shaped like a bride and groom who are side by side. This doll is placed on a boat complete with satang equipment, which is a tool to run and steer the boat. The depiction of the artificial bride side by side on the boat is also equipped with a pair of artificial brides made of banana stem ares. Ares bananas are decorated with ylang flowers and jasmine, lecari. Because sembonyo describes the bride and groom, the sembonyo traditional ceremony equipment is also equipped with offerings or offerings and other equipment such as Javanese traditional wedding ceremonies. The imitation of the bride called Sembonyo is related to the developing saga regarding the occurrence of the Larung Sembonyo tradition. This tradition begins with an event that is believed to exist and occurred at that time. This saga tells about the marriage between Raden Nganten Gambar Inten, and Raden Tumenggung Kadipaten Andong Biru or Tumenggung Yodho Negoro. Raden Nganten Gambar Inten is also known as Raden Nganten Tengahan. The beginning of the story, when the Surakarta kingdom was saturated, expanded out and went to war, because there were still many areas that had not been opened. At that time, it was said that the King of Surakarta ordered Tumenggung Yudho Negoro, who was famous for his choice of satrio, who had extraordinary abilities in fighting, to open his territory to the East. This expansion starts from Pacitan, Sumbreng Munjungan, Demuk Kalidawir Tulungagung and Prigi Watulimo. Tumenggung Yudho Negoro was willing to carry out the orders of the Surakarta king on condition that he brought his four siblings, Raden Yauda who was then ordered to develop the area in Lorok Pacitan, Raden Yaudi in Munjungan, Raden Pringo Jayeng Hadilogo in Demuk Kalidawir Tulungagung, and Raden Prawiro Kusumo in Mbagusan Besuki Tulungagung . This condition was accepted by the king, it didn't take long for these five knights to leave for the East to develop their territory. Apart from his four brothers, Raden Tumenggung Yudho Negoro was accompanied by his loyal follower Hyang Pamong. Initially, the group of five brothers leaned on Lorok Pacitan. After it was

opened, Raden Tumenggung Yudha Negoro ordered his eldest brother, Prince Yauda, to develop it. The group continued their journey to the East again and landed at Sumbreng Munjungan. Here Tumenggung Yudho Negoro ordered his younger brother Prince Judaism to develop. When the journey was about to reach Prigi Bay, the atmosphere suddenly became pitch black and impenetrable. Prigi Bay at that time was covered with magical powers that were difficult to penetrate. Every effort was made by this group but to no avail.

Because they could not enter, they forced Raden Tumenggung Yudo Negoro and Hyang Pamong to sit in meditation on Kambe Hill asking for guidance from the Almighty Creator. Long story short, while meditating, Hyang Pamong received instructions, to be able to open the Prigi Bay area, Raden Tumenggung Yudho Negoro had to be willing to marry Raden Nganten Gambar Inten in the Middle Region. Getting this hint, Raden Tumenggung Yudo Negoro immediately went to the beach to do meditation to meet Raden Nganten Gambar Inten in the middle area and proposed to him. This application is accepted with conditions. These conditions include, during the wedding ceremony, efforts to open a new Prigi area will begin. After the new area is opened, it will be called Prigi, which will later be used as a place for people to earn a living, the wedding day is to be celebrated every year in Selo Month, Monday Kliwon which was marked by sea alms and was enlivened by Tayub's entertainment. This saga started the birth of the Sembonyo tradition. This sembonyo festivities and various srasrahans and offerings are motivated by intentions, hopes and requests to gain salvation and obtain abundant produce from the sea and land. Broadly speaking, the stages of the Larung Sembonyo traditional ceremony are divided into two stages of preparation which include widodaren night making sembonyo, flower mayang, preparing water / offerings and preparing jaranan art for accompaniment and the implementation stage. While the implementation stage of the Larung sembonyo ceremony is the procession departing from the Watulimo sub-district office to the fish auction place which has been decorated like a wedding party. Sembonyo is carried, accompanied by ceremonial officers in certain formations. This is the part that is interesting and awaited by the audience, after the procession was carried out at the TPI, Sembonyo and all his accessories were floated into the middle of the sea using a fishing boat. Some of the refugees can take a boat provided by the activity committee to see the procession in the middle of the sea. This tradition is still preserved until now and is an interesting annual agenda and must be visited to feel the sensation.

The preparation stage was carried out one day before the Larung Sembonyo event was held. The preparations carried out were making Ubo Ranpe offerings consisting of incense, klobot cigarettes, perfumed oil (lengo fragrant), upet (cut out coconut trees), and opium. The offerings are in the form of food and drink, namely a pair of imitations of the bride and groom (sembonyo) made of glutinous rice flour shaped like a bride, lodho sego savory, mule metri, rice punar, buceng kuwat, buceng towo, buceng robyong, buceng kendit, buceng mas, jenang sengkolo, jenang brother, jenang moncowarno, cengkaruk, kupaat luwar, paes agung, keleman, market snacks. Sesai in the form of plants, namely coconuts (4 seeds), plantain setangkep, flowers (flowers) setam, nyambung tuwuh. The

equipment for the Mayang twins consists of flower kantil, true purwo flower, temu flower, jambe flowers, umbrella-shaped leaves, bird-shaped leaves, grasshopper-shaped leaves, leaves shaped like kris, sambilmane, lancur, puring leaves, carriage, banyan, and banana tree trunks (debok) totaling 2. Offerings of equipment in the form of wedges, which are made of from banana leaves which are shaped and both ends are given yellow leaves in which there are flowers, eggs, kitchen spices, matches, cigarettes, betel, money, badhek black sticky rice and a small jug. Equipment for placing essays are Takir, Tampah/tampir, kendhi, jodhangyang, gethek and motorboats. On the night before the banishment event, there is an agenda called the night of Tirakatan or melekan. In its development, there are additional events, namely the implementation of istigosah or prayer together by inviting religious figures. This joint prayer event has been held since the past 2-3 years. then the implementation begins by bringing/parading the cone from the Watulimo District Office to the Fish Auction Place in Tasikmadu Village. The implementation of the core begins with the reading of prayers followed by Kajatan in Javanese. After the prayer is finished, the cone and all the offerings are brought to the shore to be then put on the boat. After being on the boat, the cone and the offerings were taken to the middle of the sea. After that, the release of the tumpeng is carried out accompanied by residents who are scrambling to be eaten. Pelarungan tumpeng and its offerings become the main event which is followed by the performance of the Tayupan art. Tayupan is a Javanese art in the form of singing and dancing performed by sinden accompanied by music from Javanese gamelan which is held one day. On the night after the tayupan art performance, there is a shadow puppet show. The closing of the event was carried out by praying together led by community leaders or religious leaders. It is intended that the series of rituals performed are accepted by God Almighty in order to give blessings to the people who make a living at sea. Efforts have been made by the people of Tasikmadu Village to preserve the values of local wisdom contained in the Larung Sembonyo tradition, namely applying these values in everyday life, educating the younger generation to introduce this culture to people outside the region through social media, or in communities. intercultural. Based on the results of research and discussion, it can be concluded that the Larung Sembonyo Tradition was carried out by the coastal community of Prigi Beach with the intention of expressing gratitude for marine products and commemorating the wedding day of Tumenggung Yudha Negara and Putri Gambar. The stages or procession of the implementation of Larung Sembonyo starts from the preparation of the offerings and the preparation of the equipment to be used and the night of tirakatan. The implementation stage begins with the tumpeng parading which is then floated into the middle of the sea, then the next event is Tayupan art performances and shadow puppet performances at night until early. The closing stage is to pray together.

## 2. CONCLUSION

The implementation of the Larung Sembonyo Tradition has an impact from a socio-cultural perspective, namely fostering a sense of mutual cooperation, strengthening ties of friendship, community entertainment, and preservation of local culture. From an economic

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point of view, they are the owner of the stall, the provider of the parking lot and the ticket officer, which has an impact on their income which is more when this event is held. In terms of religious life, there are some people who believe that the implementation of Larung Sembonyo is a form of asking for the safety and blessings of the rulers of supernatural beings in the sea and some people who believe that nothing will happen if it is not implemented because there is no power other than Allah SWT. The implementation of Larung Sembonyo has changed along with the times. The addition of events such as dangdut music entertainment and the making of giant tumpeng (agung), can attract more visitors. As one of the cultural agendas that are still being maintained, the addition of this event does not eliminate the element of sacredness in the implementation of Larung Sembonyo. So that it can be said that this event is a tourist attraction without losing the sacred values and nobility that are still maintained.

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