

RELIGION AND CULTURAL PERSPECTIVE IN THE CONSTRUCTION OF THE LABUHAN ALIT RITUAL

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Abstract

Labuhan Alit ritual is held by the Yogyakarta Palace every 30th of Rajab to commemorate Jumenengan Dalem or the coronation of Sultan Hamengkubuwana. The question research is how the Labuhan Alit ritual role is as a form of local wisdom in a religious and cultural perspective. This study uses a qualitative method. The problems in this study are cross-sectoral in nature related to the facts of anthropology such as: rites, institutions, beliefs and rituals. The approach used is phenomenology of Husserl. Collecting data was done through observation, documentation, and interviews. Labuhan Alit ritual is one form of local wisdom in Yogyakarta which is still exists and is trusted by the community. In the context of the reproduction of the Labuhan Alit ritual, the community have experienced a process of developed meaning in line with the development of religion, social, cultural, economic, political and information technology in the community. Labuhan Alit ritual is an offering activity due to the meaning of being grateful to God for gift of salvation and prosperity. Cultural and religious traditions that develop in society has intended to enrich the spiritual aspects of the society. The implementation of the Labuhan Alit ritual is used to strengthen the inner aspects. Religion is the basis for the community to interpret life. The relationship between culture and religion in society is a reflection of social action. Society uses religion and culture as a means of social control in interacting and communicating in society.

Keywords: Labuhan Alit ritual, religion perspective, cultural perspective.

INTRODUCTION

Regional culture is the root of national culture. Therefore regional culture must be preserved and maintained to remain its existence. One effort to maintain regional culture is through folklore preservation. Danandjaja defines folklore as a culture of a collective that is spread and passed down from generation to generation among the traditionally available in different versions, both in oral and example forms accompanied by gestures or reminders (Danandjaja, 1997: 2). Indonesian people have culture and local wisdom that serve to keep people's lives in harmony, both in relations with fellow humans and with their surrounding environment. Local wisdom in Indonesia has meaning and value that is used as a reference for people's behaviour in living life. Local wisdom is also used to facilitate interaction with other people who are different in terms of culture, ethnicity, and religion.

Oral tradition is local wisdom that exists in communities where the tradition develops (Rohimin, 2009:3). Oral traditions are classified as local wisdom, among others, myths, rituals, fairy tales, and proverbs. Local wisdom as a form of local intelligence is used to overcome problems in social life, especially those related to social interaction in society.

Yogyakarta is a city on the Javanese island of which is central to the development of Javanese culture. The city of Yogyakarta is a special area where the center of government is in the Yogyakarta Palace. The Sultan Palace until now still upholds tradition and preserves cultural and historical values. This is evidenced by the routine implementation of the

traditional ceremony (Goerge, 2012: 6).

Rituals are religious or solemn ceremony consisting of a series of actions performed according to a prescribed order (Bell, 1992). Traditional ceremonies in general can be interpreted as official behavior by the community to commemorate an event that is not aimed at daily activities, but has a connection beyond human ability or supernatural power (Tuyakbaeva, 2016).

Based on terminology, cultural ceremonies or traditional rituals are form of religious activities or beliefs that exist in society. Traditional ceremonies or traditional rituals are one form of local wisdom that can be used as a social system and a pattern of community behavior which is referred to as a culture. Culture is the overall knowledge possessed by a group of humans and used as a life guide to interpreting the environment in the form of daily actions (Spradley, 1997: 45).

Some Indonesian people believe in myths and mystics related to the implementation of traditional ceremonies or rituals. The people who live in the Yogyakarta Palace have a high belief in the existence of myths in traditional ceremonies or rituals. The Yogyakarta Palace is considered by the people of Yogyakarta as a cultural centre and ritual that upholds the values of local culture and traditions.

As a special area under the rule of a king, the Sultan Palace until now still holds various traditional ceremonies or rituals. The traditional ceremony or ritual carried out by the Yogyakarta Palace is trusted by the community as a provider of safety and prosperity. The Yogyakarta community is very

enthusiastic in following the ritual held by the Palace.

Culture is an identity that is owned by every community concretely (Diamant-Cohen & Golan, 2017). The Yogyakarta Palace and its people have a close relationship where the Palace as the dominant party to form a cultural practice for generations and the people of Yogyakarta have a dependence on the existence of the Yogyakarta Palace with all its rituals and ceremonies (Purwani, 2014).

The Javanese King or Sultan of Java uses culture and religion as symbols of political power. It is difficult to understand the social, cultural, and political conditions in Java without understanding the religious system adopted by the Javanese. The Javanese King used his authority in the field of religion and politics to carry out government regulations. Religion and politics become the basis of the Javanese King to create power through ritual ceremonies carried out at the Palace (Hefner, 1987).

Traditional ceremonies are also religious rituals that aim to draw closer connection to God to provide safety, peace and well-being of the people. Traditional ceremonial traditions on Java are a religious practice in the community. Religious practice in ritual traditions aims to achieve salvation. Traditional ceremonial traditions in Java are much influenced by the existence of religion in the community (Puspaningrat, 1986: 5).

Religion is an important attachment in community life. Strauss argues that religion in the form of myth or religion is a model for the framework of action for individuals and society. Broadly speaking, religion in anthropological studies can be categorized into four theoretical frameworks, namely intellectualist, structuralist, functionalist and symbolic (Strauss, 1963: 229).

Javanese society has many traditional traditions and rituals that are influenced by the teachings of the religion that has been held before. Before the Mataram Kingdom became Mataram Islamic Kingdom, Javanese people initially embraced Buddhism and Hinduism. At present there are Javanese people who embrace Christianity, Catholicism, Hinduism, Buddhism, Islam and other beliefs (animism, dynamism, etc.). Most Javanese people are now Moslems, but in their daily lives, the community cannot be separated from traditional rituals or ceremonies that are influenced by the teachings of Hinduism, Buddhism and other beliefs (Koentjaraningrat, 1994: 34).

The celebration of traditional rituals in the community is usually also a celebration of religious rituals. Traditions of religious rituals that exist in the community not only aim to preserve culture but also to seek blessings and salvation for the community of the followers. The implementation of religious rituals in Javanese society is a form of a routine activity (Koentjaraningrat, 1994: 34).

The religious rituals that are still carried out by the Yogyakarta Palace are one of them is the *Labuhan Alit* ritual held in Parangkusumo. *Labuhan Alit* ritual is held by the Yogyakarta Palace every 30th of the month of Rajab on the Javanese calendar. *Labuhan Alit* ritual is held to commemorate *Jumenengan Dalem* or the coronation of Sri Sultan Hamengkubuwono. *Labuhan Alit* can be categorized as a ritual because it is done regularly at a certain time every year or annually, and is carried out from generation to generation (Koentjaraningrat, 1994: 34).

Labuhan comes from Javanese language which means the same as *larung*, which is throwing something into the river or sea. *Labuhan* ceremony means giving offerings to spirits who have power in the river or sea (Poerwodarminta, 1983: 883). *Labuhan Alit* ritual is a partially oral folklore because there is a form of oral folklore in it in the form of prayers used in the procession, and there is also a form of non-oral folklore which can be seen in the contents of the components, equipment and ritualists.

There are a number of literature writings which also discuss rituals and traditional ceremonies held by the community, for example: *Ritual Bahari di Indonesia* written by Sartini (2012), *Tradisi Sedekah Laut di Pekalongan* written by Widati (2011), and *The Power of Symbols at Yogyakarta Palace* written by Wardani (2012).

Another article that also examines rituals is the article titled *Labuhan Laut di Pantai Selatan Ritual Tahunan Keraton Yogyakarta* by Andrianto (2012) and one article entitled *Makna Tradisi Upacara Labuhan dan Pengaruhnya Terhadap Masyarakat Parangtritis* written by Jalil (2016).

The articles mentioned above have similarities in content, namely discussing the background of the sea harbor ritual and its meaning. The background of the seaport has the same origins, namely the community's belief in the myth and power of *Ratu Kidul* while the meaning of ritual to maintain the safety and welfare of the community.

One author of mentioned articles has also conducted research related to the ritual. The research article entitled *Tradisi Labuhan Masyarakat Nelayan Tegalsari Tegal* has been written by Widati (2011) and *Pengaruh Upacara Ritual Tradisional Terhadap Perkembangan Nilai Sosial Budaya Masyarakat, Studi pada Prosesi Ritual Labuhan Laut di Gempol Sewuhas* also been written by Widati (2012). This study describes the background of rituals related to people's belief in *Ratu Kidul*, the procession and construction of the sea harbor ritual.

Studies on traditions or rituals in the community are also found in several articles in international journals including Wessing (1997) article in his article entitled *A Princess from Sunda Some Aspects of Roro Kidul*. This article examines the origins of *Roro Kidul* or *Ratu Kidul* as a princess from West Java who for some reason was expelled from the palace by her parents to fulfill her destiny as a queen or Indian sea spirit. *Ratu Kidul* later became the wife of Panembahan Senopati from Yogyakarta. Panembahan Senopati succeeded in bringing the glory of Mataram as one of the largest kingdoms on the island of Java at the moment as the kingdom had wonderful prestige.

Brakel (1997) also gave statements in his article entitled *Sandhang Pangan for The Goddess Offerings to Sang Hyang Bathari Durga and Nyai Lara Kidul*. This article examines offerings that are regularly shown by the rulers of the Surakarta and Yogyakarta Palaces to the south coast sea queen (*Ratu Kidul*). This research is based on the description of offerings and how to present the offerings to *Ratu Kidul*, and explains how the belief in *Ratu Kidul* has survived to this day for the people of Java. So that the Palace in Java, namely Surakarta and Yogyakarta, always held a ritual ceremony of the harbor in connection with offerings to *Ratu Kidul*.

Based on some of the articles and research above, customary rituals as a religious tradition are carried out to maintain the continuity of traditions and provide inner experience to the community. Festive ritual celebrations can attract the interest of people to attend and be involved in the celebration of religious rituals. It can also be a tourism attraction to a certain place and helping the regional income.

The implementation of several traditional rituals found in Javanese society is acculturated with the teachings of Islam. The celebration of traditional rituals can create a synergy with the teachings of Islam. Although there are several traditional rituals in Javanese society that are contrary to the teachings of Islam.

The implementation of traditional rituals in the community can provide new understanding relating to religious practices in the community. Based on the description above, there is a problem as gap analysis in this research. So the research question is how the *Labuhan Alit* ritual is as a form of local wisdom in a religious and cultural perspective.

The purpose of this study is to explain the *Labuhan Alit* ritual

as a form of local wisdom in a religious and cultural perspective. *Labuhan Alit* ritual as a form of local wisdom in the community, until now its existence still exists and is trusted in the society. In the context of reproduction, the *Labuhan Alit* ritual also experiences a growing process of meaning, in accordance with the development of religion, social, cultural, economic, political and information technology in the community.

Labuhan Alit rituals can be interpreted according to the current position, condition and mindset of the community. The Yogyakarta Palace as the heir of the *Labuhan Alit* ritual in its implementation of reproduction is adapted to the conditions of the Palace and society today. This study was conducted to deliberate the findings.

RESEARCH METHOD

This study uses a qualitative method. The problems in this study are cross-sectoral in nature related to the facts of anthropology such as: rites, institutions, beliefs and rituals. The approach used in the research is phenomenology of Husserl, which is an approach that is not limited to the object of empirical research but also including the phenomena existed during the study. The existing objects of research include: the perceptions, thoughts, abilities, and beliefs of research subjects, namely Javanese society.

Data collecting techniques used in this study were observation, documentation study, and interviews. Observation and study of documents and literatures are directed at the visual and verbal forms of the research object. The validity of the data in the study is based on Lincoln and Guba criteria, namely the degree of trust, transferability, dependence and certainty (Sumaryanto, 2007: 113).

The technique used to achieve the degree of trust in research was triangulation, ie information is obtained from various sources. Data was analyzed using qualitative analysis. Data in the form of words are arranged into complete text and through three activities, namely data reduction, data presentation and conclusion.

RESULTS AND DISCUSSION

Culture, Javanese Society and Religion

Culture is the whole system of ideas, actions and results of human work in people's lives that are made into the property of the human being that is obtained from the learning process. Culture contains universal elements, which are the essence of culture application. The seven cultural systems are as follows:

- a. Religious systems and religious ceremonies,
 - b. Community organization system,
 - c. Knowledge system,
 - d. Language system,
 - e. Art system,
 - f. Living livelihood system,
 - g. Cultural systems and technology systems
- (Koentjaraningrat, 1984: 37).

Culture is all the work, taste and creativity of the community. The work of society produces technology and material culture that humans need to survive and reflect their existence. Taste encompasses the human soul in order to realize social rules and values in regulating social problems including religion of society. Creation is a human thinking ability like science. So culture is a part of people's lives that is obtained through the learning process in society (Soemardjan, 1991).

Javanese culture is a culture originating from Java which is adopted by Javanese people, especially in Central Java and the Special Region of Yogyakarta. Javanese culture contains many elements including manners, customs, manners, social rules, arts, traditions and anything that is included in the culture in general (Endraswara, 2005: 75).

Tradition is a cultural inheritance in the form of norms, customs, and ethical values that are still existed carried out in

the community. These aspects are inherited from generation to generation including the way to convey the doctrine and practice of the tradition. Tradition is a cultural heritage that represents the culture of a society that is passed down from one generation to the next (Reusen, 1992:115).

Javanese society is a community that holds fast to the ancestral cultural heritage. The Javanese people up to now still uphold the values and norms of life to maintain balancing of life in such an order. It is manifested in traditional ceremonies or traditional rituals in the community. Religion is a cultural system that exists in the community.

Geertz argues that in Javanese society there are three sub-cultures, namely *santri*, *abangan* and *priyayi*. Meanwhile, Hildred Geertz, grouped Javanese people into three subcultures called sociocultural types to become farmers in the interior of Java and Bali, coastal Islamic communities, and mountainous communities (Geertz, 2016: 9).

According to Koentjaraningrat, Javanese people who adhere to Islam are divided into two groups, namely those who adopt pure Islam or *santri* and groups that embrace *Kejawen* Islam or *Abangan* Islam. Javanese people who adhere to Islamic *santri* have lived in coastal areas, such as Jombang, Trenggalek, Surabaya, Gresik, Blitar and so on. Meanwhile, Javanese people belonging to the *abangan* group live around the Yogyakarta and Surakarta areas. In carrying out religious beliefs, Javanese people still combine their activities with the traditions and customs inherited from the ancestors. The Javanese *Santri* community is more bound by pure Islamic teachings in their daily life, while the Javanese people included in the *abangan* group still carry out traditional ceremonies or traditional rituals (Koentjaraningrat, 1994: 211).

Javanese culture is an identity that is owned by every Javanese society in a concrete manner. The Palace and the people of Yogyakarta have a very close relationship as the Palace becomes the dominant party to form a culture from generation to generation. Furthermore, the people of Yogyakarta still have a dependence on the existence of the Yogyakarta Palace with all its rituals and traditional ceremonies.

Culturally, Javanese people easily obey or become afraid if the delivery of ideas uses mythical things. The belief of the Yogyakarta community in the power of the *Labuhan Alit* ritual myth was used as an intended purpose of preserving traditional culture and ideas by the Yogyakarta Palace (Sukatman, 2009).

Because whether we realize it or not, the people of Yogyakarta always uphold the ideology and culture until now during special events in the calendar. The community in principle has strict life patterns, which are always maintained in the community and are stagnant. The community on the other hand can experience a change in mindset if they come into contact with culture, especially with the culture in the Palace. The *Labuhan Alit* ritual is a reality for the Palace and the people of Yogyakarta.

The power and strength of the Sultan as a guardian of rituals is made as a paradigmatic figure with all its advantages. In other words, a Javanese King, in this case the Sultan of Yogyakarta, must be able to create supernatural powers in order to be able to instill his influence in people's lives without any violation.

The *Labuhan Alit* ritual is a process of reification of the Palace over the people of Yogyakarta. Public confidence in the legendary story of the power of Parangkusumo manifests itself in trust; if you beg or pray at Parangkusumo, then the request will be granted. This is in line with the statement said that all magical or mystical paths were first used as a spirit in pursuit of something to be achieved, such as the desire for power, prosperity, strength, comfort and so on (Weber, 2012: 43).

Religion And Cultural Perspective In The Construction Of The Labuhan Alit Ritual

Labuhan Alit ritual is a structure in the socio-cultural reproductive system. The process of reproduction of social culture in *Labuhan Alit* ritual is an active process. This process confirms that the existence of *Labuhan Alit* ritual in the social life of Javanese society always requires adaptation due to the development of different cultures and the development of information technology. Cultural reproduction is motivated by changes in the socio-cultural background and information technology, which in turn will give color to the identity of the adherents of the culture (Anderson, 1990: 6).

Ritual and Religious Relations in the Community

Traditional ceremonies or traditional rituals are part of culture that is included in religious systems and even religious ceremonies. Rituals or traditional ceremonies as a religious system have activities in the form of human actions in communicating to God, connecting ancestral spirits and preserving the ancestors. Rituals as religious systems are carried out repeatedly at the time agreed upon by the community. Rituals are usually carried out by various actions, namely praying, prostrating, offering, sacrificing, fasting, meditating, and eating together (Koentjaraningrat, 1984: 40). Rituals or traditional ceremonies are carried out by the community with the aim of obtaining blessings of salvation due to the prosperity. The ritual held by the community as a rite is a religious belief. Rituals held by the community have motivation and form values that are trusted by the community (Turner, 1967: 19).

Rituals held by Javanese society can be seen as a religious ritual. Rituals in Javanese society are carried out by religious people by using various elements or components in the form of places, ceremonial instruments and ceremonial people.

Ritual ceremony is seen as an element of culture in which there is a series of knowledge used as a guide to be well-behaved in the society. The ritual ceremony is a symbol of a set of values, ideas, norms and beliefs that are communicated through symbolic media, namely ritual ceremonies (Turner, 1967: 19).

Geertz divided Javanese people into three sub-cultures, namely *santri*, *abangan* and *priyayi*. Javanese people included in the *abangan* group still believe that traditional ceremonies or rituals can repel disturbances and bring all safety otherwise if not implemented it will bring disaster and danger. Some people up to now still believe that in order to obtain salvation, the community must be friends with spirits and seek strength from sacred objects and heritage inheritance from the ancestors (Geertz, 2016: 9). However, these trichotomy by Geertz are still in debate (Burhani, 2017). Javanese people who adhere to Islam are divided into two groups, namely those who adopt pure Islam or *santri* groups that embrace *Kejawen* Islam or *abangan* Islam. Javanese people who are a group of *abangan* or *kejawen* people continue to recognize Islam as their religion, when dealing with administrative problems in the government relating to identity such as KTP, SIM, Passport and other certificates. Formally the community continues to recognize Islam as their religion, even though it does not carry out Islamic teachings purely in their daily life--to pray or worship. Some Javanese people still carry out rituals or traditional ceremonies which in practice contain Islamic teachings, especially in the prayers offered (Koentjaraningrat, 1994: 313).

Abangan Javanese people think and believe that sacred objects and heirlooms, which are relics of the past, have magical powers and supernatural powers that can counteract any danger and disaster that will befall the community. Suggestions for the power of sacred objects, heirlooms and ancestral spirits that exist in society until now are still believed to exist. Suggestions are still closely embedded in

the minds of the people who believe in peace and magical power from heirlooms and ancestral spirits. It is related to the worship practices.

The Javanese people also still believe in the existence of ancestral spirits in the surrounding environment of the community. The existence of these spirits is believed to bring goodness or misfortune due to their behavior in life. To avoid this misfortune, the community held a ritual or traditional ceremony.

Rituals in Javanese society which are predominantly Muslim are seen as a mixture of Islamic teachings and Javanese culture influenced by Hinduism and Buddhism teachings. The ritual implementation in Javanese society is often referred to as *slametanas* a form of ritual that functions to seek blessings of salvation for the community.

The hereditary traditions in Javanese society place more emphasis on meaning signs or symbols in every ritual held. Rituals in Javanese society are used to show the strength of the relationship between humans and God. The same goes with *Labuhan Alit* ritual. It shows the relationship between the King of Yogyakarta in this case the Sultan of Yogyakarta and the God Almighty. This relationship is symbolized by fade away *Lorodan Agem Dalem* on Parangkusumo beach with the aim of removing all ugliness and dirt to return to being holy (Interview with KRT. Purwodiningrat on April 11, 2018).

Beliefs that are still deeply rooted in the people supporting *Labuhan Alit* ritual culture cannot be erased away. Javanese people believe that in this life there is a visible and invisible life. This visible and invisible life is dominated by good spirits and evil spirits, and each of them greatly influences human life. Good power will bring good and salvation, and evil forces will bring disaster and disaster to society.

To achieve safety, some Javanese people hold traditional ceremonies. One of them is the *Labuhan Alit* ritual which is held once a year on the Friday with the Sultan of Yogyakarta on the 30th of Rajab on the Javanese calendar. The community believes that the implementation of the *Labuhan Alit* ritual is a form of expressing gratitude toward God and self-cleansing so that it can reject the danger that threatens people's lives (Interview with KRT. H. Jatiningrat on April 11, 2018)

Labuhan Alit ritual as a medium of communication

Labuhan Alit ritual is one of the communication methods carried out by the Yogyakarta Palace as a symbol of the relationship between the people of Yogyakarta and the God Almighty. Symbols are used to explain the communication process that is carried out to understand and interpret a culture. Symbols are the result of the compaction process of images from the real world.

Rituals in religious traditions are people's behavior that is directly related to spiritual behavior, namely in the relationship between humans and God. Rituals can be understood as a form of faith experience and aesthetic experiences that contain sacred values for society. Religious rituals are ceremonial and visual in nature, namely creating a form that can replace or relate to religious actions filled with symbols for the supporting community at the moment (Underhill, 1962: 40-41).

Symbols in rituals have a close connection with various aspects of people's lives. Aspects of community life that can be symbolized in ritual ceremonies or religious ceremonies are guidelines for behavior, rules, social norms, morals, religion, and customs. Rituals in religious traditions in Indonesia are sacred ritual practices related to inner experience and spiritual power.

Traditional rituals as a religious ritual in the community is one way to thank the Almighty for the safety and peace of the people. Traditional rituals or religious rituals are local

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wisdom in the community containing moral and spiritual teachings which are packaged in the practice of traditional rituals. The implementation of traditional rituals or rituals of diversity is one of the symbols of Javanese people's communication and expression in representing the prevailing traditions in the community's life.

The symbol in the implementation of traditional rituals as a practice of religious rituals is the way the Javanese people communicate their beliefs to God. The implementation of traditional or religious rituals in the community gives important concept about the meaning of harmony and love each other in community life.

Customary rituals or religious practices are symbols of communication and religious community that are displayed in the form of culture or art in the form of singing, music, dance or ritual. In every religion, whether it is realized or not, ritual is a symbol of public expression in an effort to raise human consciousness in developing and maintaining religious traditions and religious rituals that develop in society due to their belief and customs (Weber, 2012: 245).

Traditional rituals in religious traditions are symbols of people's expression in practicing religious awareness in social life. The implementation of traditional rituals is also a way for the community to increase piety and faith in God.

In the religious tradition among people in Yogyakarta, the implementation of the *Labuhan Alit* ritual is not only aimed at preserving ancestral culture, but the *Labuhan Alit* ritual is also an expression of gratitude to God who has bestowed blessings and salvation on the Palace and the people of Yogyakarta during the year. The *Labuhan Alit* ritual at the Yogyakarta Palace is now also a medium for religious tourism that aims to increase the religious awareness of the community in preserving rituals to the society (Interview with KRT. Purwodiningrat on April 11, 2018)

Labuhan Alit ritual is a form of offering in the form of the *UbarampeHajadDalem* melee procession which is a ritual equipment consisting of *pengajeng* (the first, the main), *pendherek* (followers), *lorodanAgemDalem* (one set of used clothes the Sultan has used), *sanese* (other) and offerings as a sign of gratitude for the blessings given by the Almighty. The ceremonies are held in order.

UbarampeHajadDalemLabuhan Alit ritual is a medium of communication that a king in Java is not only a ruler of his people but also as a guardian of the universe. The offerings in the form of *LorodanAgemDalem* which consists of a set of Sultan's complete clothes while the Sultan's hair and nails are symbols of the Sultan's purification. By dissolving the sacrificed ornaments, it is interpreted that the Sultan discards all worldly impurities and becomes clean so that he can lead the community well (Interview with KRT. H. Jatiningrat on April 11, 2018).

Labuhan Alit ritual is a socio-cultural force for both the Palace and the people of Yogyakarta because they interpret the *Labuhan Alit* ritual as a process for understanding life, or it can be said that without the implementation of *Labuhan Alit* ritual, the meaning and relevance of the ritual is no longer existing.

The Palace as the government and the people of Yogyakarta always be bonding to have dependence on the implementation of *Labuhan Alit* ritual annually. If there is no *Labuhan Alit* ritual, there is no power relation, no meaning, and no truths constructed for the next year ahead. So that the *Labuhan Alit* ritual explains that the Palace or Sultan has the power to control the people of Yogyakarta.

Labuhan Alit ritual reconstruction is an archetype that represents the socio-cultural life of the people of Yogyakarta. *Labuhan Alit* ritual is a way to see the past and future for the Sultan and the Kingdom of Yogyakarta. The ritual implementation of *Labuhan Alit* is not just a cultural procession but is a necessity for the people of Yogyakarta to

reconstruct the socio-political order in society.

The *Labuhan Alit* ritual is also an embodiment of the philosophy that has existed from 1613-1645 when Sultan Agung III reigned in Mataram, namely *Mangasahmingising Budi* which means sharpening his taste or soul. *Mamasuhmalaningbumi* which means cleansing or purifying oneself and the earth from things that are not good or disastrous,

manunggalingkawulaGustihamemayuhayuningbawono.

ManunggalingkawulaGusti has a meaning that there is no limit between the Sultan and the people, which means that the Sultan and the people have good relations based on their respective positions as Sultan and people.

The Sultan as a leader must be able to feel what the people feel and expect. The community as a people must also be able to understand and accept what the Sultan has ordered.

ManunggalingkawulaGusti can also be interpreted as the relationship between the Sultan and his people (*habluminannas*), and the relationship between the Sultan and God or Allah (*habluminallah*) (Interview with KRT. H. Jatiningrat on April 11, 2018).

Hamemayuhayuningbawono has the meaning that the Sultan and the people of Yogyakarta must protect the environment and preserve nature. Based on the philosophy above, it is hoped that there will be a good relationship between the Sultan and the people of Yogyakarta in interacting, both as fellow human beings and relations with God, as well as relations with nature around (Interview with KRT. H. Jatiningrat on April 11, 2018).

Labuhan Alit ritual is an expression of gratitude to the people of Yogyakarta. Each ceremony participant and the community who follow the *Labuhan Alit* ritual procession have perceptions and carry out rituals according to their respective positions. *Labuhan Alit* ritual creates a social-cultural order in society that is interpreted as a truth and believed by all parties based on their respective interests (Dillstone, 2002: 22).

The ritual of *labuhan Alit* is a ritual or traditional ceremony held by the Yogyakarta Palace which has the specific purpose of obtaining protection, safety and welfare for the Palace and the people of Yogyakarta. The implementation of the *Labuhan Alit* ritual is one form of offering that is believed to reject the danger and catastrophe while protect the city that threaten the life of the Palace and the people of Yogyakarta.

Labuhan Alit ritual is a symbol of communication between humans and God that is done together to invoke salvation. *Labuhan Alit* ritual is useful for the people of Yogyakarta and surrounding areas to increase religious awareness. Religious awareness is one of the goals to be achieved from the implementation of the *Labuhan Alit* ritual which has an important meaning in the tradition of the Islamic Mataram Kingdom.

It is greater to know that the important value in conducting the *Labuhan Alit* ritual is more depth so that the community gets religious experience related to the rituals carried out. The *Labuhan Alit* ritual as a traditional ceremony or traditional ritual in the community aims to respect spiritual leaders and ancestors. The conducted *Labuhan Alit* ritual is a way of communicating the Yogyakarta Palace in preserving traditional rituals that can foster a religious awareness of the community between human and God.

Labuhan Alit Ritual in Religion and Culture Perspective

In Javanese tradition, traditional rituals or religious rituals are expressions of belief in religious teachings that are carried out regularly by the community as a spiritual symbol. Traditional or religious rituals are a traditional ceremony or ritual that upholds the values of the local wisdom of the community that is believed by the supporting community who live around the kingdom or palace.

Religion And Cultural Perspective In The Construction Of The Labuhan Alit Ritual

Religion and culture are two fields that can be distinguished but cannot be separated. Religion is absolute. It does not change according to the changes in time and place. But culture, although based on religion, can change according to the development of technology and information. Some cultures are based on religion, but there has never been a religion based on culture. Religion is the primary thing, and culture is secondary. Culture can be expressed through religious life (Madjid, 1992: 360-361).

Traditional or religious rituals for the community are related to their function and meaning for the community. Customary or religious rituals have a function as a means of social control in the community of a certain place. Anthropologists argue that the implementation of traditional or religious rituals aims to maintain tradition and strengthen social ties in society (Madjid, 1992: 360-361).

The function of religion in society is a symbol of sacredness that is rooted in spiritual power. Furthermore, this symbol of sacredness is recognized by society. Most Javanese people currently embrace Islam but some Javanese people up to now cannot leave the old culture and traditions in their lives toward each other.

Islam as a religion embraced by Javanese society has the advantage of mingling with the local culture of society, so that Islam with local culture in Javanese society has a close and mutually supportive relationship in the governance of people's lives.

Local culture in the community does not automatically disappear with the presence of Islam. Some of this local culture continues to be developed by obtaining Islamic colors. This development according to Woodward gave birth to cultural acculturation between local culture and Islam in Javanese society.

Traditional rituals are a cultural tradition in the community. Traditional rituals or traditional ceremonies in religious traditions are religious actions that are integrated in worship and praying activities for example by reading *tahlil* and prayer together to obtain abundant salvation and sustenance during the time or a year ahead.

Sociologically, Islam is a socio-cultural phenomenon. In the dynamics of space and time, Islamic religion originally functioned as a subject at the level of life. Meanwhile, Islamic religion has also been function as an object in society applies. The society applies also are related to Islam in various social laws that exist in society. The existence of Islam is strongly influenced by the social environment in which Islam is embraced and developed (Kahmad, 2000: 172).

Hereditary traditions in Javanese society place more emphasis on signs or symbols that contain meaning in every ritual held. Rituals in Javanese society aim to obtain salvation. As is the case with the *Labuhan Alit* ritual held to obtain safety for the Palace and the people of Yogyakarta. The offerings in the construction of the *Labuhan Alit* ritual are intended to gain strength and safety.

The *Labuhan Alit* ritual held by the Yogyakarta Palace can be considered as a symbol of an offering. The structure of traditional ceremonies or rituals held by the Yogyakarta Palace contains the meaning of gratitude to God for giving a gift of salvation and prosperity to the people of Yogyakarta. The traditional ceremonial structure of *Labuhan Alit* ritual can express the existence of relations between the Palace and the people of Yogyakarta in terms of obtaining safety through a cultural practice.

The meaning and function of the ritual structure is a socio-cultural practice as an effort to realize comfort in the community. Relationships that occur in social practice are symbols of social interaction. Symbols that occur in social interactions create meaning or function for the community. The meaning or function in social interaction is indicated by

a system of signs or symbols. *Labuhan Alit* ritual is a symbol that is used as a basis for obtaining safety and prosperity from the Almighty God to the community.

Javanese Islam, according to Woodward, has its own uniqueness than Islam in other regions. The uniqueness does not lie in the aspect of preserving pre-Islamic religious culture, but rather due to the concept of how to form perfect human beings in accordance with social rules that apply in society to follow the development

The uniqueness of Islam in Javanese society according to Woodward can be seen from two sides, namely the inner aspects and certain rites carried out by the community as manifestations of the strength of the inner aspect. The implementation of the *Labuhan Alit* ritual by the Yogyakarta Palace which is fully supported by the community, shows that the *Labuhan Alit* ritual is used by the community to strengthen the inner aspects.

As a religion, Islam teaches truth originating from God. Islam is not individual or only for a group. Islam as a universal religion is a manifestation of the concept of *Rahmatan Lil Alamin* or mercy for all humanity in the world (Basyir, 2014: 15).

Based on the description above, it shows that Islam does not reject or avoid the tradition or culture that developed in Javanese society. It is proven that the tradition or ritual held does not conflict with the Qur'an and Hadith. The Javanese community performs rituals or religious ceremonies as an expression of gratitude for God's grace.

CONCLUSION

Labuhan Alit ritual is an offering activity due to the meaning of being grateful to God for gift of salvation and prosperity. The traditional ceremonial structure of the *Labuhan Alit* ritual expresses the existence of relations between the Palace and the people of Yogyakarta in terms of obtaining safety through a cultural practice.

Cultural and religious traditions that develop in society are a means to enrich the spiritual aspects of society. The implementation of the *Labuhan Alit* ritual by the Yogyakarta Palace supported by the community was used to strengthen the inner aspects. Religion and culture have relevance in social life. *Labuhan Alit* ritual is a symbol that is used as a basis for obtaining safety and prosperity for the community. Religion is the basis for the community to interpret life. Religion that is embraced by society is used as a motivation for each individual to interact in society. The relationship between culture, religion in society is a reflection of social action. Society uses religion and culture as a means of social control in interacting and communicating in society between one to another to develop harmony and cultural manner.

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