



The implementation of the *Selamatan Petik Pari* tradition carried out by the people of Petungsewu Village, Wagir District, Malang Regency

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ABSTRACT

Background: Petungsewu Village, located in Wagir District, Malang Regency, is a village rich in culture and tradition. One tradition that is still preserved to this day is *Selamatan Petik Pari*, a traditional ceremony performed by the local community as a form of respect to Dewi Sri, the goddess of rice who is believed to be the protector of rice plants. This tradition reflects the beliefs and values passed down from generation to generation, demonstrating the Javanese people's spiritual and mystical connection with nature and their ancestors. **Method:** This research uses a qualitative approach, naturalistic or interpretive, focusing on interpreting data collected in natural settings. It is descriptive, aiming to understand and describe phenomena such as behaviour, perception, and motivation within their natural context. **Findings:** *Selamatan Petik Pari* involves various rituals rich in symbolism, such as the preparation of tumpeng and takir containing a full meal, as well as incantations and prayers adapted to the religious beliefs of the majority of the population, namely Islam. This tradition not only aims to ask for a bountiful harvest and protection from pests, but also as a means to strengthen social relations among residents and between residents and the village government. The village government, represented by the village head and village officials, shows active participation and support for the implementation of this tradition. They hope that this tradition can continue to be preserved and passed on to the younger generation, thus not only strengthening cultural identity but also strengthening familial and communal relations among the community. **Conclusion:** *Selamatan Petik Pari* in Petungsewu Village is not only an agricultural tradition, but also an important means of maintaining and developing cultural values, social togetherness, and harmony between humans and nature. This tradition emphasises the importance of preserving cultural heritage as part of national identity and as a tool to answer social challenges in the present. **Novelty/Originality of this article:** The model in this study can be applied in various regions to promote cultural heritage, improve local economies, and encourage community participation in sustainable development.

KEYWORDS: implementation; local village; tradition.

1. Introduction

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 form of culture that exists in Petungsewu Village is the implementation of traditional ceremonies in which there are cultural values such as the *Selamatan Petik Pari* ceremony. The form of culture and the traditional ceremony system is a form of behaviour of the religious system. 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

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values (moral messages) for the people of Petungsewu Village.

Culture as composed of categories of common symptoms called customs that include technology, knowledge, beliefs, art, morals, law, aesthetics, recreation and the abilities and habits acquired by humans as members of society (Liliweri, 2002). Like other farming communities in Java, the people of Petungsewu Village are still influenced by the belief in the existence of forces outside of human beings (ancestral spirits). 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.

Efforts to preserve and maintain regional culture which is part of national culture, inventory, documentation, and research focused on the regional culture are carried out. This is also an effort to increase the dissemination of knowledge about regional culture, especially to the younger generation. In reality, the tradition of *Selamatan Petik Pari* is less well known by the younger generation today. While the generation that has experienced and knows more about this tradition is mostly elderly. Reviewing the existence of the Javanese Tribe with what is in it, which has a variety of religious beliefs, a variety of cultures, and community life, but lives as a nation that respects other differences in traditions carried out by certain communities, which the community believes that the tradition model can cause problems for the general public.

Tradition according to Sztompka (2011) is the totality of material objects and ideas that originated in the past but actually still exist today, not yet destroyed, destroyed or forgotten. Here tradition only means inheritance, what actually remains from the past. 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 different but 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 tradition is an expression of community life in interacting with natural rulers and the natural environment. The values containing the implementation of this traditional ceremony have occurred from time to time, because this tradition is a legacy from the ancestors, so it is indirectly a means of non-formal education in teaching life values to the next generation. This tradition also reminds humans to take responsibility for the preservation of their nature, help improve human dignity, and foster relationships between communities. This traditional activity of *Selamatan Petik Pari* 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 continuation of this tradition is an effort to preserve culture from generation to generation. 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. Although this ritual is carried out every time the harvest arrives, some people do not understand or know more about how the ceremony itself is carried out. In addition, due to the fact that there are still few (essays) that discuss the tradition of *Selamatan Petik Pari*. This is because traditions in the community are considered a common and natural occurrence without giving direction and colour to the life of the community.

The *Selamatan Petik Pari* tradition which is often carried out by the people of Wagir Malang Regency is a form of people's belief in a power that is beyond human reason and logic. This belief has a big influence on their survival. The people of Wagir Malang Regency who have two different beliefs, namely Hinduism and Islam, carry out the same tradition when they are going to 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. This traditional procession begins with ensuring that the rice is ready to

be harvested, determining the day for this custom to be implemented, the rice picking ritual which is carried out in the rice fields and a thanksgiving event which is held at home as a prayer and form of gratitude to the Creator.

People's views regarding this custom are very diverse, there are those who view this custom as just a ritual, there are those who view the custom as a form of respect for their predecessors who made this custom exist, and there are also those who view this custom as a means of socializing. Meanwhile, the educational values contained in this custom are religious, moral and social education. In an effort to preserve and maintain regional cultures that are part of the national culture, inventory, documentation, and research focused on these regional cultures are carried out. This is also an effort to increase the dissemination of knowledge about regional culture, especially to the younger generation. In reality, the tradition of *Selamatan Petik Pari* is less well known by the younger generation today. While the generation that has experienced and knows more about this tradition is mostly elderly.

1.1 Traditions in Javanese society

The word tradition is rooted in the Latin word "tradition" with the meaning of being passed on or inherited. Simply put, tradition can be defined as a practice that has been going on for a long time and has become an integral element in the life of a particular community. Tradition reflects patterns of human behavior and attitudes that have developed over a long period of time and are passed on from generation to generation. The formation of tradition is influenced by the tendency to repeat actions until they become habits. Tradition is a habit that has taken root in individuals or groups of people through a long process from previous generations to the present, allowing for various changes. As expressed by Neonnub (2018), the resilience of the Wagir Village community in maintaining social values and norms amidst the flow of globalization shows a positive attitude towards Javanese culture and their perspective in facing changes in the times. This reflects the belief that Javanese cultural values have resilience and flexibility in facing various challenges of the times.

Koentjaraningrat (2000) explains that the term culture comes from the Sanskrit word "buddhaya" which is the plural form of "buddhi" or mind. Thus, culture contains elements of intellectual power consisting of creativity, will, and feeling. Culture itself is the result of these three elements. In a theoretical perspective, culture as a tradition includes all beliefs, perceptions, and behaviors that have been institutionalized and passed down between generations, which provide a system of norms for society in facing the challenges of social development. According to Herusatoto (2008), the traditions or behavior of Javanese society are based on two main aspects, namely (a) a religious and mystical outlook on life, and (b) a life attitude that prioritizes ethics and morals. The Javanese outlook on life always links everything to God in a spiritual or mystical and magical way, including respect for ancestral spirits and invisible supernatural powers.

1.2 The traditional rice-picking

Planting rice also takes a long time so farmers are always patient and sincere in planting rice until the harvest arrives (Susanti, 2018). The traditional rice-picking process begins with ensuring that the rice is ready to be harvested, determining the day of the custom, the rice-picking ritual carried out in the rice fields and the thanksgiving event held at home as a prayer and a form of gratitude to the Creator. The views of the community regarding this custom are very diverse, some view this custom as just a ritual, some view this custom as a form of respect for the ancestors who made this custom exist, and some view this custom as a means of socializing. Meanwhile, the educational values contained in this custom are religious, moral and social education (Anggraini, 2017).

This tradition is a legacy from our ancestors which is still carried out by rice farmers today. For example, the pick-up tradition in the rice farming community is considered a bridge to convey prayers to God Almighty (Surtiawati, 2018; Situmorang, 2017). The rice farming community also believes that the pick-up tradition can bring blessings to the

harvest (Situmorang, 2017; Shomad, 2020).

2. Methods

This research was conducted in Petungsewu Village, Wagir District, Malang Regency. Data collection procedure. The approach used in this research is a qualitative approach a 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). According to its type, this research is a type of descriptive research. Descriptive qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject, for example behaviour, perception, motivation, action holistically and by means of description in the form of words and language in a special natural context and by utilizing various natural methods (Moleong, 2007).

2.1 Data collection procedure

The data collection procedure is the main step in research because the main purpose of the research is to obtain data. The techniques used in data collection are in the form of interviews (in-depth), observation (participation) and documentation. In-depth interviews are data collection techniques based on intensive conversations with a specific purpose. Interviews are conducted to obtain various information regarding the problems raised in the research. Interviews are conducted with respondents who are considered to have mastered the research problem. Interviews in this qualitative research are in-depth because they want to explore information holistically and clearly from informants. This interview process is documented in the form of written notes and audio visuals, this is done to increase the data obtained. In this study, interviews were conducted with traditional leaders and community leaders. In this interview, data was obtained about the procession of the implementation of the *Selamatan Petik Pari* tradition from the beginning of the presentation of offerings to the end of the procession, data was also obtained about the objectives contained in the tradition, as well as interviews with village officials, namely the village head and village officials to obtain information about the form of government participation in the implementation of the *Selamatan Petik Pari* tradition.

Meanwhile, participatory observation is a data collection technique by conducting direct observation of the subject (research partner) where they are and usually carry out their activities or indirectly to obtain data that must be collected in the study, for example by utilizing information technology as the spearhead of the observation activities carried out, such as the use of mobile phones and cameras. In this study, participatory observation was conducted to obtain information about Religious values in the *Selamatan Petik Pari* tradition in Petungsewu Village, Wagir District, Malang Regency. The initial observations that have been carried out, the information obtained is that there are two beliefs, namely Islam and Christianity. There is a place of worship only 200 meters away, namely a mosque for Muslims, while for Christians there is no place of worship (usually prayers are held in turns at the homes of Christian people). Most of the community work as farmers, as seen from the rice fields that stretch along the road in Petungsewu village.

In addition to human resources through observation and interviews, other sources as supporting sources are official and unofficial written documents. Data collection techniques that also play a major role in naturalistic qualitative research are documentation. From the definitions above, it can be concluded that what is meant by a document is a record of past events that are expressed in oral, written and artistic forms. Researchers can obtain information not from people as sources, but can obtain information from various written sources or from documents that informants have in the form of cultural heritage, works of art and works of thought. Documents are records of past events. According to Sugiyono (2017) document studies are a complement to the use of observation and interview methods in qualitative research.

2.2 Research stages

The data analysis process begins with reviewing the data obtained from several sources, and this stage is the stage that really determines the success of a study. Data analysis is the process of arranging the sequence of data and organizing it in a pattern of measurements to make a conclusion, as well as checking the data obtained from the field with a theoretical basis related to the *Selamatan Petik Pari* tradition.

The data analysis used in this study is by using the Miles and Huberman data analysis method. Miles and Huberman (in Sugiyono, 2017) stated that activities in data analysis include data collection, data reduction, data display, and conclusion drawing/verification. In the research procedure on religious values in the *Selamatan Petik Pari* tradition in Petungsewu Village, Wagir District, Malang Regency, this analysis begins by looking for information about the *Selamatan Petik Pari* tradition. This information can be obtained from various sources that are in accordance with the main problem, including through literature studies, in-depth interviews, and participatory observation.

The next stage is to determine the topic and formulation of the problem. After the temporary data has been collected and several main issues to be studied have been found, the next stage is to formulate the problem to be studied based on the research title. In implementing this research, activities were carried out by visiting a predetermined location, namely Petungsewu Village, where the traditional procession of *Selamatan Petik Pari* was held. Research activities also included visiting related sources, such as traditional figures, both Muslim and Christian, the Christian and Muslim community of Petungsewu Village, and the Petungsewu Village apparatus. In addition, observations and documentation were carried out on the data obtained, which were then followed by the preparation of a report.

3. Results and Discussion

3.1 General description of Petungsewu Village

Petungsewu Village is one of the villages located in Wagir Sub-district, Malang Regency, East Java Province. The village borders Pandanrejo Village (Wagir Sub-district) to the east, Summersuko Village (Wagir Sub-district) to the south, Gunung Kawi (Forest), to the west, and Sukodadi Village (Wagir Sub-district) to the north. The village with an area of 504.85 hectares is not a remote village. Petungsewu Village is only about 5 km away from the Wagir Sub District office in the west. The condition of the road connecting Malang to Petungsewu Village is quite good. The 5 km road is fully asphalted, with 1 metre of shoulder on each side of the road planted with trees.

Table 1. Population of Petungsewu Village

Residents	Soul (HH)
Total Population of Petungsewu Village	3,336
Total male population	1,667
Total female population	1,666
Number of family heads	1,200

Population data is one of the main data that is indispensable in planning and evaluating development because the population is both the object and subject of development. The population situation in Petungsewu Village can be seen in Table 1. The total population of Petungsewu Village is 3,336 people. The population of Petungsewu Village consists of 1,667 men and 1,666 women. The number of family heads in Petungsewu Village consists of 1,200 households. The community of Petungsewu Village is a community that upholds the teachings of their ancestors, as evidenced by the traditional ceremonies that are always held and participated in by all members of the community. They jointly carry out traditions and work together in carrying out activities related to their village.

The arts that developed in Petungsewu Village are *Barongsai*, *Leang Leong*, and *Pencak*

Silat "Rukun Santoso". Barongsai art is a dance art using puppets resembling dragons originating from China. The art of lion dance is preserved and developed by a group of young people who joined the Barongsai Arts Group "*Singo Rejo*" led. The number of members of the *Singo Rejo* art group is 20 people, all of whom are young men. This art is performed when the community is holding a circumcision or wedding, and when there are representatives of the people visiting their village. As for the *Leang Leong* art, it is performed when the event welcomes Indonesian independence, *Leang Leong* is a kind of dragon that is paraded around and is believed to be able to bring negative aura contained in the village, while for the *Pencak Silat* art they practice once a week.

The people of Petungsewu Village always organise activities in a cooperative manner, for example in Village Clean-Up activities, welcoming religious holidays, independence days, traditional ceremonies related to agriculture and animal husbandry. Social life in Petungsewu Village runs well, there is good communication between village elders and village youth, and harmony is well established. The formal leadership of the Petungsewu Village community is led by a Village Head, whom the community refers to as Petinggi, while the village secretary is commonly referred to as *Carik*. The position of Petinggi is obtained through the election of Petinggi. In regulating the community of Petungsewu Village, the Petinggi sets regulations that he has made together with the Village Representative Body. To assist the Petinggi in running the village administration, a Head of Affairs is appointed who is in charge of certain fields.

Petungsewu Village has five Heads of Affairs, namely the Head of Government Affairs, the Head of People's Welfare Affairs, the Head of General Affairs, the Head of Development Affairs and the Head of Finance. For the technical implementation of village regulations in the field, the authority is in the hands of the Head of the Hamlet, assisted by the Head of each RT so that they can directly interact with the community. Regarding non-formal forms of leadership, their existence is recognised by the people of Petungsewu Village. This role is fully entrusted to the traditional leaders of each religion. Islamic traditional leaders are usually called Ustad. There are activities in the context of community empowerment and welfare, for example, once a year a regular meeting is held between the local community and traditional leaders and village officials, in which issues relating to the realisation of the Annual Village Development Plan, the realisation of village regulations, *Posyandu*, *Karang Taruna* and other matters relating to village development are discussed.

One of the residents of Petungsewu Village once held a traditional event *Selamatan Petik Pari* as an expression of gratitude for an abundant harvest, where this ritual was led by a traditional leader and completed with tumpeng rice and various offerings. The ceremony began with a procession of residents carrying offerings, consisting of tumpeng rice and side dishes, red and white porridge, and offering tools such as hair combs, glasses, threads, *ani-ani* (traditional rice cutting tools), shrouds, two combed bananas, incense, and dry straw wrapped in banana leaves. The offerings were then taken to the edge of the rice fields that were ready to be harvested.

One of the offerings that is considered important for the Petungsewu community is the offerings in the opening of agricultural land until the harvest season arrives, because the people of this village believe in the existence of Dewi Sri who protects the plants from being attacked by rice pests and produces an abundant harvest. *Petik Pari* is often associated with gratitude for the kindness of Dewi Sri, who is considered the Goddess of Rice, in myth, Dewi Sri is believed to be the first person to plant rice in Java. According to one community leader, in ancient times, respect for Dewi Sri was carried out in the homes of Javanese people. Therefore, in every farmer's house there is almost always a special room used to put a bunch of rice, sugar cane, and coconuts as a sign of respect for Dewi Sri. They believe that these items symbolize prosperity and abundant sustenance in their lives and work.

3.2 Implementation of the Selamatan Petik Pari tradition carried out by the community in Petungsewu Village, Wagir District, Malang Regency

The tradition of *Selamatan Petik Pari* has existed since the time of our ancestors. The

majority of the people of Petungsewu Village who work as farmers have long carried out this tradition, from the statements of village elders and traditional leaders, it is stated that this tradition has existed since the ancestors of the Javanese people who believe in the existence of a goddess who guards rice, namely Dewi Sri.

“The people of Petungsewu Village have been carrying out this Selamatan Petik Pari tradition for a long time, because the majority of the people are farmers, and they believe that the rice plant has a guardian, namely a goddess named Dewi Sri, they carry out this tradition as a sign of respect for their ancestors and Dewi Sri.” – Traditional leaders

This cultural influence in Petungsewu Village adds to the treasury of symbolism and worship of Gods and Goddesses as a result of this assimilation which gave birth to Dewi Sri, a symbolic figure of the Javanese farming community, and the tradition of *Selamatan Petik Pari* is specifically addressed to Dewi Sri in order to protect her paddy plants against pests and get an abundant harvest, besides that the purpose of holding this *Selamatan Petik Pari* tradition is intended for those who are meritorious in helping to work on their rice fields.

In ancient times, veneration for Dewi Sri was carried out in the homes of Javanese residents. Therefore, in every farmer's house there is almost always a special room used to put a bunch of rice, sugar cane and coconut as a sign of respect for Dewi Sri. They believe that these items are symbols of prosperity and abundant sustenance in life and work.

“The tradition of Selamatan Petik Pari has become part of the Petungsewu Village community, because the majority of the community are farmers, and they believe that the rice plant has someone who looks after it, namely a goddess named Dewi Sri, actually since opening agricultural land there has been a tradition of salvation until the harvest the aim is to honour Dewi Sri who has guarded their agricultural land, and so that the rice harvest can be abundant.” - Traditional figures

Petungsewu Village has carried out this tradition since the time of their ancestors, the goal is also the same, namely so that the rice plants are good, the harvest is abundant, and there are no pests that attack the rice, the procedure for carrying out this tradition has only changed slightly but the prayers remain. This was also conveyed by community leaders in Petungsewu Village.

“This tradition has existed from the time of the Javanese ancestors, so now we only carry out what they have done because what they do can bring safety to our children and grandchildren.” – Community leaders

Petungsewu Village still carries out this tradition because it is considered to bring blessings to them and their successors. In its implementation, at the end of the ritual, takirs containing complete food along with side dishes are distributed evenly to those who worked in the cultivation and those who came to this *Selamatan Petik Pari* event. The rice that has been cut with ani-ani and tied with thread and the remaining takir are taken home and then the celebration is held again by reading congratulatory prayers in front of the takir, after which the takir can be eaten by people who helped in the celebration.

“Before carrying out the Selamatan Petik Pari the first thing that must be prepared is an offering consisting of various kinds of objects that have been determined such as glass, hair comb, thread to tie rice, ani-ani to cut rice, a shroud, two combs of bananas, incense, and a bundle of straw wrapped in banana leaves. In addition, tumpeng or takir is also prepared which contains food along with side dishes and various traditional cakes made by themselves such as fried chicken, urap-urap, tempeh, perkedel, fried chili sauce, fried bananas, nogosari, Bugis cake.” - Traditional figures

Based on the above statement, it can be concluded that before the implementation must prepare offerings and also prepare tumpeng and takir as part of the necessary conditions of the implementation of the *Selamatan Petik Pari* tradition. The mantras and

prayers used in the *Selamatan Petik Pari* tradition are adjusted to the beliefs of those who have a wish because the Petungsewu village population is predominantly Muslim, the prayers and mantras used in this tradition with the religion of those who have a wish are Muslim, the prayers used are prayers of congratulations, the aim is to get good agricultural results and honour Dewi Sri as the goddess who protects their rice plants.

"The prayer used in the tradition of Selamatan Petik Pari: for those who are Muslims is a prayer of congratulations. This prayer is addressed to the almighty so that the harvest is abundant and addressed to those who help in the work of planting rice until harvest. The congratulatory prayer in the tradition of Selamatan Petik Pari according to Islam. The purpose of the prayer is to ask for safety in the implementation of the harvest, and gratitude for being given a crop that is protected from rice pests." – Community leaders

The implementation of the Petik Pari Selamatan tradition must be accompanied by prayer. The obligatory prayer that is often used is a congratulatory prayer for those who are Muslim. 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 tradition of *Selamatan Petik Pari* 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 recitations for mothers every Friday night, and for fathers 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 desire 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 jointly consider that the traditions that their ancestors have carried out must still be carried out for their mutual safety.

The activities carried out by the Petungsewu Village community, especially farmers who carry out this tradition, also always invite the local village government to participate in the *Selamatan Petik Pari* event, as expressed by the Head of Petungsewu Village and one of the village officials who expressed their participation in this activity.

"The government strongly participates in the implementation of this Selamatan Petik Pari tradition by providing assistance in the form of labour and going directly to the fields during the implementation." – Village Head

The government really hopes that with this activity and hopefully today's young people will continue to participate in the implementation of this tradition. The government strongly supports farmers in carrying out this tradition as their gratitude to the ancestors who have helped in rice fertility.

4. Conclusions

Selamatan Petik Pari is a traditional ceremony carried out by the local community as a form of respect for Dewi Sri, the goddess of rice who is believed to be the protector of rice plants. This tradition reflects beliefs and values that have been passed down from generation to generation, which show the spiritual and mystical relationship of the Javanese people with nature and ancestors. *Selamatan Petik Pari* involves various rituals that are rich in symbolism, such as the preparation of tumpeng and takir containing complete food, as well as mantras and prayers that are adapted to the majority religious beliefs of the population, namely Islam. This tradition not only aims to pray for an abundant harvest and protection from pests, but also as a means to strengthen social relations between residents and between residents and the village government. The village government shows active participation and support for the implementation of this tradition. It is hoped that this tradition can continue to be preserved and passed on to the younger generation, so that it not only strengthens cultural identity but also strengthens family and kinship ties among the community. In conclusion, *Selamatan Petik Pari* in Petungsewu Village is not only an agricultural tradition, but also an important means to maintain and develop cultural values, social togetherness, and harmony between humans and nature. This tradition emphasizes the importance of preserving cultural heritage as part of the nation's identity and as a tool to answer today's social challenges.

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