

The Meaning of the Ngebel Lake Prohibition for the Community of Ponorogo, Indonesia

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Abstract: *The Larungan ritual is a tradition carried out by the Javanese people. In general, the larungan ritual is a religious act related to belief in natural or supernatural forces in the form of the act of drowning or larding offerings which is carried out on the first night of Suro. In Ngebel Lake, Ponorogo Regency, this ritual is believed to provide protection to the community from danger, as well as having an impact on safety and smooth sustenance. Therefore, the ritual practitioners realize that the larungan ritual procession at Ngebel Lake is a must to carry out. The focus of this research is to explore the meaning of the social actions of the perpetrators of the larungan ritual as well as understanding the feelings, thoughts and experiences of the Ngebel community through the structure and procession of the ritual carried out. To understand the problems carried out by the perpetrators of the larungan ritual, there needs to be a more in-depth study regarding the social actions carried out by the people of Ngebel Village. Through the formulation of this research problem (1) we want to know the meaning of larungan Lake Ngebel for the community and (2) we want to know the feelings, thoughts and experiences of the people of Ngebel Ponorogo village. This research is a type of qualitative research with a phenomenological approach that focuses on studying the meaning of the Ngebel Lake for the people of Ngebel village, Ponorogo. The results of this research are the meaning of the Ngebel Lake larungan for the people of Ngebel Ponorogo village, namely (1). actions that are more focused on instrumental rational actions and value rational actions, because carrying out rituals through instruments with the aim of safety and has a deep meaning in the form of calm and comfort. (2). The feelings of the ritual performers state that the community feels close to the creator. Thoughts of awareness about the importance of maintaining and respecting the natural surroundings and protecting nature from damage. The experience of the larung ritual procession is an inner experience that unites them with the natural surroundings and they believe that supernatural powers will not harm their lives.*

Keywords: *Prohibition, Ngebel Lake, Ritual Process, Larungan*

1. INTRODUCTION

Indonesia is a country that has many islands, its population has unique characteristics and is different in each region. These characteristics are caused by many things, including geographical conditions, social systems, religious systems, and so on which can influence and shape the character and behavior of the people, the mindset of where they live.

There are many mythologies that color the lives of traditional communities. Likewise, the Javanese people are known for their Javanese beliefs. Hadiwijaya (2010:15-16) is of the opinion that Javanese is a belief about a way of life inherited from ancestors. Kejawen is a belief that is mainly adhered to by the Javanese and other ethnic groups who live in Java. This category of area can be said to be unique in Javanese society. It is called unique because Kejawen has a mystical tradition that is different from other regions.

One form of Javanese traditional activity that is very interesting to study is the larungan ritual tradition. According to the division of cultural areas, the Java Mataraman and Java Panaragan regions. This can be seen from the parameters where the Mataraman and Javanese Panaragan cultural regions have characteristics of excellence in the fields of arts, agriculture and appreciation of constructive traditional values (Ayu Sutarto, 2004:2).

In some opinions, the larungan activity has several objectives, including uniqueness that preserves the noble cultural values that are characteristic of the people of a region in general and for local communities in particular, which constitute an ancestral heritage. Apart from that, traditional ritual activities are carried out as worship of the spirits of ancestors or commonly called *danyangan*. The traditions of traditional rituals in life have great religious meaning for their supporters, where local people in particular will gain a sense of security and peace of mind and soul if they carry them out.

Meanwhile, in expressing the traditions of the Kejawen people who still maintain ancestral values, they really respect mystical relationship patterns that are related to the power of the soul beyond human existence, which is believed to have an impact on balance, both to fellow individuals, the natural environment and to God who symbolized as the center of all life in the world. So that events such as disrupting the continuity of human life in the world are considered a disturbance of balance. Instead, humans need to correct this disturbance, so that balance can be felt again.

Ponorogo Regency is located in the west of East Java Province. The majority of Ponorogo people still carry out traditions and preserve the teachings of their ancestors. Every year 1 Suro (Javanese calendar) or 1 Muharram (Islamic calendar). Ponorogo Regency held a series of events in the form of Grebeg Suro. In the Grebeg Suro Ritual series there are a series of traditions which are considered to have sacred values including: (1) National Reog Festival, (2). BathoroKatong Grave Pilgrimage, (3). Historical Cross Parade and Heritage Carnival and (4). Lake Ngebel Prohibition.

The Larungan Telaga Ngebel ritual is carried out by the community in accordance with the mandate of the ancestors which has become a tradition until now. Traditions are manifested into the behavior of the Ngebel village community. The story, which is a myth, has developed and penetrated the hearts of the people of Ngebel village and has even become the community's most valuable possession. This holy/sacred story is very valuable and is a model for community action that is very valuable and provides high character values in the lives of the people of Ngebel village.

The Larungan tradition at Ngebel Lake is carried out every 1 Muharram (Islamic calendar) or 1 Suro (Javanese calendar). The Larung tradition is to give offerings to spirits who rule in one place (Suyami, 2008:101). This ban was held because it is related to the belief of the Ngebel community, namely that Ngebel Lake is a haunted place because if the offerings are not carried out, accidents and fatalities will occur, so it is necessary to hold the ban to this day. This prohibition needs to be implemented to prevent danger. Larungan means giving offerings to the lake's guardian so that they don't get angry. The history of the emergence of the tradition of offering offerings stems from a legend found in the village of Ngebel, specifically at Ngebel Lake.

Ngebel Lake is a natural lake located in Ngebel District, which is located right at the foot of Mount Wilis. Ngebel Lake is one of the areas belonging to Ponorogo Regency. The implementation of the ban in Ponorogo district cannot be separated from Javanese beliefs. The month of Suro is believed by the Ngebel people to be a sacred month for offering prayers, so the tradition of the larungan ritual is carried out in the month of Sura, namely on the night of the first of Sura until the first of Sura. This ritual is carried out by throwing offerings into the middle of the lake. In its implementation, the Larungan ritual tradition uses various kinds of offerings, of course each offering has a symbolic meaning to achieve the expected goals. The various offerings make the Larungan ritual attractive.

The day before, the Jamasan Kambing Kendit ritual process was held which was the preparation for the offerings. Kendit goat is a term used to describe Javanese goats that are plain black and have white on their bodies. The goat is slaughtered at the dock or floating location. "Wilujengslametan. The hope is that it will survive, showing what happened until the end of the offerings. The Larungan ritual at Ngebel Lake, Ngebel District, Ponorogo Regency is one of the ancestral traditions which is realized by throwing offerings into Ngebel Lake. Therefore, it is done because it is related to the belief of the Ngebel community, namely that Ngebel Lake is a haunted place, because every year accidents often occur in the lake resulting in fatalities, so the larungan ceremony is held until now. This tradition is carried out as a means of preventing accidents and as a means of requesting safety. towards God Almighty. Apart from that, it is a symbol of expressing gratitude to God who has given the people the produce of the earth. This tradition is carried out once a year in the month of Suro which is managed and led by a group of believers who have become institutionalized and rooted in Ngebel village, namely Purwo Ayu Mardi Utomo (PAMU) believers together with the community, the majority of

whom follow the teachings of this Javanese group. Together they carry out the ritual tradition of Larungan Telaga Ngebel as part of a spiritual action which contains a very deep meaning closely related to the mystical, social, economic and religious life of the Ngebel village community.

The existence of the capacity and role of adherents of the Purwo Ayu Mardi Utomo belief in NgebelPonorogo village makes it very possible to enter the circle of the cycle of spreading inland spiritual culture as well as the concept of spreading religion and beliefs of inland communities. This can be seen from the characteristics of their experiences and religious concepts, where they are very attached to the natural surroundings or their environment, they accept that environment as the universe, that the universal environment in which they live is a higher power than them, so it is better to surrender to it. . The various religious ceremonies held by the Ngebel community, starting from salvation with all its forms and variants, offerings with all its forms and variants, then Larungan with its various dynamics, are none other than expressions of this religious attitude.

Apart from Kejawen or Kebatinan which is very influential on the existence of the Larungan Tradition in Ngebel, traditions from Hinduism and Buddhism are also no less influential on the existence of Larungan in Ngebel. Based on religious facts or beliefs that developed among the NgebelPonorogo community, the process and flow of grounding religion or beliefs as described above, occurred very well. A number of Javanese, Hindu and Buddhist-based community traditions strongly color the Ngebel community, including the Larungan tradition.

In this case, Clifford Geertz, seeing religion as a cultural fact, through symbols, ideas and customs, Geertz found the influence of religion in every nook and corner of people's lives. He describes culture as a pattern of meanings or ideas contained in symbols by which people live out their knowledge of life and express their consciousness through these symbols.

Ritual is a series of activities related to rites, carried out mainly for symbolic purposes. Rituals are carried out based on a religion or can also be based on the traditions of a particular community. The activities in the ritual are usually regulated and determined, and cannot be carried out haphazardly. According to its etymology. Ritual is something related to spiritual beliefs and beliefs with a certain purpose. Rituals are also part of religious behavior that is still active and can be observed, for example worship, singing, prayers, dancing and so on. Because rituals have a sacred nature.

According to Koentjaraningrat, the definition of a ritual ceremony or ceremony is: a system of activities or series of actions regulated by custom or law that applies in society which is related to various kinds of events that usually occur in the society concerned (Koentjaraningrat, 1990: 190).

Rituals can also be divided into four (4) types, namely: (1) Magical acts which in their implementation use materials believed to have mystical powers; (2) Religious acts, cult of ancestors; (3) Constitutive rituals that use social relations by carrying out ceremonies related to the life cycle; (4) Factive rituals, rituals that aim to gain protection and strength for a group, one of which is material prosperity.

The aims of these rituals (ceremonies) are: the aims of acceptance, protection, purification, restoration, fertility, guaranteeing, preserving the will of ancestors (respect), controlling the attitude of the community according to the situation of social life, all of which are directed at the transformation of human circumstances. or nature. As social control, rites aim to control individual welfare behavior for the sake of themselves as individuals or imagined individuals. It is intended to control in a conservative manner, the behavior, mood, feelings, and values within the group for the sake of the community as a whole.

Meanwhile, from a social action perspective, the Larungan Ngebel tradition is all human behavior that has subjective meaning. According to Max Weber, something can mean a social action when that action contains three elements. First, behavior has subjective meaning. Second, this behavior influences the behavior of other actors. Third, behavior is influenced by the behavior of other actors.

The element that Weber emphasizes in his understanding is the subjective meaning of an actor. Social action should not be limited to positive actions that can be noticed directly. They also include negative actions, such as failure to do something, or passive acceptance of a situation. Social actions should indeed be understood in relation to the subjective meaning they contain. For Weber the concept of rationality is the key to an objective analysis of subjective meanings. In addition, it is also a basis for comparison of different types of social action.

The focus of Weber's study is social action, which arises from stimuli or responses to human behavior carrying out their functions as members of society. Indirectly, this action is more subjective to the actions carried out by actors in the community environment. Based on the social reality above, the researcher is interested in describing the meaning of the Ngebel Lake Larungan ritual for the Ngebel village community and how the Ngebel village community feels, thoughts and experiences when participating in the Larungan ritual. So this research was concluded with the title The Meaning of the Ngebel Lake Larungan Ritual for the Community of Ngebel Village, Ponorogo.

2. LITERATURE REVIEW

2.1. Culture

In the Sanskrit word *buddhayah*, which is the plural version of *buddhi*, is the place of origin of the word "culture" or "culture contained in the treasures of the Indonesian language" (*budi* or reason). In general, the word can be translated as —everything related to human reason and reason. The word "culture" was adapted in English. The etymology of the word can be traced back to the Latin word *colere*, denoting "work or tilling" or "cultivating the land or cultivating crops". Culture is a translation of the word in Indonesian. This will help you understand the logic and culture of English words more completely. (Koentjaraningrat, 1993) in (Indra Tjahyadi et al, 2019).

According to Geertz Clifford (1973) in Indra Tjahyadi et al (2019), culture is a structured ethnicity that includes knowledge about how each person conceptualizes the world, expresses their emotions, and forms judgments. This pattern of meaning is inherited through history and realized in symbolic form through means of communication, commitment, and the advancement of knowledge. Consequently, it can be said that culture is a symbolic system whose existence needs to be read, translated and interpreted.

According to Nawari Ismail in Siti and Nur (2021), local culture refers to all the beliefs, practices and results of people living in a particular location as a community. Society accepts and uses local culture as a set of shared rules as long as it is still developing and developing. So, local cultural sources not only include the beliefs, practices and results of traditional or ancestral activities of the local community, but also all cultural characteristics or components that apply in society and are typical of, or only developed in, a particular community.

2.2. Form of Local Culture

According to Koentjaraningrat (1993) in Indra Tjahyadi et.al (2019) describes culture in three dimensions or forms, including:

a. The Idea of a Systemic Form of Culture

A Cultural Creature is a very subtle system of ideas that exists only in the mind of each individual follower of that culture and cannot be touched or photographed. Only through the influence of norms, customs, religion and law can culture be perceived as a system of ideas that regulate everyday life. Social norms are an illustration of how culture can be a set of concepts that function to control and direct human behavior. Unwritten social rules recognized by all members of a communal group. Written laws or regulations contain the form of laws or regulations as a set of ideas.

b. Culture as a System of Activities

An activity or social activity that is exemplified for people in a society is a form of culture as a system of activities. Human actions form these systems, which interact and are always connected to each other. This type of culture is tangible, visible, and can be captured by cameras. An individual's programmed behavior, influenced or shaped by his or her culture, is contained in these activities. In addition, the public can witness and model wedding ceremonies and other ceremonies that involve ongoing participation from various community members. The same as wedding ceremonies in complex civilizations, displaying regular patterns and still using various tools. Another illustration of culture is direct activity.

c. Culture as a Form of Artifact System

The most visible type of culture that can be directly seen and felt by the five senses is culture as an artifact system. This type of culture takes the form of physical culture and is the result of

human culture in the form of a systematic system of ideas, thoughts or human behavior. For example, different dowries included in community marriage rituals consist of items that must be given by the husband to the bride. As a result of a people's culture, these artifacts represent unique thoughts and behaviors. Many offerings or equipment are needed or used during salvation ceremonies.

d. Cultural Components

Components and elements in culture according to Koentjaraningrat (1993) in Indra Tjahyadi et.al (2019) Seven components form the building or structure of culture, including: language, knowledge system, social organization, tools of life and technological systems, livelihood systems, systems religion, and art systems. These cultural components are in the form of social systems (social complexes, social patterns and social actions), cultural systems (complexes, themes and ideas) and physical components of culture (cultural objects). Koentjaraningrat defines the components of culture in detail as follows:

Belief Flow

In principle, this belief is parallel to religion because adherents of the belief acknowledge and believe in the existence of the Almighty God, what differentiates them is the worship rituals which are different from adherents of the official religion of the Indonesian state. The definition of religion and belief is currently still a debate that has yet to find a clear point. There are those who believe that belief goes back to the meaning of religion and there are also those who argue that the meaning of the word belief has an independent meaning and does not return to religion, so it has the meaning of belief other than religion. Basically, the emergence of beliefs is due to the hope of achieving peace and happiness in life.

Adherents of religious beliefs are known as adherents of kebatinan, kejiwaan and spirituality, which is better known as culture or spiritual behavior. Spiritualism is the heritage of the Indonesian people which is adhered to as a belief. Trust is closely related to self-confidence about things that are supernatural, mystical and metaphysical, such as good or bad days, immunity, about objects such as keris and the like which are felt to provide spiritual encouragement for adherents in everyday life.

According to Soeganda Poerbakawatja and Harahap, a sect is a branch of understanding that is still rooted in one religion (madzhab, order, sect, etc.), while the definition of belief is a dynamic understanding that is intertwined with the surviving customs of various kinds of ethnic groups who still have their basic beliefs, in whatever form they take the form of their ancestors throughout time. Joyodiguno and Prof. H.M Rasyidi classifies beliefs into four groups. First, the occult flow. This is a flow that explores inner strength or supernatural powers to fulfill life's needs. Second, the mystical flow, this flow tries to unite oneself with God while humans are still alive. Third, the theosophical school, which is a school that tries to find the origins of life and the ultimate goal of humans. Fourth, the ethical school, namely the flow of belief and mysticism which views ethics as the main goal of human life. Meanwhile, PAKEM (Supervisor of Community Beliefs) states that what is meant by beliefs in society are those that include:

- a. religious sects include: religious sects, religious movements, congregational groups, both revealed religions and Buddhist religions.
- b. cultural beliefs include: spirituality/belief in God Almighty and so on.
- c. avanese mysticism, shamanism, fortune telling, paranormal, metaphysics.

Further development of the meaning of Beliefs is no longer interpreted separately but rather as one series. Beliefs are everything that exists in society whose main source is national culture which contains spiritual/spiritual values. This is different from religious sects whose main source is the holy book based on God's Revelation.

Traditions in Indonesian Society

Tradition is a cultural heritage passed down from generation to generation. Traditions can be habits, customs, ceremonies, or rituals. Traditions in Indonesia are very diverse and have their own uniqueness. The reality of Indonesian culture, which has a variety of different tribes and nations, as well as religions and mythical sects, is the basis of social and cultural life. Historical records prove

that the Indonesian people have long believed in the existence of supernatural powers that govern nature. Some of these magical powers are beneficial and some are detrimental. Based on this belief, humans always try to soften the hearts of those with supernatural powers by holding pilgrimages, *khaul*, including ritual offerings.

This tradition is very important in Indonesian society. The tradition of commemorating or celebrating important events in human life's journey by carrying out ceremonies is part of community culture as well as a manifestation of human efforts to achieve spiritual peace, which is still deeply rooted today. One of these traditions is the ritual tradition of Larungan Telaga Ngebel in Ponorogo, East Java, Indonesia, by drowning or throwing a series of offerings or *uborampe* into Ngebel Lake as a form of gratitude asking for blessings and safety.

History of the Ngebel Lake Prohibition

The Larungan tradition, which is held at Ngebel Lake, Ponorogo and has been standardized as part of the Grebeg Suro series of events, has been carried out for decades. This tradition always attracts the attention of the public, including people from outside the city, and even quite a few from abroad. The Larungan tradition in Ngebel Ponorogo takes place at the Lake and the Lord of the Lake is the destination of the ceremony. The existence of the Larungan Tradition in Ngebel Ponorogo, with all its dynamics, has become a kind of icon for the city of Ponorogo as an area rich in cultural traditions. This fact also strengthens the message that the city of Reyog has sufficient potential to develop into a tourism city through a million local wisdoms and its unspoiled natural charm. The Larungan tradition is held every year and is part of the Grebeg Suro agenda.

Embryonically, the Ngebel lake itself has actually been institutionalized for a long time by the Ngebel community in the form of *slametan* or *wilujengan* (congratulations, feast), with an undetermined time as when it has become a Larungan Ritual that is mutually agreed upon by all components of society. This *slametan* is carried out every time a riot (disaster, *pagebluk*) occurs at Ngebel Lake and they believe they must immediately be *ruwat* or redeemed with the *slametan* ritual. These disasters manifest in various forms, ranging from natural events, for example landslides, earthquakes, and so on, to disasters that occur because they tend to be caused by human error, such as accidents, bee stings, falling into lakes, and so on, where this often results in fatalities.

The institutionalization of the *slametan* ritual into the Larungan Offerings has gone through process involving various components of society; traditional leaders, religious leaders, and elements of the Ponorogo Regency regional government. Based on documents from the Ngebel sub-district, the discussions and determination of the Prohibition of Offerings took place at the Ngebel guest house (now a hotel) in 1992 when it was led by the sub-district head, Rachmad Winardi (district head for the 1992-1993 period). The results of the meeting appointed or appointed Mr. Suyut as the first chairman of the ban.

Then in 1997 the Larung *Sesaji* was changed "unilaterally" by the government, in the name of the interests of the *ulama* and *kiai*, and in general the Muslim community in Ponorogo. According to them, the discussion process with a nuance of openness, as was the case during the 1992 Larung Offerings, no longer occurs. The ritual change concerns the name as well as the content of the ban. The name of the Larungan changed from Larung *Sesaji* to Larung *Risala*. The name change was due to criticism from various elements of normative Muslim community groups in Ponorogo, who believed that the tradition of larung offerings had deviated from Islamic religious teachings.

Tumpeng and all its accessories were replaced with writing (*Risala* in Arabic terms) containing prayers written by *ulama* and *kyai* and then put into imitation tumpeng. According to various sources (from the government, community/traditional leaders, and religious leaders), it was later changed to Larung *Risale*. To this day, the Larung *Risale* ritual ceremony still exists even though the Larungan Lake Ngebel ritual has technically returned to offering offerings as before.

Around 2013, the larung prayer treatise changed again to become a larung. The reason for this change is not yet known, because the people and government in Ngebel are not willing to explain in more detail the reasons for this change. The tradition of one suro night in Ngebel Ponorogo continues and survives to this day due to the influence of a group of people who still adhere to the tradition of the larungan ritual, one of which is the Kasepuhan Kejawen PAMU association.

Social Action Theory

Social action is all human behavior that has subjective meaning. According to Max Weber, something can mean a social action when that action contains three elements. First, behavior has subjective meaning. Second, this behavior influences the behavior of other actors. Third, behavior is influenced by the behavior of other actors.

The element that Weber emphasizes in his understanding is the subjective meaning of an actor. Social action should not be limited to positive actions that can be noticed directly. They also include negative actions, such as failure to do something, or passive acceptance of a situation. Social actions should indeed be understood in relation to the subjective meaning they contain.

Max Weber's Theory of Social Action

Understanding social values in the explanation of humans as social creatures is often assessed from the perspective of social actions and relationships that are built either within individuals or groups. So the meaning of action is a form of social order and an effort to maintain life as a social being. The explanation of the value of actions and social relationships is developed using the meaning of subjectivity both in maintaining the value of individualization and the social groups that are built. This relaxation of social needs and relationships was explained by Weber as a manifestation and interpretation of the value of social action that focuses on Interpretative Action. Weber himself used the meaning of this action as a form of social definition paradigm.

3. METHODOLOGY

A research paradigm has deeper dimensions than theory, because it has several theories and is able to describe the main problems, procedures, as well as different parts. The paradigm in this research uses the social definition paradigm to determine the meaning of the ritual of larungan Telaga Ngebel for the people of Ngebel Village, Ponorogo. This research uses a social definition paradigm, which is based on in-depth interviews and observations to understand people's understanding of the actions taken. Thus, in this social definition paradigm, apart from aiming to understand the prosocial behavior of activists in their lives, they also always actively interact in the social context of society. So, in Weber's (1970) work, he prefers and focuses on the subjective meaning that a person achieves in social action.

Refers to the social definition paradigm of Ishomuddin (2005) pioneered by Weber, whose analysis is about social action. This paradigm focuses on social definitions, the way social actors define their social situations and the implications of these definitions. These paradigms are action theory, symbolic interactionism, phenomenological theory, microsociology, ethnomethodology, and existentialism, using interview, observational, and documentary methods with qualitative, idea-free, and transferable methods. For example, this paradigm is a very specific aspect of Weber's thought. his work, namely in his analysis of social behavior.

The research approach applied in this research is a qualitative approach, so that the data requires researchers to obtain it with maximum completeness, depth, accountability and also has meaning so that the aim of the research can be realized in order to present social facts, one of which is the Ngebel Lake larungan ritual for the people of Ngebel Village, Ponorogo.

This research uses a qualitative approach, namely the method used to explore and understand the various meanings of a group of individuals which are considered related to social or humanitarian problems. Someone who looks at this form of research is required to apply the researcher's view in an inductive style that focuses on individual meaning and provides a complex translation of a problem (Creswell, 2010). The use of a qualitative approach by researchers is expected to be able to explain and interpret the meaning of knowing the Ngebel Lake larungan ritual for the people of Ngebel Village, Ponorogo, obtained from in-depth interviews with research informants as well as the results of observations and document reviews that are relevant to the research study and focus on the mutual development of meaning between researchers and participants. And the researcher must try to detect the particular subjective experience of the speaker in situations when the speaker connects the sign and the signified; that is, when they established the meaning of the sign. Not only does it mean, the meaning of a word is also arbitrary and determined by the overall discursive context. As Schutz says: "discourse is the act of using signs" The majority of the subjective capacity of knowledge comes from

the socially objectified experiences of others, that is, the stock of social knowledge. Once again, it must be emphasized that due to the subjective nature of biographical incorporation, it must undergo a certain reconfiguration according to the individual's prevailing context of meaning. There are three main theories in the social definition paradigm, namely social action theory, symbolic interactionism theory and phenomenological theory.

This type of phenomenological research is explaining the meaning and concepts or experiences experienced consciously by several individuals. Phenomenology seeks to understand reality naturally, so that when interpreting or capturing the meaning of observed phenomena, researchers have no limitations in analyzing the phenomena obtained from the research process. Based on Creswell's opinion, the phenomenological approach is an approach with *epoche* which in Greek means emptying oneself of certain beliefs. This means delaying, in other words, not equalizing the scope of the data (subject) through the researcher's interpretation which makes the researcher's center namely compiling and grouping assumptions and perceptions related to phenomena in order to gain an understanding of the meaning of each experience said by the subject (Creswell, 2010).

4. RESEARCH RESULTS AND DISCUSSION

The ritual procession of larungan Telaga Ngebel is an action that is oriented towards the motives and goals of the perpetrator (actor), so that each actor's behavior or action has different motives and goals. Therefore, by understanding the type of behavior of each actor or group, we can understand the actors' reasons for carrying out social actions. As explained by Weber, the best way to understand various groups is to appreciate the typical forms of action that characterize them, so that we can understand the reasons why the actors act (Jones, 2003).

The act of preparing the uborampe materials for the larungan which involves all social strata of the Ngebel village community and the stages of the larungan ritual procession by the elder actors and Javanese devotees of Purwo Ayu Mardi Utomo (PAMU) as the actors carrying out the Ngebel lake larungan, are an inseparable part of the system social annual activities that have become institutionalized in society. The actions of these actors, if synchronized with Weber's theory of social action, are as follows: the actions of the Purwo Ayu Mardi Utomo (PAMU) Javanese elders and practitioners as operators of the larungan activity with the stages of reading the Mantra in the ritual procession before the offerings are made: First, the UripSejati mantra, Second, the Sejatining Urip mantra, Third, the Jambuhe Kawula Gusti mantra, Fourth, the Urip Biso Mati mantra, Fifth, the Nguri-uri mantra, followed by praying by interpreting and conveying the aims and objectives of one by one uborampeambengan, wilujengan offerings, as well as the reading of Javanese hymns taught by Dhasaring Kaweruh Pranataning Kamanungsan PAMU devotees.

The actor interpreted the nguri-nguri mantra as an effort to preserve the culture and teachings that had been taught by his predecessors. Nguri-nguri means preserving or maintaining everything that is good for human life, especially those oriented towards balance between relationships with the Creator and with fellow humans and nature as His creation. Moreover, humans must maintain the preservation of nature as a visualization of the Creator who holds the power and authority in regulating human life, so that it is implemented in the ritual procession of larung offerings or larungan, which is a form of traditional social action, namely action determined by habits that have been rooted for generations. hereditary (Turner, 2012). This annual routine activity is always and even must be carried out continuously as long as generations of pelungs remain aware of and believe in this procession as part of the routine stages of their lives. As Pip Jones (2003) argues, traditional actions are likened to "I do this action because I always do it".

Apart from that, the behavior of the actors mentioned above is included in rational instrumental actions, namely actions aimed at achieving goals that are rationally calculated and pursued by the actor concerned (Turner, 2012). When connected with the opinion of Jones (2003) who states that instrumental rationality is like "this action is the most efficient to achieve the goal, and this is the best way to achieve it". This means that the tradition of commemorating or celebrating important events in their life journey by carrying out the larungan ritual ceremony is part of the community's culture as well as a manifestation of their efforts to obtain spiritual peace, which is still deeply rooted today. The procession with all its accessories is a Larungan ritual tradition by drowning or floating a series of uborampe offerings as a larungan instrument accompanied by the recitation of mantras, the Sejatining

Urip mantra has a meaning about adult human life, namely true life. Human life from birth to adulthood contains how to live nobly in the way of Allah. In the Sejatining Urip mantra, it is explained about "dulurpapat", namely four chains that cannot be separated and must be maintained in their usefulness. The "dulurpapat" are the human senses, namely sight, hearing, smell and pronunciation. The Sejatining Urip Mantra also explains about life that humans should be idhep, madhep, steady, steady and enget. The Sejatining Urip Mantra teaches that human life should not be easily influenced by other people, always believe in oneself because other people are not necessarily right and give rise to slander that the mantra in the Larungan ritual procession is interpreted as a tool for introspection about the journey of human life. In fact, true life is life as it is, like the understanding of a newborn baby who doesn't understand anything. Moreover, if a human has become an adult, then he must understand himself to be good or bad, it really depends on the ability to absorb various teachings about character. If he can absorb the teachings of good character, then he should be able to behave well and pray prayers of praise into the Ngebel lake as a form of gratitude for blessings and is an effective way to obtain salvation. The institutionalization of the slametan ritual into Larungan has gone through a process involving various components of community leaders; traditional leaders, and government elements as instruments of the dynamic interactions carried out during the larungan procession.

Meanwhile, Pip Jones (2003) likens affective actions to "what can I do". Apart from that, the act of preparing uborampe materials and the actions carried out by traditional leaders who adhere to the Purwo Ayu Mardi Utomo belief in the larungan procession, in Turner's (2012) perspective, are acts of value rationality. This is a rational action based on values that are believed to be guided by in acting, especially the larungan ritual, which is carried out for reasons and goals that are related to personally believed values by taking into account the prospects that are related to the success of the action. Meanwhile, in Jones's (2003) view, value rationality is only interpreted as "all I know is to do that":

The explanation of the meaning of the lyrics above is, in living our lives we must be guided by three things, namely: sincerity which means that there is no longer anything holding you back, surrender which means living comfortably and peacefully, believe which means remaining in the position of surrendering everything to Gusti. . We must carry out these three things seriously and patiently.

This means that the normative standard of living for the Ngebel village community, especially those in the PAMU community of believers, will not shy away from this order. On the other hand, the larungan procession has become an integral part of the routine life of the Ngebel village community. In carrying out this sacred procession, the supporting materials for the procession and the stages of the procession must refer to and be guided by the values that are already standard for them and used as a guide for steps for the procession. -the sacred ritual procession of the larungan.

Weber shows the division of four types of social action about a characteristic of the actor, because each type indicates the existence of various motives, feelings and internal conditions of the actor, and the realization of the actor's actions shows that the actor has the ability to combine these types of actions in the actor's internal formation which is manifested in a form of grafting. orientation towards action (Turner, 2012). Thus, the actions carried out by each actor, both personally and in groups, have different orientations or motives and goals. In the context of the Ngebel Lake reservoir, each actor has different motives and goals. Therefore, by looking at the actions of actors based on Weber's theory of social action, we can understand and comprehend the motives of the ritual procession of offering offerings.

Community groups are seen as consisting of humans who are involved in an action. These actions consist of various activities that appear in an individual's life when individuals meet each other and when individuals face a series of situations at hand. Individuals may act individually, may act collectively, and may act on behalf of, or as representatives of, some organization or group. Activities belonging to individuals who act and are being carried out by individuals in the Ngebel Lake float ritual procession by traditional leaders and all social levels of society are always related to the situation in which the individual must act. The form of preparation of uborampe ingredients up to the procession steps at a time determined by their sacred value.

Action must be the starting point (and return point) for the intended processional scheme, in this case the activity of caring for and analyzing the individual empirically for his future life needs. In this case, the two dominant conceptions of society are culture and social structure. Culture as a conception that

leads to customs, norms, traditions, values, order, which must be carried out and guided in every aspect of behavior that individuals carry out in the routine of life in the Ngebel village community. Likewise, the social structure of the Ngebel village community, in the form of social position, status, role, authority and prestige, is guided by the relationships carried out in relation to bonds of social solidarity in solving life challenges. The Ngebel village community always makes adjustments in the form of preparing procession materials. prohibition for the realization of shared social balance. To be empirically valid, the scheme must be consistent with the nature of the social actions of the leaders and traditional leaders of the Ngebel village community.

The object of Ngebel Lake is a whole that can be identified or referred to. The realm of objects—of each and every object—consists of meaning for the person who is the object. Meaning determines the way an individual views an object, the way the individual is prepared to act toward it, and the way the individual is prepared to act on it. Objects have the same meaning for individuals in the Ngebel village community group. The meaning of the object of prohibition for a person emerges fundamentally from the way the individual is defined by others with whom he interacts.

Humans can become the object of their own actions according to the level of truth of their understanding of what they are doing, so that individuals can recognize themselves, act towards themselves and direct themselves in their actions towards other individuals on the basis of the type of object of understanding Ngebel Lake provides for themselves. Like other objects, self-objects emerge from processes of social interaction in which others define a person for themselves.

Meanwhile, the individual's capacity to make personal instructions forms its own characteristics in individual actions in the social world in Ngebel village, especially the larungan procession. This means that the individual facing the world of larungan rituals must interpret to act and the individual must overcome the situation in which he is called to act and participate in the ritual procession, by ascertaining the meaning of other people's actions and mapping his own line of action. Individuals must build and guide their actions, not just release them in response to the factors at play.

An individual's intensive subjective meaning based on action. Action is interpreting the subjective meaning contained therein through observation of individual actions and all actions related to other individuals. Meanwhile, individual intersubjective validity starts from the image that a conscious subject must have about other subjects, setting the problem of intersubjectivity as a reciprocal problem of actual interaction situations in everyday life. Weber (Eberle, 2010) applied the term 'adequacy of meaning' to the subjective interpretation of a coherent course of behavior when and to the extent to which, in accordance with our habitual ways of thinking and feeling, its component parts taken in mutual relations are recognized as a distinctive complex of meaning .

Because it is impossible to study experiences directly, the social action of running Ngebel Lake with all its ritual processions by traditional leaders who adhere to PAMU beliefs and the community, will study and consider how narratives, connected to discourse systems (interviews, stories, rituals, myths), represent experiences. the mystery they go through. The people of Ngebel village believe in worshiping, revering and glorifying God (the Creator) which is manifested in various forms of life attitudes and ritual expressions or offerings in the lake.

5. CONCLUSION

Three meanings of the Larungan ritual were found for the NgebelPonorogo community, namely (1) The meaning of Tumpeng, Ubo Rampe and Cok Bakal. The Larungan ritual, consisting of 14 (fourteen) kinds/types of offerings or items that are floated, has the meaning that humans are creatures created by God who have five senses and various abilities to maintain life and have the obligation to always be grateful and ask for help from the creator who has power over the universe (2) The meaning of the Larungan Ritual Mantra, consists of five mantras, namely: first, the UripSejati mantra has a meaning about the life of a baby, because babies are humans who are still pure and don't know anything that has happened, the second mantra SejatiningUrip has a meaning about adult human life, namely true life, the third mantra Jumbuhe Kawula Gusti has the meaning so that humans always remember their God by balancing their inner and outer body, fourth The Urip Biso Mati mantra contains the meaning of encouraging humans to always maintain their behavior while living in the world. The five Nguri-uri mantras have the meaning of inviting humans to always worship God.

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