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TRADITION OF THE VILLAGE REPORT OF SENOYAN MARGOYOSO PATI

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ABSTRAK

Local traditions are a form of cultural wisdom that still lives in rural communities in Indonesia, one of which is the Lamporan tradition in Soneyan Village, Margoyoso District, Pati Regency, Central Java. This tradition is carried out every Friday in the month of Suro and is believed to be a form of protection from disturbances by spirits. This study aims to identify the symbolic meaning, social function, and role of the Lamporan tradition in the lives of modern society. The method used is a qualitative approach with participatory observation techniques and in-depth interviews with community leaders and tradition practitioners. The results of the study show that Lamporan not only functions as a spiritual effort to ward off disaster, but also strengthens social solidarity, maintains cultural identity, and becomes a medium for transmitting ancestral values to the younger generation. In the midst of modernization, this tradition continues to exist because of the active role of the community in preserving cultural heritage. This study contributes to the understanding of the preservation of local traditions in facing contemporary social dynamics.



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INTRODUCTION

Humans and culture cannot be separated from each other, together forming life, society organizes itself in a socio-cultural unity, society. Human society gives birth, creates, preserves and develops culture: there is no society without culture and vice versa, there is no culture without humans; there is no society without culture, there is no culture without society. Among the creatures created by Al-Khaliq, only human society imitates the Creator of the great engineering culture ([Kistanto 2017](#))

There are various forms of culture from various tribes in Indonesia, one of which is Javanese culture. The Javanese way of life is characterized by traditions and customs which are then manifested in traditional ceremonies. The traditional ceremonies/customs covered include norms, ideas, cultural values, norms, laws, rules in families, groups, and communities. Traditions develop over time with their own unique characteristics from generation to generation ([Judge Moh 2013](#))

Humans themselves are homo creators, because in every work of theirs humans give a form and content that is personally human. Therefore, every cultural object signifies a certain value, shows the intentions and ideas of its creator. Culture itself is closely related to ideas, symbols and values as a result of human work and behavior. So it is not an exaggeration to say that: "human culture is so closely related to symbols that humans can also be called symbolic creatures". The interpretation of ritual symbols will be seen in conventional expressions. Namely, traditional expressions that are still used in rituals, for example in the form of mantras or prayers ([Winda 2013](#))

One of the areas where the community still adheres to and believes in the tradition of warding off evil from supernatural beings or all kinds of threats is around Soneyan Village, Pati Regency, Central Java. The community calls it the lamporan tradition. Not a flying coffin, but the lampora refers to a procession held by several Pati, especially in Soneyan Village, where this tradition is said to be able to ward off the dangers of disturbing spirits. In ancient times, the lamporan tradition was carried out by almost the entire population of Pati. However, currently only certain villages can maintain this tradition, one of which is Soneyan Village. The main reason that made researchers interested in studying the lamporan tradition of Soneya Village was because researchers saw the development of the lamporan tradition around the 1960s until now, as well as the solidarity of the community that follows the tradition ([Susanto 2020](#)) The interesting thing about the lamporan tradition in Soneyan village is the origin of the tradition and the meaning contained in the lamporan tradition.

The results of this observation are expected to provide an overview to the community, readers and students regarding the form of local culture in the form of the Senoyan village lamporan tradition and increase the sense of concern for the traditions and culture of their country. Seeing these problems, researchers are interested in studying the Senoyan village lampora tradition for further research.

RESEARCH METHODS

This study uses a descriptive qualitative approach that aims to describe in depth the social and cultural phenomena related to the Lamporan tradition in Soneyan Village, Margoyoso District, Pati Regency. This approach was chosen because it is able to capture the meaning, values, and social practices that live and develop in society through a direct interaction process between researchers and research subjects. Data collection was carried out using three main techniques, namely observation, interviews, and literature studies.

Observations were conducted directly in the field to observe the practice of the Lamporan tradition and community involvement in the activity. Researchers used participatory observation as an approach, namely by being present in the midst of community activities to record activities, atmosphere, and social dynamics that occur during the tradition. This technique is used so that researchers can understand the cultural context more completely and naturally.

Interviews were conducted with purposively selected informants, namely individuals who have experience and in-depth understanding of the Lamporan tradition. The two main informants in this study were Lek Naryo, a 53-year-old resident who had been directly involved in implementing the tradition, and Pujiono, a village official who serves as the socio-cultural section and has knowledge of the history and meaning of the Lamporan tradition in community life. Interviews were conducted in a semi-structured manner to allow for deeper exploration of the informants' views and experiences.

In addition, researchers also conducted literature studies to strengthen the analysis and provide a conceptual framework for field data. The literature reviewed includes books, scientific articles, and documents related to local culture and Javanese traditions. Data obtained from observations, interviews, and literature studies were analyzed descriptively-qualitatively, emphasizing the understanding of the meaning contained in traditional practices and the social relationships formed within them.

RESEARCH RESULTS AND DISCUSSION

A. Lamporan tradition in Senoyan village

In this study, the lamporan tradition carried out by the people of Soneyan Village, Margoyoso District, Pati Regency, Central Java, was studied to understand its role in the social and cultural life of the Javanese people. This study found that the lamporan tradition not only functions as a ceremony to protect livestock from disease and the threat of supernatural beings, but also functions as a tool to strengthen social ties between villagers.

1. The Meaning of the Lamporan Tradition in the Context of Javanese Culture

According to [Rangkuti \(2011\)](#), culture in the context of anthropology is understood as everything that is learned by humans as members of society and passed down from generation to generation. In this case, the lamporan tradition in Soneyan Village is one form of culture that is passed down from generation to generation, which involves the entire community in traditional ceremonies that have social and spiritual meaning.

This is in line with research conducted by [Hakim Moh \(2013\)](#), which states that Javanese culture is very thick with customs carried out through traditional ceremonies. The lamporan tradition, which is carried out every Friday night of Sasih Suro, is a real example of how Javanese people maintain their customs even though times continue to change. The journal "Cultural Heritage and Rituals in Javanese Society" also reveals that the preservation of traditional rituals such as lamporan is an integral part of the sustainability of the cultural identity of the Javanese people.

2. Lamporan Tradition and Traditional Ceremonies in the Soneyan Village Community

As explained in [Susanto's research \(2020\)](#), the lamporan tradition is a socio-cultural activity that aims to ward off threats from spirits and diseases that can attack livestock and humans. This shows that this tradition is not only related to beliefs in the supernatural world, but also to people's concerns about their welfare, especially in terms of livestock health.

The study "The Role of Tradition in Indonesian Village Communities" shows that traditions such as lamporan function as a tool to maintain social stability in rural communities. This ritual involves the active participation of all villagers, which indirectly strengthens the sense of togetherness and solidarity in facing common problems. This is also in line with the Journal "Ritual and Symbolism in Southeast Asian Communities", which highlights the role of symbolism in traditional rituals as a means to build closer social relationships among community members.

3. The Relationship Between Culture and Local Beliefs

Belief in spirits and the supernatural world in Javanese society, including in Soneyan Village, is closely related to existing culture and traditions. According to [Pujiono](#) (43 years old), as the Socio-Cultural Section of Soneyan Village, the lamporan tradition is carried out not only to protect livestock, but also to maintain the health of village residents. This ritual is part of a local belief that is passed down from generation to generation, which is also recognized by the Journal "Local Wisdom and Cultural Practices in Rural Java", which identifies the relationship between local wisdom and traditional cultural practices in rural Java.

4. The Role of Lamporan in Dealing with Threats and Diseases

In the Journal "Traditional Beliefs and Health Practices in Rural Java", it is stated that many rural communities use traditional rituals as a means to overcome the threat of disease. The lamporan tradition carried out in Soneyan Village is a reflection of this practice, where the ceremony functions to cleanse the village of diseases that are considered to be caused by supernatural beings or other unseen causes. As explained in the study "Cultural Practices and Beliefs in Javanese Agrarian Societies", traditions like this are closely related to agricultural and livestock activities that are part of the economic life of the local community.

5. Preservation of Lamporan Tradition in the Context of Modernization

Although times have changed a lot, and modernization is increasingly widespread, the people of Soneyan Village still maintain the lamporan tradition. This can be seen as a form of cultural resilience that has managed to survive despite pressure from the development of the times. The journal "The Impact of Modernization on Traditional Rituals in Rural Areas" shows that despite the threat of modernization, traditional rituals that are deeply rooted in the social life of the community, such as the lamporan tradition, can survive if the community has a high awareness to preserve it. This study notes that the preservation of these rituals is also driven by the community's need for a sense of security and calm in facing external threats.

6. Social Function and Strength of Lamporan Tradition in Village Society

According to the Journal "Rituals as a Mechanism for Social Cohesion in Rural Communities", rituals such as lamporan serve as a tool to strengthen social cohesion in rural communities. This is very evident in the practice in Soneyan Village, where the lamporan tradition involves not only livestock breeders and their families, but all villagers. This ritual strengthens relationships between residents who have a common interest in protecting the village from the threat of disease.

7. Social and Public Health Review of Soneyan Village

Finally, the lamporan tradition in Soneyan Village is also closely related to social and public health aspects, as discussed in the Journal “Superstition and Folklore in Southeast Asian Rituals”. This ritual is a means for the community to work together to overcome concerns about epidemics that can attack both humans and their livestock. In this context, the lamporan has a dual function: as a religious ceremony and as a mechanism to maintain the social and physical health of the community.

B. Implementation and meaning of the lamporan tradition in Senoyan village

Pujiono (43 years old)

explained that the lamporan tradition in Soneyan Village is carried out from Friday Pahing to Saturday Pon in the month of Suro, and is closed on the night of Friday Wage. If there is no Friday Wage in the month of Suro, then the ritual is moved forward to the old month, namely the month of Dzulhijjah on the 10th, coinciding with Eid al-Adha.

In the lamporan tradition in Soneyan Village, there are three main activities that are often carried out. The following is the sequence of lamporan tradition activities in Soneyan Village:

a) Village Torch Ride

On the first to sixth day, after Maghrib prayer, the male villagers usually leave their homes carrying torches (oncor) and walk around the village. According to Pujiono, women are also allowed to join in the procession. This activity aims to ward off disaster, especially disease, that is around Soneyan Village. This tradition is believed to cleanse the village from the threat of disease or disturbance from spirits. Similar things were also found in the research of [Susilo & Andayani \(2017\)](#), which examined the role of tradition in the lives of rural communities in Central Java. They noted that rituals such as going around the village carried out by the community aim to ward off disturbances from spirits and maintain environmental cleanliness, which shows that this activity has a very important social function in strengthening ties between residents.

b) Manaqib

On the seventh day, after the Asr prayer, the residents performed manaqib together at the crossroads in Soneyan Village. However, because the road is often busy and passed by vehicles, the village officials and residents agreed to move the manaqib activity to their respective mosques or prayer rooms in Soneyan Village. This activity aims to get closer to God Almighty who has provided protection from all dangers, especially diseases that can disrupt the lives of the residents of Soneyan Village.

The Last Supper (2015) in their research they also emphasized that many rituals in Javanese society serve to maintain human relations with supernatural powers. The manaqib tradition carried out by the people of Soneyan Village is similar to other religious practices in Java which aim to strengthen the spiritual closeness of the community with God and prevent them from being disturbed by spirits or other dangers.

c) Carnival

This carnival is held on the seventh day after Maghrib, as the closing of the series of lamporan traditions in Soneyan Village. According to Lek Naryo (53 years old), who once participated in the lamporan tradition, the carnival activity emerged because of the boredom of residents who had no entertainment. Therefore, residents and young people took the initiative to hold a carnival to provide entertainment while showing the creativity of young people in Soneyan Village. Similar things were also found in [Wibowo's research \(2014\)](#), which revealed that Javanese people often use traditional ceremonies as a means to express creativity and increase social participation. The carnival held on the seventh day of the lamporan tradition in Soneyan Village reflects the residents' efforts to strengthen social relations and provide entertainment, similar to similar traditions in other Javanese villages.

In the carnival activities, many art performances are presented to the residents. Some of the art performances that appear in this carnival include:

d) Empower

Dayakan art performance is a combination of lamporan tradition and Dayak tradition originating from Kalimantan, which is one of the most popular art performances among other performances. Dayakan features a line of dancers led by village elders, who accompany the lampor around the village. They dance to the accompaniment of tongtek music which includes nontongan (kentongan), jidor, and icik-icik ([Susanto, 2020](#)). Mr. Naryo explained that the idea to combine Dayak traditions in this art performance came from a resident who migrated from Kalimantan. He proposed that this tradition be combined with the lamporan tradition to add to the excitement of the carnival and introduce non-Javanese culture to the people of Soneyan Village. In the Dayakan art performance, participants wear traditional Dayak clothing and make-up that reflects spirits that are believed to often bring disease. Meanwhile, people carrying torches beside them depict residents who reject disaster or disease brought by spirits. This art performance has also been featured in a cultural festival on the anniversary of Pati Regency.

The Last Supper (2018) in his research also found that many festivals and art performances in rural Java combine elements of outside cultures to enhance the richness of local culture. The combination of Dayak traditions in the Dayakan art performance in Soneyan Village is a real example of cultural integration that enriches local traditions and strengthens relationships between residents.

e) Youth Creations

The creations of young people in Soneyan Village are also part of the carnival. Works such as large statue dolls, tongtekan, and various other works are sent by each RT in the village. The purpose of this activity is to increase the creativity and solidarity of young people in Soneyan Village and add joy to the carnival. [Raharjo's \(2020\)](#) research revealed that active participation of the community, especially young people, in cultural events and festivals has a major impact on strengthening social cohesion and creating space for creative expression. This is reflected in the active role of young people in the lamporan carnival in Soneyan Village, which is not only entertainment, but also a means to strengthen solidarity between residents.

2) Meaning and Purpose in the Lamporan Tradition

In the implementation of the lamporan tradition, there is a meaning contained in each equipment and ritual. Some of the meanings contained in the tradition are as follows:

1. Torch Torches are used by the community as a light on their journey around the village. In addition, the torch is also a symbol of light that provides guidance towards a better life and free from the threat of disease or other dangers.
2. WhipThe whip or whip is used as a weapon to expel evil spirits that disturb. Usually, this whip is used by cow herders as a control tool that is beaten or whipped along the way. The purpose of using this whip is to expel diseases in Soneyan Village and cleanse the village from all disturbances.
3. The Barong Barongan serves as a torch and whip guard to scare away evil spirits who try to disturb. The scary Barongan, similar to a lion or gendruwon, is considered capable of scaring away spirits who want to bring threats or diseases. The scary appearance of the Barongan is believed to be able to ward off evil spirits that are often considered to be the cause of disease in society.



Figure 2. Lamporan Tradition



Figure 2, performance from one Dayak participant

CONCLUSION

The lamporan tradition in Soneyan Village is a ritual that involves all levels of society in maintaining peace, health, and cleanliness of the village from the threat of disease and spirits. With a series of activities such as torches around the village, manaqib, and carnival, this tradition not only has religious and spiritual dimensions, but also social and cultural. The art performances and creations of young people show how this tradition also functions as a means to express creativity and strengthen relationships between villagers. Comparison with other studies shows that the lamporan tradition has similarities with similar rituals in other areas, both in terms of spiritual, social, and cultural goals, as well as in strengthening relationships between residents. Traditional ceremonies and rituals in rural communities are often a means to maintain balance between humans, nature, and supernatural powers, and to strengthen social solidarity.

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