

PHILOSOPHICAL VALUES OF THE BHUMI SAKTI SERVING RITUAL IN LEGOKSARI TEMANGGUNG VILLAGE

Idammatusilmi¹, Hilal Mulki Putra²

¹UNNES Semarang

Email: idammatusilmi96@gmail.com

² Institut Islam Nahdlatul Ulama (INISNU) Temanggung

Email: hilalmputra@gmail.com

Abstrak: Ritual Kirab Sesaji Bhumi Sakti merupakan kearifan lokal sebagai bentuk persiapan memasuki musim kemarau yaitu dengan selamatan sumber mata air dan mengawali musim tanam tembakau. Ritual ini masih terus dilaksanakan setiap tahunnya namun makna filosofis dari pelaksanaannya belum banyak orang mengetahui. Tujuan penelitian ini yaitu untuk mengetahui nilai-nilai filosofis dari pelaksanaan ritual Kirab Sesaji Bhumi Sakti di Desa Legoksari. Penelitian ini menggunakan pendekatan kualitatif dengan metode observasi dan wawancara. Observasi yang dilakukan dalam penelitian ini terbagi menjadi dua yaitu observasi pengamatan fisik dan observasi pengamatan sosial. Dalam proses pengambilan data dalam penelitian ini peneliti bertindak sebagai participant observation untuk mendapatkan data dan pengambilan informasi sedalam-dalamnya. Hasil penelitian ini menunjukkan bahwa kearifan lokal ritual Kirab Sesaji Bhumi Sakti memiliki nilai-nilai filosofis diantaranya; nilai spiritual, nilai moral, nilai material, nilai sosial, nilai ekonomi, nilai hiburan, dan nilai estetika.

Kata Kunci: Ritual Kirab Sesaji Bumi Sakti, Kearifan Lokal, dan nilai filosofis

Title: Philosophical Values of the Bhumi Sakti Serving Ritual in Legoksari Temanggung Village

Abstract: The Kirab Sesaji Bhumi Sakti ritual is a form of local wisdom as a form of preparation for entering the dry season by saving springs and starting the tobacco growing season. This ritual is still carried out every year, but only a few people know the philosophical meaning of its implementation. The purpose of this research is to find out the philosophical values of the ritual of the Kirab Sesaji Bhumi Sakti ritual implementation in Legoksai village. This study uses a qualitative approach with the method of observation and interviews. The observations made in this study were divided into physical and social observations. In collecting data in this study, the researcher acted as participant observation to obtain and take in-depth information. The results of this study indicate that the local wisdom of the Kirab Sesaji Bhumi Sakti ritual has philosophical values, including spiritual values, moral values, material values, social values, economic values, entertainment values, and aesthetic values.

Keywords: Kirab Sesaji Bhumi Sakti ritual, local wisdom, and philosophical values



INTRODUCTION

Entering the 21st century marks a time when humanity looks ahead and embraces modernity to tackle the challenges of an increasingly loud era. Numerous instances of misappropriation and neglect of traditional values have emerged, especially with the growing population's heightened demand for natural resources and meeting high needs. As a result, the sacred rights passed down from our ancestors are often forgotten amidst this high level of need. The diminishing ability of the community to support and cultivate local wisdom culture has led to the erosion of its values within society. It is crucial to prioritize the capacity to develop and uphold existing local wisdom by integrating an understanding of its development across all levels of society, not limited to our ancestors who experienced and were influential in their time.

This research emphasizes local wisdom within the context of Indonesian culture, aligning with Meliono's description of local wisdom as an expression of ethnicity that arises from individuals' activities and behaviors, giving rise to distinct works.¹ Local wisdom encompasses various aspects such as religious systems, social organizations, knowledge systems, livelihood systems, and technology and equipment systems.² Within society, local wisdom becomes a set of beliefs as it stems from collective thoughts held by a group over a certain period, with proven benefits.

Local wisdom goes beyond the values and traditions inherited from our ancestors; it can also evolve and harmonize with knowledge and innovative ideas that adapt to the changing times. According to Nurmanto, local wisdom can unite diverse cultures while maintaining mutual respect.³ Developing a culture of local wisdom within the community can be achieved through habitual practices and formal and non-formal education.

In Indonesia, local cultural wisdom is integrated into the formal education system through Social Science (*Ilmu Pengetahuan Sosial: IPS*) lessons. Teaching about local wisdom culture is incorporated into the elementary to high school curriculum, aiming to shape knowledge, attitudes, and behaviors, particularly among the younger generation who support the preservation of local wisdom.

The fading introduction of local culture in society poses a significant problem, especially in upholding the rich customs of native Indonesians. Addressing this challenge requires the active participation of the community, particularly the younger generation, who will carry the torch into the future. To enhance the culture of local wisdom, the initial step

¹ Meliono. 2011. "Understanding the Nusantara Thought and Local Wisdom as an Aspect of the Indonesian Education." *TAWARIKH; International Journal for Historical Studies* 2(2). hlm.221.

² Koendjaraningrat. 2015. *Pengantar Ilmu Antropologi, Sejarah Teori Antropologi*. Jakarta: Rineka Cipta. hlm.120

³ Nurmanto. 2016. *Memahami Ancaman, Menyadari Jati Diri Sebagai Modal Membangun Menuju Indonesia Emas*. Jakarta: Markas Besar TNI. hlm. 41

involves fostering social interaction within the local community. This can be strengthened by leveraging local wisdom in community life.

One area that still upholds the application of local wisdom culture is Legoksari Village, Tlogomulyo District, Temanggung Regency. The ancestors in Legoksari Village have inherited various cultural concepts, which have shaped local wisdom through different means such as messages, impressions, speech, folklore, traditional ceremonies, food, and art. These concepts demonstrate the development of character and values concerning the preservation of local culture, particularly for the younger generation in Legoksari Hamlet.

The Kirab Sesaji Bumi Sakti ritual is a sustainable form of local wisdom. This ritual's implementation has gained recognition as a crucial element in enhancing social cohesion among communities.⁴ The Kirab Sesaji Bumi Sakti Ritual is an annual practice performed by the residents of Legoksari Village during the dry season. Besides preserving the natural environment, this ritual holds another philosophy: preserving local culture.

While the community is well-acquainted with local culture, its philosophical meaning still needs to be discovered. Local cultures do not emerge abruptly; they evolve from expressing noble cultural values deeply intertwined with various life philosophies.⁵

For instance, Naila Farah's previous research 2018 explored the philosophical values in the Rajaban tradition of the Kanoman Sultanate in Cirebon. The findings indicated that the Rajaban tradition in the Kanoman Sultanate of Cirebon embodies vital, spiritual, and profound philosophical values.⁶ Similarly, a study by Intan Juliati, I Nyoman Ruja, and Bayu Kurniawan in 2021 examined the symbolic meaning of the Surodadi Ritual Kirab in the village of Menang, Pagu sub-district, Kediri district. The research revealed that the symbolic meaning of the Surodadi Ritual Kirab could be observed through its equipment, location, and procession.⁷

Runtiko, F. Agus Ganjar, Trisakti Haryadi, and Roso Witjaksono conducted a 2018 study on exploring local wisdom in srinthil tobacco farming on the slopes of Mount Sumbing. This study reveals that farming local wisdom comprises three primary categories: traditional rituals, home design, and work ethic.⁸ Additionally, local farming wisdom conveys

⁴ Runtiko, Agus Ganjar, F. Trisakti Haryadi, and Roso Witjaksono. 2018. "Eksplorasi, Kearifan Lokal Usahatani Tembakau Srinthil Di Lereng Gunung Sumbing." *KAWISTARA* 8(3), hlm. 27

⁵ Susanto, N. N. 2011. "Nilai-Nilai Kehidupan Masalalu: Prespektif Pemaknaan Peninggalan Arkeologi." *Naditira Widya* 5(2), hlm. 57

⁶ Farah, Naila. 2018. "Nilai-Nilai Filosofis Dalam Tradisi Rajaban Di Kesultanan Kanoman Cirebon." *IBDA': Jurnal Kajian Islam Dan Budaya* 16(2):303–27. doi: 10.24090/ibda.v16i2.1346, hlm. 303

⁷ Juliati, Oleh Intan, Nyoman Ruja, and Bayu Kurniawan. 2021. *MAKNA SIMBOLIK KIRAB RITUAL 1 SURODI DESA MENANG KECAMATAN PAGU KABUPATEN KEDIRI*. Vol. 2, hlm. 50

⁸ Runtiko, Agus Ganjar, F. Trisakti Haryadi, and Roso Witjaksono. 2018. "Eksplorasi, Kearifan Lokal Usahatani Tembakau Srinthil Di Lereng Gunung Sumbing." *KAWISTARA* 8(3).

argumentation values, prayer methods, environmental preservation, and fostering social cohesion.

Drawing from the literature mentioned above, the researcher pursued a philosophical investigation to facilitate the community's understanding of the significance behind conducting the *Kirab Sesaji Bhumi Sakti* ritual in Legoksari Village, Tlogomulyo sub-district, Temanggung district. The novelty of this research lies in its exploration of the philosophical aspects associated with implementing the *Kirab Sesaji Bhumi Sakti* tradition, as previous studies have yet to delve into this domain. This research holds importance in uncovering the cultural and philosophical values embedded within the local wisdom of Legoksari Village, thus establishing it as a role model for preserving local cultural wisdom in the broader community and its local environment

METHOD

This research was conducted from January 10 to January 29, 2022, utilizing a qualitative approach involving continuous and ongoing research (Creswell 2016). The methods employed in this study encompassed observation and interviews. Observations were categorized into physical and social observations. The researcher interviewed community leaders, including village heads, religious leaders, hamlet heads, and representatives of the Legoksari hamlet community. The researcher actively participated in observations throughout the data collection process to obtain comprehensive and in-depth information. Data analysis in this study employed exploratory, descriptive techniques to establish correlations between symptoms and gather empirical data to formulate hypotheses. This technique aligns with the study's objectives, which aim to comprehend the philosophical values associated with the *Kirab Sesaji Bhumi Sakti* ritual and explore them through detailed descriptions, providing extensive and profound insights.⁹

RESULTS AND DISCUSSION

According to data from the Central Statistics Agency for the Temanggung Regency in 2020, this region is at an elevation of 1200-2000 meters above sea level. Legoksari Village, located east of Mount Sumbing, is the last settlement at the mountain's base. Within this area, tobacco cultivation boasts the highest quality. During the dry season, a portion of the Legoksari village community engages in tobacco cultivation. The geographical conditions of this area, positioned to the east of Mount Sumbing, provide ample sunlight and foggy surroundings, resulting in unique tobacco characteristics that distinguish it from other regions.

⁹ Sugiyono. 2019. *Metode Penelitian Pendidikan (Pendekatan Kualitatif, Kuantitatif, Dan R&D)*. Bandung: Alfabeta, hlm. 400-411

In addition to the influence of tobacco plant quality, Dusun Legoksari possesses invaluable local wisdom in the form of the Kirab Sesaji Bumi Sakti Ritual, which serves as a means of cultural preservation. This ritual has been passed down through generations and remains cherished by younger community members. Deby Hidayati concurs that local wisdom encompasses the social and cultural structure comprising knowledge, norms, regulations, and community skills inherited since ancient times for succeeding generations.¹⁰ The Kirab Sesaji Bumi Sakti ritual represents a form of local wisdom, enabling individuals to engage with the community and responsibly preserve local traditions and culture, ensuring its sustainability for future generations.

The Procession of the *Bhumi Sakti Kirab Sesaji* Ritual

The Kirab Sesaji Bumi Sakti ceremony is a traditional ritual performed before the dry season, expressing gratitude (slametan times) and preparing for the tobacco planting season. Additionally, this ceremonial tradition seeks divine blessings from Allah for a smooth, healthy, safe, and prosperous tobacco season. The procession for the Kirab Sesaji Bumi Sakti ritual comprises the following steps;

1. The village head is received at the hamlet hall.

At exactly 09:00 am, towards the end of the month of Rajab, the residents of Legoksari Village, specifically in the Lamuk Gunung hamlet, gather at the village hall to commence the ritual. The opening ceremony includes various salutations from the village administration, concluding with a collective prayer led by the local kiah.

2. Journey to the four springs

The community proceeds together towards four springs. The indigenous people and soldiers accompany the group carrying Bhumi offerings, tempeng, and gunungan, also known as bucu gobyong. The bucu gobyong consists of two mountains, representing fruits and crops. This journey involves a procession to the Ringin River spring, designated for ritual activities. The entire Legoksari community follows each step, accompanied by the enchanting strains of the gamelan. The carnival-like procession to the four springs also features traditional art forms from the village, such as *jathilan*, horse braiding, nod, tambourine, and more.

¹⁰ Hidayati, Deby. 2016. "Memudarnya Nilai Kearifan Lokal Masyarakat Dalam Pengelolaan Sumber Daya Air." *Jurnal Kependudukan Indonesia* 11(1), hlm. 39-48



Figure 1. The departure procession to the spring, guided by traditional leaders and their escorts¹¹

3. Ritual parade of 4 springs

Upon reaching the river, we proceeded with another round of prayers, led by the village elder, mbah H. Yasto, as the customary chief. Following that, we carried various offerings, consisting of baskets filled with fruits and vegetables harvested by the residents of Legoksari village, also known as *bucu gobyong*. The prepared offerings included red and *white jenang*, *wedang tamarind*, and *jadah pasar*.¹² We repeated the same process for the remaining three springs. Once the prayer was concluded, the offerings and *bucu gobyong* were distributed among the attendees under the guidance of the traditional leader. The participants included shepherds, members of art organizations, and residents. After sharing a meal, the local people vied for the *gunungan* to take it home.



Figure 2. Traditional leaders conducting prayer in the spring¹³

4. Post the proper execution.

The escorts and community members returned to the venue to rest and dine together. The venue changes annually. The procession concludes at 12.30 WIB. Following a break for prayer and meals, the subsequent event is the art performance. Traditional *wayang* art with pond play became customary after the Kiran Sesaji Bhumi Sakti ritual. Art performances persist until shortly before maghrib, resuming again from

¹¹Zaenal Abidin, *Interview*, January 28, 2022

¹² *Ibid.*

¹³ *Ibid.*

nightfall till dawn. The showcased arts include angklungan, ireng masks, flying *rambak* dance, *jathilan*, braid horse, *waroan*, and more. Although some of these art forms are not directly tied to the traditional procession, the people of Legoksari village hold culture and the arts in high regard, making the inclusion of these art forms indispensable. This sentiment aligns with the views expressed by a member of the Legoksari village community,¹⁴ who emphasized;

“This art must not be absent during the Kirab Sesaji Bhumi Sakti ritual. It has become an integral part of life for the people of Legoksari village, serving as a medium of self-expression. Therefore, whenever rituals take place, art must accompany them; otherwise, the community would perceive something amiss and deviating from the usual customs.”

The Ritual of Kirab Offerings of Bumi Sakti as Cultural Conservation

Local wisdom of the Kirab Sesaji Bhumi Sakti ritual in Legoksari Village as cultural conservation:

1. Doing prayers at the four springs

Meaning received by the community: The community believes that praying is a form of gratitude for the availability of a spring sufficient for the people of Legoksari Village. At the same time, praying that entering the dry season avoids drought and water sources are still maintained or not dead. The meaning of conservation of culture: Protection of the legacy of the former ancestors who made prayers at springs as a source to fulfill their daily needs.

2. Offering offerings

Meaning received by the community: The offerings, which include red and *white jenang* and *jadah pasar*, are a form of expressing gratitude to God Almighty by being able to interact socially well. The meaning of conservation of culture: It is an exceptional food that must be present in every ritual procession because *mamang* is inherited from our ancestors. *Red jenang* means to position humans to return to their owner. In contrast, *jadah pasar* shows several series of life that humans will pass.

3. Use of traditional clothes

Meaning received by the community: To make it look more sacred because it carries out traditional rituals and becomes the cohesiveness of every citizen who participates in the ritual procession. The meaning of conservation of culture: Maintaining the preservation of traditional regional clothing because carrying out the Kirab Sesaji Bhumi Sakti ritual becomes an opportunity for the community, especially the younger generation, to wear and get to know local traditional clothing.

¹⁴ Arif, *Interview*, 13.30, January 20, 2022

4. Eat with tumpeng

Meaning accepted by the community: It is a charity activity as a form of gratitude to God Almighty. The meaning of conservation of culture: Preserving the heritage from the ancestors because the making of this tumpeng represents the relationship between God and humans, humans and each other.

5. The struggle for *gobyong bucu*

Meaning received by the community: Symbolizes the crops from the Legoksari village community with the hope that the harvest will be abundant tomorrow. The struggle for *bucu gobyog* becomes a form of alms to the community for the harvest given for one year. The meaning of conservation of culture: *Grebek* is one of the palace's alms ceremonies for the community. This has become a heritage in being grateful for the crops by giving alms to others in need.

6. Art accompaniment

The meaning received by the community: Adding to the sacredness of the event and the excitement so that it can increase the enthusiasm of the youth of Legoksari village. The meaning of conservation of culture: Maintaining artistic identity in Legoksari village so that it is better known and preserved by the younger generation.

The given description illustrates six activities undertaken by the Legoksari hamlet community. The six activities are integral to the Kirab Sesaji Bhumi Sakti ritual procession and have been passed down through generations. Consequently, these activities hold great significance for the community, manifesting local wisdom and shaping their perspective on life. These six activities serve as a compass for the people of Dusun Legoksari as they embark on the dry season, ensuring an abundant water supply and instilling hope for a successful tobacco harvest. These activities align with Setyowati et al.'s viewpoint, which emphasizes the community's utilization of existing resources and interaction with the surrounding environment. In the Legoksari hamlet community context, this interplay is inseparable from their religious system.¹⁵

Philosophical Values Contained in the Kirab Sesaji Bhumi Sakti Ritual

The people of Legoksari Village still practice the Kirab Sesaji Bhumi Sakti ritual. The purpose of this ritual is to uphold the philosophical values inherent in this tradition. These values extend beyond the community's need for a smooth water supply and the start of the tobacco season. They encompass acts of sincere charity, kindness, and social connectedness with the surrounding environment, serving as an example for future generations.

¹⁵ Setyowati, Dewi Liesnoor, Juhadi, and Umi Kiptida'iyah. 2017. "Konservasi Mata Air Sunjoyo Melalui Peran Serta Masyarakat Dalam Melestarikan Nilai Kearifan Lokal." *Indonesia Journal of Conservation* 6(1)., hlm. 36-43

Culture develops through a dynamic process resulting from human interaction and nature¹⁶. Similarly, the Kirab Sesaji Bhumi Sakti ritual, a traditional practice carried out by the Legoksari community in Temanggung, is influenced by this philosophy. Through a philosophical analysis of this traditional ceremony, several values are identified: spiritual, moral, material, social, economic, entertainment, and aesthetic. The author refers to these values based on their hierarchical significance within the implementation of the Kirab Sesaji Bhumi Sakti ritual.

By examining the values embedded in the Kirab Sesaji Bhumi Sakti ritual, it becomes evident that its significance is seen through a relational lens. The concept of relationism perceives value as a result of the interplay between variables. Value arises from the satisfaction derived from social contradictions in life.¹⁷ Another perspective, as expressed by Linda and Ricard, defines value as a standard of behavior and attitude that distinguishes individuals and shapes our interactions with others.¹⁸ Consequently, value assumes a meaningful role in guiding one's life.

The relational aspect of the Kirab Sesaji Bhumi Sakti ritual is evident in three ways. First, each element involved in the ritual contributes to its implementation. The active participation of the community and various societal elements demonstrates that the ritual's overall value is formed through their interconnected relationships. Second, the ritual highlights the bond between human beings and nature. The community's care for nature is exemplified by their dedication to preserving the mountains, which serve as a vital resource for the community's livelihood. Finally, the relational view of value is further exemplified by the effects that follow the Kirab Sesaji Bhumi Sakti ritual. This traditional ceremony serves as an act of salvation at the river (spring) in Legoksari village, marking the beginning of the tobacco season. Thus, the philosophical value of the ritual strongly supports the existing cultural values, particularly in the district of Temanggung. The ensuing discussion will provide a detailed explanation of the philosophical values inherent in the implementation of the Kirab Sesaji Bhumi Sakti ritual tradition;

1. Spiritual Values

The Kirab Sesaji Bhumi Sakti ritual tradition embodies spiritual values through various activities. One such activity is the collective prayer held at a water source, usually a river, as part of the procession. This prayer marks the beginning of the ritual and serves as an opportunity for participants to offer their prayers together. These offerings show gratitude to the guardian of the river, as they play a vital role in

¹⁶ Bakker, J. W. M. 1984. *Filsafat Kebudayaan*. Kanisius.

¹⁷ Mudhofir, A. 2008. *Persoalan, Teori Dan Aliran Filsafat, Antologi, Epistemologi, Aksiologi, Dan Etika*. Yogyakarta: Badan Penerbitan Fakultas Filsafat UGM.

¹⁸ Linda and Ricard in Adisusilo JR, *Konsep Nilai Dalam Perspektif Pendidikan Agama Islam*, 2012: 57

sustaining the water supply, especially during the dry season when the people of Legoksari Village rely on it. The Kirab Sesaji Bhumi Sakti ritual, known as the *Selamatan Kali* ceremony, is carried out with joy, festivity, and reverence. Some individuals contribute tumpeng, a cone-shaped rice dish, as a form of charity, expressing their appreciation for the blessings and bountiful harvest bestowed upon them by the Almighty.

2. Moral Values

Implementing the Kirab Sesaji Bhumi Sakti ritual imparts noble moral values that serve as guiding principles, particularly for the younger generation in Legoksari Village. This ritual holds several significant meanings: (1) it teaches gratitude and reinforces the belief that everything ultimately belongs to God Almighty; (2) it promotes environmental stewardship by emphasizing the preservation of natural resources, such as springs, and the cultivation of various plants by the community; (3) it encourages the preservation of ancestral customs and values among community members, especially the younger generation; (4) it safeguards the cultural heritage passed down by their ancestors.

Moreover, the Kirab Sesaji Bhumi Sakti ritual fosters positive social interactions within and beyond Legoksari Village. The unity and cooperation among community members can be observed during the procession itself. Such interactions generate moral values, including familiarity and camaraderie among fellow citizens. These moral values form the foundation of the ritual's continued observance and serve as guiding principles in daily life for the entire society.

3. Material Value

Material value pertains to the benefits derived from the Kirab Sesaji Bhumi Sakti ritual, specifically those related to tangible aspects that benefit the participants or observers. These benefits may encompass physical well-being, comfort, and protection (Rescher 1969). The material value obtained from this ritual is closely aligned with the overarching goal of fostering a harmonious and balanced social environment that balances human needs with preserving the natural environment.

The ritual procession is followed by various forms of entertainment, such as artistic performances, which communicate and amuse the community. Furthermore, the ritual becomes a gathering that transcends social boundaries, bringing together individuals from all walks of life. This gathering, rooted in cultural values, facilitates communication and hospitality, intending to weave these values into the fabric of everyday life.

4. Social Importance

Human beings are inherently interconnected in their journey through life, and their relationship with society greatly influences the sustainability of a culture. The Kirab Sesaji Bhumi Sakti ritual embodies social values that foster harmony within the community. This tradition can only be realized with communication and strong bonds among the people of Legoksari Village. The active participation of all community members is essential for planning and executing this ritual, ensuring its seamless implementation. This ritual's entire sequence of events exemplifies cooperation, unity, and intimacy. The harmonious relationships among community members during the procession highlight the significance of this ritual as a means to strengthen and preserve human connections under local norms and cultural heritage.

Cooperation and hospitality among fellow citizens, as demonstrated in the Kirab Sesaji Bhumi Sakti ritual, underscore the importance of social norms in shaping communal life. These social values serve as the foundation for daily existence and offer solutions to various social challenges. The ritual's practice cultivates an attitude of cooperation, respect, and mutual support among community members. Such attitudes create a sense of familiarity among diverse groups, and conversely, the decline in cooperative activities leads to the erosion of local wisdom. Therefore, fostering close relationships among individuals exemplifies the brotherly spirit required to achieve national unity.

5. Economic Significance

The concept of economy is inseparable from society's pursuit of livelihood. The Kirab Sesaji Bhumi Sakti ritual yields economic benefits derived from its implementation. As Rescher suggests, economic value arises from assessing objects that bring economic advantages to those involved.¹⁹ Carrying out this ritual tradition generates economic values linked to anticipating a more abundant, blessed, and beneficial harvest in the upcoming season. The ritual involves offering prayers at springs that nurture plant fertility during the dry season, particularly tobacco plants.

The grandeur of the Kirab Sesaji Bhumi Sakti ritual, spanning day and night, attracts spectators from other regions who come to witness the sequence of events, including the rituals, grebek, and artistic performances. The influx of visitors contributes to the local economy of Legoksari Village, with income generated from parking fees, security services, and stall rentals for vendors. In light of this explanation, it becomes evident that the annual tradition of the Kirab Sesaji Bhumi Sakti ritual not

¹⁹ Rescher, N. 1969. *Introduction to Value Theory*. University Press of America, hlm. 229-300

only enhances the community's cultural heritage but also positively impacts its economy.

6. Entertainment Importance

Entertainment holds tremendous significance and anticipation among the residents of Legoksari village and beyond. The purpose of incorporating entertainment in this ritual is to enhance the socio-cultural system within the Legoksari village community. Various art forms are showcased following the procession of Selamatan Kali, tumpengan, and mass Grebek until dawn. Consequently, this exhibition represents the realization of human intellect and spirit.²⁰ The presence of these art forms is inseparable from the community's support, as they utilize art to engage in social activities and navigate social life.²¹

7. Aesthetic Significance

The Kirab Sesaji Bhumi Sakti ritual epitomizes aesthetic value throughout its course, characterized by using traditional attire. Men adorn themselves with traditional clothing, such as jarik and blangkon, while women wear jarik and kebaya. The aesthetic value showcased encompasses the beauty of the arts, encompassing dance performances, traditional attire, musical instruments, and the visible procession of the ritual. The elements of art drawn from the Javanese tradition, particularly from the district of Temanggung in Legoksari Village, play a pivotal role. These elements are crucial as they establish a beautiful, vibrant, and serene ambiance during the sacred ritual procession.

The aesthetic value permeates all aspects of the Kirab Sesaji Bhumi Sakti ritual, ensuring that the annual event not only conveys a customary and solemn moral message but also enriches the atmosphere, captivating the attention and enthusiasm of future generations, thereby encouraging its preservation. By encapsulating aesthetic values within the execution of this ritual, it is hoped that the moral messages imparted by the ancestors through each ritual procession will be effectively conveyed, allowing individuals to enjoy and internalize them, thus preserving their inherent significance

CONCLUSION

The Kirab Sesaji Bhumi Sakti ceremony in Legoksari Village holds significant importance as an annual event to conserve the local springs and prepare for the tobacco season. The local wisdom embedded in this ritual enhances environmental consciousness,

²⁰ Cathrin, Shely, Reno Wikandaru, Astrid Veranika Indah, and Renaldi Bursan. 2021. "Nilai-Nilai Filosofis Tradisi Begawi Cakak Pepadun Lampung." *Patravidya* 22(2), hlm. 231

²¹ Seodarsono. 1977. *Tari-Tarian Indonesia I. Proyek Pengmabnagn Kebudayaan*,. Direktorat Jendral Kebudayaan.

fosters social unity, and transmits cultural values across generations. The consistent observance of the Bhumi Sakti Sesaji Ritual exemplifies the villagers' dedication to preserving the local wisdom and traditional Javanese culture, specifically the distinctive heritage of Temanggung.

The Kirab Sesaji Bhumi Sakti ritual epitomizes the rich cultural legacy inherited from our ancestors, which remains safeguarded. It is vital to sustaining the practice of this local wisdom to ensure that the profound philosophical values imparted by our forebears through each ritual process endure for present and future generations. The understanding of local wisdom within the implementation of the Bhumi Sakti Sesaji Ritual assumes profound significance, encapsulating the essence of each ceremonial aspect. These rituals encompass spiritual, moral, material, social, economic, entertainment, and aesthetic values. Undoubtedly, this paper may have its limitations. Hence, the author kindly requests valuable feedback and suggestions from esteemed readers to refine this work further, enabling it to advance knowledge, insights, and intellectualism continually

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