

LOCAL TRADITIONS OF THE COMMUNITY IN NGRANDU VILLAGE, PONOROGO REGENCY INDONESIA

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ARTICLE HISTORY

Accepted: 14-08-2025

Revised : 28-08-2025

Received: 30-08-2025

KEYWORDS

Traditions,
Local Traditions,
Rural Communities

ABSTRACT

This study discusses the local traditions of the people of Ngrandu Village, Ponorogo Regency. The purpose of this study is to determine the traditions of selamatan/kenduri, harvest traditions, and wedding traditions in Ngrandu Village, Ponorogo Regency. The method used in this study is qualitative ethnography. Data collection techniques in this study include: observation, interviews, and document reviews. Data analysis techniques in this study include: data reduction, data presentation, and conclusions drawn. The results of this study are that Ngrandu Village in Ponorogo Regency has three traditions that are still preserved by the community, namely the tradition of kenduri/selamatan, harvest traditions, and wedding traditions. These three traditions have their own philosophical values. Therefore, local traditions need to be implemented and preserved by the younger generation because they have various meaningful moral and philosophical values.

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INTRODUCTIONS

Indonesia is an archipelagic country that has a variety of traditions and cultures spread from the western end, Sabang to the eastern end, Merauke. In Indonesia, traditional and cultural practices are still preserved and have become an important part of the structure of people's daily lives (Adams, 2020). For example, on the island of Java which has a diverse spread of traditions and cultures. In the East Java Province area, especially Ponorogo Regency, there are various traditions and cultures that are still preserved by the people to this day. Ngrandu Village is one of the villages that has a very thick tradition and culture. For example, such as the kenduri/selamatan tradition, harvest tradition, and

traditional wedding tradition. These traditions function as a social, spiritual, and ecological connecting medium that is passed down through generations. These traditions contain spiritual values, social ethics, and ecological guidance that blend with the rhythm of rural life (Brondizio et al., 2021).

Rural communities in Indonesia, especially in Ngrandu Village, Ponorogo Regency, place local traditions as the main foundation of cultural identity and social integration mechanisms. Various traditional rituals such as feasts, harvests, and weddings function not only as spiritual expressions in gratifying the blessings of nature or blessings from God, but also strengthening the bonds between generations through the practice of mutual cooperation. In this case, the people in the village do not look at age and gender, they embrace each other and work together so that the event procession can run smoothly. However, over the past few decades, the people in Ngrandu Village have faced various problematic factors such as: modernization, urbanization, globalization. These changes have a significant impact on the traditions in Ngrandu Village, Ponorogo Regency.

The research Zhang & Marzbali (2024) which discusses traditional villages symbolizes rural cultural heritage, which embodies historical, cultural, scientific, artistic, economic and social significance, and is worthy of preservation using systematic bibliometric analysis methods. Then there is research Tóth (2021) For the people concerned, a new perspective on living traditions is a process from tradition to heritage. There are four important features of this process: participation, awareness, organization, and assessment. They can make a difference between tradition and heritage. Furthermore, there is research Rodionova et al (2020) Regarding the preservation of rural socio-cultural traditions in the social practices of young people. From various previous studies, it can be concluded that there has been no research that raises the topic of community traditions in Ngrandu Village using historical qualitative research methods. So that this research is a new research to complement previous research.

The results of this research are expected to be able to be a source of cross-disciplinary knowledge that is useful in the formulation of community-based cultural preservation policies and value education. The urgency in this research is that traditions in rural areas need to be studied in order to understand local cultures in a rural area in Indonesia and this research is expected to be a reference for various sciences that study local traditions in villages, especially Indonesia. Local traditions, if empowered and critically understood, can be an important foundation for cultural resilience and social integration in the digital age. Thus, an in-depth study of local traditions in Ngrandu Village, Ponorogo Regency not only answers academic gaps, but also contributes practically to cultural preservation and sustainable development.

METHOD RESEARCH

This research uses a qualitative ethnographic approach that aims to explore, understand, and analyze the dynamics and meaning of local traditions of the community in Ngrandu Village, Ponorogo Regency. This approach was chosen and used because it can reconstruct cultural change and continuity through community narratives, documentation, and traditional symbols inherited (Pranskūnienė & Zabulionienė, 2023). Qualitative ethnographic research is an approach that involves researchers going directly to the field to study the culture or way of life of a community in depth and holistically (Lim, 2024). This study specifically examines three local traditions in Ngrandu Village, Ponorogo Regency, including: feast/selamatan, harvest traditions, and traditional marriages. Data were collected by participatory observation techniques, in-depth interviews with four informants, and document reviews. Observation also includes social interactions, oral narratives, and cultural symbols that appear during the implementation of the tradition such as the feast procession or the flushing ceremony directly during the implementation of the tradition. Furthermore, interviews were conducted with community leaders, religious leaders, and the young generation of the village. Each interview session is recorded and transcribed for thematic analysis (Rowlands, 2021). This method allows for a contextual understanding of social change and the shifting values behind cultural practices. Then the data analysis in this study uses the Miles & Huberman (1994). The three stages of analysis include: data reduction, data presentation, and conclusion drawn/verification (Miles & Huberman, 1994). First, data reduction is carried out by selecting important data from the results of observations, interviews, and document studies

that are directly related to the research objectives. This stage involves classification based on themes, such as symbolism, spiritual meaning, social transformation, and intergenerational relationships. Second, the presentation of data is carried out in the form of thematic narratives and matrices that facilitate the readability of the relationship between traditional elements. Third, conclusions and verification are carried out by re-checking the patterns that emerge through triangulation of sources, techniques, and time.

RESULT AND DISCUSSIONS

Tradition Selamatan/Kenduri In Ngrandu Village

Ngrandu Village is located in Ponorogo Regency and has various traditions that are still carried out by the people to this day. The Selamatan tradition or feast in Ngrandu Village is still an important practice that reflects the values of spirituality and social solidarity of the Javanese people. Feasts are held to mark important moments in life such as the birth of babies, death, harvests, weddings, and livestock that give birth to such as cows. The feast events such as praying together regardless of age and gender, preparing food such as "buceng" or commonly referred to as nasi tumpeng which is complemented by other dishes, then mineral water, tea or coffee, and snacks such as boiled beans or roasted beans that can be enjoyed together while discussing regardless of social status and gender. Every food and drink served has a variety of religious and spiritual values. The research from Michopoulou & Jauniškis (2020) which states that food and spirituality are connected through certain rituals, the identity of a culture, and a particular community. Thus, the context of food at the selamatan or kenduri event has a high spiritual meaning and religious value.

The implementation of selamatan or kenduri is carried out in a mutual cooperation manner and is open to all members of the community regardless of social status. The feast contains the value of joint prayer for salvation, gratitude for God's favor, and a symbol of respect for ancestors. The tradition of feasting has spiritual, gastronomic, and social functions that are closely integrated in community life (Wulf, 2025). In the midst of the times, feasting has survived as an adaptive tradition, even when some elements of its form begin to change. This ritual remains a means of strengthening family and community bonds (Choi & Yang, 2024). This activity reflects the collective and integrative values in Javanese culture. In addition to the spiritual aspect, the feast in Ngrandu Village, Ponorogo Regency is a means of reconstructing social values through active participation across ages and genders. Women usually take an important role in the process of preparing dishes from the preparation of spices and spices to the process of cooking or making food. While men lead the course of prayer and the preparation of the event venue. Children or teenagers are also involved as blessing bearers or seating guests and bring food and drinks from the kitchen to the place where the feast is held. Thus, social activities carried out in a cooperative manner will be more effective (Lukiyanto & Wijayaningtyas, 2020).

Selamatan or kenduri activities are a non-formal cultural education process that internalizes the value of mutual cooperation and social ethics. The research from Maharani (2022) shows that selamatan can improve social cohesion and strengthen collective awareness of common norms. Feasting is not only a rite, but also a social mechanism that supports the local order in the context of rural life. Thus, feast activities need to be preserved because they have great social significance and are very relevant for the younger generation. The dimension of education in feasting cannot be ignored, especially in the inheritance of noble values to the younger generation. Individuals who are involved from an early age in the process of organizing feasts learn about social responsibility and the meaning of collectivity and religious meaning (McNamara, 2024). This activity not only strengthens the social structure, but also makes the feast a vehicle for the transmission of cultural and spiritual values across generations (Akhmar et al., 2023; Kadir, 2021; Singgalen, 2020). In the context of an agrarian society such as Ngrandu, the sustainability of local culture is highly dependent on the continuity of the transfer of these values. Kenduri is one of the living traditions that ensures the sustainability of cultural heritage.

The feast ritual shows the acculturation process between Islamic teachings and local Javanese culture. Islamic prayers such as the recitation of Surah Yasin and tahlil are an important part of the procession, but they are juxtaposed

with local cultural symbols such as tumpeng, apem, and offerings. This shows the ability of tradition to adapt without losing its basic meaning. According to Ismail & Mulyani (2024) emphasized that feasting is the best example of the integration of religious values with local practices that are highly spiritually charged. This acculturation actually enriched the cultural structure and affirmed the moderate character of Javanese society. The kenduri tradition also has a strong value of tolerance and inclusivity between generations (Alfan, 2024; Hadziq, 2024; Nasir, 2019). Although the roots of the ritual come from the Javanese Islamic tradition, the feast is open to all levels of society, including those of different faiths. In research Ismail & Mulyani (2024) The values of togetherness and mutual cooperation are evident in the practice of kenduri, making it an inclusive social space. This practice reinforces pluralism and creates social stability in multicultural communities such as in Ngrandu Village. Selamatan is a cultural instrument that strengthens the bond between groups (Nasir, 2019). Feasts are not only a spiritual and social space, but also have ecological implications. People are taught not to waste food and to treat blessings as sacred. This is a form of respect for natural resources and a symbol of blessings. In research Hermawan (2022) notes that this practice fosters local ecological awareness and reinforces the principle of wise consumption. This tradition creates awareness of sustainability through cultural practices that take place naturally and collectively (Da Costa et al., 2023).

The economic aspect of the feast is also quite significant in the context of community empowerment. This activity encourages the emergence of local businesses such as catering providers, decoration services, and the manufacture of ceremonial equipment. This fosters a culture-based community economy. Research from Lukiyanto & Wijyaningtyas (2020) highlighting that feasts have a sustainable microeconomic impact and strengthen social capital in communities. The presence of kenduri is a medium to encourage the growth of economic sectors based on traditions and local values. The involvement of the village government structure in the preservation of feasts is one of the important indicators of the success of preserving traditions. Government support through budget allocations for cultural activities, as well as collaboration with indigenous groups, is a concrete form of revitalization of traditions. This is in agreement with Molho et al (2020) which explains that strengthening local cultural policies expands the space for people's cultural expression and encourages the involvement of the younger generation in preservation.

The transformation of the form of feast also occurs in the context of modernization. Some processes are now carried out more practically, such as the use of catering services or rented tents, but the essence of value is still maintained. This adaptation demonstrates cultural flexibility in responding to change without sacrificing substance. This is in line with the view Li et al (2024) that traditions need to live and be preserved in actual space, not just remembered. Feasting is a practice that is able to adapt to the times without losing its spirit. Overall, the feast in Ngrandu Village is a social institution that reflects the integration between religious, social, ecological, and economic dimensions. This practice shows how local culture not only lives, but also continues to evolve according to the context of society. The existence of feasts is not just a relic of the past, but part of a dynamic living civilization. Therefore, the preservation of kenduri is not only about cultural preservation, but also about strengthening identity, social resilience, and the sustainability of local communities.

Harvesting Traditions in Ngrandu Village

Ngrandu Village, Ponorogo Regency is a village that has a wide distribution of agricultural land so that the majority of people in Ngrandu Village work as farmers. Ngrandu village has a farming season in a year which is three times, two seasons are used for rice harvesting and one season for maize but some farmers choose rice. Thus, the people in Ngrandu Village still have and carry out harvesting traditions. The harvesting tradition in Ngrandu Village is known as 'wiwit', which is a ritual that marks the start of the main harvest period by farmers. According to Meilina et al (2025) the harvest is a symbol of the link between the agrarian society and the local belief system. This tradition is filled with spiritual and ecological meaning as a form of gratitude to God and respect for the earth. The process begins with a joint prayer led by community leaders or religious leaders in the rice fields. After the prayer, a symbolic cutting of the first few rice stalks that are considered sacred is carried out.

Wiwit is not only a ritual, but is an important symbol in local resource management. This procession reflects the harmony between humans and nature, as well as creating order in the agricultural cycle in Ngrandu Village. In practice, farmers are not allowed to harvest before the implementation of the wiwit, as a form of respect for collective

values. This shows the existence of local wisdom in managing produce with the principles of balance and communal ethics. Sobaya et al (2023) explained that *wiwit* reflects the Javanese agrarian ethos that balances economic and spiritual needs and has a very strong social function of harvest traditions. *Wiwit* in Ngrandu Village is a gathering place for village people, not only farmers, but also their families, village officials, and school children. They brought food to eat together in the rice fields. This togetherness creates a family atmosphere that strengthens social cohesion between residents. In the context of a society that tends to change more and more with the development of the times, the tradition of harvesting has become a social space that binds the community together through collective activities (Brinkman et al., 2022).

In terms of value education, the harvest tradition plays an important role as a vehicle for the transmission of agricultural culture and knowledge to the younger generation. Children were invited to attend the rice fields to witness the process of starting and help their parents. Through this involvement, they learn about the cycle of agriculture, hard work, and respect for nature and ancestors. The involvement of the younger generation in agrarian cultural activities such as *wiwit* contributes to the preservation of community identity (Akhmar et al., 2023; Utami et al., 2022). In the midst of modernization challenges and shifting cultural values, the harvest tradition in Ngrandu is maintained through adaptation. For example, prayer readings using loudspeakers so that they can be heard widely, and ritual documentation through digital media for educational purposes and village tourism promotion. This adaptation shows cultural dynamics that are not rigid, but still uphold spiritual and ecological values. This is in line with the concept of living culture that continues to develop (Raeff et al., 2020). The presence of village governments and cultural groups in maintaining the tradition has become one of the forces of preservation. This support is manifested in the form of budget allocation, documentation training, and integration of harvest rituals in the village activity calendar.

The harvest tradition has a symbolic function as a form of human communication with supernatural powers. The offering of food, coconut water, and flowers to the earth is not a mere form of animism, but a symbol of respect for nature. Ite (2023) calling this practice part of the local ecological spirituality that reflects the sacred relationship between humans and the environment. This practice creates land-based spirituality that is in harmony with the principles of ecotheology. With these various dimensions, the harvest tradition in Ngrandu Village is a form of agrarian culture that is full of meaning. It brings together spirituality, social solidarity, cultural education, local economy, and ecological awareness in one whole ritual practice. Conservation is important not only as an ancestral heritage, but also as a relevant value system to respond to the current social and environmental crisis. Therefore, documentation and strengthening of harvest traditions need to be made part of cultural policies and sustainable village development.

Wedding Traditions in Ngrandu Village

The wedding tradition in Ngrandu Village is still very thick with sacred and symbolic Javanese culture. The wedding procession in Ngrandu Village starts from putting up decorations for the bride, *siraman*, *midodareni*, *panggih*, to *sungkeman*. Each stage has a deep philosophical meaning, such as *siraman* which symbolizes the purification of the bride-to-be, and *sungkeman* as a symbol of respect for parents. The research Wahyuningtyas (2024) emphasizing that the symbolism of Javanese marriage not only strengthens the family structure, but also strengthens collective morality. Furthermore, in the *panggih* procession, the groom and the bride are symbolically gathered in the courtyard of the house accompanied by Javanese *gending* or Javanese musical instruments.

A series of ceremonies such as *sungkeman* to the bride's parents, stepping on an egg, and twins symbolize the couple's readiness to live a new life together. Risianti et al (2022) It is noted that *panggih* is a peak moment that represents equality, sacrifice, and hope in a sacred domestic bond. The symbols used in weddings in Ngrandu are also full of philosophical meaning. The *mayang* twins depict the hope of a balanced life, while the stepped egg depicts the readiness of men to shoulder household responsibilities. In a semiotic framework, each element in this ceremony contains a layer of meaning that directs the couple to the moral and spiritual values of marriage (Siregar, 2022).

The wedding tradition in Ngrandu Village involves all levels of society in the form of mutual cooperation. The preparation of consumption, tents, and decorations is carried out collectively by local residents. This practice reinforces social solidarity and a sense of shared ownership of the event. In Javanese culture, marriage is not only a matter of two individuals, but also a community celebration. Pleasant & Barclay (2024) It shows that mutual

cooperation in marriage is a manifestation of the value of collectivity that still persists strongly in the village. Gotong royong in weddings in Ngrandu Village includes the man's duties in the decoration section as well as providing consumption to guests when the wedding ceremony begins. Furthermore, the woman's task is in the cooking section of food and drinks.

The acculturation between Islamic traditions and values is also evident in the wedding in Ngrandu Village. After the traditional procession was over, the event continued with an Islamic marriage contract attended by the head and religious witnesses. Marriage prayers and lectures also reinforce the Islamic moral message of conjugal responsibility, equality, and sincerity. This reflects the harmonious syncretism of culture and religion (Arweck, 2022). The aspect of cultural education is also present in the wedding tradition. Village children and teenagers were involved in helping with the event, from preparing decorations to distributing consumption. This is a cross-generational educational moment that instills the values of mutual cooperation, good manners, and love for culture. Research Y. Zhang et al (2024) emphasizing the importance of the involvement of young people in traditional events as a strategy to regenerate local cultural values. From an economic perspective, the wedding tradition has a positive impact on MSME actors in the village. Orders for traditional foods, traditional clothing, and wedding decorations drive the local economic turnaround. This activity strengthens the culture-based economy and opens up sustainable seasonal business opportunities. In research Eitler (2020) stating that the tradition of marriage in the countryside is one of the economic drivers of the community in a rural area.

The transformation of tradition is also beginning to appear in the form of adaptation to modern lifestyles. Some bride and groom couples in Ngrandu Village choose to simplify the procession or use the services of a wedding organizer. However, many still maintain the essence of local culture such as sungkeman and tumpeng as a symbol of respect and gratitude. This adaptation reflects that tradition is able to transform without losing its meaning (Neswiswa & Jacobs, 2023). Overall, the wedding traditions in Ngrandu Village contain not only aesthetic values, but also spiritual, social, educational, and economic values. This procession reflects the holistic value system of Javanese society, where traditions, religion, and social life are harmoniously intertwined. The preservation of marriage traditions in this village is important as part of strengthening cultural identity and community development rooted in dynamic and adaptive local values.

CONCLUSION

From the results of the research, Ngrandu Village, Ponorogo Regency has three traditions that are still preserved today. For example, such as: selamatan/kenduri traditions, harvest traditions, and wedding traditions. From these three traditions, all elements of society cooperate with each other regardless of age and gender. Furthermore, the traditions in Ngrandu Village, Ponorogo Regency contain meaningful philosophical values. For example, such as the selamatan/kenduri tradition which has various values that are very meaningful ranging from food to the implementation process. Furthermore, the harvest tradition has meaningful values ranging from planning to the implementation process. These traditional values are very meaningful so that the role of the younger generation is needed in the sustainability of the tradition process. Local traditions are not only arbitrarily carried out by the community, but local traditions have meaningful values and morals and are important to be preserved for generations.

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