

## CHAPTER 4

### DATA ANALYSIS

In this chapter, the researcher discusses first what the *Lomban* ritual is. It covers its meaning, purposes of performance, the participants involved in the ritual, the procedure and activities carried out by the fishermen and the community in Bandungharjo, Jepara. Then the researcher analyzes the ritual offerings in the *Lomban* ritual and their symbolic meanings. The research data used to answer the questions are obtained from interviews, journals, books, thesis, and the researcher's observation.

#### 4.1 *Lomban* ritual

*Lomban* comes from a Javanese word “*Lumba* or *lelumban*” which means fun or pleasure (Istiqomah, 2013). The fun aspects of the ritual is expressed by Mr. Nurhadi, a fisherman and ex-chairman of Sidodadi Mulyo Bandungharjo fishing group. He explained, the word *Lomban* comes from a Javanese word “*lomba*” or competition. What is meant by competition is all participants including the boat are decorated to enliven the *Lomban* ritual, as a symbol of togetherness. This event means fun and pleasure. “*Jadi Lomban adalah ritual yang dilakukan oleh masyarakat di Jepara, tujuannya juga bisa untuk bersenang-senang.* [So, *Lomban* is a ritual performed by the people of Jepara. The goal is also to have fun].” (Interview with Mr. Nurhadi on June 12, 2019).

In addition to the entertainment purpose, the interviewees, Mr. Nurhadi and Mr. Taifuri also point out the other purpose of the ritual. For them, *the Lomban* ritual is an activity when people make offerings as an expression of gratitude to God. The interviewee said that, “*Yang jelas sesaji nya digunakan untuk mengucapkan syukur.* [The offerings are used to express gratitude, for sure] (Interview with Mr. Nurhadi and Mr. Taifuri on June 12, 2019).” In short, the main purpose of performing the *Lomban* ritual is to thank the God Almighty and the sea for all the blessings they have given to the fishermen.

Rituals are related to a religious belief, as said by Puspaningrat (1986), “Traditional ceremonial traditions on Java are a religious practice in the community. Religious practice in ritual traditions aims to achieve salvation from God. Traditional ceremonial traditions in Java are much influenced by the existence of religion in the community”. Meanwhile, Koentjaraningrat (1994) said that “the celebration of traditional rituals in the community is usually also a celebration of religious rituals” (as cited in Widyatwati, K, et.al 2020, p. 361).

*Lomban* ritual is a ritual carried out in Jepara, Central Java, Indonesia. However, it is important to know that this type of ritual, which aims to express gratitude to God and the sea and which is commonly named as sea offerings is also performed in some other places in Java. As in Jepara, the sea offerings ceremony is held in Cilacap. This ceremony is held to express gratitude for the fortune given by God Almighty and asking for safety for the fishermen and their families so in carrying out their daily duties as fishermen, they will not get any disturbance and they can get a lot of fish (Suryanti, 2017, p. 2). Sea offerings ceremonies are also held in Tanjungan village,

Rembang, as a form of gratitude to God and honor to the Goddess of the sea believed by the local community (Abdurrohman, 2015).

Using Sims and Stephens' theory, the researcher tried to categorize the *Lomban* ritual into the classification of ritual types, i.e. high context ritual or low context ritual (Sims & Stephens, 2005). According to Sims and Stephens, high context ritual is formal and is always announced or planned and has a particular dress code that needs to be followed by the local people or participants. Whereas, low context ritual is less formal, not announced or planned (Sims & Stephens, 2005). Seen from their theories, I argue that *Lomban* can't not be included into either one. The reasons are the *Lomban* ritual can be categorized into a high context one because it is always planned and announced. However, it is also a low-context one since the locals do not use a special dress code to participate in the ritual. Some of the locals wear casual clothes, while some, who follow the parade on foot, dress up. In addition, the *Lomban* ritual is also categorized as a low context ritual because the main participants, the fishermen and the religious leaders, do not use a special dress code when attending this ritual. Therefore, the researcher concludes that the *Lomban* ritual is in "the middle context ritual" as stated by Rain Ory in her thesis on "Barikan Kecil Ritual in Karimunjawa" (Ory, 2018).

#### **4.1.1 The Ritual Participants**

My interview with two informants, Mrs. Inayah and Mr. Taifuri, reveals that those who participate in the ritual in Bandungharjo, Jepara, are fishermen and

Bandungharjo village residents. When observing the ritual, the researcher could also see the traders and their families, as well as the visitors with their children. Therefore, besides its function as a ritual, *Lomban* is a public attraction. According to Supanto and Sunyata, "ritual is a social activity that involves participants or residents in achieving common safety goals" (as cited in Muzakki, 2012). Participants are important to complete a ritual. One informant, Mr. Nurhadi, states that, '*iya, semua ikut berpartisipasi dalam Lomban, semuanya kumpul di TPI* [yes, all participate in celebrating *Lomban*, get together in the fish auction market] (Interview with Mr. Nurhadi on June 12, 2019).'



**Figure 4.1. Bandungharjo residents get together in the Fish Auction market and Benteng Portugis**

#### **4.1.2 The Procedures and The Activities**

In a ritual, procedure is one of the things that is followed by society. According to Koentjaraningrat,

Rituals are a series of actions that are regulated by custom and law and apply in a society that are related to how events usually occur in the community concerned. Rituals have rules and procedures that have been

determined by the community so that each ritual has a good difference in implementation and accessories. (as cited in Muzakki, 2012, p. 8)

The procedures in the *Lomban* ritual consist of 3 phases. **The first phase** is the process of preparing the *Lomban* ritual. Here are the processes :

1. Weekly meetings are held by fishermen every Friday at the Musholla to discuss various matters related to fishermen's problems and activities. One of the activities addressed is the *Lomban* ritual which is an annual activity. The fishermen's meeting also serves as a social gathering for purposes to collect the money.

2. The implementation of *Lomban* ritual is a week after *lebaran* day or Eid day, a religious event for the Muslims. The *Lomban* ceremony is financed by the money collected voluntarily by the fishermen depending on their financial condition. These people tried to be self-sustained in financing the event.

3. The *Lomban* ritual is carried out at Bandungharjo village. It is also a moment of celebration and entertainment for the public. That is why some traditional performances such as *wayang kulit*, *dangdut* and *ketoprak* are performed.

Performances are done at night and on the day of the *Lomban* ritual.

**The second phase** is the performances by the Bandungharjo' residents.

Here are the steps of doing the performances:

- a. The first step is before conducting a parade and the ritual. It is when the fishermen's wives prepare the offerings in the form of goat's head, goat's feet, coconut, charcoal, porridge, bananas, *ketupat*, crackers, traditional snacks,



chilies, shrimp paste, shallot. They also prepare yellow rice that is shaped in a large cone.

- b. The second step is when the participants of the ritual prepare themselves in front of the village hall. They are about to deliver the offerings. Then, the offerings that have been prepared are placed on a small boat. The cone-shaped yellow rice is placed on a stretcher made of bamboo. The ritual's atmosphere is lively with a sound system set in the pick-up car playing Islamic music.
- c. The third step starts when all participants are walking together in a parade. The parade is a fun one. Some participants are wearing dress codes with heavy makeup to give it a festive feel/ambience. It is in accordance to Mr. Nurhadi's explanation earlier that *Lomban* has a fun or pleasure purpose. The participants take a walk for about three kilometers to get to the fish auction to hand over the *Lomban* ritual offerings.
- d. The last step is the time when the participants taking part in the parade present offerings to Mr. Nurhadi and Mr. Soleh, the master of ceremonies, who are waiting in the fish auction market.

**In the third phase**, all people get in the fish auction market and in the field outside the market to start the ritual. Everyone sits and listens to the event in progress. This third phase consists of the opening from the master of ceremonies, speeches from the representatives of the village officials and Mr. Nurhadi as a fisherman. Then, the prayer according to Islam religion is lead by Mr. Soleh. The order of ritual is as follows:

a. Speech

Mr. Nurhadi and the representative of village officials give a speech to explain about the *Lomban* ritual and the origin of the *Lomban* ritual. They ask the community to follow the ritual in an orderly manner.

b. Prayer

*Al-Fatihah* is the first prayer recited before starting the event. *Al-Fatihah* plays a central role in every religious Muslim's life. The first verse in *Al-Fatihah* means "In the Name of Allah, the Most Gracious, the Most Merciful," so that everyone in this world will praise and thank Him every time an event is held because it means that everyone says their grace for the gifts given by God.



**Figure 4.2. The prayer**

c. Thanks by giving

In the *Lomban* ritual, the fishermen prepare a *bancaan* or food served in a basin to be carried to the fish auction market as a form of gratitude. After the prayer, the fishermen eat the *bancaan* together in the fish auction market.



**Figure 4.3. Bancaan**

**d. Releasing the Offerings into the Sea**

All the offerings are beautifully decorated and placed on a small boat. The boat with the offerings in it sails for the releasing process. This is the ritual process called “larung”, releasing offerings to the sea. Several adult males will release the offerings.



**Figure 4.4. Releasing the offerings**



Rituals can feature numerous special event markers: oral performances (songs, dramatic readings, or recitations); dances; special food (perhaps requiring time-consuming preparation); and dramatic lighting (dimlight, candlelight or spotlights of some sort). Often, rituals involve dressing in ceremonial attire (or at least attire different from the everyday), and material objects frequently are incorporated into the activities performed by leaders of the group and its members (Sims & Stephens, 2005, pp. 101-102). In the *Lomban* ritual, there are special event markers, as Sims and Stephens stated, such as special food (Chicken curry, *ketupat* and seafood dishes), songs (Islamic songs for the parade), and dresses worn by only a few people (The dress used when taking out the parade).

According to the above explanation, in the *Lomban* ritual, the special foods are chicken curry, *ketupat* and seafood dishes. The *Lomban* ritual is held in the atmosphere of Eid day, on the day people call "bakda kupa" that is why they serve chicken curry and *ketupat*, the typical foods of Eid. Meanwhile, the seafood dishes provided are the staple foods of the fishermen; the dishes that are always served in every event and in daily cooking. Furthermore, regarding the songs used to accompany the parade, they are Islamic songs with Arabic lyrics. With regard to the costumes, there are several representatives wearing special clothes decorated with flower ornaments on their dresses in the parade.

There is also a team of musicians wearing green t-shirts and children wearing pink t-shirts. The costume shows the lively and colorful nature of the parade.

From her observation, the writer can conclude that the fishermen and the local people carry out two main activities. First, the fishermen in Bandungharjo have to prepare food in their own home and later bring the food to *Benteng Portugis* beach and Mandalika island. The dishes are *ketupat*, chicken curry, and various seafood dishes such as prawn soup, and *tongkol* soy sauce. While the researcher was doing her observation, she had an opportunity to taste the foods served in the Lomban ritual. In the researcher's opinion, the foods served have distinctive taste.



**Figure 4.5. Foods at the Fisherman's house**

Second, people come to Mandalika Island. This island is located quite close to Bandungharjo. Previously, everyone would come to the beach in front of *Benteng Portugis*. Then they would cross to the island by boat. Based on the

researcher's experience, the price per person is 5,000 - 10,000 rupiah. On the island of Mandalika, people can see the abandoned lighthouse built since the Dutch era. Not only the lighthouse but the scenery is also gorgeous to see. From her observation and interviews with Mr & Mrs. Taifuri and Mrs. Inayah, local people also come to do the pilgrimage and pray at the grave of Sayyid Usman's tomb. It is a religious side of this ritual. As said by Anthony J. Blasi, pilgrimage is an ideal ritual to study because its a part of religious ritual and it works through the sacredness of the site (as cited in Vanessa, V.G. 2010, p. 13-14).

Beside the site of pilgrimage, the island of Mandalika is a place of recreation for local people. They bring the foods traditionally served during Eid day and the days after until *Bakda Kupa*t like chicken curry and *ketupat*.



**Figure 4.6. Local people in Mandalika Island**

#### **4.2 The Symbolic Meanings of the Offerings**

To run a ritual, there are offerings that people should know. So, the researcher is going to explain in detail each offering used in the *Lomban* ritual.

Offering is one of the essential things in a ritual. Each offering has a particular symbolic meaning, like objects in a tradition that have their own sense. According to James P. Spradley, all cultural meanings are created using symbols. At the same time, Clifford Geertz said, meaning can only be 'stored' in symbols (as cited in Amrullah, 2015, p. 12). For the local people in Bandungharjo, the ritual offerings represent their beliefs and inheritance from their ancestors. Based on the researcher's observation and interview with the fishermen and the local people, the offerings placed on the small boat made of bamboo are green banana, yellow banana, porridge, coconut, crackers, sweet potato, rice, yellow rice, shallots, shrimp paste, red curly chilies, goat's head, goat's leg, and *ketupat*, charcoal.



**Figure 4.7. The offerings**

a. Goat's head and legs

Goat's head is the main and most important offering in performing the *Lomban* ritual. In response to the researcher's inquiry on the importance of goat's head, Mr. Nurhadi explains that, "yes, the head of the goat (is the choice) because it is adapted to the income of the people here. If you use a buffalo (head), the

price will be expensive, but if you use a goat (head)'s, it is cheaper.” The researcher also asked Mr. Nurhadi and another informant, Mr. Taifuri, whether or not using a goat's head as an offering is considered as *mushrik*. In Al-Qur'an, *mushrik* is a person who worships beings (more than one) other than Allah Subhanahu wa ta'ala. This worship denies the omnipotence and the perfection of God (Mohammad, 2013, pp 3-4). The *mushrik*'s act is called *syirik*. In response to the question, both fishermen's opinion is,

*Tidak ada unsur musyrik seperti itu dalam melakukan ritual semua hanya untuk mengucapkan syukur, kepala kambing diikutkan dalam sesaji karena mereka mengikuti perkataan Ustad disini yang berkata bahwa, dari pada kepala dan kaki kambing dibuang lebih baik dipersembahkan oleh semua makhluk hidup yang ada di laut agar bisa dimakan”. [there is no idolatrous element in performing a ritual, all just to give thanks ; the head of the goat is included in the offerings because they follow the words of the Ustad there, who said that instead of throwing the head of the goat and the legs of the goat, it is better to offer it to all living things on the sea so that they can eat it].*



**Figure 4.8. Goat's head and legs**

In the *Lomban* ritual that are carried out, offerings are usually released to the sea and the most famous offerings is the goat's head. Goat's head is used by the fishermen to give thanks during the *Lomban* ritual. According to Mr.



Nurhadi, *menggunakan kepala kambing adalah yang terbaik dan yang bisa dipersembahkan oleh para nelayan di Bandungharjo* [Using a goat's head are the best and can be offered by the fishermen of Bandungharjo] (Interview with Mr. Nurhadi on 12 June 2019).

b. Shrimp Paste

Shrimp paste is a fermented condiment made from crushed shrimp or krill mixed with salt. Shrimp paste is commonly used in Indonesia. Usually, shrimp paste's color is brown. It is an essential ingredient in many sauces which is called *sambal* in Indonesia. Shrimp paste is very popular, not only to make *sambal* but also other food like fried rice, stir fry spinach with shrimp paste, and fruit salad with shrimp paste.



**Figure 4.9. Shrimp paste**

Shrimp paste is used as one of the offerings in the *Lomban* ritual. In conducting observations and interviews with the fishermen, the researcher did not get a complete explanation and information on why the fishermen used shrimp paste in the offerings and the symbolic meaning of shrimp paste. Mrs.

Inayah said, “*terasi niku mung digunakake kangge pelengkap mergo niku kan bumbu dapur sing asring digunakake lan rasane enak.*[The shrimp paste is only used as a compliment because it is a cooking spice that is often used and the taste is delicious] (Interview with Mrs. Inayah on June 12, 2019).

c. Red Curly Chili

Chili is a favorite and the most special cooking spice. When someone eats chilies, their mouth will burn because it has a very hot taste. Chilies are used to cook many dishes such as *ramyeon*, a spicy noodle from Korea; *sambal*, a spicy chilli paste from Indonesia; fried rice; *gulai*, Javanese lamb curry; *sambal teri*, a type of small fish with spicy chilies. Many people like the spicy taste because it offers a challenge in eating the food, increases appetite and has a good taste.



**Figure 4.10. Chili**

Based on the researcher's participant observation and interview with the fishermen, red chili pepper is one of the offerings in the *Lomban* ritual. In a ritual or any occasion, chilies will be placed on top of the rice, which is made like a

cone. Unfortunately, like shrimp paste, the researcher did not get detailed information about the symbolic meaning of chilies. Mrs. Taifuri said, "*itu digunakan untuk dekorasi saja dan pelengkap sebagai bumbu dapur*. [It is used as a decoration and complementary; as a cooking spice in the kitchen].(Interview with Mrs. Taifuri on 12 June 2019).

Furthermore, color can spice up a ritual or every event. Color can represent values and feelings that have a big influence on people or, in this case, on the fishermen in Bandungharjo. The red color in red chili used in the *Lomban* ritual can symbolize courage, fertility, purity, love, and beauty. Red is a striking color that will give a beautiful and bold impression.

d. Shallot

Shallot is a type of onion. The shallot will sore the eyes and bring out tears when cut. Based on the researcher's experience, people in the researcher's town, Prambanan-Central Java, use shallot as a traditional medicine. Shallot is used when someone, especially a child, has a fever or has a cold. To reduce the fever and the colds, the parents apply crushed shallot in the child's stomach.



**Figure 4.11. Shallot**

Shallot is one of the ritual offerings in *Lomban*. According to Mrs. Taifuri,

*Sama kayak cabai dan terasi, bawang merah cuma digunakan sebagai hiasan saja tidak ada arti khusus, ya cuma buat bumbu dapur, kan cabai merah juga jadi bumbu dapur yang wajib banyak makanan biar menambah rasa enak". [just like chili and shrimp paste, shallot is only used as a garnish, it doesn't have any special meaning, it's just for cooking ingredients, red chili is also a kitchen spice that is required by a lot of foods to add a good taste] (Interview with Mrs. Taifuri on 12 June 2019)."*

The same with chili and shrimp paste, the researcher did not find more detailed information about the shallot. The researcher only finds the answer that shallot is a symbol of spicy cooking. It seems that the fishermen use the ingredients available in their area.

e. Yellow rice

Indonesians almost always use yellow rice in the *selametan*. *Selametan* is a Javanese culture to give thanks to God Almighty. In the researcher's town, cooked yellow rice is usually used to commemorate the day of marriage, birth, Indonesian Independence day and any other eventful day. Cooked yellow rice is inseparable from the Javanese tradition. Cooked yellow rice itself is made from rice spiced with turmeric and other spices that will make it yellow. The yellow rice usually is made in the shape of a high cone. It is put on a banana leaf base. In this ritual, the fishermen use cooked yellow rice and uncooked yellow rice.

According to the interviewee, Mr. Taifuri, cooked yellow rice means that all fishermen in the village are grateful for what God has given them, for the abundance of blessings and wealth that God has given them. Mr. Taifuri said,

*Nasi kuning yang dibuat tinggi simbol dari berkat yang melimpah, sehingga kita sebagai manusia harus selalu bersyukur dan berdoa kepada Tuhan, sehingga dengan adanya ritual ini atau “selamatan” ini kita mendapat keselamatan dan berkat. [cooked yellow rice that is made high symbolizes abundant blessings, so we as humans should always be grateful and pray to God so that through this ritual or “selamatan” we can all get salvation and blessings]. (Interview with Mr. Taifuri on 12 June 2019).”*



**Figure 4.12. Cooked and Uncooked Yellow rice**

Meanwhile, according to research’s findings, uncooked yellow rice placed in a basin is to be distributed when delivering offerings to the sea. The uncooked yellow rice is spread on the road to the coast. The uncooked yellow rice is applied before giving the offerings to the sea, as a symbolic meaning to get everyone’s way of wealth.

f. Banana

Banana is one of the offerings used in the *Lomban* ritual. Of the various types of bananas, the fishermen choose green bananas or “*pisang ijo*” and “*pisang putri*” as offerings. In terms of selection there is nothing that is so specific, because the bananas chosen are bananas that can be obtained easily or are commonly planted by people in Bandungharjo. The use of bananas is to represent the people’s concept of fertility and abundance. According to Mr. Soleh,



*Dalam semua ritual yang ada pisang selalu dipilih karena simbol dari kesuburan dan bermanfaat bagi manusia. Hal ini dikarenakan semua bagian dari pohon pisang bisa dimanfaatkan oleh manusia, dari buahnya yang bisa dinikmati manusia dengan rasanya yang enak dan manis, batang pisang bisa digunakan sebagai kerajinan tangan, bunga pisang yang digunakan untuk membuat sayur, dan daunnya yang bisa digunakan untuk membungkus makanan tradisional seperti lempur, naga sari yang akan menambah sensasi wangi dan enak".* [in all the rituals, bananas are always chosen because they are a symbol of fertility, prosperity and are beneficial to humans. This is because all parts of the banana tree can be used by humans. The fruit offers people the delicious and sweet taste; banana stems can be used as a material for a hand craft; banana flowers or “*jantung pisang*” are used to make a dish; and the leaves can be used to wrap traditional foods such as *lempur, nagasari*. The use of banana leaves will add a fragrant sensation and good taste to the food]. (Interview with Mr. Soleh on 12 June 2019). Banana means a complete provision for life.



**Figure 4.13. Banana**

g. Charcoal

*Lomban* ritual always makes use of charcoal. The primary material used to make charcoal is a lot of dry wood of any kind stored in a metal box or container. Charcoal put into the box or receptacle is then burned and is waited to turn into charcoal.



**Figure 4.14. Charcoal**

A charcoal is identical to its dark black color. The black charcoal might symbolize the evil and horror of humans that must be burned. This means that humans can start a clean life and do good things. Therefore, burning is an act of purification. It is like the side of life where bad things have to be abandoned in order to have a peaceful and happy life. According to Mr. Soleh (a religious leader),

*Arang akan mengeluarkan asap sebagai makna simbolik agar asap membumbung tinggi sebagai penghantar doa dan agar doa yang dipanjatkan sampai kepada Tuhan Yang Maha Esa". [Charcoal will emit smoke that has a symbolic meaning. The smoke will rise high as a conductor of the prayer so that the prayers offered can reach God Almighty]. (Interview with Mr. Soleh on 12 June 2019)*

h. *Jenang* or Traditional Porridge

*Jenang* or Javanese porridge is one of the offerings in the *Lomban* ritual. *Jenang* is very popular among Javanese people. *Jenang* is made from white rice and glutinous rice which is then served with Javanese sugar sauce. *Jenang* is often seen as a complement to rituals, certain events such as traditional weddings, newborn babies *selamatan*, and many other important events and religious events.



**Figure 4.15. Jenang**

*Jenang* is not only a traditional food that is delicious to eat, but also has meanings in accordance with the people and fishermen in Bandungharjo. Mr. Taifuri said,

*Jenang itu ya punya simbol doa, harapan, syukur, dan semangat dari masyarakat Jawa, kayak jenang sumsum, jenang yang warna merah dan coklat. Semua artinya sama mbak, ya agar dapat kesejahteraan dan kebersihan hati, kalau ada acara kan pasti buat ya biar bersyukur saja, bersyukur kepada Tuhan". [Jenang is a symbol of prayer, hope, gratitude, and enthusiasm from the Javanese people, such as *jenang sumsum*, red and brown *jenang*. All mean the same, miss, in order to get the welfare and purification of the heart, just let me be grateful, thank God]. (Interview with Mr. Taifuri on 12 June 2019)*

i. *Ketupat*

In the *Lomban* ritual, the fishermen add *ketupat* as an additional food in the offerings. It is because the *Lomban* celebrations are held seven days after Lebaran. The *kupatan* tradition is the culmination of the Syawalan week held a week after the Eid al-Fitr. "The community provides food made of rice wrapped in coconut leaves and woven into a rhombus square which is thought to have entered the land of Java when the community accepted Islam. *Ketupat* is a

symbol for encounter and achievement in life” (Arif & Lasantu, 2019, pp. 145-146). Mr. Nurhadi said that,

*Ketupat' dipakai ya karena kan biar sesajen nya lengkap karenakan dirayakannya saat lebaran, nah makanan khas nya saat lebaran "ketupat" jadi ya dipakai saja".*[ketupat is used because it makes the offerings complete as the ritual is celebrated during Eid, so because the typical food during the Eid is *ketupat*, so we just use it]. (Interview with Mr. Nurhadi on 12 June 2019)



**Figure 4.16. Ketupat**

*Ketupat* is made from washed rice with coconut milk and wrapped in woven young coconut leaves. In Java, *ketupat* on the day of Eid is not just food but has a symbolic meaning. *Ketupat* in Javanese is called *Laku Papat* and *Ngaku Papat*, which means four actions and mistakes. *Ketupat* can reflect the many errors made by humans, shown by the problematic way of wrapping the ketupat prone to errors. It also means a pure heart because *ketupat* is made from white rice that is very pure. Finally, *ketupat* is a symbol of Eid day, the symbol of victory owned by the fishermen and the people in Bandungharjo, Jepara, after completing their fast for thirty days.

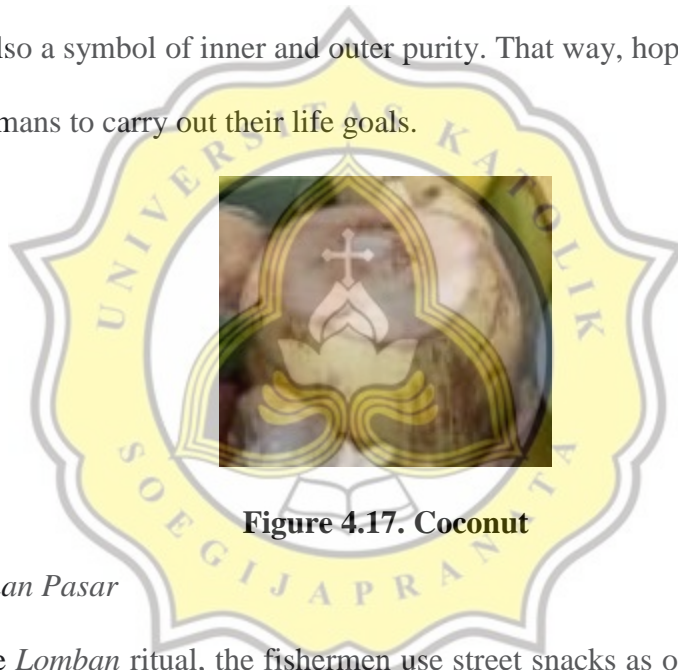
j. Coconut

The *Lomban* ritual uses coconut. Coconut fruit is usually used in ritual offerings. According to Mr. Taifuri,

*Kelapa digunakan karena kan kelapa itu artinya baik, simbol kesuburan dan kesejahteraan karena semua bagian dari pohon kelapa bisa dimanfaatkan oleh manusia. [Coconut is used because coconut has a good meaning, a symbol of fertility and prosperity because all parts of the coconut tree can be used by humans]. (Interview with Mr. Taifuri).*

Coconut means humans can live in prosperity and peace with one another.

Coconut is also a symbol of inner and outer purity. That way, hopefully it can make it easier for humans to carry out their life goals.



**Figure 4.17. Coconut**

k. *Jajanan Pasar*

In the *Lomban* ritual, the fishermen use street snacks as offerings. Traditional snacks used are a variety of crackers and *tapai* (traditional fermented rice or other starchy foods). These foods are snacks sold in the traditional market. Mr. Taifuri said,

*Orang hidup itu ada berbagai macam sifatnya dan hidup itu singkat saat orang pergi untuk berbelanja mereka akan balik pulang ke rumahnya artinya kembali ke Sang Pencipta, kepada Tuhan Yang Maha Esa. [In this world people have various characteristics and life is short. When people go to the shop they will return home. It means returning to the Creator, to God Almighty]. (Interview with Mr. Taifuri on 12 June 2019)*





**Figure 4.18. Jajan pasar**

1. *Kendi* or Jug

In the ritual, the jug is an item that the fishermen commonly use in Bandungharjo. The pitcher in the offering at the *Lomban* ritual is filled with freshwater. This jug will later be poured or flushed in the field of Bandungharjo village towards the beach.

*Nanti kendinya itu dipecahkan dan dijatuhkan di tanah, nah airnya itu makna dan simbolnya adalah kemurnian dan keselamatan".*[Later the jar will be broken and dropped on the ground, the symbolic meaning of the water as a means of purification and salvation]. The jug filled with fresh water can be a prayer for the fishermen and the people of Bandungharjo to be safe]. (Interview with Mr. Taifuri on 12 June 2019)



**Figure 4.19. Kendi**