

Unlocking Potential: Youth Contribution to Enhancing Community Empowerment through Labuhan Ageng at Sembukan Beach

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ABSTRACT

The development of community empowerment in Indonesia has involved active participation from youth. This study focuses on Labuhan Ageng, analyzing the involvement of youth in contributing community empowerment activities organized by both the government and the youth. The research aims to comprehensively examine the forms of youth participation in the traditional ceremony namely Labuhan Ageng. Employing a descriptive qualitative approach, data for this research were gathered through interviews, observation, and documentation. Data were obtained through transcriptions of in-depth interviews with key informants, including the Traditional holder, the Village Head, and the residents of Paranggupito Village. Data analysis involved reduction, data display, and conclusion. The research findings indicate that collaborative strategies between youth and local government in traditional Labuhan Ageng ceremonies enhance community empowerment around Sembukan Beach. Collaboration through tourism ambassadors, youth-managed social media, and the participation of local youth in UNESCO activities helped introduce the tradition of Labuhan Ageng as one of the cultural treasures in Indonesia. As a result, the Labuhan Ageng tradition can attract both local and international tourists, increasing local revenue and significantly contributing to community empowerment.

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1. INTRODUCTION

The Labuhan Ageng tradition has been existences in Wonogiri Regency of Central Java since 1848. As a cultural tradition, it continues to thrive and continues to be done currently, serving as a cultural heritage with deeply ingrained local traditions. Since the 2000s, during Mr. Begug Poernomosidi's reign as Regent of Wonogiri, Central Java, the Labuhan Ageng tradition has been packaged with greater grandeur and allure. One notable improvement is the addition of various entertainment events such as wayang performances, kethek ogleng shows, flame processions, fireworks displays, and more. These activities are intended to move and enhance the festive nature of the traditional ritual. The inclusion of these various entertainment events into the Labuhan Ageng tradition developed an extensive amount of attention from the community. Traditional festivals attract people from every aspect of life. Attendees at traditional ceremonies are usually there to witness traditional activities and practices.

As a result, these events become an opportunity of income and empowerment for members of the community. According to Andari (2016), Calendars of traditional festivals and ceremonial events serve a significant part in attracting visitors and tourists to a host community on an annual basis because numerous organizations with oversight government and local ministries include these events in their annual and marketing plans. Labuhan Ageng at Sembukan Beach has received recognition and appreciation from the Ministry of Education, Culture, Research, and Technology . It has been designated as Intangible Cultural Heritage. Traditional ceremonies may provide a crucial income for the country while also promoting cultural heritage. The vast potential held in the ceremonies can amplify sembukan beach's tourism potential and bring in foreign earnings. Traditional ceremonies should be encouraged because they help to preserve culture and promote tourism. The traditional Labuhan Ageng ceremony is held on the Islamic New Year, beginning at 3:00 p.m and extending until late at night.

Attendees are seen enjoying various events, whereas others simply come to enjoy the beauty of the waves crashing on Sembukan Beach. However, changes in tradition made to adapt to developments in society have an effect on the community's behavior when it comes to interpreting cultural consumption. Traditions that were once practiced with sacred significance due to their spiritual significance are now fading. Individuals who initially took part in the rituals based on beliefs and mystical forces are gradually transforming the experience into a more enjoyable ceremony with a variety of entertainments. The Labuhan Ageng tradition at Sembukan Beach is one of the local cultures that has been preserved and is fascinating for research due to changes in its performance. The Labuhan Ageng tradition, which is considered a local cultural heritage in the Wonogiri Regency, is based on the belief that Labuhan is more than just a myth passed down from ancestors to ward off misfortune. Labuhan, on the other hand, is preserved entirely as an expression of thanks to the almighty for the abundant blessings received.

Labuhan also has an impact on beliefs, religion, economics, and security (Jalil, 2015). Humans are perceived in this context as beings whose behavior is influenced and who consistently act in according to their interests (Herabudin, 2014). Since the time of Mangkunegaran IV, around the 1840s, the Labuhan Ageng tradition has been passed down through generations and is still preserved as a cultural heritage today. Labuhan Ageng is a tradition performed by the Paranggupito community on the beach of Sembukan, similar to the offering of agricultural or marine products. Sembukan is a beach in the Paranggupito village, Paranggupito District, Wonogiri Regency. This tradition, true to its name, entails the ritual of placing or floating offerings on the shores of Sembukan beach. Labuhan Ageng is traditionally performed once a year in the month of Suro.

The offerings used in the Labuhan Ageng tradition have specific meanings and purposes that the supporting community believes in. The Labuhan Ageng tradition is being implemented in order to seek safety and tranquillity for the people of Paranggupito village in particular, as well as for the nation and the country in general. It is also an expression of thanks for the abundant harvest. The Labuhan Ageng tradition's religious education

aims to increase faith in the Almighty and express gratitude to the Almighty for the blessings bestowed (Astuti, 2011). This tradition includes a number of rituals that refer to specific actions that are performed at specific times. It is rooted in religious beliefs in mystical power or strength (Soehadha, 2014:66) and goes beyond mere technical routines. Palace princesses, palace relatives, courtiers, religious leaders, and local officials are common participants in the Labuhan ceremony. (Tjahjono, 2018). This ritual, according to the Labuhan Ageng tradition in Wonogiri Regency, is a prayer for safety and an expression of gratitude to God for the blessings and abundance of crops and sea produce.

This is accomplished by sacrificing to the ruler of the southern sea. The Labuhan tradition is regarded as an ancestor's legacy that must be preserved by the people of Paranggupito village. This belief stems from the local community's understanding that failing to carry out this tradition could result in unfavorable events at Sembukan Beach in Paranggupito Village. According to the Kamus Besar Bahasa Indonesia (KBBI), "labuhan" means "to cast or float" in Indonesian. The main event in the Labuhan Ageng tradition is the placement of offerings such as as a cow's head, four cow's legs, and a cow's tail on the shores of Sembukan Beach in Paranggupito Village, Wonogiri Regency. Labuhan Ageng that increases local revenue (PAD - Pendapatan Asli Daerah) contributes significantly to community empowerment. In regards to the aforementioned, a previous study, Alief Rakhman Setyanto, Dkk (2015), The article "Study of MSME Empowerment Strategies in Facing Free Trade in the Asean Region" appears in the Journal of Economics.

This observation was conducted using a qualitative method. Data collection methods included interviews, observations, library research, and documentation. The Batik Laweyan UMKM development model involves using social capital to innovate, update products, and expand business networks. Dwi Pratiwi Kurniati et al. (2013) conducted research on "Community Empowerment in the Sector of Economic Business (Study at the Mojokerto City Community Empowerment Agency)." The study found that Mojokerto City Empowerment Agency provides both individual and institutional assistance in economic business, that program implementation starts with preparation, and that the impact of implemented empowerment programs can lead to increased economic independence, productivity, and income. Yuni Catur Wulan et al. (2019) conducted a study on the Economic Empowerment Program of Joint Business Groups in Pakistaji Village, Wonoasih District, Probolinggo City, East Java.

The study focused on the implementation of poverty reduction policies. The study found that the KUBE provides assistance to businesses, leading to optimal development and improved welfare for members. KUBE facilitators play a crucial role in empowering poor families and ensuring the success of poverty alleviation programs through their approach. The business has stalled due to inadequate mentoring programs and members' limited abilities and skills. Retno Endah Supeni and Maheni Ika Sari (2011) conducted a study titled "Efforts to Empower Women's Economics through Development of Small Business Management (Descriptive Study on Small Business Activities of Wirolegi Village Women, Jember Regency, Assisted by the Jember UM Women's Study Center)." Women's economic empowerment in Wirolegi Village has not been optimal. Only about 50% of the assisted people have businesses, and their access to information technology and public services is limited.

Khusniatun Alviyah, Sigit Pranawa, and Abdul Rahman (2020) from Universitas Sebelas Maret paper "Culture Consumption Behaviour in Labuhan Ageng Tradition at Sembukan Beach" describes how people behave when consuming Labuhan Ageng traditions. According to their research findings, human consumption has now extended to include all aspects of human life, including the consumption of local culture in the Labuhan Ageng Tradition. Based on previous studies, How did community empowerment strategies involving youth and local government through Labuhan Ageng improve community empowerment in Sembukan Beach? Is the gap left by previous studies. According to Jim Ife and Frank Tesoriero (2016), empowerment refers to increasing power for the weak, or the rich giving power to the weak. In this case, the Regional Government and young people work

together to increase local income through promotion, to ensure that many tourists visit Sembukan Beach with the cultural attraction of traditional ceremonies; additionally, this contribution increases the income of people who sell on Sembukan Beach.

According to Rappaport in Wrihaatnolo and Dwidjowijoto (Mulyawan, 2016), empowerment theory can help individuals, groups, and communities become proficient in dealing with problems. Empowerment theory assumes the following:

1. Empowerment takes different forms for different people.
2. Empowerment takes different forms depending on the concept itself.
3. Over time, empowerment may experience instability or change. Individuals may experience feelings of empowerment or powerlessness depending on their current situation. According to Edi Suharto (2014),

Empowerment strategies can be implemented across three levels or dimensions:

1. Aras Micro.

Individual empowerment involves guidance, consultation, stress management, and crisis intervention. Its main purpose is to guide and train individuals to complete life tasks. This model is commonly referred to as a task-centered approach.

2. Aras Mezzo.

Empowerment is carried out on a group of people, empowerment is achieved through group interventions. Education and Training and group dynamics can improve individuals' awareness, knowledge, skills, and attitudes, enabling them to solve problems more effectively.

3. Aras Makro

This method, also known as a large systems strategy, aims to impact the entire system. This approach involves various strategies, including policymaking, social planning, sport, social action, lobbying, community organizing, and conflict resolution. In large-scale systems strategy, individuals are viewed as capable of understanding their situation and determining appropriate action plans.

2. METHODOLOGY

This research was conducted at Sembukan Beach, Paranggupito Village, Paranggupito Sub-district, Wonogiri Regency on July 18, 2023, coinciding with the traditional Labuhan Ageng ceremony held on Islamic new year or called one suro . The research method employed is qualitative with a case study approach. Data were obtained through transcriptions of in-depth interviews with key informants, including the Traditional holder, the Village Head, and the residents of Paranggupito Village, along with supporting documentation.

3. RESULTS AND DISCUSSION

Indonesia is a country with a multicultural society, with distinct cultures in each region. These cultures may manifest as traditions, rituals, or specific ceremonies that are important to the community. It is deeply rooted in the Javanese community, renowned for its diverse traditions and kejawen beliefs that have survived to the present day, much like the Labuhan Ageng tradition. Labuhan Ageng is an attraction for tourists to come to Sembukan Beach. Local government, community, and young people work together to take advantage of this traditional ceremony to increase community empowerment, which additionally produces an impact on the economy. According to Sungkono Edi Mulyono (2011), community empowerment and participation can significantly improve economic, social, and cultural outcomes. Village empowerment is crucial for equitable distribution of community work and improving the economy, which requires the involvement of community youth.

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Figure 1. Documentation Labuhan Ageng

Sources : Instagram @Yogapra_setyo

In the post explained Sembukan Beach is also a popular beach in Wonogiri regency. Sembukan Beach has its own unique charm based on local wisdom and natural culture, specifically the location of kirab and Labuhan ageng. The tradition is held once a year during one suro / one Muharram, and it involves holding a cow's head, legs, and some of its insides into the open sea.

2. Aras Mezzo

Empowerment is carried out on a group of people. Empowerment is achieved through group interventions. Individuals can improve their awareness, knowledge, skills, and attitudes through education and training, as well as group dynamics, to better solve problems.

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