

Javanese Coastal Community Value System: Study of the Muria Raya Coastal Community

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Abstract. This research discusses the value system of Javanese coastal communities, especially the Jepara community as one of the areas in Muria Raya. The value system in this article focuses on the knowledge value system, belief value system and arts value system. Coastal communities do not only refer to entities that live on the coast, but also entities that produce systems of knowledge, beliefs and arts that have certain patterns. This community collectivity then gave birth to the identity of coastal communities. The unique thing about the Muria Raya area was that it was previously an island on the spice trade route between the Middle East and Maluku before the 17th century under the leadership of Queen Kalinyamat, which then due to sedimentation in the Muria Strait became one unit with the mainland of Java Island. So the characteristics of the community's value system are different from other communities on the north coast of Java. A qualitative approach was chosen with ethnographic analysis as a sharpening knife in this research. The results show that the Jepara people as one of the coastal entities living in the Muria Raya area have a very diverse knowledge value system. They are very closely related to the history of the Kalinga Kingdom and the Kalinyamat Kingdom, so that topography, natural conditions, rituals and religious traditions as well as forms of art and culture cannot be separated from the influence of these two kingdoms.

Keywords: value system; coastal communities; muria raya

INTRODUCTION

In this article, the description of the knowledge value system, belief value system and arts value system is the main point in studying coastal communities in Muria Raya, especially the Jepara community. The significance of this issue is in order to further explore coastal communities and their culture as an integral part of the social elements in Indonesian society. This seriousness is needed so that coastal communities, especially in terms of the values of knowledge, belief and art, are not eliminated by the flow of globalization and the era of society 5.0 which should not make humans lose their identity and character as a nation, but instead have a progressive impact in various sectors, education being one of them (Falaq et al., 2023). Coastal communities, including the Jepara community, should not be exposed to the Watu Adoh Ratu (near the rock far from the king) as researched by Pujo Semedi (Semedi, 2003). The characteristics of coastal communities certainly have cultural characteristics. As C. Kluckhohn in Koentjaraningrat (Koentjaraningrat, 1990) mentions seven elements of universal culture including language, technological systems, means of production, economic systems, social organization systems, knowledge systems, belief systems and art.

Diachronic cultural changes over time in communities, including coastal communities, are an interesting dynamic. This is because the

influence and expansion of external forces (becoming international trade dealers, etc.) is something that deserves to be studied in more depth. This article will focus more on Kluckhohn's three systems (knowledge value system, belief value system and artistic value system) as the main analysis tools. The Jepara coastal community in the Muria Raya area was chosen as the locus, because Jepara in the 15th century became the epicenter of intercontinental trade during the heyday of Queen Kalinyamat within the frame of the Demak Kingdom.

Ecologically, Muria Raya was previously a separate island from Java, but due to sedimentation in the Muria Strait since the 17th century, it has turned into a river (Novita & dkk, 2010). So based on Bemmelen (Bemmelen Van, 1949) the Muria Strait (currently the Wulan River) is a major non-structural plain. There are 5 sub-districts in the Jepara area which are the result of the Muria Strait sedimentation plain (Siswanto & Noerwidi, 2017).

Before the 17th century, the banks of the Muria Strait had trading ports/ports for various commodities (Cortesao, 1944). Apart from that, there are various large Jukung Java shipyards (Masruri, 2021). Tome Pires in Summa Oriental (Cortesao, 1944) nicknamed the Muria Strait as "Jung Java" with the dominance of Muslim traders. The commodities traded in the Muria Strait coastal communities before the 17th century

included traditional woven cloth, salt, shrimp paste, camphor, rice and carvings (Cortesao, 1944). This success affected the knowledge value system, belief value system and artistic value system produced by the people around the Muria Strait (current name: Muria Raya). The research objectives in this article focus on the knowledge value system, belief value system and arts value system in the coastal communities of Jepara, Central Java, Indonesia.

METHODS

This research uses a qualitative method with a descriptive approach. Researchers carried out diachronic searches of manuscripts related to the Muria Strait from various angles. The research was conducted in November 2023 – March 2024. The research location was in the Jepara coastal community with a study focus on the knowledge value system, belief/religiosity value system and the resulting art value system. Analysis In qualitative research, data analysis is carried out during and after data collection, using domain analysis techniques from Huberman (Huberman & Miles, 2014).

RESULTS AND DISCUSSION

Society's Knowledge Value System

In this discussion, the researcher focuses on the knowledge value system in the lexicon and ethnopedagogy as the research domain. This is based on the fact that the knowledge value system of Javanese society is conveyed through the culture of "speech", so that elements of the coastal lexicon have characteristics and are intermediaries in conveying/communicating various knowledge (Wasino, 2017). Meanwhile, the ethnopedagogical element became the second discussion to see to what extent the Muria Raya coastal community sees their current local wisdom and its development in pedagogical/educational activities (Lestari et al., 2018). This is like Redfield's view of coastal communities which are considered to have a strong foundation and are the gateway to civilization as well as sustainable transformation of value systems (Choi & McNeely, 2018).

The lexicon, in this case the coastal Javanese lexicon, has been a unique way for people to convey ideas, ideas, communication patterns and other things for a long time. In Javanese culture, there are 4 essential concepts, namely the concept of thought patterns, speech patterns, behavior

patterns and life patterns (Suryadi & Astuti, 2017). The coastal Javanese lexicon shows the use of different terms compared to other Javanese lexicons. The civilization of the coastal communities of Jepara is the absorption of various languages, especially since they were international trade dealers before the 17th century. Because of this, the language of the coastal areas of Jepara is exclusive compared to the surrounding communities. So in the discussion below the researcher will present the lexicon and ethnopedagogy in an integralistic manner so that it can be interpreted comprehensively.

In Jepara society as a coastal community, the knowledge value system cannot be separated from the lives of fishermen. The fishing profession or the local term *mbelah* or *miang* is the profession of the majority of people who use ships or boats. As for the process of making a boat or ship, the coastal communities of Jepara still adhere to several things, including that in making a boat, the shipwright must fast and pray beforehand. Another thing that must be done is not to start on the fateful day/day of death of parents/children/close relatives. This is done because of the assumption that a boat is a second home/residence. The offerings and *seletan* that are made also have special rules, namely *sego ingkung* (rice with whole chicken). Other sayings that are typical of Jepara coastal communities can be seen in the naming of fish, fishing equipment, fishing activities and even ship parts. This is based on the fact that complex interference occurs in the delivery of speech culture.

The influence of maritime knowledge and culture from the heyday of the Demak kingdom before the 17th century is still strong and dominates the habits and knowledge of the coastal communities of Jepara. This is reflected in the Lomban tradition from the word *lemumban* which means having fun/giving thanks in the sea (Rosdiana, 2022) which is an embodiment of the tradition during the Demak kingdom era. The Lomban tradition is interpreted as gratitude for the good fortune that comes from the sea as well as a form of hope to avoid natural disasters. In this tradition, many people are involved and it has become one of the local wisdoms that is introduced and practiced in schools. The symbolization and pedagogical explanation in schools of the Lombard tradition is an effort by the community and the government to preserve it.

Community Belief Value System

Society and culture are things that cannot be

separated from everything that exists in society, determined by the culture of the society itself. The characteristics of society are usually determined by cultural characteristics, for example the Javanese are known for their norms or rules in every action, which can be seen from their interaction patterns which always refer to existing ethics and norms. Jepara has several great traditions that have made it a city landmark, including: Torch War; West Party; Coronation of Princess Retna Kencana (Queen Kalinyamat) as ruler of Jepara; Sea alms or Lomboan (Shoffa Zamharotuz Zuhria, 2024). Various kinds of traditions with details on complementary items of tradition according to their respective philosophies show that the Jepara coastal community has a belief value system that is deeply rooted and believed in by its people. For example, what is unique is that if the Jepara coastal community, especially fishermen, catch a large fish when they catch a fish, they will feel anxious and uneasy even though getting a big fish should be a blessing, but not for the Jepara coastal community, especially fishermen, this happens because they think that catching a big fish is a sign that they will have a disaster or that their catch will not be abundant. For protection in getting big fish, they usually do salvation as a means of getting rid of reinforcements and this is one of a series of sea alms. The belief of the Jepara coastal community is one of the most important factors for the survival of the sea alms tradition. This makes the coastal communities of Jepara not dare to change or abandon these traditions, because basically the traditions carried out by each person are of course based on the beliefs or convictions of the local community who carry out these traditions (Maya Widiyaningsih et al., 2023).

According to Kulsum (2007), traditions are part of society's culture and have the function of reinforcing cultural norms and values that already apply in society, generating a sense of security, and becoming a guide for society in determining daily attitudes or behavior. Belief systems or beliefs specifically have various sub-elements (Koentjaraningrat in Ruslan, 2013). Regarding this view, anthropologists are usually concerned with the conception of the gods; conceptions of other spirits such as ancestral spirits; about the supreme god and creator of nature; about life and death; to conceptions of the spirit world, the afterlife and so on. This is understandable because the belief in question is a belief from within humans regarding something fundamental, invisible to the senses but believed to exist by

humans.

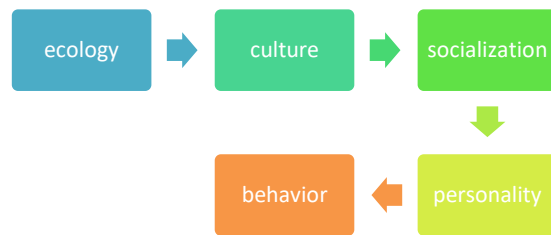


Figure 1. The Relationship Between Culture and Social Behavior

The description above explains that the environment can shape culture, and from that culture people learn and internalize the rules and behavioral patterns required by culture.

The research results show that there are various aspects related to the belief system experienced by the Jepara coastal community. This belief arises because there are consequences if the tradition is not carried out or if some offerings are missing or incomplete. Belief can also arise because of culture where culture is part of religion (Rofiah et al., 2023).

The psychological perspective of carrying out the sea alms tradition can be seen from cognitive, affective and behavioral aspects. Cognitive in the form of beliefs of the Jepara coastal community regarding the tradition of sea alms where according to them "what you give will come back to you". The meaning of these words is that when we give alms to other creatures or fish in the sea, it will return to ourselves, namely in the form of abundant sea catches and safety at sea. Affective is a feeling that arises from these beliefs in the form of feelings of calm, joy, joy and feeling safe. Meanwhile, for behavior, results were obtained in the form of implementing the sea alms tradition which is carried out every year (Maya Widiyaningsih et al., 2023).

Changes in psychological dynamics experienced by coastal communities can occur due to feelings of insecurity and comfort when they do not carry out the sea alms tradition. This feeling of insecurity and comfort occurs due to the fact that the tradition of sea almsgiving, which has been carried out from generation to generation, has become an ingrained and inherent habit that cannot be separated from the Jepara coastal community. This makes coastal communities carry out this tradition regularly every year (Shoffa Zamharotuz Zuhria, 2024).

The concept of belief in the implementation of the sea alms tradition can be seen from what the Jepara coastal community has believed so far,

namely the concept "if you give alms it will return to yourself". This is also like the concept of sea alms, when we give alms to other creatures or fish in the sea it will return to ourselves in the form of abundant sea catches and safety at sea. This concept then became the belief system of coastal communities and will not be abandoned at any time and will even continue to be preserved. This belief is ingrained and has become a part of coastal communities that is difficult to eradicate because there are many benefits to be gained from implementing this tradition (Maya Widiyaningsih et al., 2023).

Community Arts Value System

The artistic value system is closely related to cultural elements and is closely related to the aesthetics/beauty of humans (Kulsum, 2022). In the explanation above, the various cultures produced by the coastal communities of Jepara have certain symbols for each item of tradition carried out. Like the Lomban tradition, for example, offerings of buffalo heads are used which are garlanded with ketupat and lepet. Ketupat and lepet are typical foods made on the 7th day of Eid or called kupatan. Other offerings are dhekem chicken, bacem chicken, ointment made from seven types of vegetables, yellow bucu puteh, market jadah, green degan, Javanese sugar, granulated sugar, coffee, tea, as well as ketupat and lepet. There are also five sago nuknukan, the key vegetable godhong moringa, cengkaruk (aking/dry fried rice) *anyep and asin*, *gimbal* (shrimp shreds), *gesek* (salted fish), *sambal gepeng*, and *sea sawan*. Various types of offerings are put into miniature boats so that they are easy to sail. The offerings that are floated are food that can be eaten by fish so that it does not become trash in the sea (Maya Widiyaningsih et al., 2023).

The ceremonial traditions that still survive can give an idea that the fishing community still adheres to the customs inherited from generation to generation. Belief in ancestors and spirits is a manifestation of determination that is still rooted in Jepara fishermen in terms of nguri-uri or caring for their ancestral culture. The people of Jepara believe that if they preserve their ancestral cultural heritage then their lives will always be maintained and protected from danger caused by nature. This Lomban party is the highlight of the Syawalan Week which is held on the 8th of Shawwal or 1 (one) week after the Eid al-Fitr holiday (Shoffa Zamharotuz Zuhria, 2024). The Lomban party itself has been going on for more than 1 (one) century. Kelor Island is now the Kartini Beach

complex or Kartini Beach recreation park which used to be separate from the mainland in Jepara. Due to shallowing and being flooded by the community, over time the island of Kelor and the mainland of Jepara merged (Rofiah et al., 2023).

On the other hand, the Lomban tradition can have a good impact in the social field, namely creating an awareness of a sense of unity (manunggal), an impact in the economic field, namely creating business opportunities for local residents thereby increasing their income, an impact in the cultural and environmental fields, namely fostering an attitude of awareness for preserving local culture that cares about the sea, and the impact in the religious field, namely the Lomban tradition which is implemented as a bond of friendship and does not have the shirk (polytheistic) smell of the Pelarungan tradition with offerings of buffalo heads because it is only symbolic and the blessing in question always comes from Allah SWT is not from the buffalo head (Shoffa Zamharotuz Zuhria, 2024).

CONCLUSION

Local wisdom is a cultural wealth owned by an area that has had its predecessors and is still wisely preserved today. Local wisdom is formed as the cultural superiority of local communities and geographical conditions in a broad sense. Local wisdom is a cultural product of the past that should be continuously used as a guide for life. Jepara is a city in the coastal communities of the Muria Raya area which holds local wisdom which is still preserved by its people.

The values that can be taken include the value of respect that arises from the traditional symbols held. The togetherness/kinship of all activities prepared and carried out together, starting from the procession until the float event, creates harmony and family. The religious values that are visible from the group prayer activities on the night before the larung activity and when the larung is to be carried out are the values that are visible in the implementation of the tradition. The next values are the values of mutual cooperation, brotherhood, caring, love of the environment and culture. The value of mutual cooperation is reflected in the cooperative attitude to prepare and carry out larung activities.

The traditions of the Jepara people are closely related to the history of the Kalinga Kingdom and the Kalinyamat Kingdom, so that topography, natural conditions, rituals and belief traditions as well as forms of art and culture cannot be

separated from the influence of these two kingdoms.

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