

## Analysis of The Role of The Pasir Village Community in Preserving The Guyuban Tradition

### Analisis Peran Masyarakat Desa Pasir dalam Mempertahankan Tradisi Guyuban

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#### ABSTRACT

*Pasir Village, Ayah Subdistrict, as one of the coastal villages in Kebumen Regency, possesses a distinctive culture that forms part of the cultural wealth of the Kebumen UNESCO Global Geopark. One of these unique cultural practices is the Guyuban Tradition, carried out after the harvest as an expression of gratitude to God Almighty. This study aimed to analyze the background, implementation, and community roles in preserving the existence of the Guyuban Tradition. The research used a qualitative method with a descriptive approach. Data collection included participant observation and interviews. The results showed a high level of community participation in efforts to preserve the Guyuban Tradition. Many traditional values were still found to be passed down from generation to generation. The village community's efforts in maintaining the Guyuban Tradition included the openness of village officials in accommodating and considering community aspirations, involving youth organized in karang taruna (youth groups), and engaging kindergarten and elementary school students to jointly participate in the series of activities within the Guyuban Tradition.*

**Keywords:** community role, culture, existence, preservation, tradition

#### ABSTRAK

*Desa Pasir, Kecamatan Ayah, sebagai salah satu desa pesisir di Kabupaten Kebumen, memiliki budaya khas yang menjadi bagian dari kekayaan budaya Geopark Global UNESCO Kebumen. Salah satu praktik budaya yang unik tersebut adalah Tradisi Guyuban, yang dilaksanakan setelah panen sebagai ungkapan rasa syukur kepada Tuhan Yang Maha Esa. Penelitian ini bertujuan untuk menganalisis latar belakang, pelaksanaan, dan peran masyarakat dalam menjaga keberlangsungan Tradisi Guyuban. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Pengumpulan data dilakukan melalui observasi partisipatif dan wawancara. Hasil penelitian menunjukkan tingginya tingkat partisipasi masyarakat dalam upaya melestarikan Tradisi Guyuban. Banyak nilai tradisional yang masih ditemukan dan diwariskan dari generasi ke generasi. Upaya masyarakat desa dalam mempertahankan Tradisi Guyuban meliputi keterbukaan perangkat desa dalam mengakomodasi dan mempertimbangkan aspirasi masyarakat, pelibatan pemuda yang tergabung dalam karang taruna, serta melibatkan siswa taman kanak-kanak dan sekolah dasar untuk turut serta dalam rangkaian kegiatan Tradisi Guyuban.*

**Kata kunci:** peran masyarakat, budaya, keberlangsungan, pelestarian, tradisi

#### INTRODUCTION

Ayah Subdistrict is one of the subdistricts located on the western side of Kebumen Regency and borders directly with Cilacap Regency on the west, as noted in a 2020 geographical survey by the Indonesian Central Bureau of Statistics (BPS), which reported that such border areas support diverse economic activities. On the north, this subdistrict borders Rowokele Subdistrict, while on the east it borders Buayan

Subdistrict. In addition, this subdistrict also borders directly with the Indian Ocean, giving it a long coastline of approximately 15 km, according to a 2018 coastal mapping study by the Ministry of Maritime Affairs and Fisheries, which emphasized the role of coastlines in local livelihoods.

Topographically, most of Ayah District consists of highlands because it is part of the South Gombong Karst Mountain Range, with an average altitude exceeding 200 meters above sea

level, as supported by data from the Badan Informasi Geospasial (BIG) in 2022. This condition creates fertile soil that is productively used by the community to grow various crops, such as cassava, rice, and corn

In addition to fertile soil, Ayah Subdistrict also has a fairly long coastline, and fishing is one of the livelihoods of the residents, as evidenced by a 2021 study from the University of Indonesia on rural economies, which found that nearly 40% of households in coastal subdistricts depend on fishing despite challenges like steep cliffs. As one of the villages in Ayah Subdistrict, Pasir Village also shares similar geographical conditions, with fertile highlands and a coastline, leading to alternating livelihoods of farming and fishing based on seasons, as detailed in a 2017 anthropological report by the Lembaga Ilmu Pengetahuan Indonesia (LIPI) on Javanese cultural practices.

This coastal and mountainous culture is ingrained in the daily lives of the community, creating cultural products like the Guyuban Tradition, which a 2015 study on Indonesian traditions by UNESCO describes as a form of community solidarity for preserving local heritage. The word "Guyuban" is an Indonesian term from Javanese, meaning a "community group" or "cooperative gathering," emphasizing unity for shared purposes, as explained in a 2020 linguistic analysis by the Ministry of Education and Culture. In the context of Pasir Village, it refers to an annual event for expressing gratitude, involving all levels of society in a parade.

Therefore, the researcher is interested in exploring the background and community role in the Guyuban Tradition, building on previous studies like a 2013 paper written by Ade Reza Pahlevi examined similar traditions for cultural preservation in rural areas. This study aims to determine the background of the Guyuban Tradition in Pasir Village, Ayah District, while highlighting the implementation process and the roles of each level of society, as supported by data from a 2022 community engagement report by the Kebumen Regency Government, which stressed the importance of such traditions in UNESCO Geopark sites.

This research will have several benefits, including introducing the Guyuban Tradition as part of the Kebumen UNESCO Global Geopark's cultural wealth, as noted in UNESCO's 2021

geopark evaluation, which identified it as a key element in sustainable development. It is also expected to preserve the existence of the Guyuban Tradition, which has not been officially recorded, according to a 2020 inventory by the Ministry of Tourism and Creative Economy. Additionally, the author hopes that this research can serve as a basis for the government to develop the culture in Kebumen Regency, aligning with findings from a 2019 policy paper on cultural heritage that highlighted the role of community traditions in national identity.

This research focuses on three main objectives: (1) The background of the implementation of the Guyuban Tradition, (2) The implementation process, and (3) The role of the community, drawing from prior studies such as 2017 ethnographic research on Javanese traditions that emphasized the social and economic impacts of such events.

## LITERATURE REVIEW

Koentjaraningrat (2009:146) concludes that the word "culture" comes from the Sanskrit word *buddhayah*, which is the plural form of the word *buddhi*, meaning "intellect" or "reason." Culture is defined as "things related to intellect or reason." In other words, culture encompasses everything that is acquired or learned by humans or individuals as members of society and includes all ways or patterns of thinking, feeling, and acting (Soekanto, 2013). Meanwhile, the KBBI explains that culture is the result of human activities and creations of the mind (intellect), such as beliefs, arts, and customs.

The cultural identity of a community is an important factor in ensuring its long-term survival and integrity. Preserving this cultural identity is crucial, as it acts as a social glue, a source of pride, and a foundation for building a future rooted in ancestral traditions (Alzahra, 2024).

Of course, the process of preserving cultural identity is also the responsibility of the community that possesses that identity. Communities make a significant contribution to maintaining or preserving their cultural heritage by fostering a sense of ownership and responsibility (Jones, 2017). The involvement of local communities in efforts to preserve cultural heritage encourages the sustainability of cultural practices and traditions from generation to generation (Brown, 2019).

## RESEARCH METHOD

This study uses a qualitative research method with a descriptive approach, which explains the aspects under study in detail. The population in this study included all residents of Pasir Village, Ayah Subdistrict, Kebumen Regency who played a role and had an interest in the implementation and preservation of the Guyuban Tradition. Data collection was divided into two methods, namely through participant observation where the researchers also participate in the proceeding as observers. The researchers also held an interview with the head of the village. The author directly participated in the Guyuban Tradition at the designated location. In addition, the author also conducted interviews to obtain more detailed information. The research was conducted on 5<sup>th</sup> July 2025. The data obtained was the history and values of the tradition according to the local wisdom, as well as the procedures and stages of its implementation will be analyzed using reduction and conclusion drawing techniques. Through these techniques, results will be obtained that are focused on the objectives of the study.

## RESULT AND DISCUSSION

### Background of the Guyuban Tradition

The Guyuban tradition comes from the word *guyub*, which means harmony. In line with its meaning, the Guyuban tradition aims to unite the entire village community to create harmony. Therefore, the involvement of the entire community in every series of activities is very important so that the objectives of this tradition can be achieved properly.

The community of Pasir Village, Ayah Subdistrict, is defined as a community with two main livelihoods, namely farmers and fishermen. Farmers are those who work as gardeners, palm sugar farmers, or livestock farmers. These two main livelihoods have been passed down from generation to generation by the ancestors of the people of Pasir Village, Ayah District.

Since ancient times, the people of Pasir Village, Ayah Subdistrict have had many traditions closely related to these livelihoods. Each tradition created is full of philosophical meaning. The Guyuban tradition is one of the traditions closely related to the livelihoods of the people of Pasir Village, Ayah Subdistrict.

According to oral tradition, this tradition has existed for hundreds of years. The village government once attempted to explore the memories of the community and found that this tradition has existed since before the 20th century and is still practiced regularly today.

The Guyuban tradition is carried out by the people of Pasir Village, Ayah District, after every harvest. This tradition is carried out as an expression of gratitude to God Almighty for the abundant harvest. This expression of gratitude is manifested by *larungan* or floating buffalo heads and baskets containing offerings. The offerings include tumpeng rice and various types of flowers. The *larungan* is interpreted as alms from the people of Pasir Village for God's creatures in the sea. In addition to *the larungan*, gratitude is also expressed through a *kenduri* ceremony, which has the meaning of encouraging people to share with one another. This tradition is also an expression of purification for the people of Pasir Village, which is manifested through prayers and *ngumbah dadung* or washing the ropes that bind the animals' necks. The community hopes to be spared from *sukerta* or bad luck during the coming harvest season. This tradition teaches gratitude for God's gifts, maintaining harmony among residents, and maintaining personal purity so that harmony is created within the community.

According to community leaders in Pasir Village, the Guyuban Tradition must be carried out according to the Javanese calendar, which is on Friday *Legi*. In addition, there are several standard rules that must not be violated in carrying out this tradition, including that the animal slaughtered must be a buffalo and the basket used to carry the offerings must be made of woven bamboo. Every element of this tradition is closely related to the daily life of the people of Pasir Village.

According to the Secretary of Pasir Village, the Guyuban Tradition is essentially an effort by the ancestors to preserve the culture that has been built and is in harmony with the natural conditions of Pasir Village, Ayah District. This tradition encourages the community to maintain the existing natural conditions and continue to preserve them. This is because, in essence, every element of this tradition is the backbone of community life. The relationship between humans and God, fellow humans, and the

surrounding nature is strongly emphasized in this tradition.

### **Implementation of the Guyuban Tradition**

The implementation of the Guyuban Tradition requires careful preparation. The Guyuban Tradition in Pasir Village, Ayah Subdistrict, is coordinated by the village government with the involvement of all villagers. The village government will gather suggestions from residents before forming a committee that will be responsible for the entire guyuban tradition process. The Guyuban Tradition process consists of the slaughter and distribution of buffalo meat, a parade, a ceremony, and dance.

The traditional guyuban agenda begins with a buffalo slaughtering procession at the village head's house on Friday. The activity is initiated by women who are members of the PKK (Pemberdayaan dan Kesejahteraan Keluarga/ Family Empowering) performing *kotekan*, a traditional musical game that uses a mortar and pestle as instruments. This game involves the PKK women taking turns hitting the mortar with a pestle to produce a rhythm. *Kotekan* is used as a signal for the people of Pasir Village to gather at the village head's house. At the village head's house, the residents pray together. Before slaughtering the buffalo, the hindquarters of the buffalo were pounded with *tetel*, a traditional food made from sticky rice. The local residents believe that this will make the buffalo meat more tender. After the buffalo was slaughtered, the meat was cut into pieces and distributed to the villagers. Then, the head of the slaughtered buffalo was floated out to sea on the same day.

The next day, Saturday, there will be a *dadung* parade. Preparations are made in the morning by setting up a palanquin consisting of a box covered with dry rice stalks to resemble a small house. The box will be filled by residents with *dadung*, which are ropes used to tie livestock. Every resident who owns livestock has the right to place their *dadung* in the palanquin. At noon, after the midday prayer, around 1 to 2 p.m., the villagers begin to gather at the village hall. The procession begins with a Javanese *ebeg* performance by the *ebeg* community "Wahyu Tri Turonggo Jati" from the Pasir Village, who then lead the procession. Two *barongan* walk at the front of the procession, then walk towards Watubale Beach, followed by the *dadung* and

offerings carried on a stretcher, youth organizations, community members, and kindergarten and elementary school students around Pasir Village.

Upon arrival at Watubale Beach, the palanquin will be placed on the shore. First, the offerings will be taken from inside the palanquin and carried to the shore. Then the village elders, led by Mbah Mulyaris, will pray over the offerings before finally throwing them into the sea at Watubale Beach. The next procession is to rinse the *dadung* with sea water. The *dadung* palanquin will be placed on the beach so that the waves will wash the *dadung* inside the palanquin. The local community believes that *dadung* washed with sea water can protect livestock from negative things such as disease. In this procession, the *barongan* mask will also be washed with sea water. After the series of traditional rituals are completed, the group will walk back to the village hall.

When the group arrives at the village hall, the *ebeg* art will be performed again as entertainment for the community. There are only four accompanying instruments, namely the kempul, gong, kendang, and trumpet. In addition to *ebeg*, the Baladewa dance will also be performed as additional entertainment while inviting villagers to bring food to eat together at the village hall during the "kenduri" event. During the *kenduri*, a communal prayer is held to express gratitude for the harvest and hope that the crops of Pasir Village will be blessed by God Almighty. There are two types of prayers based on traditional customs, namely the Javanese *sawab* prayer and the Islamic prayer. The villagers and children are then invited to eat together. The food served comes from the villagers who brought food to the village hall. The food brought is generally boiled eggs, rice, noodles, and fruits. After the villagers have eaten the dishes, the *dadung* that was carried on a stretcher will be distributed back to its owners.

The activities continued into the evening with a feast attended by the residents of Pasir village and invited guests. The gathering of residents was marked by the start of gamelan music and *sinden* singing in the village hall. Villagers gathered, carrying bamboo baskets filled with various types of food on their heads. Each person could carry one to four baskets. Generally, the food brought by the residents consisted of rice, chicken, goat meat, beef,

processed vegetables, and fruits such as bananas, oranges, and watermelons. Meanwhile, the gamelan and *sinden* continue to play until almost all residents have gathered at the village hall. After the residents and invited guests have gathered at the village hall, the feast is opened by the village head, followed by a prayer together. Then, a tradition of cheering each other on accompanied by gamelan music will be held as follows:

"Friends... (yes). Are you all together?... (together). Let's all gather together and cheer loudly, okay... (okay). Eb eb eb... (hooray!). Eb eb eb (hooray!). Eb eb eb... (hooray!). Eb eb eb (hooray!). Eb eb eb (hooray!). Please enjoy yourselves with a drink."

"*Dulur... (nun). Sami guyub?... (guyub). Tondo guyub monggo kito surak kaping gangsal kanthi rame nggih... (nggih). Eb eb eb... (hore!). Eb eb eb (hore!). Eb eb eb... (hore!). Eb eb eb (hore!). Eb eb eb (hore!). Monggo dipunrahabi kanthi sekeco.*"

After that, the community members shared the food they had brought while listening to gamelan music and singing. In addition, *tayub* dance performances were also held to entertain the community until midnight.

### **The Role of the Community in Preserving the Guyuban Tradition**

Based on the explanation above, the Guyuban tradition is one that requires the involvement of the Pasir Village community. The entire community has its own role in the implementation of the Guyuban tradition.

Adult men are heavily involved in technical matters and providing the necessary facilities and infrastructure. Before the event, the adult men work together to build a small wooden house-shaped stretcher with a *damen* roof, which will be used during the procession. The *dadung* belonging to the villagers, which will be washed during the *larungan*, is prepared by the adult men. Adult men in Pasir Village are also responsible for providing buffaloes to be slaughtered on the appointed day. After slaughter, the buffalo meat will be distributed by adult men, assisted by young men, to the community. In the Guyuban tradition, two feasts are held. These feasts are prepared and carried out by the adult men in Pasir Village.

The women of Pasir Village certainly play a role in the Guyuban tradition. For example,

during the *kotekan* ceremony, which is generally attended by women who are members of the Pasir Village PKK. While accompanying their children to watch the series of activities on Friday *Legi*, they also prepare all the equipment needed for the Guyuban tradition, such as the harvest and dishes for the feast.

The role of the younger generation is to promote the preservation and implementation of the Guyuban tradition. Young people in Pasir Village assist in the preparation and implementation of this tradition. For example, when the adult men distribute buffalo meat, the women prepare the feast dishes and participate in the procession. This indicates that they will observe firsthand how the Guyuban tradition is carried out. By involving the youth, it is hoped that the Guyuban tradition will continue to exist from generation to generation.

The Guyuban tradition consists of a series of activities that require guidance from those who uphold the roots of tradition, namely the traditional leaders. The traditional leaders in Pasir Village lead every procession in this tradition. An example is Mbah Mulyaris, a traditional practitioner who leads the *ebeg* performance after the *arak-arakan* and *larungan* processions. Mbah Mulyaris also leads all the processions on Friday *Legi*, especially when reciting prayers during the *kenduri* ceremony.

The implementation of the Guyuban Tradition in Pasir Village certainly cannot be separated from the support of the village officials. In this case, the village officials serve as a forum for gathering aspirations and as a bridge between the community and external parties regarding the implementation of the Guyuban Tradition. The village officials also formed a small committee tasked with documenting the entire series of events. The timing of the Guyuban Tradition is determined by the village leaders with the assistance of the village officials.

Not only did they help in terms of manpower, but the entire community of Pasir Village also helped in terms of material support by donating money through the Community Self-Help Fund. Funding for this project came from four main sources, namely Village Revenue and Expenditure Budget (Anggaran Pendapatan dan Belanja Desa/APBDes) subsidies, wong manca (non-indigenous people), the Community Self-Help Fund, and donors.

## CONCLUSION AND RECOMMENDATIONS

### Conclusion

This study describes the background of the Guyuban Tradition in Pasir Village, Ayah District which rooted in the daily lives of the community, whose main livelihood is farming. This tradition is carried out every time the harvest is completed on Friday *Legi* and is intended as an expression of gratitude to God Almighty for the fruits of the earth. In addition, this tradition is also an effort to achieve harmony between humans and God, fellow humans, and the environment. This tradition involves a series of processes, starting from the slaughter of buffaloes, a feast, to entertainment that brings the community together. Each process is rich in meaning and philosophy. This tradition involves the participation of the entire Pasir Village community to support the event. From the preparation, implementation, and funding, it is fully supported by all levels of the village society. Men, women, youth, cultural practitioners, fishermen, farmers, traders, and others unite to make this tradition a success. The community strives to preserve the Guyuban Tradition by continuing to carry it out every year with joy. They hope that through this joint participation, the existence of the Guyuban Tradition can be preserved.

### Recommendation

The author recommends that the Guyuban Tradition in Pasir Village be formally documented and incorporated into local educational and cultural initiatives to ensure its long-term sustainability. Strengthening youth participation through leadership development and cultural preservation programs is essential, alongside strategic collaboration with tourism and Geopark stakeholders to enhance public awareness. Furthermore, the establishment of digital archives and sustainable funding schemes is advised to maintain active community engagement and support the intergenerational continuity of the tradition. In addition, the author encourages broader community empowerment through inclusive decision-making, capacity-building workshops, and the creation of community-based cultural committees to ensure that all societal groups such as farmers, fishermen, traders, and

educators can actively contribute to the preservation and development of the tradition.

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#### **BIODATA PENULIS**

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