

BARITAN TRADITION: A CULTURAL AND HUMAN RELATIONSHIP IN FORMING ECO-SPIRITUALITY IN WONODADI COMMUNITY BLITAR EAST JAVA

Umi Hanik

Institut Agama Islam Negeri Kediri

umihanik@iainkediri.ac.id

A Zahid

UIN Sayyid Ali Rahmatullah Tulungagung

azahid19@uinsatu.ac.id

Muhamad Hijazi

Doctoral Student Syariah Wal Qonun Al Azhar University

khigazi80@gmail.com

Shofia Qothrun Nada

UIN Sayyid Ali Rahmatullah Tulungagung

nadashofia09@gmail.com

Abstract:

Tradition *baritan* is defined by the people of Wonodadi Blitar as a form of gratitude to God for what has been given to them in the form of an abundant harvest. The harvest is a symbol of soil fertility and the safety of the life of the Wonodadi people as a form of blessing. Tradition *baritan* with the *takir plontang* symbol means that protecting nature is the duty of humans to be stable in carrying out life. This research is qualitative research with a phenomenological approach to make it easier to identify a community phenomenon based on individual experiences in the community, data obtained from observations, and interviews by focusing on the Wonodadi Blitar community with predetermined criteria and supported by the study of Sociology of Religion to strengthen one analysis of culture, society, and religion. As for the results of the first analysis, there is a function of the relationship between humans and culture, which is seen as preserving *baritan* as a forum for friendship between people. *Second*, there is an awareness of the community's eco-spirituality by protecting nature, natural products, and the *takir plontang* as a manifestation of God's existence in maintaining safety in the process of planting until the results are abundant and blessed.

Keywords: *Baritan Tradition, Cultural and Human Relations, Eco-Spirituality*

Introduction

Human dialectics and culture cannot be separated; humans have the power of thinking and creativity in their work which later becomes a form of culture. The resulting culture has a long process of various social frictions in the community until finally arriving at a social agreement; this position is manifested in multiple cultures¹. Culture is a strategy which means it is not just a noun or results in the form of material from society; for him, culture is a verb because it relates to feelings,

¹ Billington, R., Strawbridge, S., Greensides, L., & Fitzsimons, A. (1991). *Culture and Society: Sociology of Culture*. Bloomsbury Publishing.



Baritan Tradition: A Cultural And Human Relationship In Forming Eco-Spirituality

thoughts, and creations in social space². Thus, culture is understood as the result of human processes, so cultured humans are human beings who work to improve human dignity³.

For the Javanese people, culture is inherent in every work of their lives because people believe that what their ancestors have done is a good thing to do now in the culture, which the Javanese community, elements of values, norms, and philosophy guide every work of the Javanese people's life. They believe that between humans, nature and God is a pyramid that cannot be separated as a representation of the order of life. Therefore, the Javanese people represent their lives in the form of culture⁴.

Nature, humans, and God as a form of a unified whole in carrying out human life⁵. The balance of these three elements makes the *baritan* a manifestation of the eco-spirituality of the people in Wonodadi Blitar. Tradition *baritan* is a form of gratitude to God for the produce they get when the harvest arrives. Tradition *baritan* held by people at crossroads or forks in the road as a form of harmony. *Baritan* is a form of embodiment of community culture, which can be said to be a pattern of world balance so that it has an impact on a concept of obedience and a form of gratitude for the grace of God who has provided sustenance for it. Tradition *baritan* in Wonodadi is carried out to welcome the month of Suro in the Javanese calendar and the month of Muharram in the Hijriyah (Islamic) calendar, which is one of the months that the Javanese people believe to be sacred and holy months. The Javanese Islamic community views the month of *Shuro* or *Muharram* as the correct month to express gratitude to Allah⁶.

The people of Wonodadi Village carry out the *baritan* once a year to resist calamities. This tradition is carried out by the Wonodadi Village community so that various kinds of disasters, accidents, and unwanted things do not occur. Because in ancient times, people thought the month of *Shuro* was very tense. In this way, the community performs salvation traditional *baritan* to ask God for protection. Tradition *baritan* is usually carried out by the community in the form of salvation or praying together. To provide limitations in this study, the researchers used previous research in the novelty of the results that would later be obtained.

Previous research related to this research, such as research conducted by Asnawi, with the title of his study, namely: *Baritan Tradition as a Media for Inculcating Religious and Cultural Values in*

² Bonvillain, N. (2019). *Language, culture, and communication: The meaning of messages*. Rowman & Littlefield.

³ Bennett, T. (2015). Cultural studies and the culture concept. *Cultural studies*,29(4), 546-568.

⁴ Irawanto, DW, Ramsey, PL, & Ryan, JC (2011). Challenge of leading in Javanese culture. *Asian Ethnicity*,12(2), 125-139.

⁵ Chenu, MD, Taylor, J., & Little, LK (Eds.). (1997). *Nature, Man, and Society in the Twelfth Century: Essays on New Theological Perspectives in the Latin West* (Vol. 37). University of Toronto Press.

⁶ Lestari, LRP, Sopiah, S., & Adinugraha, HH (2021). INTEGRATION OF ISLAMIC EDUCATION VALUES TOWARDS THE "YATIMAN" TRADITION IN THE MONTH OF SURO IN PEKALONGAN. *Zawiyah: Journal of Islamic Thought*,7(1), 1-25.

*Salam Wonodadi Village, Blitar*⁷. This study discusses the *baritan*, which teaches values in people's lives. These values include cultural values and religious and cultural values. In the implementation of the *baritan* itself, it is seen in the village community towards an attitude of respect and harmony. Then it can be used as a moral reference and people's behavior in their social life. From previous research, the existence of the *baritan* focuses on the values contained in the *baritan* in people's lives. And to know the implementation of the *baritan* in teaching religious and cultural values.

However, this research is distinctive because researchers focus more on the relationship between culture and humans in shaping awareness of eco-spirituality. Community, Blitar, there are many differences between this research and this research, including the approach used using the Sociology of Religion approach, to be more in-depth in analyzing sociologists who intersect with religion. Besides, traditional *baritan* is carried out as a form and manifestation of the village community's obedience to faith in maintaining harmony by using traditional media.

This research focuses on the relationship between culture and humans in shaping eco-spirituality Public Wonodadi Blitar. Therefore, a specific problem formulation emerged on forming eco-spiritual awareness in the *baritan tradition*. Because, in practice, this tradition is only a public behavior at the moment moon *Syuro* a form of gratitude, and after that, there has been no indication of the formation of the public in responding to nature which in essence also has a relationship with God, which is understood by the community, what is called eco-spirituality and strengthens a new awareness with nature and God through tradition *baritan*.

Method

1. General background

This research uses a qualitative method based on field data from observations in the Wonodadi Blitar community⁸. This research was conducted with a phenomenological approach to make it easier to identify a community phenomenon based on individual experiences in the community.⁹ The data were obtained through in-depth interviews with each resource person involved in this study, which focused on the Wonodadi people of Blitar who practice the *baritan*. Interviews were conducted in offline mode to find out firsthand what was explained by the informants in explaining the *baritan* tradition¹⁰. This study aims to determine the relationship between culture and humans in shaping the eco-spirituality of the Wonodadi Blitar community. This

⁷ ASNAWI, A. R. (2021). TRADISI BARITAN SEBAGAI MEDIA PENANAMAN NILAI RELIGIUS DAN BUDAYA MASYARAKAT DESA SALAM WONODADI BLITAR.

⁸ Pathak, V., Jena, B., & Kalra, S. (2013). Qualitative research. *Perspectives in clinical research*, 4(3).

⁹ Willig, C. (2007). Reflections on the use of a phenomenological method. *Qualitative research in psychology*, 4(3), 209-225.

¹⁰ Creswell, JW, & Poth, CN (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications.

research was conducted for 4 months, starting from July to October 2021; this coincided with the month of Shura.

2. Participants

The prominent resource persons in this research are the Wonodadi Blitar Community, divided into categories; 15 randomly chose the Wonodadi community, 5 religious leaders, 4 village officials, 5 community leaders, and Wonodadi village elders 4. Determination of the technique using purposive sampling according to predetermined criteria¹¹. More details about the characteristics of the informants can be seen in table 1.

Table 1. Participant Profile

Position	Total
Wonodadi Community	15
Religious Figures	5
Village Apparatus	4
Community Leaders	5
Wonodadi Village Elders	4
Total	33

Results and Discussion

1. *Baritan* as a Relationship of Cultural Values in the Religiosity Space

Culture is a regularity. From the meanings and symbols, Clifford Geertz sees the influence of religion through characters, ideas, and customs in every gap and point of view of Javanese people's life; this can be seen in the form of *baritan* in Wonodadi village. It can be understood that religion is strongly tied to Javanese culture in the position of the *baritan*, where the initial procession of this tradition begins with Islamic nuances, such as opening the ceremony by reading al Fatihah, tahlil together, and closing with prayer.

The position of religion as a cultural system is represented through symbols, which aim to create a strong feeling and motivation, easy to spread, and not easily lost in a person. In Clifford Geertz's view, religion is a symbol or sign that applies to Javanese society's life. The logos contained in this tradition can be seen in the existence of various community produce, tumpeng, and blessings distributed to all the people present so that the *ashabiyah* in this tradition is bound by a standard idea about the form of gratitude to Allah. These symbols or signs have an essential meaning in

¹¹Taylor, SJ, Bogdan, R., & DeVault, M. (2015). *Introduction to qualitative research methods: A guidebook and resource*. John Wiley & Sons.

people's lives, and also with these symbols lies the values in carrying out religious rituals by the Wonodadi village community, Blitar. With that, Clifford Geertz emphasizes culture in society from the spiritual dimension.¹²

Like the *baritan* carried out in Wonodadi village, it is a form of culture and religion, and there are religious values in the life of the Wonodadi village community. Tradition *baritan* is carried out by the Wonodadi village community with a salvation system at an intersection or fork in the road.



Image 1: The *Baritan* Tradition

According to Clifford Geertz, slametan is divided into four types, namely: salvation related to birth, circumcision, marriage, and death, salvation related to Islamic religious holidays such as Maulid Nabi, Eid al-Fitr, Eid al-Adha, and so on, salvation related to integration. Village social (*bersih desa*), the salvation carried out depends on the extraordinary events experienced by a person.¹³ Of the several types of salvation, the *baritan* in Wonodadi village is included in salvation related to village social integration. The Wonodadi village community knows as a "*bersih desa*." The tradition of *baritan* or village cleansing is carried out by the Wonodadi village community, which aims to reject reinforcements or calamities.

The Wonodadi community is a society that upholds tradition; this can be seen in their daily behavior, which is heavily influenced by the spiritual nature of the mind. As with the *baritan*, until now, it is still preserved by the community because it has a high spiritual value inherited by the ancestors. Tradition *baritan* was carried out to show gratitude to God Almighty. *Baritan* has an

¹² Pals, D. (2014). Nine theories of religion. hlm. 302

¹³ Clifford, G. (1960). The religion of Java. *Illinois the Free Press of Glencof*. hlm. 30

understanding. Namely, a form of tradition in the form of salvation carried out at a fork or a crossroads, usually carried out by the community in the month of *Syuro*.¹⁴

Tradition *baritan* has become part of the life of the Wonodadi village community, which can also have a good influence on the social life of the Wonodadi village community. Without realizing it, doing the *baritan* can create tolerance, harmony, solidarity, and togetherness. Tradition *baritan* of Wonodadi village is carried out by all groups, ranging from children, teenagers, and adults to the elderly who participate in implementing this tradition. By being followed by the children, it is easy to introduce the culture or customs of Wonodadi village. This can make the *baritan* in Wonodadi village continue from generation to generation.¹⁵ In addition, the Baritan tradition is carried out to reject reinforcements to avoid various kinds of distress (disaster). This activity has become a tradition and a custom in the Wonodadi village community.¹⁶

The Wonodadi people interpret the *baritan* from the word “*lebar rit-ritan*” after the harvest in the *Syuro* in the Javanese calendar because part of the livelihood of the Wonodadi village community is agriculture. So the implementation of the *baritan* is a form of gratitude for the Wonodadi village community to God Almighty, who has bestowed many harvests, as well as the community's gratitude to God Almighty, who has given the village of Wonodadi safety and to avoid various calamities. In this case, cultural values are evident in the life of the Wonodadi village community.¹⁷

Tradition *baritan* is carried out by the community every year; in its implementation, the district uses the salvation system by bringing some food in a banana leaf container equipped with January (*daun kelapa muda*). People used to call it by the name *takir plontang*. *Takir plontang* is a characteristic in the *baritan*, as well as a symbol for the Javanese people to express the gratitude of the Wonodadi village community to God Almighty.¹⁸ Tradition *baritan* has its values in the life of the Wonodadi village community; matters that can be taken from the *baritan* include the existence of a culture that must be preserved because the *baritan* is a culture that synergizes with Javanese customs; as a Javanese society, it is obligatory to keep what has been inherited by our ancestors.

¹⁴ Wahyuningtias, W., & Astuti, N. D. (2016). ANALISIS NILAI-NILAI DALAM TRADISI BARITAN SEBAGAI PERINGATAN MALAM SATU SYURO DI DESA WATES KABUPATEN BLITAR. *FKIP e-PROCEEDING*, 134-138. Hlm. 134

¹⁵ Agustina, A., Ismaya, E. A., & Setiawan, D. (2021). Makna Tradisi Barikan Bagi Pendidikan Karakter Anak Desa Sedo Demak. *Jurnal Educatio FKIP UNMA*, 7(3), 1213-1222. Hlm. 1213-1214

¹⁶ ASNAWI, A. R. (2021). TRADISI BARITAN SEBAGAI MEDIA PENANAMAN NILAI RELIGIUS DAN BUDAYA MASYARAKAT DESA SALAM WONODADI BLITAR. Hlm. 81

¹⁷ Sri, S., Arif, Z., & Unggul, S. H. (2017). KAJIAN NILAI-NILAI BUDAYA JAWA DALAM KEARIFAN LOKAL “BARITAN” DI ASEMDOYONG KECAMATAN TAMAN KABUPATEN PEMALANG. Hlm. 22

¹⁸ Pratiwi, F. I. (2021). *Makna Simbol Komunikasi Takir Plonthang Dalam Tradisi Baritan (Studi Kasus Masyarakat Desa Wringinrejo Kecamatan Gambiran Kabupaten Banyuwangi)* (Doctoral dissertation, UNIVERSITAS MUHAMMADIYAH JEMBER). Hlm. 4

Traditions *Baritan* have the value of togetherness and harmony; the *baritan* carried out by the Wonodadi village community is carried out together. This can be seen in the implementation of the *baritan*, which is carried out at crossroads and forks in the road; here is evident the attitude of togetherness of the Wonodadi village community, starting from the pre-event preparation, which is usually done by gathering together in one meeting, until the implementation of the *baritan* is not separated community togetherness. This togetherness shows that this tradition has a religious relationship, as stated in the Qur'an:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: And help you in (doing) righteousness and piety, and do not help in sin and enmity. Fear Allah; Allah is very severe in punishment (Qs: Al-Maidah verse 2).

The third value in the *baritan* is the value of simplicity; the importance of clarity in the *baritan* is seen when people bring some food in banana leaf containers equipped with *janur* (*daun kelapa muda*). The food container, the Wonodadi village community, used to call *takir plontang*; besides that, the dishes served were also straightforwardly brought by each community, so there was no social class that differentiated in terms of words, plus the preparations used were all from the harvest. Wonodadi village community. Fourth, there are religious values; it can be seen in the procession of the *baritan* by starting a prayer together first. Here prayer is included in the spiritual significance in the implementation of the *baritan* in Wonodadi village, as well as a reinforcement that the *baritan* does not deviate from religious teachings.

2. Symbol *Takir Plontang*: Public Awareness of Nature Towards Eco-Spirituality

Eco-Spirituality is a term widely developed by religious communities, combining concepts between nature, humans, and God. However, one of CL's eco-spiritual figures. Coolen and Francis of Assisi see eco-spirituality as a concept of understanding between faith and theology about the existence of a creator who owns this universe. The presence of this ecological nuance in theology creates an idea that nature - everything that is non-human - is a symbol of God's presence as creator; that's why fellow creatures of the god of nature also have a sacred nature that needs to be protected not exploited. Protecting nature is symbolized by the *takir plontang* tradition *baritan* in the Wonodadi community.

The hallmark of implementing the *baritan* tradition is *takir plontang*, or a pack of traditional food commonly called a blessing brought by the community. The people of Wonodadi village usually carry *takir plontang* according to the number of family members. For example, if there are 6 family members, the *takir plontang* brings 6 pieces. *Takir plontang* contains rice and comes with several side dishes. In addition, there are other complements such as *serundeng*, fried chili sauce, and

Baritan Tradition: A Cultural And Human Relationship In Forming Eco-Spirituality

vegetables such as *kulupan*. The takir or rice container is made of banana leaves. It is equipped with young coconut leaves or leaves,¹⁹ taking into account the waste, one of which is a form of the eco-spirituality approach of the Wonodadi community.



Image 2: Takir Plontang

In the initial process, the local community first prepares *takir plontang*, then the community gathers at a predetermined crossroad or fork in the road. Usually, the people of Wonodadi village gather after the Asr prayer or strictly at 16:30 or 17:00. Furthermore, the implementation of the *baritan* will be started by a prominent person or "modin." First, the *modin* will open the performance of the *baritan* by greeting the surrounding community and continuing with a little introduction. Then the *modin* will convey the wishes and prayers in Javanese; after that, pray together as a closing carried out by the entire surrounding community led by the *modin*.tradition *baritan* in a solemn and solemn atmosphere. After the implementation of the *baritan* is complete, *the takir plontang* will be distributed back to the people who follow this tradition so that there is synergy between culture, religion, and society contained in the *baritan*.

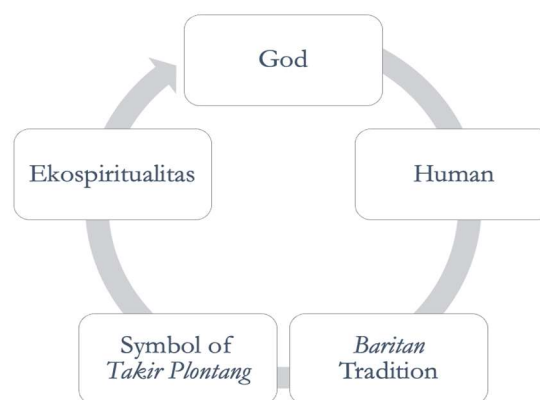


Table 1: Forms of relations towards eco-spirituality

¹⁹ Fauzi, S. (2016). TUGAS SOSIOLOGI BUDAYA BARITAN. Hlm. 4

The *baritan* is manifested in the form of *takir plontang* as a reflection of gratitude for God's gifts with success in the results obtained by the Wonodadi community. This form of relationship to God becomes a starting point in believing that all journeys in agricultural matters are worship to God. So, the position of humans as servants should be grateful for their gifts; this form of gratitude can be seen in the pattern of the *baritan* that reflects a sense of social solidarity between the Wonodadi people. *Baritan* was a forum for unifying social classes in the Wonodadi community without any differences, poor and rich. This is evidenced by the existence of the *takir plontang*, which means a form of gratitude to God for his gifts; besides that, *takir* implies that human life is still oscillating with the waves of its development. For this reason, religious synergy is needed so that adrift humans can be stable.

Stability in life, of course, is the desire of all humans, but what needs to be realized is that stability will be realized when the relationship between "God, Man, and Nature" synergize. Maintaining the sustainability of life in the world, when that happens, awareness of eco-spirituality will emerge as a bridge between humans and nature to arrive at God who has provided sustenance, in this case, is a blessing, the abundance of crops in the Wonodadi Blitar community. So the *baritan* tradition in Wonodadi village is still maintained and continues to be carried out yearly by the Wonodadi village community. The *baritan* tradition in Wonodadi village is, of course, to preserve the culture because the *baritan* is an ancestral heritage; In everyday life, the existence of the *baritan* in Wonodadi village can be a reference to form characters that can create harmony in the Wonodadi village community and awareness of what God has given to the harvest. The form of the social practice of the Wonodadi community can be seen in the community's social life, namely mutual tolerance, the creation of harmony, and togetherness in the life of the Wonodadi village community.

In addition, doing the *baritan* in Wonodadi village has several benefits. Tradition *baritan* can teach people the importance of being grateful to God Almighty who has given so much sustenance. In the implementation of the *baritan*, there is a tolerant attitude between people without discriminating. The surrounding community did it for the sake of the performance of the *baritan* going well without any obstacles. And can teach the community about a sense of kinship between communities.²⁰

Tradition *baritan* in Wonodadi village in the form of salvation is carried out by the community to seek safety, peace, and protection from God Almighty. This *Baritan* tradition is carried out in a sacred manner which is still related to the religion of Islam. The belief or belief of

²⁰ ALIE, S. (2021). *ANALISIS PERAYAAN UPACARA ADAT BARITAN DALAM MENUMBUHKAN NILAI PERSATUAN DI MASYARAKAT (Studi Kasus di Desa Karang Layung Kec. Sukra Kab. Indramayu)* (Doctoral dissertation, FKIP UNPAS). Hlm. 13

Baritan Tradition: A Cultural And Human Relationship In Forming Eco-Spirituality

the Wonodadi village community by *baritan* will avoid various kinds of disasters. The idea here means the feeling of the existence of God as the highest truth that is unseen. This can be used as a guide in people's lives in interactions between humans and God, interactions between humans and humans, and interactions between humans and supernatural beings in community life.²¹

The Wonodadi village community is a religious community that upholds tradition. This can be proven that the community performs the *baritan* every year in the month of *Shuro*. Despite the Covid-19 outbreak, the people of Wonodadi village still do it using health protocols, even though the implementation is not like in previous years.²² The people of Wonodadi village until now still maintain and carry *baritan*. This is done so that the *baritan* does not just disappear because this *baritan* has become a habit or custom in the life of the Wonodadi village community.

From the results of an interview with one of the speakers conducted by the researcher about the differences in the implementation of the *baritan* before the outbreak of the covid-19 disease, during the outbreak of the covid-19 illness, and after the outbreak of the covid-19 disease. Before the attack of the COVID-19 illness, the people of Wonodadi village gathered in droves at the nearest crossroads or fork in a hectic way. This tradition is carried out and followed from children to adults, women, and men, young people to older adults follow the course of the *baritan* so compactly. All the surrounding community followed it from the beginning. This tradition was carried out until it was finished in a quiet and solemn atmosphere.

Tradition *baritan* was carried out by the Wonodadi village community when an outbreak of the covid-19 disease was still being carried out. However, the difference is that in carrying out *baritan*, the district must comply with regulations made by the government using health protocols. For example, they must wear a mask during the implementation of this tradition. Maintain distance from one community to another. Here it can be seen that the performance of the *Baritan* in Wonodadi village is carried out. It can be said that very few people follow this tradition because the government forbids gatherings. However, with these restrictions, the Wonodadi village community can still carry out the *baritan* even though it is done.

The traditional *baritan* in Wonodadi village serves as a medium to ask for protection and safety from God Almighty so that the people of Wonodadi village are protected from various dangers or disasters. With the implementation of the *baritan*, without realizing this tradition also has another function: it can create harmony and togetherness in people's lives.²³ The benefits of

²¹ Somatri, R. A., & Merlina, N. (2014). Upacara Barutan Pada Masyarakat Betawi Di Jakarta Timur. *Patanjala: Journal of Historical and Cultural Research*, 6(3), 381-396. Hlm. 383

²² Lindayani, S. W., Mukaromah, A. L., & Wirai'I, M. R. (2021). ADAPTASI BUDAYA DI TENGAH PANDEMI ANTOLOGI ESAI KKN 045 VDR 2021 IAIN TULUNGAGUNG. Hlm. 142

²³ *Ibid.* hlm. 150

doing the *baritan* in Wonodadi village are: the existence of the *baritan* can strengthen the relationship between the Wonodadi village community, carry out the *baritan* as one of the respects of the Wonodadi village community for cultural heritage by the ancestors, and the last can create harmony, community togetherness in his social life.²⁴

Based on the results of interviews conducted by researchers, the function of the *baritan*, which is usually carried out every 1 *Syuro* by the Wonodadi village community, is to reject reinforcements. The people of Wonodadi village believe that the month of *Syuro* is tense. Because this month quite a lot of events such as disasters, accidents and so forth. To avoid these things, the community performs the *baritan* located at the intersection of the T-junction of the Wonodadi village road. The surrounding community gathers and prays together to ask for protection from God Almighty. Tradition *baritan* month *Syuro*, there are no more things the Wonodadi village community does not want.

Religion is a form of a religious system that is one of the elements of culture. In addition, religion is also a system of knowledge, language, art, and so on. Religion means a system of cultural values that affect human life and is considered valuable in life. In addition to religion as a value order that connects humans with their God, religion also regulates values related to fellow human beings.²⁵ This can be seen in the *baritan* in the village of Wonodadi, where doing this tradition can maintain harmony in society.

Most Javanese people still believe in the existence of various spirits such as jinn, demons, and so on. Despite this belief, Javanese people often associate the type of food with traditional ceremonial activities. This aims to seek salvation and the community's gratitude to God Almighty, as a repellent of evil'. Tradition *baritan* in the village of Wonodadi is also aimed at rejecting reinforcements and asking for protection from God Almighty. In addition, the *baritan* feels gratitude for the community by praying together.²⁶

Tradition *baritan* month *Syuro* by the Wonodadi village community as a means to get closer to God Almighty. In addition, it is also to ask for safety and protection and as a form of gratitude to God Almighty. Tradition *baritan* is also a means for people to find identity in their lives and "*eling la waspodo*" in Javanese. This means that man must be himself and remember where he is from and

²⁴ Aprillia, D., & Syani, A. (2022). EKSISTENSI TRADISI BARITAN DI KALANGAN GENERASI MILE-NIAL: STUDI KASUS DI DESA TELOGOREJO, DISTRIK BATANGHARI, KABUPATEN LAMPUNG TIMUR. *Jurnal Sociologie*, 1(1), 93-103. Hlm. 97

²⁵ Solihah, R. S. (2019). Agama dan Budaya. *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 2(1), 77-94. Hlm. 78

²⁶ Lestari, A. D. N. (2019). *Upaya Penanaman Nilai-Nilai Religius Dalam Tradisi Baritan (Studi Kasus Di Desa Gawang Kecamatan Kebonagung Kabupaten Pacitan)* (Doctoral dissertation, IAIN Ponorogo). Hlm. 14

how he stands in the eyes of God. Thus the public must remain alert to something happening so as not to fall into the wrong things easily. Therefore, people must draw closer to God Almighty by praying together to seek protection from unwanted items.²⁷

Based on the results of interviews conducted by researchers, the *baritan* as a form of religion can be seen in its implementation. The *baritan* was implemented by the surrounding community by praying together and led by community leaders or moderns. This is to ask for protection from God Almighty and as a form of gratitude for the Wonodadi village community. In addition, community leaders or modern people pray using the Javanese language. After that, it is followed by *tablil* and praying together.

Conclusion

From the results of the analysis above, it can be concluded that the *baritan* in the Wonodadi community has the value and function of unification between society and culture, which produces an awareness of the form of gratitude for what God has given them so that the existence of God as the essence of the creator can be seen in the form of success in terms of harvest. The harvest that needs to be grateful for the awareness of the Wonodadi people if nature should be protected because the results will be abundant by protecting wildlife. Understanding of eco-spirituality can be seen in the form of *takir plontang*, which does not have an impact on the environment because if we use materials that are not easily destroyed, then the land and nature will be affected by our waste; that is why *takir plontang* environment the Wonodadi Village is free from garbage that is not easily destroyed.

Acknowledgment

This collaborative research requires a mature concept from two universities involving students and lecturers. This research was also supported by the Wonodadi community, who were willing to be interviewed; without any supporting stakeholders, such as the existing structures in the village, this research might not reach the readers. Therefore, we would like to thank all who helped write this article, especially the IAIN Kediri and UIN Sayyid Ali Rahmatullah Tulungagung institutions, who gave us permission and sport. Finally, we would like to thank the Sociology of

²⁷ Griyanti, HE, Sunardi, S., & Warty, W. (2018). Digging The Traces of Islam in Baritan Tradition. *International Journal of Multicultural and Multireligious Understanding*, 5(3), 52-29. hlm. 57

Religion study program from the two institutions who have helped, criticized, and provided their time to provide input on our article.

References

- Agustina, A., Ismaya, E. A., & Setiawan, D. Makna Tradisi Barikan Bagi Pendidikan Karakter Anak Desa Sedo Demak. *Jurnal Educatio FKIP UNMA*, 7(3), 1213-1222. (2021)
- ALIE, S. *ANALISIS PERAYAAN UPACARA ADAT BARITAN DALAM MENUMBUHKAN NILAI PERSATUAN DI MASYARAKAT (Studi Kasus di Desa Karang Layung Kec. Sukra Kab. Indramayu)* (Doctoral dissertation, FKIP UNPAS). (2021)
- Aprillia, D., & Syani, A. EKSISTENSI TRADISI BARITAN DI KALANGAN GENERASI MILENIAL: STUDI KASUS DI DESA TELOGOREJO, DISTRIK BATANGHARI, KABUPATEN LAMPUNG TIMUR. *Jurnal Sociologie*, (2022)
- ASNAWI, A. R. TRADISI BARITAN SEBAGAI MEDIA PENANAMAN NILAIRELIGIUS DAN BUDAYA MASYARAKAT DESA SALAM WONODADI BLITAR. (2021)
- ASNAWI, A. R. TRADISI BARITAN SEBAGAI MEDIA PENANAMAN NILAI RELIGIUS DAN BUDAYA MASYARAKAT DESA SALAM WONODADI BLITAR. (2021)
- Bennett, T. Cultural studies and the culture concept. *Cultural studies*, 29(4), (2015)
- Billington, R., Strawbridge, S., Greensides, L., & Fitzsimons, A. *Culture and Society: Sociology of Culture*. Bloomsbury Publishing. (1991).
- Bonvillain, N. *Language, culture, and communication: The meaning of messages*. Rowman & Littlefield. (2019).
- Chenu, MD, Taylor, J., & Little, LK (Eds.). *Nature, Man, and Society in the Twelfth Century: Essays on New Theological Perspectives in the Latin West*(Vol. 37). University of Toronto Press. (1997).
- Clifford, G. The religion of Java. *Illinois The Free Press of Glencoe*. (1960).
- Creswell, JW, & Poth, CN. *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications. (2016).
- Fauzi, S. TUGAS SOSIOLOGI BUDAYA BARITAN. (2016).
- Griyanti, HE, Sunardi, S., & Wardo, W. Digging The Traces of Islam in Baritan Tradition. *International Journal of Multicultural and Multireligious Understanding*, 5(3), (2018).
- Irawanto, DW, Ramsey, PL, & Ryan, JC. Challenge of leading in Javanese culture. *Asian Ethnicity*, 12(2), (2011).

Baritan Tradition: A Cultural And Human Relationship In Forming Eco-Spirituality

- Lestari, A. D. N. *Upaya Penanaman Nilai-Nilai Religius Dalam Tradisi Baritan (Studi Kasus Di Desa Gawang Kecamatan Kebonagung Kabupaten Pacitan)* (Doctoral dissertation, IAIN Ponorogo). (2019).
- Lestari, LRP, Sopiah, S., & Adinugraha, HH. INTEGRATION OF ISLAMIC EDUCATION VALUES TOWARDS THE “YATIMAN” TRADITION IN THE MONTH OF SURO IN PEKALONGAN. *Zawiyah: Journal of Islamic Thought*, 7(1), (2021).
- Lindayani, S. W., Mukaromah, A. L., & Wirai’I, M. R. ADAPTASI BUDAYA DI TENGAH PANDEMI ANTOLOGI ESAI KKN 045 VDR 2021 IAIN TULUNGAGUNG. (2021).
- Mulyana, A. Sekaten tradition: The ritual ceremony in Yogyakarta as an acculturation reality of Javanese culture in Indonesia. *International Journal of Humanities and Social Science Studies*, IV (2), (2017).
- Pals, D. *Nine theories of religion*. (2014).
- Pathak, V., Jena, B., & Kalra, S. Qualitative research. *Perspectives in clinical research*, 4(3). (2013).
- Pratiwi, F. I. *Makna Simbol Komunikasi Takir Plonthang Dalam Tradisi Baritan (Studi Kasus Masyarakat Desa Wringinrejo Kecamatan Gambiran Kabupaten Banyuwangi)* (Doctoral dissertation, UNIVERSITAS MUHAMMADIYAH JEMBER). (2021).
- Solihah, R. S. Agama dan Budaya. *Al-Mada: Jurnal Agama, Sosial, Dan Budaya*, 2(1), 77-94. (2019).
- Somatri, R. A., & Merlina, N. Upacara Barutan Pada Masyarakat Betawi Di Jakarta Timur. *Patanjala: Journal of Historical and Cultural Research*, 6(3), 381-396. (2014).
- Sri, S., Arif, Z., & Unggul, S. H. KAJIAN NILAI-NILAI BUDAYA JAWA DALAM KEARIFAN LOKAL “BARITAN” DI ASEMDOYONG KECAMATAN TAMAN KABUPATEN PEMALANG. (2017).
- Taylor, SJ, Bogdan, R., & DeVault, M. *Introduction to qualitative research methods: A guidebook and resource*. John Wiley & Sons. (2015).
- Wahyuningtias, W., & Astuti, N. D. ANALISIS NILAI-NILAI DALAM TRADISI BARITAN SEBAGAI PERINGATAN MALAM SATU SYURO DI DESA WATES KABUPATEN BLITAR. *FKIP e-PROCEEDING*, 134-138. (2016).
- Willig, C. Reflections on the use of a phenomenological method. *Qualitative research in psychology*, 4(3), (2007).