



## **The Value Of Religiousness In The Udhik-Udhikan Tradition In The Village Of Pandangan Wetan Kragan District Rembang Regency (Study Of Coastal Folklore On The North Coast Of Java Island)**

Santi Paramita

Sekolah Tinggi Agama Buddha Negeri Raden Wijaya Wonogiri

[santiparamita72@gmail.com](mailto:santiparamita72@gmail.com)

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### Abstract

*This research aims to describe the Udhik-udhikan tradition in the Pandangan Wetan village, Kragan District, Rembang Regency, regarding how it is implemented, what its religiosity values are, what its philosophical meaning is, and how the Udhik-udhikan tradition functions for its supporting community. This research is qualitative research. -descriptive data sources come from informants, photographs and reference sources. Data collection techniques are through interviews, observation, documentation and literature review. Data validity techniques use source triangulation, while data analysis techniques use the stages of data description, data analysis and interpretation. The results of the research show that (1) Udhik-udhikan is carried out by residents when they want to express their gratitude. (2) The value of religiosity in tradition has another side, namely that people are more optimistic and have a big spirit. (3) The philosophical meaning behind the tradition is to give alms to all beings. (4) Udhik-udhikan has three functions; a. religious function; b. Social and community functions; c. Cultural function; (1) As a means of a projection system (projective system), (2) As an educational tool, and (3) As a supervisor of societal norms that must be obeyed by the collective.*

**Keywords:** *tradition, udhik-udhikan, religion*

### INTRODUCTION

“Tradition udhik udhikan” many carried out in various areas in Indonesia, especially in the Java region. One of the articles written by Edzan Raharjo which was published in Detik news entitled "*Tradisi Udhik-udhikan, Ribuan Warga Yogyakarta Berebut Uang Logam dari Keraton*" mentioned about implementation tradition *udhik-udhikan* performed in Bangsal Ponconiti Yogyakarta Palace. It is said that the tradition *udhik-udhik* is symbol the king's alms to its people. Thousands of citizens who have wait since the afternoon straight away scramble

moment family palace go out and spread the change. Family the palace that participated in tradition Then, there are some of them, GBPH Prabukusumo , GBPH Yudhaningrat , GBPH Cakraningrat. princesses deep inside namely GKR Mangkubumi, GKR Condrokirono , GKR Hayu and GKR Bendoro ( Edzan , 2016).

*Udhik-Udhikan* tradition is also one of the ten traditions that still exist alive and preserved until now by the people of Bakaran Village, Juwana District, Pati Regency. *udhik-udhikan* tradition carried out by the community of Bakaran village is a ritual to introduce member new in family (new baby born) to Nyi Danowati, who is trusted by the community Burnt as Danyang or grandma ancestors founder village Burnt. It is said that Nyi Danowati was the first person to build the Bakaran Wetan area. He is followers of King Brawijaya who fled self from pursuit Demak Troops (Astuti, 2017: 7). Procession *udhik-udhikan* clean up done with method new baby born carried walk surround the shrine with bring yellow rice and some coins scattered around the area *punden*. For well-off families in a way economy, then baby usually carried (*diemban*) with use *ban-banan* (cloth For carrying) *kawung* patterned (Astuti, 2017:11).

Implementation tradition *Udhik-udhikan* is also inserted in Earth Alms ritual ceremony by the community Sawo village, Dukun sub-district, Gresik regency. In the traditional Earth Alms, not only give alms results earth just will but also with give money to community that participates enliven the event with the *udhik-udhikan* event, namely scattering coins with the aim of For share alms to the community present in tradition Earth Alms in Sawo Village (Shalika, 2021:68).

The description above shows peculiarities and habits in the area which is part of folklore. Folklore is part culture a collective, which is spread and inherited hereditary, among others collective in various kinds of, in a way traditional in different versions, both in form oral and examples accompanied with motion signal or tool servant reminder (Danandjaya , 2002). Folklore according to Brunvand in Danandjaya (2002) is classified into three large groups based on its type: (1) oral folklore, (2) partly verbal folklore, and (3) non-verbal folklore.

Like the people in several other areas on the island of Java who carry out the *Udhik-udhikan* tradition, the *Pesisir* community, especially in the village of Pandangan Wetan, Kragan District, Rembang Regency also carries out this tradition. From initial information, it was obtained that this tradition has been carried out for a long time from generation to generation. The procession of the *udhik-udhikan* tradition is more or less similar to the *udhik-udhikan* tradition carried out in other places, namely one of the processions is to spread coins mixed with yellow rice or *kembangn setaman* (flowers).

It is said that the *Udhik-udhikan* tradition carried out in the village of Pandangan Wetan, Kragan District, Rembang Regency is carried out by people who have a vow or a certain desire. This desire is expressed verbally while promising that if the desire conveyed is granted, then he will do something as a form of expression of gratitude (*kaulan*).

The event of sharing food or thanksgiving held at the homes of residents who are carrying out *kaulan* (thanksgiving) also includes joint prayers by inviting

certain figures to lead the event and prayers. However, it can be understood that Javanese society is known as a society that has high religiosity. This is based on the belief that outside of humans there is a great power and authority, namely *Pangeran Ingkang Maha Agung* (Dojosantosa, 1986:10). They believe in the existence of a group of invisible elements containing something supernatural. Humans face it with feelings of fear, respect, devotion, and so on. These feelings encourage humans to do various actions aimed at seeking a relationship with the group of supernatural elements so that their lives are safe, peaceful, and free from disturbance by giving offerings or thanksgiving.

Looking at the tradition of *udhik-udhikan*, it is traditional, namely spread and developed orally, passed down from generation to generation, although it is spread in a relatively fixed form or in a standard form but will develop in different versions. This causes folklore, one of which is in the form of people's beliefs accompanied by this ritual, to easily experience changes, but its basic form remains.

The *udhik-udhikan* tradition in the Pandangan Wetan village, Kragan District, Rembang Regency has become a kind of harmonious religious ritual. On the one hand, the community believes in the existence of a myth related to supernatural beings that rule the area (a large snake that comes in a dream), on the other hand, the community also carries out the tradition by inserting prayer readings (*paritta*) for Buddhists.

As explained earlier, in various places, especially on the island of Java, many other community groups practice the *Udhik-udhikan* tradition. However, there will be many differences in the implementation of this tradition. These differences arise because there are several elements that differentiate it, both physical/geographical, social and cultural conditions in each region. The *Udhik-udhikan* tradition carried out by the Buddhist community in the village of Pandangan Wetan includes elements of Buddhism in it. The community assumes that the traditional religious values contained in the implementation of the *Udhik-udhikan* tradition, which have been believed in for generations by the local community, can go hand in hand with the teachings of Buddhism that they have believed in so far. Many things encourage the author to dig deeper into the *Udhik-udhikan* tradition in the village of Pandangan Wetan, Kragan District, Rembang Regency. The things that the author wants to explore further include how it is implemented, what the religious values are in the tradition, what the philosophical meaning is behind the tradition that is carried out, and what the function of the *Udhik-udhikan* tradition is for the community in the village of Pandangan Wetan, Kragan District, Rembang Regency.

## **METHOD**

### **A. Types of research**

The problems to be studied are social and dynamic problems. Therefore, this study uses a descriptive qualitative method. Although the meaning of culture is very broad, ethnographic studies are usually focused on patterns of activity, language, beliefs, rituals and ways of life (Sukmadinata, 2006: 62).

Pre-research was conducted starting in February and continued research from March to October 2022. The research location is in Central Java. Primary data sources include 1) Head of the Dhamma Ratana vihara in the village of Pandangan Wetan, Kragan District, Rembang Regency, 2) Community leaders of the village of Pandangan Wetan, 3) Buddhists of the Dhamma Ratana vihara in the village of Pandangan Wetan, Kragan District, Rembang Regency, and Field Studies (observing the behavior of community activities), while Secondary Data Sources include documentation, books, journals or theses of previous research results related to the research. The data collection techniques used are interviews, conversations conducted by two parties, namely the interviewer who asks questions and the interviewee who provides answers to the questions (Moleong, 2009: 135). Interviews in ethnography can take place while the researcher is making observations, but often special interviews are also needed with several respondents. What is meant by special is in the time and setting that have been previously determined by the researcher. It all depends on the researcher's need for field data. (Kuswarno, 2008:55). Documents can reveal how subjects define themselves, their environment, and the situations they face at a certain time, and how this self-definition relates to the people around them and their actions (Mulyana, 2010:195).

### **B. Data Analysis Techniques**

Data analysis techniques in ethnographic research proposed by Craswell (in Kuswarno 2008):

1. Description, at this stage the ethnographer presents the results of his research by describing the object of his research in detail.
2. Analysis, in this section, the ethnographer finds some accurate data regarding the research object, usually through tables, graphic models that describe the research object or other forms in this stage.
3. Interpretation, is the final stage of data analysis in ethnographic research. Ethnographers at this stage draw conclusions from the research that has been conducted. At this stage, ethnographers use first-person sentences in their explanations, to emphasize that what they present is purely the result of their interpretation. (Kuswarno, 2008: 68-69)

## **RESULTS AND DISCUSSION**

### **1. Religious Values in the Udhik-Udhikan Tradition in the Village of Pandangan Wetan, Kragan District, Rembang Regency**

In this case, the *udhik-udhikan* tradition carried out by the coastal community in the village of Pandangan Wetan is a continuation of the previous tradition adopted by their ancestors. Related to the religiosity of the people of Pandangan Wetan village in the *Udhik-udhikan* tradition, they assume that it is a legacy of their ancestors that needs to be preserved, which has nothing to do with religion, although in practice it uses religious symbols or religious values. The symbols and religious values in the implementation of this tradition, for example, involve religious figures and local Buddhists to recite prayers or sacred *paritta*.

According to the statements of Mbah Sahir (interview, November 20, 2022), Wardani (interview, May 30, 2022), and Eka Kunarti (interview, July 17, 2022), the

same information was obtained that the implementation of the *udhik-udhikan* tradition is carried out by all residents, regardless of religion. Furthermore, Wardani also explained that *udhik-udhikan* is a tradition owned by residents of Kragan District, especially the area of Pandangan Wetan village as a form of gratitude to God Almighty.

Theoretically, religiosity can be interpreted as the religious attitude of individuals or communities that in one of their cultures believe in the existence of supernatural things that control the entire universe. Kusuma (1993) explains that the term religion indicates a relationship between humans and power and beliefs according to the understanding or teachings of each religion and belief, both for simple communities and those with advanced cultures. In relation to belief in the supernatural, individuals or communities carry out religious rituals or ceremonies as an expression of gratitude and obedience as well as asking for protection from all dangers that could harm them.

*Udhik-udhikan* aims to get used to donating with what we have. Residents believe that the tradition will also ward off disaster (avoid bad things) so that the meaning of *udhik-udhikan* is to give alms and ward off disaster. Information obtained from Wardani and Mbah Sahir shows that residents of the village of Pandangan Wetan still preserve the *udhik-udhikan* culture which aims to express gratitude and get used to donating to fellow residents. In addition to donating, *udhik-udhikan* is usually carried out to express gratitude for the abundant fortune or fish catch by fishermen in the village of Pandangan Wetan. From various statements from local residents, the author concludes that in essence the *udhik-udhikan* event is a form of gratitude for the abundance of fortune and health and to share happiness with neighbors around it. Wardani (Interview, May 30, 2022) said that the *udhik-udhikan* event is not only carried out when getting an abundant fish catch, but there are other things that make you happy, such as buying a motorbike, buying a car, buying a boat or ship, a child being accepted into a certain school as dreamed of, a child getting a job and so on. In general, residents stated that their intention and purpose in carrying out the *udhik-udhikan* was as a form of gratitude, for the blessings that have been given and sharing happiness with the people around their residential environment.

Another side that is believed by the local community is to believe that if you have made a promise, you must keep it. If not, then the person who does not keep his promise will be visited by a big snake in his dream, or even a real snake can come into his house. The snake is believed to be a sacred creature sent to punish the person and his family. The community believes that there will be a disaster that will befall the family in various forms, for example, their fortune will not be smooth or their life journey will always meet with bad luck ( Eka Kunarti, interview November 20, 2022).

## **2. The Philosophical Meaning of the Udhik-udhikan Tradition in the Village of Sudut Wetan, Kragan District, Rembang Regency**

Although the *udhik-udhikan* procession seems very simple, a very deep philosophical meaning can be found in it. Here is what the author says: try summarizing in the results of this study.

- a. Yellow rice and coins; rice is the staple food of the Javanese people, so summarizing from various sources it is explained that sowing yellow rice also means giving food. Giving is not only always aimed at humans, but also at other creatures, such as animals. So in this case, sowing rice means giving it to animals (poultry). For the Javanese people, rice is also a symbol of prosperity, especially clothing and food. So according to the Javanese, rice is likened to food and coins or small change are likened to a complement, namely clothing.
- b. *Kembang telon* ; three types of flowers mixed in coins and yellow rice, namely red roses, white roses and kenanga flowers. Referring to various sources, roses have the meaning of *Maneka Warna* or in Indonesian means various colors and varieties, as a depiction of human life. Roses can also be interpreted as *Mawi Arsa* (Javanese) or in Indonesian it means with a sense (will/intention). So it can be explained that living noble values should be with intention. While *kenanga* flowers (*kenanga*) can be interpreted as achieving all the nobility like the achievements of our predecessors. *Kenanga* can also be interpreted as ( *Kena- ngapura* ) which means accepting all our apologies. In other sources it is stated that *kenanga* can also have the meaning of *keneng- en - ing gak* so that descendants always maintain the good heritage of ancestral traditions.
- c. *Bancakan* ; like other traditions in Java, usually there is always food shared with those present. This is also the case in the *udhik-udhikan* tradition. According to Purwadi (2007: 92) *bancakan* is a food donation ceremony because of an ancestral interest, various types of *bancakan* include those related to *the dumduman* "division" of pleasure, power, wealth. The *bancakan* tradition is often used in events for inheritance, remaining business results and company profits. The hope is that each party feels that their rights and hard work are appreciated so that member solidarity is maintained (Purwadi, 2005: 23). Based on this opinion, it can be explained that *bancakan* is a food donation tradition because of an ancestral interest in order to avoid conflict caused by unfair distribution. And with existence *bancakan* grow very high solidarity.

Thus harmony in society is created through the means of *bancakan* . This is often not understood by modern society. The tradition of *bancakan* is not only mystical in value to get help or a way out of a problem. It must be understood that help or a way out of a problem, apart from coming from the Almighty, is also the result of contributions from neighbors. That is why harmony in society is important and necessary. So the tradition of *bancakan* is a form of symbolization of gratitude and prayer to God which is usually done by traditional Javanese society. And unfortunately this *bancakan* tradition has begun to be less known or done by Javanese society today, especially among young families.

This series of traditional processions contains moral values to make people aware that they must be grateful for what they have. One form of this is the holding of the *udhik-udhikan* tradition to accustom individuals to giving alms, working together, and caring for others. Although this tradition does not require all groups to carry it out, it creates a separate awareness in the minds of individuals to express their gratitude in various ways, one of which is through the *udhik-udhikan* cultural procession.

Researchers found the value of solidarity between residents in the implementation of the tradition. This behavior is related to humans as social beings who gather to interact socially, forming groups that work together to achieve goals. The tradition of spreading coins in the *udik-udikan* culture is interpreted and aimed at simply sharing happiness and giving alms. This tradition is still preserved, has been passed down from generation to generation and since decades ago. This tradition is a form of gratitude, besides that it also spreads a sense of togetherness and happiness. Of course not the nominal value of the money, but its philosophical value. Related to the method or procession of the *udhik-udhikan* culture, the limitations of researchers cannot change or influence society to reduce or add to it

### **3. Functions of the Udhik-udhikan Tradition in the village of Pandangan Wetan, Kragan District, Rembang Regency**

#### **a. Function Religious Tradition Udhik-udhikan**

People believe in tradition , so that still preserving and appreciating its tradition so as not to extinct (Endraswara , 2005:17). In relation to this research, function is associated with the usefulness of something, namely, the function of the *Udhik-udhikan* tradition.

The function of religiosity cannot be separated from the basic values of religion. However, all behavior, beliefs and activities of society are greatly influenced by religious views. For example, in terms of clothing, art and the mindset of the community itself. The *Udhik-udhikan* tradition is also inseparable from the religious elements of the Perspective Pandangan Wetan community, where in this tradition there is belief and faith in God, and mystical powers (the figure of a large snake). The *Udhik-udhikan* tradition fosters hopes, ideals and desires that they will be able to realize with determination (*adhitana*) because they have promised themselves, to God and the mystical figure (the big snake) that they believe in and trust.

#### **b. Social and Community Functions of the Udhik-udhikan Tradition**

As social beings, humans have reason so that they are able to create patterns in their lives, namely culture. Various ideas, concepts and behaviors that are patterned from learning results are called culture. The combination of abstract thinking with procedures for acting and behaving with the results of the behavior itself produces culture (Koentjaraningrat, 1984:35).

One of the traditions carried out in Pandangan Wetan, namely *Udhik-udhikan*, is a part of the culture that in its implementation involves the local community. In

practice, this activity does not look massive in every implementation, but this activity is carried out by the entire community of Pandangan Wetan alternately, partially and continuously and involves the community in the surrounding environment.

*Udhik-udhikan* is a social activity carried out by the residents of the village of Pandangan Wetan for generations. This tradition is personal, but involves elements of the community around the environment. From the activities carried out, harmonious community relations occur, mutual support and strengthen the sense of family between residents. Ultimately, this activity strengthens the harmony of life between residents. *Udhik-udhikan* is a ritual that uses flowers, coins and *selamatan*, namely distributing nasi bancakan to several nearby neighbors. The facilities and infrastructure used come from residents who have *vows* or requests and have been granted.

### **c. Function Culture Tradition Udhik-udhikan**

Even though structure and order public experience rapid changes and developments in this modern era tradition *Udhik-udhikan* still implemented by the community supporters. Tradition This is habits that have important meaning in life in society. Besides that tradition *Udhik-udhikan* which is culture the area also becomes part important from national culture. Implementation tradition *udhik-udhikan* give donation for effort preservation culture that will enrich reference national culture.

Implementation tradition not only related with intellectual and reasoning human, but more from that namely existence spiritual orientation related with the world of microcosm, macrocosm and metacosm, which are believed by local society. *Udhik-udhikan* which is carried out in the village Pandangan Wetan is not just acquired habits in a way down hereditary, but it also exists in it story about *danyang* and her shaped messengers one snake. The community's belief about *danyang* and snakes is called a myth that has developed in the local community. As is known, myths have a sacred or holy nature, in the myth of *danyang* and snakes that come both in dreams and in the real world, are considered sacred and indicate a prohibition to break promises or oaths that have been made. Regarding the truth of the myth itself, it is not a problem for the community that believes in it, but more on the obedience and satisfaction of the community that believes in it. So it can be concluded that the folklore that is the local identity is a collective pride as well as a vehicle for carrying out spiritual reflection.

Myth is a part of folklore that lives in the communal Javanese society. Folklore has a certain function for the supporting community. The function of the *udhik-udhikan* tradition is in accordance with what was stated by James Danandjaya (1984:19), namely:

1) As a means of a projection system ( *projective system* ), namely as a tool to reflect the dreams of certain community groups.

The tradition of *udhik-udhikan* in the village of Pandangan Wetan is also based on folklore about supernatural figures. Folklore also functions as a means of



projection system regarding the tradition of *udhik-udhikan* as belonging to the community which functions as a tool to project the mind of the Pandangan Wetan community regarding the recognition of the existence of sacred creatures, namely *danyang* and his messenger in the form of a large snake that comes in the dream of someone who dares to break a promise. These creatures are believed to have supernatural powers that cannot be seen with the five ordinary senses. The supernatural powers believed to be possessed by these sacred creatures can be used to influence the lives of ordinary people who have dared to oppose them. For example, it can cause misfortune in the form of prolonged illness, difficulty in getting a job, difficulty in getting sustenance (fishing results), having accidents and so on. Meanwhile, people who are good-natured, do not violate norms or keep their promises will also get good conditions, far from illness, easy to find work, abundant sustenance and so on.

## 2) As tool education

Regarding the issue of education, this will not be separated from the understanding as a system of controlling social tension. The moral message born from the emergence of beliefs about the myth of *danyang* and snakes teaches people to be magnanimous in facing life's difficulties and not to forget to remember relatives, neighbors and the surrounding community. Indirectly, this tradition teaches to always do good, work hard, not easily give up in pursuing ideals and be responsible for what is done.

The educational values in the *udhik-udhikan* tradition are implied in the implementation of the tradition. Humans acknowledge the existence of powers beyond themselves. Outside of their religious beliefs, they still believe in the existence of supernatural powers that must also be respected and appreciated. Beliefs about the microcosm, macrocosm and metacosm must always be kept in balance so that disasters do not occur. By continuing to believe in God, with strong abilities and determination, it is not impossible that they will be able to achieve their desired goals.

The implementation of this tradition also teaches the entire community to donate, share a little happiness with the people around them. On the other hand, for people who see that their neighbors are enjoying their success and getting fortune, or recovering from illness, then they are open-minded, happy and celebrate by visiting their neighbors who are happy. Join in fighting over coins and enjoying the rice feast distributed by their neighbors with joy. This teaches the community not to feel jealous or envious of others who are achieving success or pleasure over the health, fortune and happiness that are being obtained by others.

In relation to noble character, humans will be said to have noble character if they live with good behavior. In Buddhism, it is taught about Brahma Vihara or often referred to as the noble abode. In this teaching, *Brahma* is translated as 'the best', 'the first', 'the most important' or 'the best'. Meanwhile, *Vihara* is translated as 'residence', 'dwelling' or 'home'. *Brahma vihara* consists of four pillars, namely: *Metta* (loving goodness and virtue); *Karuna* (compassion); *Mudita* (sympathetic joy and empathy); and *Upeksha* (equanimity). The

following is an explanation of the four characteristics of *brahma vihara*, which the author summarizes from the *e-book source* Nyanaponika Thera (<https://pustaka.dhammadhammacitta.org/ebook/umum/brahmavihara.pdf>).

*a. Metta : Selfless Love*

Not all forms of love from someone are unconditional love or affection. The happiness of others can often be a reminder of our own suffering. For example, a coworker getting a promotion can trigger jealousy, a friend's relationship can be a reminder of our current situation, or the happiness of others can create frustration that leads to a sense of our own inadequacy. If we often feel like this, the Buddha recommended the practice of *Metta Bhavana* or 'Loving Kindness' meditation as part of the *brahma vihara* attitude. This meditation trains one's mind to cultivate a loving attitude toward those we like, those we dislike, and ultimately ourselves.

*b. Karuna : Compassion for the Unhappy*

Whether as a parent, a reliable friend, or whoever, humans are often faced with feelings of responsibility for the happiness of others. Buddhism suggests that happiness should be found in the heart, as a reminder of one's own suffering to feel compassion for those who are unhappy, and to wish that the suffering of others could stop. Buddhism's teachings on *brahma vihara* suggest that humans should be 'light' in the world and provide more positive things and reduce suffering, without any feelings of attachment or self-interest.

*c. Mudita : Giving Sympathy*

Like *Metta*, *Mudita* encourages people to find the good in others and celebrate it, rather than interpreting it as a competition that leads to jealousy or frustration within themselves. In other words, this *brahma vihara* teaching teaches to use the happiness and success of others as inspiration, encouraging people to rejoice in the goodness of others.

*d. Upeksha : which is a person's ability to cultivate an attitude of detachment and contentment.*

*Upeksha* helps to clear the mind, so that one can see the reality of each situation, rather than getting caught up in the emotions and suffering that inevitably follows. *Upeksha* encourages one to see things objectively, to see everyone as an equal, to engage in every conversation with equal interest, and to make each new moment as important as the last.

Living in a community is not easy, there are many norms that must be obeyed. Life in the village is very communal, must be friendly and often greet or communicate intensively with neighbors. Good and intensive communication with neighbors will create a warm, comfortable and safe environment. If this continues to be done, a conducive environment will be achieved. Conversely, if the norms that apply in society are not heeded, then the person will be ostracized by other members of society. Even if the violation is considered serious, it is possible that the violating residents will be expelled from the village.

3) As a supervisor of societal norms that must be obeyed by the collective.

Beliefs about the mystical world cannot be separated from the minds of the Javanese people. They believe that the phenomena that occur in the surrounding nature can deeply influence the mind. There are various supernatural powers that surround them. The relationship between humans and these supernatural powers is realized in the form of commemorative ceremonies or other ritual behavior. A series of ceremonies or the implementation of traditional rituals is basically a real manifestation of the implementation of the norms of religious behavior of the supporting community. Commemorative ceremonies or the implementation of rituals of a tradition are a reflection of a community's belief in events around them. Through this belief, the *udhik-udhikan* tradition is a guideline for behavior or community norms that must be obeyed by the collective, while *danyang* and the figure of a (large) snake that comes both in dreams and in the real world are supervisors of the norms that apply to the community itself. Thus, harmony and peace of life will be realized.

Udhik-udhikan is one aspect of national culture that should be maintained. Efforts to maintain and save this tradition will mean saving one of the national cultural assets. Danandjaja (1984:6) states that folklore and other traditions are one form of cultural heritage that contains teachings that can shape human behavior patterns and culture itself.

## **CONCLUSION**

Based on the results of the discussion conducted in this study, the following conclusions can be drawn.

The implementation of the Udhik-udhikan tradition in the village of Pandangan Wetan, Kragan District, Rembang Regency is carried out when a resident wants to express gratitude for abundant fortune, a large fish catch, the desire to buy a motorbike, car, boat or ship being realized, being cured of a long-suffering illness, his child getting a job and so on.

The procession is carried out by sprinkling/throwing coins mixed with yellow rice and *kembang telon* (three kind of flowers) into the middle of the crowd of residents who have been waiting beforehand. The amount of money sprinkled is not limited, but is adjusted to the ability of the *hajad* owner. Residents who compete for the coins are also not to children only, but all ages mingle together.

The next procession is holding a *bancakan*. The *bancakan* that is distributed is *sego gowok*, which consists of ordinary nasi liwet (rice) with simple side dishes, and with a characteristic chili sauce made from grated coconut.

The religious value in the *Udhik-udhikan* tradition in the village of Pandangan Wetan is the existence of another side that is believed by the local community, namely the myth of a large snake that comes in a dream, or even a real snake can come into the house if you don't keep your promise. The snake is believed to be a sacred creature that was sent to punish the renegade person and his family. The community believes that there will be a disaster that befalls the family in various forms, for example their fortune will not be smooth or their life journey will always encounter bad luck.

The philosophical meaning behind the *Udhik-udhikan* tradition in the village of Pandangan Wetan is that yellow rice and coins are interpreted as clothing and food, so that sprinkling coins and yellow rice means giving; *Kembang telon*, in the form of three types of flowers, namely red roses, white roses and *kenanga* flowers. Roses mean *Maneka Warna* or in Indonesian means various colors and varieties, as a depiction of human life. Roses can also be interpreted as *Mawi Arsa* (Javanese) or in Indonesian it means with a sense (will/intention). So it can be explained that living noble values should be with intention. While *kenanga* flowers (keneng a) can be interpreted as achieving all the nobility like the achievements of our predecessors. *Kenanga* can also be interpreted as (*Kena- ngapura*) which means that all our apologies are accepted. In other sources, it is stated that *kenanga* can also mean *keneng- en - ing gak* so that descendants always maintain the good heritage of ancestral traditions. The last is the meaning of *bancakan*, which is also identical to giving (food) *dumduman* "sharing" of pleasure, power, wealth.

The Udhik-udhikan tradition in the village of Pandangan Wetan has at least three functions, namely:

1. Religious function; where in this tradition there is belief and faith in God, and mystical powers (the figure of a large snake);
2. Social and Community Functions, from the activities carried out, harmonious community relations arise, mutual support and strengthen the sense of family between local residents.
3. Function of culture; As a means of projection system (projective system), namely as a tool to reflect the dreams of certain community groups, As an educational tool, and as a supervisor of community norms that must be obeyed by the collective.

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