



The relationship between the Perik Pari Rescue tradition and the religious values of the Petungsewu village community

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ABSTRACT

Introduction: This study reveals the relationship between religious values and tradition in Petungsewu Village, Wagir Sub-district, Malang Regency, particularly in the context of the implementation of the "*Selamatan Petik Pari*" tradition. The village maintains the tradition even though the majority of the population has embraced Islam and Christianity. **Methods:** A qualitative approach was used to explore this relationship through observation, interviews and analysis of related data. **Finding:** The results show that the people of Petungsewu Village view this tradition as a form of communication with Dewi Sri, the guardian of the farmland, through offerings and prayers. Despite adhering to different religions, they carry out this tradition with a strong belief in its effectiveness in obtaining safety and a bountiful harvest. Interfaith tolerance is also evident in the joint participation in this tradition. The phenomenon of acculturation between Islam, Christianity and traditional beliefs enriches the symbolism and religious practices of the community. **Conclusion:** In conclusion, the "*Selamatan Petik Pari*" tradition is an expression of the close relationship between religious values and local culture, which remains relevant and important in maintaining identity and social harmony in Petungsewu Village. This research provides a deeper understanding of the complex relationship between religion and tradition in the context of local community life, and provides a foundation for cultural preservation efforts and a better understanding of Indonesia's rich cultural heritage.

KEYWORDS: culture; realigi; tradition; ceremony.

1. Introduction

The form of culture and traditional ceremonial system is a form of behavior of the religious system. Religion is a behavior towards religion in the form of appreciation of religious values which is marked not only through obedience in carrying out ritual worship but also by the existence of beliefs, experiences, and knowledge about the religion they adhere to (Ancok and Suroso, 2008). Rites and ceremonies are the implementation and development of concepts contained in beliefs that will determine the order and series of events in traditions that are able to inspire positive values (moral messages) for the people of Petungsewu Village. Petungsewu Village is a village located in Wagir District, Malang Regency. Petungsewu Village is also an area that still has a very strong culture. One of the manifestations of culture in Petungsewu Village is the implementation of traditional ceremonies in which there are cultural values such as the "*Selamatan Petik Pari*" ceremony.

Koentjaraningrat (2000) defines culture with the basic word culture derived from Sanskrit "buddhaya", which is the plural form of buddhi which means budi or mind. So

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culture as the power of the mind in the form of copyright, karsa and taste. While culture is the result of copyright, karsa, and taste. According to Taylor (in Liliweri, 2002) culture is composed of categories of common symptoms called customs which include technology, knowledge, beliefs, art, morals, law, aesthetics, recreation and the abilities and habits acquired by humans as members of society. Culture has a very broad scope, the religious system and religious ceremonies are one of the most important elements of culture. Like other farming communities in Java, the people of Petungsewu Village are still influenced by the belief in the existence of forces outside of humans (ancestral spirits).

Tradition, according to Sztompka (2011) is the totality of material objects and ideas that originated in the past but actually still exist today, having not been destroyed, destroyed or forgotten. Here tradition only means inheritance, what actually remains from the past. Mulfi (2010) argues that tradition comes from the Latin tradition which means to be passed on. Like the "*Selamatan Petik Pari*" tradition carried out in Petungsewu Village in Malang Regency. This tradition is certainly a manifestation of the motto "*Bhinneka Tunggal Ika*" which means that although it is different, it is still one. The tradition of "*Selamatan Petik Pari*" in Petungsewu Village, Wagir District, Malang Regency, which is the object of this research, is a tradition of expressing gratitude to the ruler of nature for the harvest that has been obtained in the form of rice (grain). This "*Selamatan Petik Pari*" tradition has been deeply rooted in the soul of the local community and has become a community tradition to carry it out every time the harvest period arrives. The "*Selamatan Petik Pari*" tradition is a manifestation of one of the regional cultures in Malang Regency, especially the Wagir community which is the object of this research, this tradition is a magical ritual and is a culture based on belief (myth) and has high regional cultural values. They believe that traditions are hereditary and contain religious elements as a statement of inner uncertainty as a result of cultural change or as a tool to carry out social control.

The tradition of "*Selamatan Petik Pari*" which is often carried out by the people of Wagir Malang Regency is a manifestation and effort of the community to believe in the existence of forces beyond human reason and logic which certainly has a very significant impact on the survival of people who have two different beliefs, namely Hinduism and Islam with the same model and tradition when they will harvest rice. The existence of tolerance is so strong that it makes people comfortable doing what their beliefs teach, they carry out traditions that have existed for generations with prayers according to their respective beliefs but still with one goal, namely to get safety in cultivating agricultural land.

The preservation and development of regional culture is a shared responsibility to maintain Indonesia's cultural diversity. However, in reality, the younger generation is often less familiar with traditions such as "*Selamatan Petik Pari*", while the older generation who still understands it is decreasing in number. Therefore, research that explores the relationship between the religious dimension and tradition, especially in the context of the implementation of "*Selamatan Petik Pari*", is very important to do. This research not only aims to reveal the richness of local culture, but also to strengthen understanding of the religious values embedded in these traditions. It is hoped that the results of this research can serve as a foundation for cultural preservation efforts and a deeper understanding of the relationship between religion and tradition in the context of the Petungsewu village community and its surroundings.

2. Methods

2.1 Research approach

The approach used in this research is a qualitative approach. The qualitative research approach is often called a naturalistic research approach, because the research is conducted in natural conditions and is often also called an interpretive method because the research data is more related to the interpretation of the data found in the field (Sugiyono, 2008).

2.2 Study area

This research was conducted in Petungsewu Village, Wagir District, Malang Regency, with the consideration that the people of Petungsewu Village still carry out the tradition of "*Selamatan Petik Pari*" even though the community has embraced Islam and Christianity but their belief in the existence of ancestral spirits as protectors still coexists with religious beliefs.

2.3 Data collection and analysis

Primary research data is data from visitors, interviews with managers, community leaders. Researchers conduct behavioral observations, or interviews with participants (Creswell, 2016). Secondary data is obtained from magazines and the internet which are used as a basis for creating a theoretical basis as well as documents to support this research. Data analysis is the process of arranging the order of data, organizing it in a size pattern to make a conclusion. Checking data obtained from the field with a theoretical basis related to the tradition of "*Selamatan Petik Pari*".

3. Results and Discussion

There is a connection between the religious values of the Petungsewu Village community and the "*Selamatan Petik Pari*" tradition. This can be proven that in the implementation of the "*Selamatan Petik Pari*" tradition, apart from using offerings that have been determined by traditional leaders (village elders) in front of the offerings they give prayers addressed to God Almighty and Dewi Sri as the guardian of agricultural land.

Javanese traditions or actions are always based on two things. First, to their religious and mystical outlook on life. Second, to their ethical attitude and moral upholding. The view of life that always connects everything with God is mystical and magical, by honoring the spirits of ancestors or ancestors and forces that are not visible to human senses, one example of the relationship between religion and tradition in the tradition of "*Selamatan Petik Pari*".

The "*Selamatan Petik Pari*" tradition is a form of human communication with the Goddess guarding the agricultural land through snacks, incense, and other means. They believe that by giving offerings to Dewi Sri, they will get safety and abundant harvests, therefore this tradition that has existed for generations is always carried out by the people of Petungsewu Village, without setting aside the teachings of religion or their respective beliefs.

The religion practiced by most of the people in Petungsewu Village is Islam and some are Christian. To carry out their worship, several worship facilities are provided, namely, mosques and churches. Every day the adhan (call to prayer) is heard at the time of prayer. Not all residents practice prayer in a disciplined manner, even though they are Muslims. Only a few people diligently pray in congregation at the Jami' Al-Karim Mosque and the Al-Ikhlâs Mosque, which is one of the mosques in Petungsewu Village located in Codo Hamlet.

Although some residents are Christian, there are no churches in Petungsewu Village. Islam and Christianity develop side by side with the beliefs of the Petungsewu community, namely belief in the spirits of ancestors and belief in places that are considered sacred. For this reason, the people of Petungsewu Village always carry out traditional ceremonies periodically, led by a traditional leader who is highly respected and revered. The authority of the customary figure is to lead all matters related to adat and a place for residents to consult about matters related to certain rituals.

The people of Petungsewu Village still carry out traditions that have existed since the time of their own ancestors, both in the birth of children, marriages, and traditions in death still use Javanese traditions. The people of Petungsewu Village still perform rituals that are magical in nature, for example on Friday night they make offerings at the graves of respected

families, they think that good spirits will protect their village if they make offerings on Friday night, because most of the people of Petungsewu Village work as farmers, the tradition of salvation related to agricultural land is very important in this village, for example the holding of the "*Selamatan Petik Pari*" tradition by making offerings to Dewi Sri by burning straw bundles in which incense has been placed. What is interesting is that they carry out this tradition with different beliefs.

The community of Petungsewu Village, which has two different majority beliefs, namely Islam and Christianity, but they still live in harmony by upholding tolerance, there are no conflicts related to these differences, they look harmonious, working together to carry out activities for the progress of their village. Other examples of inter-religious harmony in Petungsewu Village are the existence of places of worship for Muslims (mosques) and Christians (usually praying in houses in rotation).

Religious activities for those who are Muslims are holding women's recitations every Friday night, and for men there are always celebrations both in welcoming Islamic holidays and those related to agriculture and animal husbandry. As for Christians, every Sunday morning they always hold prayers, conducting religious activities called prayers.

This high tolerance is also shown when they jointly carry out the tradition of "*Selamatan Petik Pari*" across puppets having a wish is someone who is Muslim so the prayer used is a congratulatory prayer addressed to the Almighty, but people who are Christians still participate in this tradition, and vice versa. Because they together consider that the traditions that their ancestors have carried out must still be carried out for their common safety.

3.1 *The phenomenon of acculturation*

Petungsewu Village has different majority beliefs, namely Islam and Christianity, even though they are different they live in harmony together carrying out the traditions that their ancestors have done, one of the traditions that the community still does together is the tradition of "*Selamatan Petik Pari*". The influence of culture in the Petungsewu Village community adds to the symbolism of the community itself, Javanese society from ancestors who introduced respect and worship of Gods and Goddesses, and with such high tolerance they help each other in carrying out this tradition until now.

The Muslim community in Petungsewu Village also believes in the existence of a Goddess guarding agricultural land. According to Mr. Ki Asmari as a traditional leader, the acculturation of marriage mixing between Muslims and Christians also affects the occurrence of tolerance that is so close, there are no conflicts in society, the people in this village together carry out the traditions that their ancestors have done since generations.

3.2 *Community perception of the "Selamatan Petik Pari" tradition*

Through their interaction with the forces of nature, the Javanese have come to understand that every movement, force and event in nature is caused by the creatures around them. This belief resulting from the upbringing of nature continues to be embraced by the Javanese for generations, even when the Javanese have embraced many formal religions, such as Islam, Hinduism, Catholicism, and the worship of natural forces is not abandoned.

It seems that their religion is unable to eliminate their belief in the power of nature. The Muslim community has a different perception from other religions towards this tradition passed down from their ancestors, although in Islam there are some scholars who consider shirk things related to mysticism, offerings, mantras, but others of them still worship the forces of nature. This worship is a teaching from their ancestors, which is followed consciously or unconsciously.

According to Mr. Ki Asmari as an elder of Petungsewu Village, they still believe in the existence of natural forces that surround the village, so to honor these natural forces they carry out traditions specifically offered to nature. The village community adheres to

Kejawen Islam, which is a belief in various spirits that can cause problems, dangers, accidents or diseases if they are made angry or adherents do not give offerings that are believed to prevent humans from various unwanted things.

The most important offerings in this village are the offerings for agricultural land, the Islamic farming community in this village believes that the prayers they make to the Almighty will reach the "*Selamatan Petik Pari*" tradition and safety will be given in cultivating this agricultural land. There is no difficulty in implementing this tradition because they believe that Dewi Sri is the guardian of the farmland, which they also get in their religious teachings.

The prayers and mantras are also very clear, directly directed to the Goddess of fertility. According to Mr. Ki Asmari, the link between religion and the "*Selamatan Petik Pari*" tradition is that for the community they have recognized the existence of gods and goddesses and worship the guardians of the universe, it is important for them to respect Dewi Sri as the guardian of their agricultural land.

This tradition is very important for the farming community in Petungsewu Village, because they consider that if this tradition is not carried out, the goddess will be angry and will not protect the rice planted, so by continuing to carry out this tradition they also maintain their religion or beliefs, and until now it is still going well. According to Mr. Ki Asmari as the traditional leader of Petungsewu Village stated that:

"The connection between religious values and the "*Selamatan Petik Pari*" tradition is that by carrying out the traditions set by the ancestors, we believe that there is a greater power that helps in the fertility of rice plants". (interview, September 8, 2020, 11.20 WIB, at Mr. Ki Asmari's house).

Based on the above statement, it can be concluded that the relationship between religious values and the "*Selamatan Petik Pari*" tradition is by carrying out the traditions set by the ancestors by believing in a greater power that can help the fertility of rice plants from planting to harvest. This was also conveyed by Mr. Tanu as a community leader of Petungsewu Village, who stated that:

"The relationship between religious values and the *Selamatan Petik Pari* tradition is very related, this is because in the implementation of the "*Selamatan Petik Pari*" tradition, apart from using offerings that have been determined by traditional leaders (village elders) in front of the offerings they give prayers addressed to God Almighty and Dewi Sri as the guardian of agricultural land". (interview, September 10, 2020, 10.00 WIB, at Mr. Ki Tanu's house).

Based on the above statement, it can be concluded that the relationship between religious values and the "*Selamatan Petik Pari*" tradition is very related, this is because in the implementation of the "*Selamatan Petik Pari*" tradition, apart from using offerings that have been determined by traditional leaders (village elders) in front of the offerings they give prayers addressed to God Almighty and Dewi Sri as the guardian of agricultural land.

In "*Selamatan Petik Pari*" the form of human communication with the Goddess guarding the farmland through snacks, incense, and other means. They believe that by giving offerings to Dewi Sri, they will get safety and abundant harvests, therefore this tradition that has existed for generations is always carried out by the people of Petungsewu Village, without setting aside the teachings of religion or their respective beliefs.

The relationship between the religious values of the Petungsewu Village community and the "*Selamatan Petik Pari*" tradition. In "*Selamatan Petik Pari*" the form of human communication with the Goddess guarding the agricultural land is through snacks, incense, and other means. They believe that by making offerings to Dewi Sri, they will get safety and an abundant harvest, therefore this tradition that has existed for generations is always carried out by the people of Petungsewu Village, without setting aside the teachings of their respective religions or beliefs. They also carry out by praying to God through the

intermediary of Dewi Sri who guards the rice. However, if we return to the context that the average person in Indonesia is more religious or still believes in non-empirical things, Indonesia is in fact a country that has a diversity of unique and meaningful cultures. And because tradition for Javanese people is always associated with religious ceremonies, tradition and religion for Javanese people are reciprocal relationships between religious emotions, belief systems, religious groups, and ritual systems. This is in line with the components of religion in function closely related to each other.

The belief system determines the ritual event, on the contrary, the ceremony of implementing the "*Selamatan Petik Pari*" tradition and developing religious beliefs. The belief system determines the behavior of religious believers and it is not uncommon for collective ideas to give birth to and develop religious beliefs. Thus, there is a link between the ritual system and the religious community because it is the members of the community who carry out the ritual system and the ceremony. Furthermore, the link between ceremonial equipment and religious communities is that the ceremony determines the tools and members of religious communities who design ceremonial equipment. Beliefs, rites or ceremonies, ritual equipment and religious congregations are closely related to each other and will get a sacred nature when infested by religious emotions.

The relationship between religion and tradition is based on the development of human emotions. The religious and traditional emotions of one group are very difficult to be simply accepted or agreed upon by another group. So it is clear that all forms of traditions or traditional ceremonies carried out by traditional societies are human approaches to their God who creates, sends them to the world, maintains life and determines human death. The Petungsewu Village community in the tradition of "*Selamatan Petik Pari*" is an act of symbolism in religious ceremonies that is very important and cannot be thrown away, because it turns out that humans must act and do something that symbolizes their communication with God. Thus, symbolism in tradition in addition to carrying messages to the next generation is also always carried out in relation to religion.

4. Conclusions

The relationship between the religious values of the Petungsewu Village community towards the "*Selamatan Petik Pari*" tradition is that there is an interrelationship, proven by the form of human communication with the Goddess guarding the agricultural land through snacks, incense, and other means, therefore this tradition that has existed for generations is always carried out by the Petungsewu Village community, without setting aside the teachings of religion or their respective beliefs.

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