

THE *TOTOP SOBLUK GEGER* SALVATION TRADITION IN PENDALUNGAN PROBOLINGGO COMMUNITY (A DESCRIPTION STUDY)

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Abstract: This research focuses on the Totop Sobluk Geger salvation tradition found in the Pendalungan Probolinggo community. The aim of this research is to describe the Totop Sobluk Geger salvation tradition found in the Pendalungan Probolinggo community. The method used in this research is a descriptive qualitative method. The data collection techniques used in this research are observation, interviews and documentation techniques. Based on the research carried out, it was found that the Totop Sobluk Geger salvation tradition is a salvation tradition that is still being preserved in the Pendalungan Probolinggo community. This tradition is a syncretistic tradition because it combines elements from Pendalungan culture and elements contained in the Islamic religion.

Keywords: local culture, totop sobluk geger, Pendalungan Probolinggo

INTRODUCTION

Research on local culture is an investment in cultural and social sustainability. It has significant relevance in preserving cultural heritage, strengthening identity, sustainable development, responsible tourism and developing creativity. Moreover, this research supports a more diverse life, overcomes cultural conflicts, and makes valuable contributions to scientific knowledge. Building a deeper understanding of local culture is an important step in building a more meaningful and inclusive world society (Tjahyadi, Wafa, & Zamroni, 2019; Hasim, & Faruk, 2020; Kholidah, 2020).

Local culture is an important part of the world's cultural diversity. It plays a key role in shaping individual and group identity, as well as in safeguarding valuable cultural heritage. Preserving and understanding local culture is critical to nurturing global cultural riches and promoting harmony in an increasingly globally connected society (Tjahyadi, Wafa, & Zamroni, 2019; Hasim, & Faruk, 2020; Kholidah, 2020).

Local culture is a collection of values, norms, traditions, beliefs, language, customs, and practices that develop in a particular geographic area or community. This covers all aspects of local community life, both material and immaterial. Local culture reflects the way of life, history and cultural identity of a human group that inhabits a particular area society (Tjahyadi, Wafa, & Zamroni, 2019; Hasim, & Faruk, 2020; Kholidah, 2020).

This research focuses on the *Totop Sobluk Geger* salvation tradition found in the Pendalungan Probolinggo community. The choice of focus was due to the unique and distinctive culture of the Pendalungan Probolinggo community. In the context of cultural science, pendalungan is a term used to refer to people living in the "*Tapal Kuda*" area of East Java who have a culture resulting from the assimilation of Javanese and Madurese

culture. The existence of culture produced through the assimilation process makes the Pandalungan society known as a hybrid society. Therefore, it is not surprising that in the culture of the Pandalungan people, elements found in Javanese and Madurese culture can be found (Tjahyadi, Wafa, & Zamroni, 2020; Tjahyadi, Andayani, & Wafa, 2020).

In a geopolitical and geosocio-cultural context, the Pandalungan community is part of the horseshoe community. The horseshoe community is a community that lives in the horseshoe area, namely an area in East Java Province that forms a curve similar to a horseshoe or iron horse shoe. This area has certain characteristics and has long been an enclave for supporters of cultural Islam and the Abangan. Supporters of cultural Islam are driven by kiai and ulama, while the abangan are driven by political figures and figures who are members of religious beliefs (Tjahyadi, Wafa, & Zamroni, 2020; Tjahyadi, Andayani, & Wafa, 2020).

The Pandalungan people in Probolinggo live in the Probolinggo City and Regency area. Like the Pandalungan community in general, the Pandalungan community of Probolinggo also has a hybrid culture resulting from the assimilation of Javanese and Madurese culture. This cultural hybridity, one of which, can be seen in the use of a mixture of Javanese and Madurese languages in everyday life. This mixed language represents the existence of the Pandalungan Probolinggo people who have a hybrid cultural identity. Therefore, in this society the traditions that develop are a mixture of Javanese and Madurese cultural elements (Tjahyadi, Wafa, & Zamroni, 2020; Tjahyadi, Andayani, & Wafa, 2020).

This research needs to be carried out. This is because there is still little research on the culture found in the Pandalungan Probolinggo community. In fact, the culture of the Pandalungan people of Probolinggo also contributes to the formation of the cultural identity of the people of East Java. Therefore, research which aims to describe the Totop Sobluk Geger salvation tradition found in the Pandalungan Probolinggo community has urgency and relevance to be carried out.

METHOD (Cambria 11 Capital Bold, Space 1,15) (no numbering)

The method used in this research is a descriptive qualitative method. Descriptive qualitative is a research method that utilizes qualitative data which is analyzed and described descriptively (Denzin et al., 2018; Tjahyadi et al., 2019; Tjahyadi, Andayani, et al., 2020). The primary data for this research is verbal data obtained from interviews with sources. Observation and interview activities were carried out twice on 19 November 2022 and 20 December 2022 at Kedungrejo Village.

Analysis of the data was carried out by following the analysis procedures contained in Herbert Blumer's Symbolic Interactionism theory. The stages in data analysis include: 1) reading in depth the transcription of the interview results as prime data, 2) analyzing the meaning of the verbal data contained in the transcription of the interview results based on the concepts of mind, self and society contained in the theory of Symbolic Interactionism, and 3) draw conclusions on the analysis that has been carried out. In this research, the results of the analysis that has been carried out are presented using informal techniques. This is because in this research, the results of the analysis are presented using

ordinary words. The aim of using this technique is so that the description of the research results can be prepared well and precisely.

ANALYSIS AND FINDINGS

Totop Sobluk Geger as a Tradition in the Pendalungan Community of Probolinggo

Tradition is everything that is inherent in life in society which is carried out continuously, such as; traditions, culture, customs and beliefs. From the opinion above, it can be concluded that culture and traditions need to be preserved by continuing to carry them out according to people's beliefs in the culture they believe in because in current developments, many cultures have been lost to the point that they feel foreign to people's ears, especially in large urban areas such as, Surabaya and the capital city of Jakarta are not widely known about the various cultures and traditions in Indonesia which are rich in culture and traditions (Barker, 2011; Tjahyadi, Wafa, & Zamroni, 2019; Tjahyadi, Wafa, & Zamroni, 2020; Tjahyadi, Andayani, & Wafa, 2020).

Selamatan itself comes from the Madurese language which is taken from the word "Selamet" which means safe, happy, peaceful. safety can be interpreted as a state of being free from undesirable incidents. So, slametan can be interpreted as community activities which are usually described as ritual traditions, both ceremonies at home and in the village. The rokat is a special prayer performed when carrying out the "Salutan Ritual" in communities that have a Madurese cultural basis (Tjahyadi, Wafa, & Zamroni, 2019; Tjahyadi, Wafa, & Zamroni, 2020; Tjahyadi, Andayani, & Wafa, 2020).

Kedungrejo Village is a village where the majority of the population works as farmers. So the people highly respect and appreciate their harvests. One of them is proven by the tradition of the "Totop Sobluk Geger Slavation Ritual". In this tradition, the focus is on the steamer containing rice. So it can be concluded that rice, which was originally rice and rice from rice, has become a symbol that rice has a high value for the people of Kedungrejo Village.

The *Totop Sobluk Geger* salvation tradition is a tradition carried out by the people of Kedungrejo Village, Bantaran District. The word "*totop*" itself is taken from Madurese which means "cover/cover". Then the word *sobluk* itself is also taken from Madurese which means "rice cooking steamer". The word "*geger*" itself means "falling", which is also taken from Madurese. So the slametan tradition of *Totop Sobluk Geger* is a tradition resulting from the fall of the "*sobluk*" (cormorant) either in the form of the lid or the body of the "*sobluk*" (cormorant).

According to Mbah Nati, "Ariah aslinnah sobluk se derih tanah aruah seh slameten mon geger" This means "this was originally a cormorant made of clay which was saved if it fell". What is meant by *dandang* here is a cormorant made of clay or the people of Kedungrejo Village call it *polok*. So it's not a cormorant made of aluminum like now. Because the origin of this tradition of salvation comes from the fall of a *polok* (clay pot) so that when the *polok* falls it will break.



Figure 1. Sobluk
(Source: researcher)

According to Mbah Nati, “Pancen derih posepponnah lah nik. Ariaah aslinnah sobluk se derih tanah aruah seh slameten mon geger.” It means "It's been from your ancestors, son. This cormorant originates from the land it dives into." So, when people cooked rice in ancient times, they still used *polok* (a steamer made of clay). So it's very likely that when the stake falls it will break. So it needs to be saved. Because according to the beliefs of the people of Kedungrejo Village, once we break the *polok* we will lose focus, so it is necessary to dive in to avoid unwanted incidents.

Based on the beliefs of the people of Kedungrejo Village, the fall of the *sobluk* (cormorant) did not fall by itself. It can be caused by many factors, such as lack of concentration, for example due to many problems, due to hunger, lots of thoughts so that you accidentally touch the cormorant. Other factors include, ancient people were known to have many children. So it could also be that when ancient people were cooking rice, there were children who were playing and accidentally touched the *sobluk* (boiler).

According to Mbah Nati, “Deddih male tak arat rat merre ke semegegger kudu slameten.” Which means "So that there are no deaths in turn for those who drop them, they must be saved. So the meaning of Mbah Nati's statement is that the people of Kedungrejo Village believe in this tradition which came from their ancestors. Starting from procedures to consequences. So when it is not implemented, it is believed that it will bring harm to those who drop the *sobluk*. The people of Kedungrejo Village believe that when someone, whether a child or an adult, whether male or female, drops a *sobluk* (cormorant) if it is not saved then bad luck will come, namely their family will die in turn. And this unfortunate incident actually happened in Kedungrejo Village.

In this tradition, the whole language is Madurese. Although in essence Kedungrejo Village, Bantaran District, Probolinggo Regency is on the island of Java. However, the majority of people use Madurese as their daily language. However, there are still some people who use Javanese and Indonesian. Such as, immigrants, people who have migrated out of town, small children, etc.

In the slametan totop sobluk geger tradition, the local cultural objects that are studied are non-material/non-objects, namely mystical (unseen). This is closely related to the beliefs of the people of Kedungrejo Village who believe in supernatural things. The people of Kedungrejo Village believe that if they don't carry out this tradition, bad luck will come. This misfortune took the form of a series of deaths that befell the person who dropped the *sobluk* (cormorant) and his entire family.

With the salvation tradition of the *Totop Sobluk Geger*, it is hoped that we can get closer to God. Although this tradition began with an incident, namely the fall of the *totop sobluk* (cormorant lid) or cormorant body. So that the existence of this slametan tradition can be a spiritual shower for those who carry it out. And this tradition can be a lesson to be more careful in doing anything.

Apart from that, the salvation tradition of the *Totop Sobluk Geger* has its own characteristics, namely in the form of a *sobluk* (cormorant) as the main tool used in offerings. The cormorant used here comes from a clay cormorant or what the Kedungrejo people call *polok*. The reason is because this culture comes from previous ancestors. Where when cooking rice, you still use *polok* (cormorant). However, if the cormorant now falls, then it also needs to be saved according to one's own beliefs.

This tradition can also be said to be quite unique. Because in the end the offerings that have been decorated in such a way and have been prayed for are thrown away. Can be thrown at T-junctions or crossroads. With the excuse of throwing away his bad luck on that road. However, if someone finds the offering, then the totop sobluk geger offering can be good luck for people who have difficulty having children. And this is indeed true for the people of Kedungrejo Village who believe in it, even though it cannot be reasoned with in common sense

In the salvation tradition of the *Totop Sobluk Geger* there are several offerings that need to be prepared, including:

- 1) Polok (clay rice cooker)
- 2) Banana leaves
- 3) Rice
- 4) Tajhin (porridge)
- 5) Red dye
- 6) Yellow coloring/turmeric
- 7) Green dye/moringa leaves
- 8) Black dye/coffee powder
- 9) Flowers (any)
- 10) Boiled eggs
- 11) And money (sincerely)

From the offerings above, there are several offerings that have certain meanings, including:

- 1) The white porridge symbolizes the rising sun
- 2) The red porridge symbolizes the setting sun
- 3) Black porridge means the birth of a baby
- 4) Yellow porridge means harmony
- 5) Green porridge means the universe



Figure 1. Sesajen *Totop Sobluk Geger*
(Source: researcher)

The functions of this tradition are:

1. To get closer to the Almighty
This does not mean that it is hoped that when people cook rice, the steamer often falls. However, this is an accidental event and has a bad impact if not ignored. So the benefit is as a spiritual shower for those who drop the cormorant to be more careful in doing something. And and as a means to not forgetting the Creator in living life.
2. As a means of giving charity
Although all the offerings are eventually thrown away, they are not wasted. Because the majority of people believe that these offerings can be used as an intermediary for people who have difficulty having children so that they can be blessed with children quickly.
3. As a form of appreciation for every piece of rice that falls
People who are cooking rice are not random and are more careful. Because long before it becomes rice, the process from rice to drying and grinding is not a short process. So that every grain of rice is valuable.

CONCLUSION

The salvation tradition of the *Totop Sobluk Geger* is a slametan tradition carried out by the people of Kedungrejo Village, Bantaran District. Totop said itself, it is taken from Madurese which means "cover/cover". So tradition totop sobluk geger slametan is a slametan resulting from a fall Sobluk either in the form of a lid or a sobluk body. The salvation tradition of the *Totop Sobluk Geger* very related to the beliefs of the people of

Kedungrejo Village who believe in supernatural things. The people of Kedungrejo Village believe that if they don't carry out this tradition, bad luck will come. This misfortune took the form of a series of deaths that befell the person who dropped the sobluk (cormorant) and his entire family.

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