

The Impact of Larung Sesaji Traditional Culture Modification in Tambakrejo Village

Dampak Modifikasi Budaya Tradisi Larung Sesaji di Desa Tambakrejo

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Abstract

Degraded existence of a tradition is due to 3 (three) main factors: inadequate knowledge on objective and meaning of tradition, inadequate contribution of community and lack of novelty in tradition. Considering such conditions, the author tries to raise the change and the impact of tradition on community life. The author used qualitative method with ethnographic research approach. Techniques of collecting data used were observation, interview, and documentation. The result of research shows the implementation process and the objective of tradition to document culture in order to be preserved in the future. Meanwhile, technique of analyzing used in this research is social construction perspective suggested by Peter L Berger & Luckmann to explain data found. The finding of research indicates that tradition changes with time and affects Tambakrejo people. Public participation is needed to maintain the tradition sustainability. Therefore, to preserve larung sesaji tradition, good human resource, innovation, and creativity are required to face the challenge of tradition existence in the future.

Keywords: *modification, culture, larung sesaji*

Abstrak

Menurunnya eksistensi sebuah tradisi disebabkan oleh 3 faktor utama yaitu: kurangnya pengetahuan mengenai tujuan dan makna dari tradisi, kurangnya peranan masyarakat dan kurangnya kebaruan pada tradisi. Berdasarkan kondisi tersebut, penulis mencoba mengangkat perubahan dan dampak tradisi bagi kehidupan masyarakat. Penulis menggunakan metode kualitatif dengan pendekatan penelitian etnografi. Teknik pengumpulan data menggunakan observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan proses pelaksanaan dan tujuan tradisi guna mendokumentasikan budaya agar pada masa yang akan mendatang tetap dijaga kelestariannya. Sedangkan teknik analisis pada penelitian ini penulis menggunakan perspektif konstruksi sosial oleh Peter L Berger & Luckmann untuk menjelaskan data yang ditemukan. Temuan dari penelitian yaitu seiring berkembangnya jaman, tradisi mengalami perubahan dan berdampak pada masyarakat Tambakrejo. Partisipasi dari masyarakat sangat diperlukan guna menjaga keberlangsungan tradisi. Oleh sebab itu, untuk menjaga kelestarian tradisi larung sesaji maka sumber daya manusia yang baik

disertai inovasi dan kreativitas diperlukan untuk menghadapi tantangan eksistensi tradisi di masa depan.

Kata kunci: *modifikasi, budaya, larung sesaji*

Introduction

Indonesia is well-known for diverse tourism locations, land and marine, becoming preference of many tourists. It is can be seen from occupancy rate of starred hotel in Tourists Destination. BPS' data shows that the domestic tourist visit rate to 14 (fourteen) tourist destinations on April 2008 increases by 49.07% or 0.44 point compared with that on March 2008 and on June 2008 increases by 68.13% or 0.23 point compared with that on June 2008 (67.90%) (Hafiz & Joko, 2014). Tourism activity is organized by government, business world, and community that can contribute to organizing, catering on, and administering the fulfillment of tourists. Basically, the series of tourism activity is organized by human beings, either individually and in group, in a state's or other state's territory through the easiness in obtaining service providing conducted by government or community to tourists (Ermiwati, 2019).

Some forms of marine tourism development in our homeland are found in Blitar Regency, East Java Province, for example: Serang and Tambakrejo beaches. Serang Beach is located in Panggungrejo area about ±30 km from Blitar City. The number of visits to Serang Beach keeps increasing from 2006 to 2009. The number of visitors increases by 3% from 390,400 to 412,975 in 2006-2007 and by 5% from 447,067 to 500,715 in 2008-2009 (Akhir, 2011). Tambakrejo Beach is located in the south end part of Blitar Regency with white sand enchantment extending and creating a 10km long gulf. The development of tourist visit to Tambakrejo Beach keeps increasing in 2011-2016. There were 1,898 visitors in 2011, increasing to 5,738 visitors in 2012 and increasing continuously to 116,702 visitors in 2016 (Nugraheni & Suryawan, 2018).

Tambakrejo is one of villages existing in Blitar Regency, exactly in Wonotirto Sub District, East Java Province. It is because Tambakrejo village region is located in the south end, so that this village is adjacent to south sea region. Tambakrejo people generally work as farmers and planters to earn living. However, the presence of good sea potency makes most of them work as fishermen. Sea potency the Tambakrejo Beach has makes it existent within community. Good and affordable road access is a factor encouraging many tourists to come in. Administration cost used to enter into beach region is low and affordable to all classes of society(Nugraheni & Suryawan, 2018).

Abundant natural potency of a region leads to the presence of a culture adhered to by surrounding people. The culture existing and repeated continuously results in a tradition. Tradition will keep existent within society because it is always preserved and sent down from one generation to the next. Tradition moves dynamically. People not only study tradition but also create it. Tradition includes ancestral custom, belief, habit, and teaching bequeathed to the offspring (Ma'ruf & Rasyid, 2019).

Diverse cultures are existing within society, one of which is Javanese culture. This Javanese culture belonging to eastern culture is well-known for polite conduct and soft speech, and tradition in each of beliefs (creeds). In Javanese culture, an individual's behavior should be compatible to custom prevailing (etiquette). This culture holds tightly the harmony between members of society so that the values appearing are harmonious behavior without conflict. It occurs because people are always cooperative in any thing,

but if it results in conflict, the effective way to make it harmonious will be to forgive each other (Kurniati et al., 2017). Most Javanese cultures have mystical belief without supporting scientific knowledge but the truth will be realized if it is believed in. Javanese people tend to want to know their future fate, thereby believe in mystic matters like oracle or what is called *Primbon*. Therefore, a variety of program series is conducted systematically, with customary elder (*tetua adat*)'s guidance (Utami et al., 2019).

Culture as a societal belief is a shared thought existing in certain region and dynamic in nature, meaning that it will change with time. In addition, community (society) also contributes to encouraging the change of culture because it has experience and can create new technology that will influence an individual's life style. Cultural change is the parameter of high or low cultural condition in the future. Cultural change is caused by broader access to information, thereby resulting in bias. People tending to cover themselves up from outside world make cultural values and norms stable. Meanwhile, people opening up to outside world adapt more easily to cultural change due to community value, norm, and behavioral pattern. The presence of individualism developing over times due to motivation to improve economic aspect (Varnum & Grossmann, 2017).

A previous study found that cultural change is affected by cultural organization Chad (2016). The form of cultural organization owned by a group of people as collective history, how old the culture is, community consistence, exchange of experience between one community and another can direct and limit human behavior. Organization is inseparable from the network containing 2 (two) aspects: structural and relational. Structure contains policy controlled by leaders and needing others' approval and deliberation in the network. Such interaction enables one culture to integrate with others or to change.

Another study found that a culture sent down hereditarily will create local wisdom to local community Ifan (2021). Local wisdom is believed by people as it is considered as capable of protecting and serving as a means to ward off hazard. Local wisdom in which the people believe leads to an attempt of preserving it, so that such belief is represented through a tradition by organizing some rites. Even through such traditional rite implementation, some people benefit economically and thereby can suffice their life needs.

Ahmad's (2017) study found that a traditional rite results from cross-cultural communication. Cross-cultural communication occurs when two different cultures have same backgrounds (e.g. ethnic and race). The communication occurring can be different languages, beliefs (creeds), values, and norms interacting with each other. Cross-cultural communication can be done individually or in group, thereby leading to exchange and interaction processes. For example, in ritual process, this activity represents the same forms of culture formerly different changing into special event that eventually has shared objective, so that a culture is created and reformed collectively.

Hildgardis's (2019) study found that a region's culture shifts due to globalization. Globalization has an impact cultural flexibility coming into or out of some states and encourages cultural integration or change. People tend to use new culture considered as more practical. It is due to some factors, one of which is that only few next generations do have learning interest in inheriting their own culture. People's awareness and obligation are required to maintain it. Suparno's (2018) study found that to avoid cultural shift, the participation of young generation is needed to play active role in maintaining

tradition. It can be done through coordination with local government, participation of all society elements in implementation process, and attempt to include culture into school lesson as local culture. Rohimah's (2019) study found that tradition has begun to be abandoned since 2013. Science and technology development make citizens do urbanization. It was intended to improve economic and education level, so that elders found difficulty in gathering public participation in implementing tradition.

Along with globalization process, Tambakrejo coastal people have tradition constituting distinctive belief and culture until today. It is because coastal communities still believe in mystical and supernatural matters. The word *mystic* (mysticism) is defined as the relationship between spiritual belief and human consciousness. People's belief in mystical matters existing is the belief in Nyai Roro Kidul, the Queen of South Beach. Such belief is manifested into people who organize *larung sesaji* traditional rite routinely annually (Angraini, 2013).

Larung sesaji traditional rite is organized in varying ways, depending on local custom and tradition in each of regions. Won't its direction, objective, and implementation process change along with the time, so that they will remain to be the same in the future? The difference of *larung sesaji* rite implementation can be seen based on the belief adhered to by local people adhere, the objective of *larung sesaji* rite and some ritual process series in its implementation. In addition to being spectacle, *larung sesaji* rite is also used as guidance to communication, education, and information media to the public (Latifa, 2015). Previous studies focuses on meaning, objective, and implementation of *larung sesaji* tradition. Meanwhile, the change of tradition is highlighted inadequately. The change occurring in *larung sesaji* tradition affects the life of surrounding people. Therefore, this research aims to find out the role of community in maintaining the sustainability of the *larung sesaji* tradition and to explain impact of *larung sesaji* tradition modification. The example raised in this study is *larung sesaji* tradition in Tambakrejo beach in 2020.

Method

The research approach employed was qualitative one with ethnographic approach. Ethnographic method, according to Spradley, attempts to comprehend the existing culture within society, how the culture is organized and implemented in the life. Ethnographic study focuses on activity pattern, lifestyle, value system, community rite and belief (Windiani & Nurul, 2016).

Data source used in this research was divided into through: observation, interview, and documentation. Techniques of collecting data employed were observation and interview. Informants studied were selected using purposive sampling technique, the research with certain deliberation in selecting informants based on the focus of research to be conducted (Barlian, 2018).

The author used purposive technique because she employed only the informants who know necessary data in detail to answer the problem of research. Informants selected consisted of 2 key informants, 3 main informants, and 2 supporting informants. Data analysis in this research was conducted using Miles & Huberman's technique of data analysis (Rijali, 2019) encompassing data collection, data reduction, and data display.

Results and Discussion

Culture has values that shape the system in society. The system is reused by the community as a guide to shape and regulate society. The culture in society is very diverse, one of which is Javanese culture. Most Javanese culture has myths or mystical beliefs without the support of scientific knowledge but the truth will be realized if it is believed (Utami, Sayuti, and Jailani 2019). Myth is defined as the relationship between inner belief and human consciousness which is done by interpreting the existing reality through human senses. Myths or mystical beliefs can be realized in several forms, one of which is the tradition of larung offerings. The tradition of larung offerings is carried out by the community on the basis of public trust in mystical things in the form of belief in the existence of creatures that control the sea. The manifestation of this belief is that people routinely carry out the larung offerings tradition once a year (Anggraini 2013).

Recently, people's attention has been seized by the tradition of larung offerings on the south coast, Tambakrejo Village, Blitar Regency because it is regularly carried out once a year during Suro. The tradition of larung offerings at Tambakrejo Beach. several times it had become a topic in online mass media, because this tradition was determined by the Ministry of Culture of the Republic of Indonesia as an intangible cultural heritage. Based on article written by Sholeh (2019) the reason this tradition is designated as intangible culture is because it can be maintained for its sustainability and needs to be developed to attract tourism in Blitar. The Larung Sesaji tradition was originally carried out because of the sacred belief that there is Mbok Ratu Mas and other supernatural creatures that inhabit the marine realm so that the surrounding community who live in contact must respect it (warisanbudaya.kemendikbud 2019).

Just like Peter L Berger & Lukman's perspective on a social reality existing within society, human beings create it through social construction based on the condition of surrounding environment. In social construction, human beings create value, culture, ideology, and social order, and it takes time to comprehend them. Therefore, human beings need to maintain the sustainability of social order by means of developing it or working. Social order as a product of human creation should be sustainable. Social construction contains belief and perspective coming from how human beings interact with the culture existing in surrounding environment consciously. In this theory, people can see objectively and subjectively. Objectively, the institutionalization of community occurs when social reality is done repeatedly, thereby resulting in habit (*habitus*) and legitimacy as it contains reasonable values. Meanwhile, subjectively individual comprehends himself/herself social reality existing within the society, the implementation of which involves primary and secondary socialization processes (Sulaiman, 2016). Berger & Luckmann explain 3 basic components of social construction theory: externalization, objectification, and internalization (Rumahuru, 2018).

Process

Such legitimacy leads people (members of community) to believe that if *larung sesaji* is not held, it will bring disaster to them. Thus, *larung sesaji* tradition becomes a cultural reference to the people. *Larung sesaji* culture created by the community recreates a new pattern of community. This process is called internalization. Community is no longer the creator of culture but it is the product of a culture. It is confirmed by an informant saying, " ... The meaning of *larung sesaji* tradition is the manifestation of Tambakrejo people's gratefulness to God. This tradition should be held, because their life will not be complete without it (Result of interview with informant). *Larung sesaji* tradition is held in

Tambakrejo community annually, exactly on the 1st of Suro month. The 1st of Suro calendar is not adopted from Javanese calendar but it has a distinctive calendar called *boge*. The tradition is defined as customary heritage and ancestral habit, so that it is implemented by the community through a long process and changes in some ways. The process of maintaining tradition can be seen from Javanese community culture. Javanese people are capable of maintaining social values and life norms amid globalization stream. Tradition is dynamic in nature; therefore, if it cannot answer the challenge of time, it will change significantly and vanish.

The sustainability of tradition should be maintained. For that reason, it is important for the next generation to find out the series of tradition implementation procession. The process of implementing *larung sesaji* in Tambakrejo beach is explained below.

a. The slaughtering of *Kambing Kendhit*

The preparation of *larung sesaji* tradition implementation is conducted in Tambakrejo village office and started with the slaughtering of four-legged animal (e.g. cow or sometimes goat). For the completeness purpose, such stuffs as animal head, heart, and blood are needed as *sesajen* to be floated on the sea (*dilarungkan*). The types of animal slaughtered are different from one year to the next, dependent on village fund accumulated with self-help program. If the animal slaughtered is cow, any cow can be used, but if it is goat, only *kambing kendhit* can be slaughtered. *Kambing kendhit* is a goat with black hair, but the back is white, like a scarf wrapped around its body; it belongs to scarce animal.

b. *Uborampen* Larung Sesaji

Uborampen (ritual equipment) prepared for the *larung sesaji* tradition process today consists of some types; it is different from that previously. In the past, it contains *buceng kuat*, *lodho sego gurih* and *buceng mas*, along with by the types of *buceng* and equipments floated on the sea increase in number. Types of *uborampen* today include head, heart, and blood of animal slaughtered, *buceng kuat* meaning a hope that Tambak people will be strong, *buceng mas* with yellow color intended to find out the presence of *mbok ratu mas*, *buceng buah* and *buceng kala pendem* meaning *sedekah bumi* (earth alms) for abundant earth produces, 1 (one) *cok bakal* meaning that people's life has only one goal, 5 *takir plontang* (rice wrapped using banana and young coconut leaves arranged like a boat with palm-leaf rib shape on its end), and *bunga setaman* (a variety of flowers).

c. Bersih Desa

Selamatan bersih desa (*bersih desa* rite) is held at night after Maghrib time (dusk) on the same day following the slaughtering of goat in the village office. It is attended by head of neighborhood (RT) and village apparatus. The process of *selamatan* is led by *kyai* (teacher of Islam) existing in the village by reading *selamatan* spell (*tahlil*) as that in general.

d. Ruwatan

Uborampen in *ruwatan* consists of banana, *takir plontang*, *jenang 7 warna* (porridge made in 7 colors), *cok bakal*, kitchen utensils, live chickens, cooking appliances made of earthenware, farming tools, incenses, and a variety of flowers. Some of this *uborampen*

will be floated on the sea along with *uborampen* larung sesaji. Ruwatan starts at 10.00 a.m. in the village office and ends at 02.00 p.m. This ruwatan is intended to keep Tambakrejo people away from disaster. This ruwatan is held once a year before larung sesaji event. Ruwatan is conducted by means of holding wayang performance all night long. Ruwatan is always held once a year before the floating process since 1974.

e. Sesajen Parade Process to Tambak Beach

In this process, sesaji is brought by people collectively to the harbor through undertaking health protocol tightly.

f. *Sesuguhan* (serving) procession in the harbor

This procession is conducted by *dukun sesaji*, Mbah Sangkrah. *Sesaji* is ordered by its sequence and incense is burnt. Then *Mbah Sangkrah* gives *sesaji* to be floated on the sea.

g. Floating *sesajen* on the sea using boat

This *larung sesaji* tradition is intended to ask God for the safety of Tambakrejo people and to preserve tradition.

1. The Role of Community in Maintaining the Sustainability of Larung Sesaji Tradition

Larung sesaji tradition is conducted by Tambakrejo community based on the meaning and values contained within it. *Larung sesaji* tradition is held by the people as the manifestation of their gratefulness for earth and sea produces through *sedekah bumi* to maintain Javanese land and to preserve Tambak beach. It is confirmed by an informant saying: "...Save everybody in the world and hereafter, keep them away from disease, bad words, and keep saying belief words" (Result of interview with informants).

This *larung sesaji* tradition is interpreted as the manifestation of gratefulness for abundant earth and sea produces and as an attempt of conserving Tambakrejo beach. Meanwhile, values contained in this tradition are religious, mutual cooperation, kinship, and symbolic (Romadhon, 2013). Through the meaning contained in tradition, Tambakrejo people always maintain tradition sustainability. The attempts taken to do so are to participate in tradition implementation process and to pay self-help dues by IDR 5,000 per household; the due is used to prepare *uborampen larung sesaji*.

The attempt taken by the people to maintain the sustainability of tradition is to participate in mutual cooperation between men and women. Men work together to prepare anything related to the slaughtering of goat, to design *tumpeng* and to arrange the stage for *ruwatan*. Men have begun to work since the morning and they prepare anything needed to make the event run successfully. Meanwhile, women serve as waitress, working together to prepare food to ensure that the event will run successfully. They cook, help prepare *uborampen* and serve food and beverage. All kitchen needs are prepared through the coordination between female village apparatuses and local people.

2. Impact of Larung Sesaji Tradition Modification

The values of *larung sesaji* tradition existing within community are developed continuously to improve sustainable development. In the presence of tradition, people construct values considered as true. Those values are based on the condition of surrounding people and environment, thereby can change if necessary. Values contained in *larung sesaji* tradition have some goals, and thereby some attempts are required to implement them. The objective of *larung sesaji* tradition believed to be a medium to ask God for the safety of Tambakrejo people needs a manifestation, in this case the implementation of tradition by Tambakrejo community.

Thus, human beings have freedom to make change. The action of freedom obtained can be the freedom to choose tools and means corresponding to value, norm, and environment need in order to achieve an objective. Tambakrejo people adapt to the recent condition to make continuity, to do modification in tradition corresponding to traditional values according to the demand of time and to determine the sustainability of tradition. The impacts of tradition modification are as follows.

A. ECONOMIC

A little change in the implementation of tradition process makes Tambakrejo beach crowded with the visitors. During tradition implementation, many visitors came to merely see the tradition implementation, either local people or foreigners, because it can be watched for free. It is intended to introduce *larung sesaji* traditional culture to local people and to foreigners. As a result, Tambakrejo beach is getting more well-known to wide society, thereby contributing to increasing the visitors' interest in making trip to this place annually. It can be seen from the data showing the increase in the number of visitors coming to this region in the last two years: 161,529 visitors in 2019 and 116,294 visitors in 2020. Although the beach location was closed for 3 (three) months due to pandemic in 2020, it did not potentially decrease the people's interest in making tour. Thus, the change of tradition affects the community's economic life. As suggested by an informant, "...We will find difficulty in speaking of money circulation in Tambakrejo even in a week," (Result of interview with informant). It is also characterized with the increase in surrounding people's income coming from the business they operate, the new job opportunities provided to the people, and side business provided for the people who do not want to work in fishing and farming sectors.

B. INFRASTRUCTURE

This coastal tourism development leads to the improvement of some facilities including toilet, gazebo, parking area, and ticket crossbar. In addition, the increase in visitor number gives the surrounding people the opportunity of building business in trading sector more creatively. Many new businesses (small shops) appear; there were only 19 small shops in 2011, and this figure increased to 64 in 2016, and to 96 today. These small shops sell various fresh drinks, fresh fish, processed fish product, and souvenir. It is confirmed by an informant stating "... The increase in the number of visitors automatically contributes to increasing PAD (Local Original Income) that can be used to repair the village's damaged facilities, drainage system, road, fishermen's house, village hall, and *joglo* (gazebo), and to construct pavement in fish market. I am developing a program to construct a better building for holding sacred ceremony or multi-purpose building in the southern part of beach. Even, JLS toll road is constructed

currently in Tambakrejo region, made of 5.25 m-wide concrete” (Result of interview with informant). The increased PAD also improves the wellbeing of fishermen, through a program providing boat, access to boat repairing, and new boat engine.

C. SOCIO-CULTURAL

Meanwhile, the change of change has an impact on the social life of community is that it improves harmony between fellow citizens in living adjacently, the citizen’s consciousness of providing boat transportation to float the *sesaji* on the sea, and the strengthened solidarity in maintaining the sustainability of tradition in the future. In addition, harmonious social-cultural life can be seen through the community empowerment activity coordinated by the village. As suggested by an informant, “... The increased PAD can be used for both physical development and community empowerment. If physical development is used to repair the damaged facilities of village, empowerment focuses more on social programs such as sympathetic care for orphans, elders, and disabled. In addition, PAD is also used for providing subsidy to village apparatuses and as one of fund sources for holding *larung sesaji* event annually” (Result of interview with informant).

Discussion

Along with the development process, the tradition float the *sesaji* on the sea at Tambakrejo Beach underwent changes that led to modifications. Modification is a conscious change made by a person or group of people by adding or subtracting something so that it is not the same as the previous condition. Modifications that occur in the float the *sesaji* on the sea tradition get a good response from the community. Modifications that occur in the float the *sesaji* on the sea tradition as an effort to maintain its existence along with the times. This is evidenced by the continued implementation of this tradition to this day and its sustainability is maintained due to the contribution of ideas from Mr. Riyanto in 2009 as Head of the Education and Culture Office of Blitar Regency.

The existence of this idea resulted in the modifications that occurred in the float the *sesaji* on the sea tradition not only in the shape of several high-designed cones, but also in the modification of the type, the *uborampen* which was stretched and the procession of implementation in the larung offerings which of course required more community participation than before. The modifications made have an impact on the development of the Larung Sesaji tradition, this is a form of gratitude society for God through earth alms. The purpose of carrying out the larung offerings tradition to date is to maintain the tradition in line with the expectations of the Head of DISPORA Blitar Regency, namely the larung offerings tradition can be developed, preserved for generations and is useful for increasing tourism power in Blitar (Sholeh, 2019).

The form of cultural modification of thr larung sesaji tradition is presented in the table following:

Table 1. Modification of larung sesaji tradition

Before existence modification	After the modification
<i>Uborampen</i> used only 4 kinds	<i>Uborampen</i> which used more and amounted to 11 type

<i>Uborampen</i> just put on wink top	<i>Uborampen</i> more laid out, even there is a number of which modified becomes tumpeng 1,5 high meters
Implementation of direct tradition is thrown into the sea	Existence procession implementation tradition float offerings before thrown into the sea
Engaging a little public	Engaging more many community to participate

Apart from being studied, traditions are also dynamic so that people can change traditions according to existing agreements and conditions (Ma'ruf and Rasyid 2019). Modifications that occur in the larung offerings tradition have underlying factors. These factors consist of external factors and internal factors :

1. External Factors

This factor comes from outside the Tambakrejo community, the contribution of ideas from outside parties. As stated by the informant "... Pak Riyanto was the one who contributed to Mr. Riyanto's idea, around 2009... at that time he was the Head of the Education and Culture Office. I was taught to make a tumpeng as high as 1.5 m" (Interview from the informant). In addition, the modification of traditions is also caused by the development of the times so that the people of Tambakrejo try to adapt their traditions to the development of the times as a form of creativity.

2. Internal Factors

This factor comes from the community, meaning that the community itself also plays a role in encouraging changes that occur. As stated by the informant "... the tradition of larung offerings is a culture, the superiority of tambakrejo so it needs to be developed" (Results of interviews with informants). This tradition is continued because it is considered a hereditary tradition and needs to be developed, therefore modification is carried out. In addition, the modifications that occur also include a form of effort This tradition is continued because it is considered a hereditary tradition and needs to be developed, therefore modifications are carried out. In addition, the modifications that occur also include an effort to maintain the tradition so that it can be carried out by the next generation.

Modification Larung Sesaji tradition in Perspective of Social Construction

As Peter L Berger & Lukmann view about a social reality that exists in society, humans create it through social construction based on environmental conditions. In social construction, humans create values, culture, ideology and social order which to understand takes time. Therefore, humans need to maintain the continuity of the social order by developing or working. Social order as a human creation must take place continuously. Social construction contains beliefs and viewpoints that come from the ways humans relate to the culture that exists in the surrounding environment in a conscious state. In this theory society can be viewed subjectively and objectively. Subjectively, it means that the individual understands the social reality that exists in society, in its implementation it involves the process of primary and secondary socialization. While objectively, the existence of institutionalization in society occurs when social reality is repeated so as to produce patterns of habit (habitus) and legitimacy because it contains reasonable values (Sulaiman 2016).

In social construction, individuals can carry out the process of production and reproduction so that between subjective reality and objective reality are mutually sustainable, not taking place separately but there is a blur where both are able to take place both subjectively-objectively and objectively-subjectively (Dreher 2016). According to Rumahuru (2018), Berger & Luckmann explain that in social construction there is a dialectical process that creates both subjective reality and objective reality. Dialectics has 3 processes, namely internalization, objectification and externalization. The three components run simultaneously so that they do not always occur sequentially. Therefore, in creating a social reality, the analysis cannot be separated from these 3 components. Internalization occurs when individuals in society experience socialization (the process of giving knowledge) by other individuals who have an important role. Objectivation is the process of how knowledge is considered true, as something that can be accepted, cannot be rejected and is done repeatedly. While externalization is characterized by actions created as a result of the objectivation process.

Internalization

The process of internalization builds subjective reality in society, this is due to the occurrence of socialization experienced by individuals with other individuals. The socialization process can occur primary or secondary, primary for example within the family and secondary from the surrounding environment (Dharma 2018). Internalization is the process of absorbing values, norms, arts, education and beliefs that are influenced by the social world and social structures. In this research. Initially, there were problems that were troubling to the community, namely many beachgoers who went crazy (mysteriously lost in the waves), then it was supported by the local community's belief that there were Mbok Ratu Mas and other supernatural creatures that inhabited the sea. Therefore, in 1974 Mbah Ladi, as the head of the village as well as a village elder at that time, held a meeting with the community to save the sea turtles. This proves that individuals with their knowledge build subjective reality. This internalization process has been successful because it is realized through the act of larung offerings and is embedded in the next generation because the tradition of larung offerings still exists today. However, along with the changing conditions of the times that require people to adapt, modifications have been made to the Larung Sesaji tradition. The modification creates new values that are internalized by the Tambakrejo community to the next generation that in maintaining the existence of tradition it is necessary to adapt to the times. In addition, making modifications to the tradition of larung offerings as a symbol of creativity and community efforts in preserving future traditions.

Objectivation

The objectivation process occurs when there is acceptance of knowledge that is considered correct, can be accepted and carried out repeatedly. In this objectification, a pattern of habits (*habitus*) is formed because it contains reasonable values (Sulaiman 2016). In this study, initially the values agreed upon by the people of Tambakrejo were that the marine realm had to be *uri uri* by means of *ngaweruhi Mbok Ratu Mas* who is believed to be the guardian of the marine realm. The aim to be achieved from the activities of sea turtles is to ask for the safety of residents in seeking sustenance both on land and at sea and to refuse logs so that it must be done continuously and repeatedly. *Ngaweruhi Mbok Ratu Mas* is also believed to be able to solve the problem of angry

visitors. This objectivation process has been successful because it manifests the act of larung offerings carried out by the people of Tambakrejo, every year. The existence of a modification process in the Larung Sesaji tradition resulted in a shift in the values constructed by the community. In relation to trading traditions, it takes the creativity of the community to adapt to the times. Therefore, the current purpose of implementing the larung offerings tradition is to maintain existing traditions, in line with the expectations of the Head of DISPORA KAB. BLITAR, namely the tradition of larung offerings can be developed, preserved for generations and is useful for increasing tourism in Blitar .

Externalization

The externalization process is characterized by human adjustment to the environment, both spiritually and physically. The process can be in the form of actions that will be carried out repeatedly if appropriate, appropriate and able to solve problems due to the objectivation process (Rumahuru 2018). In this study, the realization of the objectivation process is to make offerings by floating offerings in the sea called larung offerings. This offering is a form of disturbing Mbok Ratu Mas and other supernatural beings with the aim of asking for safety for the community and rejecting logs. At first this tradition was carried out in a simple and improvised manner, but the contribution of ideas from Mr. Riyanto resulted in the modification of the larung offerings tradition. The modification is a form of adapting to the times in the form of several cones designed as high as 1.5 meters, the more *uborampens* and the procession of carrying out the offerings. Larung offerings are carried out repeatedly every year because they are believed to be able to solve the problems of frantic visitors and provide many blessings for the community. Therefore, the implementation of the tradition is getting bigger as a form of community gratitude to god for the abundance of safety and sustenance through the sea and land through the earth alms (larung offerings)

Conclusion

Just like Piter L Berger & Luckmann's perspective, a tradition in society is the manifestation of social construction between community and its environment. In creating a tradition, community experiences 3 stages: externalization, objectification, and internalization. In externalization, this tradition is created based on the people's consensus to preserve the sea. In objectification process, this tradition is conducted to ward off disaster and calamity, to find safety and to contain sacred belief. Meanwhile, in internalization process, people should implement tradition because if it is not done, they feel something is missing, so that they should maintain its sustainability. As such, *larung sesaji* tradition must be held annually on the first of Suro month.

People contributing to maintaining this tradition sustainability through mutual cooperation done by men and women. Men work together to prepare anything related to the slaughtering of goat, to design *tumpeng* and to arrange the stage for *ruwatan*. Men have begun to work since the morning and they prepare anything needed, while women prepare food to ensure that the event will run successfully. They cook, help prepare *uborampen* and serve food and beverage. Additionally, they participate in tradition implementation process through paying self-help dues by IDR 5,000 per household.

Cultural modification in traditional process has an impact on economic, infrastructural, and social-cultural conditions of community. Economically, it can be seen obviously that the increase in the number of visitors has an impact on the availability of more job opportunities and the opportunities of creating new business. In infrastructural aspect, many developments occur in the village and around the beach, including public facilities and small shops. Meanwhile, social-cultural aspect reveals the harmonious interrelated community condition, community empowerment, and attempt of maintaining tradition sustainability. The existence of *larung sesaji* tradition is expected to be maintained in the future, despite some changes in the tradition. Therefore, good human resource is required to manage tradition and to adapt to the existing novelties. It aims to keep the tradition existent within society in the future.

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