

THE TRADITION OF *LARUNG LAUT*: SUFI AND MUTAKALLIMIN PERSPECTIVES

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Abstract

Indonesian society, especially in Java, which is predominantly Muslim, has not yet been able to leave local traditions and culture. The acculturation of Islam and local culture produces a variety of religiosity that is unique and different from Muslim religiosity in other places. Such tradition and culture are highly respected by the Javanese people, one of which is the *Larung Laut* tradition which is held by the fishing community as gratitude and request for safety to the rulers of the sea. The purpose of this article was to examine the tradition of *Larung Laut* from Sufi and *Mutakallimin* perspectives, using a phenomenological approach, and descriptive qualitative method. The results of this study were: The Sufi perspective, expressing gratitude for the abundance of blessings from God and being patient for sacrificial offerings displayed through the *Larung Laut* ceremony is one of the signs of *Zuhud's* nature. In addition, it also implied the values of *Khauf* (fear of Allah by having feelings of worry about the punishment of Allah that will be bestowed upon us), as well as the values of *Raja'* (expecting pleasure, mercy, and help from Allah). Meanwhile, the perspective of *Ahlussunah Wal Jamaah* found that: Elements in the Javanese *Larung Laut* tradition that have polytheistic values must be removed; *Larung Laut*, which has been internalized with Islamic values, is an Islamic act and is allowed, there is no element of shirk, superstition, and superstition; as well as the symbols contained in the *Larung Laut* tradition which are required for meaning and philosophy are part of the richness of Javanese culture that needs to be preserved, because it is the way of the previous elders in educating the next generations to be better and civilized.

Keywords: *Tradition, Larung Laut, Sufi, Mutakallimin, Local Wisdom*

INTRODUCTION

The community in carrying out a ritual belief or traditional ceremony based on local wisdom that developed from the cultural inheritance adopted by the previous generation. Culture, according to Koentjaraningrat, is defined as "the whole system of ideas, actions and human behavior in the context of community life which is made into human beings by learning." (Koentjaraningrat 1990, 180). Human creativity is based on creativity, taste, intention, and mind that give birth to culture as living values in society. These values are

known from generation to generation through the learning process, which takes place through formal education and non-formal education. Meanwhile, in traditional societies, there is a form of socialization called traditional ceremonies. According to Sunjata, "traditional ceremonies are social activities that involve community members to achieve common safety goals (Sunjata 1997, 2).

The holding of traditional ceremonies or rituals is very important for the socio-cultural development of the community concerned. One of the functions of traditional ceremonies is a reinforcement of cultural

norms and values that have prevailed in the society. Cultural norms and values are symbolically displayed through demonstrations in the form of ceremonies carried out by the supporting community, so that the ceremony can generate a sense of security for every community, and can also be used as a guide for the community in determining daily attitudes and behavior.

Rituals for the Javanese Muslim community as a form of devotion and gratitude to Allah, in these rituals have deep symbols for the Javanese people. The ritual symbols are expressions of gratitude towards God who has bestowed his gifts and sustenance on the Javanese people. These symbols include the form of salvation, feast, and alms. It must be admitted that some of the ritual symbols and spiritual symbols that are actualized by the Javanese people contain the influence of assimilation between Hindu-Javanese, Buddhist-Javanese, and Islam-Javanese which are integrated with mystical cultural discourse (Sholikhin 2010, 49).

The belief of fishing communities living on the southern coast of Java Island in performing marine rituals is based on the orientation of human cultural values towards nature, namely humans trying to maintain harmony and balance with nature. The fishing community considers the sea as a place where they carry out their daily activities related to livelihoods, personified as supernatural beings who guard the ocean and are known as the rulers of the sea.

The existence of this ruler of the sea is believed to be the protector of fishermen when they are at sea, and who gives blessings in the form of abundant marine products. Fishermen and coastal communities try to maintain a harmonious relationship with the rulers of the sea, by holding a belief ritual that is identical to the sacrifice ceremony. Each region calls this ritual with different terms, for example “*Larung Laut*”, “*Larung Sesaji*”, “*Larung Sembonyo*”, “*Sedekah Laut*”, “*Petik Laut*”, “*Tutup Layang*”, “*Rokatan*”, “*Nyadran Laut*”, “*Jaladri*”, “*Upacara Labuhan*”, or “*Labuh Dalem*”. This ritual is part of a hereditary tradition that is always carried out and preserved by coastal communities.

Tradition is a legacy of the past that continues to be preserved until now in the form of values, norms social, behavior

patterns, and other customs that are a manifestation of various aspects of life (Bawani 1993, 24). Customs or traditions are a reflection of the soul and personality of a nation from century to century. Therefore, every nation and community has customs that are different from one another. It is precise because of this inequality that custom is an important element that gives identity to the nation and community concerned (Wignjodipuro 1982, 13).

Traditions that are still running in the community have lost their clues, they carry out rituals by following their predecessors. In divinity, they have their own beliefs and in their way. They are also looking for his Lord, but because it is far from the guidance, they are doing it according to their ability. Habits in one area will be different from other areas. The causes behind the occurrence of ritual forms are usually triggered by the demands of life's necessities to get ease in seeking God's gifts and are generally worldly. The difficulties encountered in life will be considered a nuisance that must be overcome by approaching nature in their environment. Then they get information that comes from the unseen world (*wangsit, ilham, wisik*) which can provide a solution to the problem (Widotono 2008, 40).

The pros and cons of the *Larung Laut* ceremony occur in Muslim communities in some areas. For example, between the Nahdatul Ulama (NU) and Muhammadiyah groups, there are differences in responding to the *Larung Laut* tradition. NU is a group that accepts this tradition, they have reasons, namely: First, the *Larung Laut* tradition is a form of salvation, namely as gratitude to God Almighty who has given his sustenance, this gratitude is realized through the *Larung Laut* ceremony; Second, this tradition is very closely related to the method used by Sunan Kalijaga, namely a form of acculturation between Islam and Javanese culture. This group considers this tradition a blend of Islam and Javanese culture which does not reduce their belief in Allah and the rituals in this tradition use Islamic methods; Third, providing opportunities for the community to earn more income because the *Larung Laut* tradition, traders can sell their wares around the ceremony area.

Meanwhile, Muhammadiyah is one of the groups that are against the *Larung Laut*

tradition, only a small number of them adhere to this group, and the community does not mind it so this tradition is always carried out, this group opposes the reasons, namely: First, the *Larung Laut* tradition is a bid' ah, which is something that is done by the community but there is no legal basis for either the hadith or the Qur'an, and the Prophet Muhammad never did it which then emerged new things that were never exemplified by the Prophet, whether in the form of adding, subtracting or making completely new things then all of that is forbidden according to religion. Second, throwing offerings into the sea and the existence of entertainment in the *Larung Laut* tradition are wasteful things and a waste of money that has no benefit. The Muhammadiyah group is among those who do not allow the *Larung Laut* ceremony, but this group still respects the celebration of the tradition because they think that living in society must respect and obey the government's policy that this tradition is a form of cultural wealth and tourism that is preserved by the state (Kulsum 2007, 65–69).

The *Larung Laut* tradition carried out by the fishing community is very requisite with philosophical, ritualistic, and Sufistic values, because this ceremony is a ritual that combines elements of local culture and Islamic values. In addition, most of the *Larung Laut* rituals carried out by fishermen are an expression of feelings of inferiority in front of the rulers of nature, because fishermen believe that fishing activities in the sea are in direct contact with the forces behind human nature (Arifuddin 2006, 50–69). Therefore, the author is interested in studying the Sufi and mutakkallimin perspectives of the *Larung Laut* tradition.

DISCUSSION

Larung Laut as a Local Wisdom

Local wisdom in the last decade has been widely discussed. Discussions about local wisdom are often associated with local communities and with various meanings. Local wisdom is local ideas that are wise, full of wisdom, and good value which is embedded and followed by members of the community (Sartini 2004, 111).

Nygren stated that local knowledge and wisdom is a problematic terms. Local knowledge can be traced in pragmatic and supernatural forms. Local knowledge is

pragmatic in the form of knowledge about the relation to the use of natural resources, while local knowledge is in the form of supernatural when the knowledge becomes unscientific (unreasonable). Local knowledge is always considered the opposite of Western knowledge that is scientific, universal, methodological, and verifiable. Local knowledge is considered local, limited, and has no methodology and so on. This distinction unconsciously maintains the distinction between scientific knowledge (West) and local knowledge (East), which in turn maintains a dichotomy between West and East (Nygren 1999, 267–88).

However, Levi Strauss and Silva had a different opinion, he viewed that local knowledge cannot be considered as pre-logical or pre-scientific knowledge, on the contrary, it was included in the scientific category because it was born from long observations of natural phenomena, which allows fishermen to better understand the mechanism of catching fish, the possible dangers, as well as a good location to catch fish. Without such knowledge, it is almost impossible for them to make a living in a dangerous and ever-changing environment. This knowledge is called demand for order (Kusnadi 2002, 267–88).

People with local knowledge and wisdom have existed in people's lives since ancient times until now, this wisdom is a positive human behavior in dealing with nature and the surrounding environment which can be sourced from religious values, customs, ancestral advice, or culture. local communities, which develop naturally in a community to adapt to the surrounding environment, this behavior develops into a culture in an area and will develop from generation to generation (Aminudin 2013, 98).

The Javanese people have local wisdom, one of which is the appreciation of the sea with the concept of *Larung Laut*, *Petik Laut*, or Alms of the Sea. This tradition for the Javanese people is a symbol of gratitude for the blessings that God has given from the ocean, a form of appreciation for the sea. This tradition is always accompanied by an understanding of the spirit or guardian of the sea and the supernatural powers attributed to the sea. The myth is designed to remind us that humans are not the only ones in control

of power, so humans have the right to exploit the sea arbitrarily.

According to Cahyono, *Larung Laut* or *Petik Laut* is a tradition to honor nature and ancestors which is shown by the *slametan* rite. Fishermen generally believe that there is a ruler of the sea who must be given offerings so that they can avoid wrath, and instead hope to get an abundance of blessings. Efforts to avoid the wrath of the ruler of the sea which manifests as avoiding all dangers at sea are important. The basis of their worship is the fear of the power of the Almighty. They realize that the ferocity of the sea is not always able to be conquered, so other efforts need to be taken, namely by 'taming' the ruler of the sea. As a fisherman, the blessing in the form of an abundance of fish in the sea is certainly very much expected. They feel that it is not enough to rely on sophisticated fishing equipment, but also to please the 'blessings' with praise, prayers, offerings, or sacrificial offerings, which are a form of 'bribes' to Him (Cahyono 2017).

The *Larung Laut* tradition is inseparable from the *slametan*. According to Clifford Geertz, the *slametan* has the function to protect people from spirits so that they are not disturbed by these spirits. The term *slametan* is generally divided into four types, namely: First, *slametan* which revolves around the stages of life, for example: birth, circumcision, marriage and death; Second, the *slametan* which has to do with major Islamic holidays, for example: Maulid Nabi, Eid al-Fitr, Eid al-Adha, and so on; Third, *slametan* which has something to do with social integration, for example: *Ruwatan*, *Larung Laut*, Alms Earth, and so on; Fourth, interlude *slametans* which are held in an indefinite time depending on the extraordinary events or events experienced by a person (Geertz 1987, 124).

For example, in Muncar, Banyuwangi Regency, Budhisantoso researched the lifestyle of fishermen, customs, knowledge of fishermen, and the life of the Muncar community. He explained the *Larung Laut* Tradition carried out by the Muncar community, which is commonly known as the "*Petik Laut*" ceremony. This ceremony has the following objectives: First, *Petik Laut* as an embodiment of gratitude to the Lord of the worlds who has given His grace and mercy in the form of endlessly abundant fishing

results; Second, *Petik Laut* is one of the requests for the local community to always be protected and kept away from all calamities; Third, *Petik Laut* is a means of asking God for natural resources and income in the sea to be sustainable forever (Budhisantoso 1994, 78).

The term *Petik Laut* is also used by coastal communities in Puger, Jember Regency. This *Petik Laut* tradition seems to combine Islamic teachings (in a textual-normative sense) and local wisdom that characterizes the Puger fishing community. The elements of this acculturation include reading the verses of the Qur'an (khataman), *tahlil*, and Islamic prayers. While local traditions include various offerings and offerings. In the process, before being thrown into the sea, the offerings are first brought to the mosque, where the community gathers to complete the Koran, read *tahlil*, and pray. After leaving the mosque, the offerings that have been transferred to a boat are then paraded to the shore and finally washed away into the sea (Rohim 2009, 6–7).

In Trenggalek Regency, it is called *Larung Sembonyo*. *Larung Sembonyo* is a custom carried out by the coastal community of the Prigi area. *Larung* comes from the Javanese language which means "to drift" in the sense of carrying food in the form of offerings (*tumpeng*) into the sea, the purpose of which is the gratitude that has been given by Yaudi and Yauda, who is believed to have cleared or cleared land and made Prigi Bay. Therefore, apart from being an expression of gratitude to God, this event is also a commemoration of the wedding of Raden Tumenggung Yudha Negara, a chief soldier of the Mataram kingdom, with Putri Gambar Inten, one of the daughters of Adipati Andong Biru (Permadi 2015, 20–21).

Alms of the Sea is also carried out in Pemalang Regency. In this ceremony, the equipment that must be used is various offerings, while those who are responsible for making offerings are community elders who have been appointed and are usually passed on to their families. Pemalang people think that this Sea Alms is a birthday ceremony of the sea, held once a year or as a gift to the ruler of the sea because fishermen take fish constantly, and fishermen must feed the rulers of the sea.

The offerings required for the Sea Alms ceremony include: buffalo and goat heads; seven kinds of sweet potatoes, namely roasted and boiled (*irut, canna, gembili, yam, sweet potato kenturing, cassava*); bliric chicken feathers; gambier; palm oil; chew of betel; puppet show; traditional toys (kites, *gangsing*, balloons, dolls); cut and rake; market chest snacks; seven kinds of bananas; six kinds of porridge (*red porridge, white porridge, porridge set aside, porridge blohok, porridge porridge, potato porridge*); *klepon*; *ampoule*; *plantain compote*; charcoal; clove flower; sticky rice *empleng*; dreadlocks; warehouse; rice bran mixed with brown sugar; young coconut, ivory coconut, coconut wulan; orange salad; satay; dawet; pancake; liwet rice using kendil with fish petek as a side dish; tumpeng pods; tumpeng gogok chicken egg; seven kinds of blood (blood buffalo, goat, chicken, duck, stuck, goose and pigeon); vegetables; easy; glass; comb; draw; minuman (sweet and bitter tea, coffee sweet and bitter, water, milk, wedang kawak); blemish; lipstick and powder; one bunch of rice; seven kinds of cigarettes (cigarettes, cigars, klaras, tobacco wrapped in corn husks, klawung, papir tobacco); perfume; peel and stick; wind opacity; yellow sugarcane; sour salt; brown sugar coconut; Bay leaf; tea; one pikul firewood; seven ward wells; one bowl of rice; yellow rice; incense; and traditional or customary clothing (Kulsum 2007, 38–40). However, the composition of offerings in each region varies depending on the elders, caretakers, shamans, *kiai*, or leaders who control the ceremony.

According to Abdul Jamil that *slametan* through the *Larung Laut* or Sea Alms ceremony is carried out to give alms to obtain safety, something that can be carried out can be achieved safely and achieve success, then the *slametan* ceremony is teaching and warning to avoid exploitation of nature so that it is safe and does not cause physical casualties. and non-physical, whether paper or not, as well as marketed or not (Jamil 2000, 261).

Larung Laut, Petik Laut, or sea alms is acculturation, a blend of Javanese tradition with Islamic values. This is evident when in the *Larung Laut* ceremony there are prayer readings, *tahlil*, *dhikr*, and recitation activities held by the committee. The people's gratitude to Allah who has given blessings and favors

so far is expressed through this tradition which is carried out once a year (*Muharram* month). This is in line with the teachings of Islam which recommend always being grateful for the blessings given by Allah.

Thus, it appears that coastal communities have their way of utilizing natural resource management, they still pay attention to the culture inherited from their predecessors, and also the local wisdom of the community is very supportive of the steps they take in preserving the ecosystem in the sea. Coastal communities with all their limitations have a great potential role as nature conservationists. Their lives can foster imaginary bonds between them and nature. Bonding with nature will provide knowledge, and thoughts on how they treat their natural environment. One way to do this is to develop ethics, attitudes, lifestyles, and traditions that have positive implications for the maintenance and preservation of the environment (Salim 1979, 98).

Rappaport said that a traditional ceremony is to present a series of actions and speeches that are not kept secret by the performers. All performers can express their purpose openly. This form of cultural heritage is not merely a way of communicating that is confirmed by the actors and their supporters, but through this tradition, it is also hoped that other relationships will occur, which are built from the language and actions that are used as the medium (Rappaport 1992, 249).

Larung Laut, apart from being used as a traditional ceremony, is also used by the local community as a means of preserving the ecology and marine ecosystem. Throwing offerings into the middle of the sea is one of the rituals that must be carried out in *Larung Laut*, when throwing offerings into the sea is not only addressed to the rulers of nature, but also indirectly feeds the fish, because when throwing offerings into the sea which contains various kinds of food, vegetables, and fruits automatically fish and other marine animals also feel the offerings.

Gratitude in Javanese culture is a form of gratitude through words and actions as a form of gratitude to God Almighty. God in Javanese culture is called Gusti Allah. The concept of God for the Javanese people is very simple, namely that God is the Creator. God is the cause of all life in the world, and the entire universe, and there is only one God

(Ingkang Maha Esa) (Petir 2014, 64). Gratitude is a way for a servant to thank the creator of this universe, for all the blessings that have been given to him so far. Obedience and obedience to God can also be seen in how much we are grateful to Him.

Based on this explanation, it can be understood that the form of gratitude carried out by the fishing community by implementing the *Larung Laut* tradition, is a form of gratitude to God Almighty for the blessings of abundant marine products and requests for safety while at sea. *Larung Laut* itself is a form of giving thanks to God by giving charity. With the presentation of food where the food will also be shared.

Slaughtering animals in the *Larung Laut* ceremony, actually, in Islam it is also recommended when you want to slaughter animals that all must be prayed for first. Slaughtering for other than Allah is a forbidden act. Offering a sacrifice which means taking out a portion of one's property to draw closer to Allah is a form of great and great worship that is only worthy of being addressed to Allah. Animals slaughtered in the *Larung Laut* ceremony are still allowed according to Islamic teachings, because the slaughter uses Islamic rules and is addressed to Allah by reading "*bismillah allahumma minka wa laka, allahumma taqabbal minni*", (in the name of Allah, O Allah [slaughter] this] from You and for You, O Allah, accept it from me).

The Sufism perspective, a form of expressing gratitude for the abundance of blessings from God and being patient with sacrificial offerings displayed through the *Larung Laut* ceremony is one of the signs of Zuhud's character. As explained in *Ihya' Ulumiddin*, al-Ghazali relates that one day Ibrahim bin Adham asked Shaqiq bin Ibrahim when he came to him in Khurasan, "How did you leave the poor among your friends?" Shaqiq replied, "I leave them in a state if someone gives, they are grateful, but if no one gives them patience." Then Shaqiq asked back, "How are the poor people by your side, O Abu Ishaq?" Ibrahim replied, "The condition of the poor on our side is that if no one gives, they are grateful, and if someone gives, they put others first (al-Ghazali 2008, 356).

Between gratitude and patience, there is a connection like a relationship between

favors and trials, which cannot be separated from the two. Because gratitude and deeds require patience in doing good deeds, patience has three kinds: First, patience in obedience; Second, patience from disobedience; Third, patiently accepting trials. That's all life exists. Therefore, patience is half faith, because there is no stage of faith unless it is accompanied by patience (Nata 2010, 173–74).

In addition, the *Larung Laut* tradition also implies the values of the character of *Khauf* (fear of Allah by having feelings of worry about the punishment of Allah that will be inflicted on us) (Husain 1986, 23), and the nature of *Raja'* (expecting *ridla*, mercy and help to others). Allah (Hasyim 2002, 52). Because the *Larung Laut* tradition is one of the requests for the fishing community to always be protected and kept away from all calamities. The fishing community in general believes that there is a ruler of the sea (Allah), who must be given offerings so that they avoid the wrath, and on the contrary get an abundance of blessings. Efforts to avoid the wrath of the ruler of the sea in the form of avoiding the roll of big waves, the brunt of the storm, the prey of marine animals, and so on are important things.

Khauf is a mental attitude of feeling afraid of Allah because of his imperfect service, fear or worry if Allah is not pleased with him. *Khauf* arises because of deep knowledge and love for Allah so he feels worried that Allah will forget him or fear Allah's punishment (Jumantoro and Amin 2005, 234). According to Imam Qusyairy, fear of Allah means fear of His law. According to him *khauf* is a problem related to future events, because a person only feels afraid if what he hates arrives and what he loves disappears. And such a reality will only happen in the future (Al-Qusyairy 2000, 23).

Raja' is to expect *Ridla*, Rahmat, and Relief to God, and believe it can be achieved, or a soul that is waiting (expecting) something that is loved by God, after doing things that cause something that is exposed to him. Two parts including *raja'* who were commended by the culprit, while the other one was *raja'* who was despicable, namely: First, a person hopes to be accompanied by practicing devout to God above God's light, he always hopes for His reward; Secondly, someone who sins then speaks away from

him, and he always hopes for God's forgiveness, His kindness and mercy; And third, which makes the culprit despicable is someone who is constantly in his mistakes and hopes God's grace without being accompanied by practice. King 'like this is just a mere wish, a Dusta hope (Hasyim 2002, 52).

Larung Laut Rituals or Marine Lickers always involve the use of religious symbols, such as reading the verses of the Qur'an and Islamic prayers, as well as cultural symbols, such as offerings and dance. This symbol contains meaning and the values behind it, both material and non-material. In cultural studies, symbols are believed to have a complicated linkage with various aspects of human life which is very cosmological.

The offerings included at the *Larung Laut* Ceremony are the actualization of the mind, desire, and feelings of the perpetrators to get closer to God. Efforts to approach themselves through the actual form of abstract cultural accumulation forms. Servants are also a symbol discourse that is used as a means for 'negotiating' spiritual to *Ghaib* things. This is done so that supernatural powers above human strength do not interfere. With symbolic feeding to the spirits, it is hoped that the spirit will be benign, and want to help human life (Endaswara 2006, 247).

The offerings (*uburampe*) used for the *Larung Laut* ceremony have their meaning and are still believed by the local community, for example: The head of a goat or buffalo symbolizes human sacrifice and submission to God. The head is analogous to the human ego so it must eliminate its ego for the sake of submission and submission. Goats or buffaloes are considered to be more manageable animals compared to cows and horses. Therefore, the head of a goat or buffalo is considered an offering that symbolizes submission and submission to God; Agricultural products are a symbol of human submission to their possessions. That is, all property owned basically comes from God for their survival; *Kupat-lepet* implies that all mistakes made by humans between humans can be forgiven each other as well as mistakes against God; The beating of the *kentong* as the beginning of the ceremony and the *dekem ayam* have the meaning as a tribute to Allah, the Messenger of Allah, and Syeih

Abdul Qodir Jaelani, who, according to local people's beliefs, are the ones who give life blessings; Tumpeng rice and its side dishes are the (Javanese) favorite of the watchman or the *mbaurekso* (ruler) of the sea; The egg is symbolized as a sacred seed for salvation; The red and white porridge as a symbol for *ngrawuhi* forerunner to commemorate and respect the origins of what happened to him as a human being consists of the red element of the mother and the white element of the father who have fused together to produce a new human being; and the symbolism of water in a basin, which is then splashed onto the boat (*getek*) or stored for drinking, believed to have an auspicious aspect (Rohim 2009, 60–61).

All the materials and equipment made for the offerings above are a symbol of the surrender of the fishing community to God as the owner of the power in the sea. The symbol of resignation is manifested in the form of throwing offerings into the sea, accompanied by the reading of verses from the Qur'an, *tahlil*, prayers, and prayers in the hope of being safe while at sea and getting abundant results.

***Larung Laut* in Mutakallimin's Eyes**

The tradition of *Larung Laut* or *Petik Laut* is a form of cultural monotheism. According to Soehadha, cultural monotheism is a concept to show the power of God who made his creations, especially humans alive and spread in various cultures. The culture is formed because of the physical environment and human mindset in maintaining and developing their lives. So, the locality is the diversity of human ways of life, as a result of God's will as a creation that exists in cultural diversity. The behavior, artifacts, works of art, and all the cultural elements that exist as part of the contact between local culture and Islam are a manifestation of the adaptive nature of Islamic teachings to various teachings, values, and local wisdom. This shows the universality of Islam, that its teachings can always be linked to the various ways of human life. Through the concept of cultural monotheism, Islam is seen as having entered, spread, and flowed into all spheres and aspects of culture perfectly (Soehadha 2016, 41).

As-Syathibi gives *ta'rif*, *bid'ah* is something in religion that was created to

match the rules of *syara'*, intending to be carried out as carrying out the commands of *syara'*. Furthermore, Imam Shafi'i said that heresy is divided into two types, namely *mah* easy innovation (commendable *bid'ah*) and *madzmumah* *bid'ah* (deplorable *bid'ah*). and what contradicts the Sunnah is reprehensible. Likewise, Sheikh Abdulhaq ad-Dahlawi explained heresy, that everything that appeared after the Prophet was heresy and all things that were by the principles of the Sunnah or in line with its rules or which could be attributed to it *were bid'ah hasanah*, while all things that are contrary to it are *bid'ah sayyi'ah dhalalah*. Other scholars such as Imam Nawawi, Izzudin bin Abdussalam, Ibn Hajar al-Asqalani, Abu Syamah, and others support this opinion (Hasan 2006, 232–35).

Imam as-Syathibi divides the tradition into two types, namely: First, traditions based on *syar'i*, namely traditions that are confirmed by *syar'i* arguments or are denied, such as if *syara'* commands it, either in the form of obligation or circumcision, prohibits it in the form of *haraam* or *makruh*, as well as allow to do or leave it; Second, the traditions that apply in people's lives but *syara'* do not make any provisions, do not prohibit and do not command (Hasan 2006, 211).

The *Larung Laut* tradition is indeed carried out by involving things that smell like magic and the occult so that it can be used as a medium for strengthening faith, but on the other hand, it can also cause a person's faith to be weak. Religious understanding of the Islamic creed that debates the term '*mushrik*' will threaten the existence of the *Larung Laut* tradition itself because it is considered dangerous and can damage one's faith. The term '*mushrik*' contained in the tradition should be interpreted more critically, not only textually but also needs to be reinterpreted related to the social reality of *Larung Laut*.

There are two kinds of shirk, namely the *jali* shirk and *khafi* shirk. *Jali* shirk is believing that there are parties other than Allah who can provide benefits and harm. People who believe in him glorify him, and ask and beg him so that his wishes can be granted. Meanwhile, *khafi* shirk is polytheism whose existence is hidden from humans, in terms of its form. Among the *khafi* shirk is when a person looks at himself with a look of exaltation, and believes that the causes that

Allah has bestowed on him are his personal property, which he has and can use whenever he wants, and with that, he becomes more special than others (Majdi 2006, 25–27).

Therefore, some things are prohibited in the implementation of the *Larung Laut* tradition because it can lead to shirk, including First, the disposal of food in *Larung Laut* which is prohibited in Islamic teachings; Second, some mentions are for other than Allah, for example the mention of prayers addressed to Ratu Roro Kidul, it would violate the rules in Islam even it is already shirk; Third, the slaughter of animals in rituals that do not mention the name of Allah or are addressed to other than Allah; Fourth, people who only believe in the power and power of Ratu Roro Kidul is not because of God.

In the *mutakallimin* perspective, the *Larung Laut* tradition seen from the theological perspective of Ahlussunah Wal Jamaah, found that; First, elements in the *Larung Laut* tradition in their original or Javanese form which have polytheistic values (shirk) must be removed and eliminated; Second, *Larung Laut* which has been internalized with Islamic values, such as alms, recitals, reading verses of the Qur'an, *tahlil*, prayers, and prayers are Islamic actions and are allowed, there are no elements of shirk, superstition, and his superstitions; Third, the symbols contained in the *Larung Laut* tradition which have meaning and philosophy are part of the richness of Javanese culture that needs to be preserved, because it is the way of the previous elders in educating the next generations to be better and civilized.

Thus, the belief in the *Larung Laut* tradition according to Ahlussunah Wal Jamaah, if there are elements that are still *kejawen*, then the *kejawen* thing must be removed and replaced with things that have Islamic nuances. Meanwhile, a tradition that still adheres to local rituals, such as the distribution of offerings, recitals, banning *getek*, and the like needs to be preserved as long as the ritual does not conflict with Islamic law.

The ceremonies held by fishing communities in some areas are somewhat different, some are more dominated by *kejawen* elements, and some are more characterized by religious ceremonial

activities. If observed, the fishing communities in Muncar and Puger, Jember Regency, for example, seem to tend to be much more adaptive and acculturative to Islamic elements, compared to other non-coastal communities (Syam 2005, 165–66). This is marked by local cultural symbols in the form of offerings and regional arts. While on the other hand, *larung laut* can be called an expression of Islamic teachings because it contains Islamic content, Islamic symbols in the form of readings of the Qur'an, blessings, Islamic prayers, and *tahlil*. In every ceremony or ritual of *Larung Laut*, it appears that there is something that is considered sacred and sacred, which is characterized by the presence of beliefs, rituals, symbols, mysteries, and the occult (Ismail 2006, 89).

Here, what Peter L. Berger theorized, that religion and culture always reinforce each other, seems to have a real symptom in the *Larung Laut* tradition in fishing communities. In this tradition, religion has legitimized various things about culture, while on the other hand, culture has given its objective status to various things that come from religion, so that the teachings of Islam then become something that is easily accepted as part of society.

Islam is a religion that is friendly, open, inclusive, and able to provide solutions to the problems of society and the state. Islam is dynamic and friendly with a very diverse cultural environment. Islam is not only suitable for acceptance by the people in Indonesia, but also deserves to color the culture of the archipelago to realize its accommodative nature, namely *rahmatan Lil 'alamin*, (Bizawie 2016, 240) that is what is commonly called Islam Nusantara. Therefore, Islam in the archipelago is a way of implementing Islam through a cultural approach, so that it can continue to preserve and develop local traditions that are following Islamic teachings, and try to color the local traditions with Islamic values when the traditions are not yet Islamic.

Islam is a religion that highly values the cultural creations of society, as long as it does not taint the principles of Islam and humanity, it is maintained. However, if the culture tarnishes the dignity of Islam and humanity, it must be rejected. So, Islam in this archipelago is not a slave to tradition because it is not immune to criticism. The

working mechanism of Nusantara Islam is through a selective adaptive approach by using a strict filter on local culture that has taken root in the community. With this approach, Islam is expected to play an active role in influencing the local culture and traditions, not the other way around, the local culture which affects the true teachings of Islam (Moeslim 2003, 150).

Larung Laut when viewed from the point of view of Islamic teachings is permissible and does not oppose religious norms. In terms of implementation, the utterance of prayers in the ritual is intended based on gratitude to Allah, and solely for Allah. Like the ceremony, it is a symbolic form of respect for the ancestors. The food served also contains elements and meanings of prayers, both verbal prayers and non-verbal prayers (Islamic prayers and Javanese prayers), the food when it is prayed for, the purpose is to be eaten by the community, both offerings on land or offerings which is in the sea. Everyone who comes must fight for offerings (food), because it is considered that if you eat from that food, all sustenance will be facilitated, for those who are not yet matched, they will soon meet their soul mate, and so on.

The *Larung Laut* tradition is full of values that are very important for residents, one of which is a good religious value to introduce to the next generation. The religious attitude of society is reflected in people who always remember God because nature and all its contents are God's creation. The closer humans are to Allah, the more Allah will send down His gifts and mercy which can be in the form of welfare, peace, and salvation.

The *Larung Laut* tradition is a ritual in which active religious behavior occurs, certain prayers are believed to have the power to generate new energy for fishing community activities. *Larung Laut* is still believed by the community as a 'media of worship' which is related to the safety of life, prosperity, and welfare. The more property that is donated, it is believed that they will show the blessings that will be received by fishermen in the future. The more people who fight over the offerings of alms, it is believed that it will bring blessings to the giver of alms. This attitude and mindset make people have a high mentality and solidarity,

increasing concern for others so that they do not feel a loss in giving alms to others.

CLOSING

The form of local wisdom and customs of coastal communities has a very large role in environmental sustainability and the creation of a reciprocal relationship between living things and the natural surroundings. One of them is the *Larung Laut* tradition, which has been used as a sacred tradition for markers that must be obeyed by the hereditary community. The relationship between *Larung Laut* and ethics is a norm or regulation that is inherent in the *Larung Laut* ritual procession which has been passed down from generation to generation and has the correct rules and ethics in its implementation.

Larung Laut is acculturation, a blend of Javanese tradition with Islamic values. This is evident when in the *Larung Laut* ceremony there are prayer readings, *tahlil*, *dhikr*, and recitation activities held by the committee. The benefit of the *Larung Laut* tradition is included in the *hifdh al-bi'ah* category (preserving the environment), because it is closely related to the meaning of the interaction between God, humans, and nature (the sea).

The Sufism perspective, a form of expressing gratitude for the abundance of blessings from God and being patient with sacrificial offerings displayed through the *Larung Laut* ceremony is one of the signs of *Zuhud's* character. In addition, this tradition also implies the values of the nature of *Khauf* (fear of Allah by having feelings of worry about Allah's punishment that will be inflicted on us), as well as the nature of *Raja'* (expecting pleasure, mercy, and help from Allah).

Meanwhile, the perspective of *Ahlussunah Wal Jamaah* found that: Elements in the Javanese *Larung Laut* tradition that have polytheistic values (*shirk*) must be removed and eliminated. *Larung Laut* which has been internalized with Islamic values is an Islamic act and is allowed. There is no element of *shirk*, superstition, and superstition; The symbols contained in the *Larung Laut* tradition which are required for meaning and philosophy are part of the richness of Javanese culture that needs to be preserved because it is the way of the

previous elders in educating the next generations to be better and civilized.

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