

# Tasyakuran Laut or Sadran, the Preservation and Transfer of Indigenous Knowledge in the Fishermen Community in Bluru Kidul Village

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## ABSTRACT

*This research is aimed to observe the mindset of stakeholder in preserving and transferring of fishermen's indigenous knowledge about Sadran in Bluru Kidul village in Sidoarjo regency. Sadran or Tasyakuran Laut are fishermen's tradition that formed by Javanese-Hinduism and Islamic acculturation. This study is motivated by the fact that many libraries in Indonesia, despite of the rich indigenous culture, are not aware of the importance of collecting these indigenous knowledge as one of duties to revitalize the library as culture resilience effort for the nation. This tradition are intended to expressing the gratitude to the almighty god and give a thanks to the sea. The ritual need at least four items such as kemenyan, sajen, berkat, and tumpeng. Ethnographic qualitative method are used to obtaining data, through interview to one of community figure in Bluru Kidul. The result showed that fishermen community in Bluru Kidul already preserving Tasyakuran Laut by transferring their knowledge with accompany their children to join the tradition ceremony and unofficially documenting the tradition. Furthermore, local government and mass media are having their part to support Tasyakuran Laut resilience such as promoting as a marine tourism and broadcasting it through the television or newspaper.*

**Key words:** Preservation; Indigenous knowledge; Knowledge transfer; Sadran; Tasyakuran Laut; fishermen community; Bluru Kidul village; Sidoarjo regency

## INTRODUCTION

Indigenous knowledge is a unique side of society and it's culture that is useful to help many aspects in their lives. It composed by tacit knowledge in the community which means only people within the community can know and understand what is the knowledge, what can they do and how to do with it. This also related to the tradition of the local community that interpret the relationship between indigenous people and their environment (Soh, 2012). People use indigenous knowledge as a basis for making decision in their life, e.g. health, agriculture, environmental security, food issues, and other purposes. (World Bank, 1998). Indigenous knowledge may vary and it often

distributed without documentation or become anonymously, but the contents of knowledge can be inherited to the future generations. The knowledge are local within specific place and orally transmitted (Joranson, 2008). Sadran is an example of indigenous knowledge. People who live as a fishermen in northern Sidoarjo regency have a tradition called Sadran, more specifically called Tasyakuran Laut. The tradition was formed by acculturation of Javanese-Hinduism influence with Islam. The tradition intends to give a thanks, hope for God's blessing and beg for safety to going fishing in the next season. The influence of Javanese-Hinduism appears in the way of ritual including *obong kemenyan* (incense burning), *tumpeng* (mountain shaped dish for eat together) and *sajen* (kind of food that will be floated to the sea), and *nyekar* (having pilgrimage to ancestor's grave). While the influence of Islam appears in the the praying manner. According to the Bluru Kidul community, this tradition is founded by the fishermen's gratitude who have been able to fishing in the sea with blessed and safely. And they always crossing Dewi Sekardadu's tomb before reaching the sea. They feel have a debt to the nature that give them livelihood. From this point, Sadran can be understand as an expression of gratitude, begs for safety and blessing of god to going fishing to the sea in the future, and paying their respect to Dewi Sekardadu as their ancestor as they considered.

Sadran in Bluru Kidul now called Tasyakuran Laut based on what community figure said that this name can be distinguish with another Sadran in Sidoarjo. Because there are three places that celebrating Sadran and likely similar among others, differentiation can be start with the name. It was only held once a year, at Maulid Nabi. The uniqueness of Tasyakuran Laut in Bluru Kidul is the fishermen must visiting Dewi Sekardadu's tomb at the final step and only be held in Maulid Nabi. Dewi Sekardadu is King Blambangan's daughter, named Prabu Menak Sembuyu, who is the mother of Wali Songo figures, Raden Paku or well known as Sunan Giri. Until now, Tasyakuran Laut still exist in this modern age because the Bluru Kidul community still holds the ancestor's mandate to keep the tradition. Also, the local government give them a support to promote the tradition as tourism potential (Rochmania, et al., 2015). However, Tasyakuran Laut still can't be identified who is the creator, when did it first time begin, and why it was only held once a year only in Maulid Nabi. There are no answer for that because no one notes or documents are founded that record the tradition's history.

Indigenous knowledge about Tasyakuran Laut in Bluru Kidul was inherited over generation, especially in the fishermen community. Library need to play their part as an information service for indigenous knowledge resilience. In this case, Library are needed to protect and preserve this indigenous knowledge with collection development program. By this point, indigenous knowledge can be added to library's collection, whether is local library or national library. Library can acquiring indigenous knowledge from indigenous people or from mass media. Collaborative action between many stakeholders that consist indigenous people and government as supported role are needed. In the library, indigenous knowledge can be stored in order to prevent it loss along with an elders (Maina, 2012). Bluru Kidul is a village in Sidoarjo, 3 km away from the Sidoarjo Regency government's office. Bluru Kidul area is near Madura Strait according to the river flow. In Bluru Kidul lived fishermen community in shellfish and shrimp. The fishermen spending 2-3 hours to go sailing into the sea. This research was discussed about indigenous knowledge preservation and focusing the knowledge

transfer from older generation to younger generation in Bluru Kidul Sidoarjo Regency. The result can be suggestion for libraries to preserve the indigenous knowledge of community that they serve.

## LITERATURE STUDY

### Sadran

The research of Sadran in Sidoarjo regency have been done by Hartoyo (2017) in his study through sociocultural approaches that resulting an understanding of Sadran tradition. In terms, Sadran is the tradition that influenced by the Javanese-Hinduism, and Islamic. Sadran was initiated by fishermen's feel that they have been given a living by God through the sea wealth. From this point, they must give a positive feedback to the sea after all this time they can live and support their families with the sea wealth. The relationship between fishermen and the sea is reflected in the Sadran as an expression of gratitude and beg for blessings to God. With hope, they can live safe, peace, and better than before. This activity has been going for centuries without knowing the creator and beginnings. All stories about Sadran are spreading over generation. In general, almost all marine and farming areas in Indonesia have a tradition similar to Sadran. But, there are a bit difference between Sadran in Bluru Kidul and in another place in Indonesia, that is *nyekar* (pilgrimage to Dewi Sekardadu's tomb) before going to the sea with *sajen*. Dewi Sekardadu is the daughter of Prabu Menak Sembuyu, king of Blambangan, as well as Sunan Giri's mother. According to the legendary tales of the Bluru Kidul community, Dewi Sekardadu was looking for her only son, who at that time was a baby and have been floating into the sea. During the trip, she fall and floating following the sea flow until arrive in Ketingan beach. Dewi Sekardadu was found by the fishermen aground and surrounded by keting fish. This word Ketingan was born from that Keting fish. Then Dewi Sekardadu was buried in the area which is now become Ketingan village, a location that held Sadran every year. Eventhough Ketingan is different village with Bluru Kidul, but this place is the last destination for Sadran in Bluru Kidul. The fishermen said that everyday before arrive in the sea, they always crossing Dewi Sekardadu's tomb and the history told them that fishermen are respect to her as a great person over the time and decided as their ancestor. It must be the sacred place for them.

In Sadran tradition, at least four items are available during the ritual. That is *kemenyan* (incense) and *tumpang* (mountain shaped rice), *sajen* (food for ritual), and *berkat* (food for eat together). First, fishermen doing ritual in their own dock with *kemenyan* and *tumpang*. Second, they sail to the river intersection to throw the *sajen* in three points according the river branch. Third, they continue to sail to another sacred place according by them and do the same as previous step. Last, going to Dewi Sekardadu's tomb to deliver the *sajen*, *berkat* (food for eating together), and pray together before floating the *sajen* to the sea. Now as community figure and government policy to distinguishing Sadran in three different names only in Sidoarjo, that resulting Tradisi Laut as Bluru Kidul's Sadran.

## **Knowledge Preservation**

Knowledge preservation is the process of maintaining and protecting knowledge that can be needed again in the future (IAEA, 2011). In theory, knowledge are preserved. When people who have this knowledge are no longer in the organization, the knowledge will still available in the organization. The knowledge are documented to prevent it vanish (Liauw, 2006). This is an effort to avoid the knowledge extinction as well as for the organization's live. Indigenous knowledge need to be preserved because this knowledge is dominated by tacit knowledge. It was very depending on individual memories. Which is spreading with an informal way over the generation through orally interaction. Knowledge distribution is limited, it is generally only done by one generation to the next generation with word of mouth and limited to particular places. In order to prevent it loss, indigenous knowledge preservation can be done by library, museum, and archive.

## **SECI Model**

This research using SECI model from knowledge creation and conversion (Nonaka, 1991) as applied theory to sharpening the analyze of transferring indigenous knowledge in order to preserve the knowledge. Knowledge transfer can be related to knowledge creation and conversion as SECI model figured that consist of socialization, externalization, combination, and internalization. Knowledge process always start from individual knowledge or well known as tacit knowledge (Dalkir, 2005). Making knowledge available to the others, may need a further process that SECI model figured. Tacit knowledge will transform into explicit knowledge for broader use. From this point, knowledge are converted by changing tacit knowledge into explicit knowledge and will transformed into another format for broader application. At last, the knowledge can be understand and accessible by the others. Following the SECI model in knowledge creation and conversion are consist of; (1) Socialization, individual learning and knowledge sharing directly with another, usually individual learn it by observing or imitating another individual, (2) Externalization, tacit knowledge that only understand individually will be changed into explicit knowledge for broader benefit, another individual will understand somebody's tacit knowledge, in this step tacit knowledge are documented or recorder, (3) Combination, combining explicit knowledge into a new form, but no new knowledge created, in this step explicit knowledge are formed into the research text, books, journals, etc., (4) Internalization, individual will embedding the knowledge that already learn from another into his tacit knowledge. After passing internalization, individual can start socialization to another individual and so on. Indigenous knowledge need to be preserved to prevent risk of lost. Knowledge must be transfered to younger generation from older generation and convert it into another format to keep the knowledge availability over the time. This is because indigenous knowledge are represent local community sociocultural authenticity. Transferring knowledge might need SECI model that can be found in this research.

### **Bluru Kidul Village Profile**

Bluru Kidul village is the lowland area as another areas in Sidoarjo regency. The area was 260,817 ha and has a fisherman community. This is because Bluru Kidul area is drained by the river that directly flowing into the Madura Strait. Fishermen in Bluru Kidul are rely on shrimp and shellfish as a market commodity. They sailing 2-3 hour from their houses to the sea from dawn until afternoon. Now fishermen's population are significantly decrease in the last decade. Last survey data from 2013 mentioned their population are 330. This problem are found by the younger tend to working in the factory as a labor than continuing their elder's job to catching the shellfish and shrimp.

### **RESEARCH METHODS**

This research is using ethnographic qualitative (Creswell, 1997) method in order to explain the indogenous knowledge of the fishermen community in Bluru Kidul called Tasyakuran Laut or Sadran and the knowledge transfer as preservation effort. This research is start from cultural and social insight during join the Tasyakuran Laut in the previous year. Why and how this tradition can resist, how the community transferring knowledge of tradition, also how the government's effort to keep the tradition resilience are the starting question of this research. Then researcher observing the fishermen community in Bluru Kidul including their daily life activities, their social activities, and their attention to Tasyakuran Laut tradition. The research question are expanding to know how they keep the tradition and the challenges that may occur from transferring knowledge to the next generation.

### **Data Collection Method**

To obtain data and information from informant, are conducted from direct observation with join the Tasyakuran Laut and interview with one of community figure in Bluru Kidul. The community figure as informant are chosen under village leader's suggestion to collect data about Tasyakuran Laut or Sadran.

### **Informant**

The only informant are chosen is Haji Waras (fisherman's grandchild and community figure). According to village leader, Haji Waras is the only man that become research reference in Tasyakuran Laut. He has many experience collaborating with students to doing a research about Tasyakuran Laut. Thus village leader give a suggestion to doing interview with him because he already know about Tasyakuran Laut and can answer many question about Tasyakuran Laut that frequently asked by students. Researcher having a conversation to speaking about Tasyakuran Laut to obtain various data. The interview using local language (Javanese) and will be write down in discussion with English translation to support the result finding. Researcher also recording the interview and find the documents, which consists of photos and videos about Tasyakuran Laut from the internet for further understanding the tradition.

## RESULTS AND DISCUSSION

### Preservation of Indigenous Knowledge in Bluru Kidul

The Bluru Kidul community considers that Tasyakuran Laut or Sadran are not in the risk for extinction. This tradition are supported by community's participation to keep the tradition and government's role on marine tourism promotion to shows that Sidoarjo have marine tourism potential. To ensure that opinion, researcher make an interview with selected community figure, he is haji Waras.

Haji Waras says, *"Selama iki nyadran (Tasyakuran Laut) nang kene (Bluru Kidul) aman-aman ae mas, tetep dilakoni wong kene, tapi nek pemangku-pemangku (tokoh masyarakat) wes gak onok yo isok ilang masio sing enom wes diwuruki. Sampeyan eroh dewe arek enom saiki akeh malese ngurusi ngonoan"* (After all this time Tasyakuran Laut in Bluru Kidul are away from extinction, people still do the tradition, inspite of have a risk to extinct if the elder are passed away eventhough the younger already learn about tradition. The younger tend to do not care about it).



Figure 1: Boat group that contain Tasyakuran Laut materials.  
(Source:<http://suryakabar.com/2018/12/02/desa-bluru-kidul-pertahankan-tradisi-nyadran-laut/>)

However, it still having a risk to extinct as what Haji Waras said that if the elder or community leader already passed away, the knowledge about the Tasyakuran Laut will disappear if not inherited to the next generation. Eventhough there are still many young generation follows the tradition year by year, they are not fishermen but a labor. They tend to be more active to give their creativity to support Tasyakuran Laut, such as decorating boat and *tumpeng*. The elder are holding the ceremonial, they lead the pray and ritual, a part that the younger are not much involved.



Figure2: Dewi Sekardadu's thomb. (Source: Private collection from 2012)

In indigeous knowledge preservation about Tasyakuran Laut, many things are done to keep the knowledge survive. **First**, local government has the authority to protect the tradition and community as Sidoarjo's marine tourism symbol. The government already markup the Bluru Kidul as tourism village with Dewi Sekardadu's grave as a brand. **Second**, Bluru Kidul community plays a role to support preserving Tasyakuran Laut. The support are providing their creativity for *tumpeng* and *sajen* making, decorating the boat, inform another people to join Tasyakuran Laut, documenting the ceremony, and inheriting to young generation by accompany them to join the ceremony. **Third**, mass media having their part as journalistic institution to report the ceremony through television or newspaper.



Figure 3: Two guys bring *tumpeng* for eating together after praying in Dewi Sekardadu's thomb. (Source: <http://hurek.blogspot.com/2010/03/nyadran-di-bluru-kidul.html>)



Figure 4: *Obong kemenyan* (incense burning). (Source: <http://hurek.blogspot.com/2010/03/nyadran-di-bluru-kidul.html>)



Figure 5: Bringing *sajen* into the sea. (Source: <https://gwslur.id/tradisi-nyadran-warisan-luhur-sidoarjo/>)

Bluru Kidul community already recognize their culture and tradition about Tasyakuran Laut. They identified it as gratitude expression to almighty god. Eventhough fishermen population are decreased in the last decade, non fishermen are giving their participation not only to join the Tasyakuran Laut, but also donating fund or make a *tumpeng* and *sajen*, decorating boat, set a sound system in a boat for entertaining during the trip, also picking up their family to join the ritual. A detailed information about the history and procedural in Tasyakuran Laut is needed to be introduced. The objective is to prevent Tasyakuran Laut lost. According to Haji Waras, this attempt is introducing Tasyakuran

Laut not only to the community but also widely to tells that in Bluru Kidul have a tradition called Tasyakuran Laut.

In Bluru Kidul, Tasyakuran Laut don't have any document or record that contain its history. The founder of this tradition still become anonymous. Only document in photos and videos that records the Tasyakuran Laut ritual year by year that mostly owned individually. Tasyakuran Laut are not officially involving young generation and non fishermen community to documenting in video and photo during the ritual. But, they able to record and documenting Tasyakuran Laut as what they want freely.

Haji Waras says, *"Konco-konco reporter teko tv karo koran sering rene pas acara iki (Tasyakuran Laut) dimulai. Tujuane ngeliput acara kanggo disiarno nang tv utowo nang koran. Gak jarang wong amatiran yo melok ngrekam mas, engkok hasile diserahno nang koncone sing kerjo nang tv-tv cek iso disiarno"* (Television's reporter often come here when Tasyakuran Laut have just begin. Their goal is to live report the ritual then will broadcasted in TV or in newspaper. oftenly an amateur reporter are join to record the ritual and will be send it to their friend who working in mass media for broadcasting).

From what Haji Waras said, we know that mass media often come to Tasyakuran Laut with their journalist to make a live report about Tasyakuran Laut for television or newspaper purpose. An amateur journalist also make a report about it that will be send to their friend who working in mass media. Mass media have a role to promote and report this tradition widely through the television which is local or national channel, and newspaper to become widely known.

From the discussion above, we can conclude that indigenous knowledge preservation about Tasyakuran Laut or Sadran in Bluru Kidul can be done by the elder role to introduce the tradition to the younger. Then the younger supporting the tradition with their effort to decorate the boat, making *sajen* and *tumpeng*, informing another people to join the ceremony, and documenting or recording the ceremony. Also local government already promoting the tradition as marine tourism and mass media take a part in broadcasting this tradition.

### **Indigenous Knowledge Transfer in Bluru Kidul**

In the way of transferring indigenous knowledge about Tasyakuran Laut to the younger, elder have a technique to transfer it that can be analyzed with SECI model. In **socialization**, Elders often get their children to join to see the tradition and do the same way year by year. Children will observing the tradition by themself and will have a question what is Tasyakuran Laut, why we do this tradition, or when we do this. Elders have a tacit knowledge about the tradition and they socialize it to the younger for knowledge transferring. Elders told the younger about what kind of materials that should be bring during Tasyakuran Laut such as *tumpeng*, *sajen*, *kemenyan*, and *berkat*. After learn from the elder, the younger can define what materials need to be bring for the ritual also they can support the tradition such as decorating boat, providing *tumpeng*, and so on. In **externalization**, Tasyakuran Laut will be recorded or documented by the people to keep the memory of the ceremony in the year. It is also for ease of

learning to understanding Tasyakuran Laut. In **combination**, Bluru Kidul community are collaborating with another people such as students or researcher to write the report about Tasyakuran Laut in another form. Tacit knowledge about Tasyakuran Laut can be transformed into explicit knowledge. For example, students from universities often collaborating with fishermen to doing a research about Tasyakuran Laut, also public often collecting information from fishermen in the same manner with students. What fishermen know about Tasyakuran Laut will be explained to students, then they make report and book it. The book that containing research result is kind of knowledge record and document about Tasyakuran Laut. It will stored by community leader. Non student will post the information from fishermen through the internet such as website, personal blog, or social media. From this point we figure out that what fishermen knows about tradition will be transformed into another format, that is book and internet posts about Tasyakuran Laut. Explicit knowledge about Tasyakuran Laut becoming widely known. In **internalization**, what already learn from the elders are embedded to their knowledge for the next ceremony and will need to continued with another.

## **CONCLUSION**

Tasyakuran Laut was a tradition that represents gratitude by the fishermen. Sea give them a livelihood with shellfish and shrimp and the fishermen conscious that they must give a thanks to the nature and gratitude to god. This tradition was fishermen culture based on their indigenous knowledge as a fishermen, now become communal culture in Bluru Kidul community that have marine tourism potential. Knowledge preservation in Tasyakuran Laut was done by many efforts such as picking up the children to join the tradition and give them an introduction to tradition, documenting the tradition that held every year as village or personal archive, established as tourism potential, and broadcasting in mass media. By picking up the children to join the tradition was an effort to transfer the knowledge, slow but sure they will accept it as their knowledge about tradition. Transforming the knowledge about Tasyakuran Laut into book format or internet based also important as an effort to keep the knowledge availability.

## **SUGGESTIONS**

Beside the knowledge preservation and transfer as what we discuss above, knowledge preservation can be perfectly done with involving the whole community to care about documenting Tasyakuran Laut. Document have an authentical value as its tradition that become community cultural identity. We suggest that community figure must involving whole community to documenting the ritual as an village archive. They must take a photos and recording a videos of Tasyakuran Laut. Then they can post them on the internet and become village archive. Also teaching and involving young generation to take a role on ritual. If not, the younger are doubt can do the ritual well as the elder.

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