



Exploring the Value of Local Wisdom Through Traditional Ceremonial Traditions *Longkangan*: Ethnographic Study in Munjungan Coastal Communities

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Abstract

Traditional ceremonies *Longkangan* is a form of sea alms activity that is routinely carried out every year by the people of Munjungan, Trenggalek, East Java. This traditional tradition, which is rich in social, cultural and spiritual meaning, aims to express gratitude to the ancestors of the Munjungan area for the marine products provided to the community as well as a request for protection and safety for the fishermen. This research aims to reveal the value of wisdom in traditional ceremony traditions *Longkangan* coastal communities. This approach uses qualitative research methods with ethnographic studies. Ethnographic studies aim to explore the value of local wisdom stored in traditional traditions *Longkangan* in the Munjungan coastal community. Data collection techniques consist of: observation, interviews, and documentation. The data is analyzed through data reduction, data presentation, and drawing conclusions. The research results highlight changes in meaning, the influence of modernization, values such as togetherness, dependence on marine resources, as well as the implications of traditional rituals *Longkangan* in strengthening the identity and cultural sustainability of the Munjungan coastal community. It is hoped that traditional ceremonies will be held *Longkangan* has a strong impact on the value of local wisdom in the Munjungan coastal community.

Keywords: *Longkangan; The Value of Local Wisdom*

Introduction

Javanese culture has a tradition of sea alms that is rich in meaning and symbolism. Sea almsgiving in Java is a traditional ceremony held by coastal communities as an expression of gratitude to God and nature and as a request for safety while at sea. An assumption that still underlies many Javanese beliefs is that ancestors, from "*cikal bakal*" to a series of deceased descendants who are referred to by the term to *leluhur* (Sedyawati dkk., 1993: 37)

(Palanjuta & Ruja, 2022t.t.) says that the sea alms ceremony is a legacy in the form of a ceremonial activity that not everyone carries out. This ceremony is carried out by certain people who have an interest in it, namely the fishing community who want safety when going to sea from obtaining abundant sea products.

Traditional ceremony rituals *Longkangan* is intended as a form of respect for the ancestors who guarded and protected several coastal areas in Munjungan. The marine products that the people there will get will be abundant and keep them away from various kinds of danger. (Palanjuta & Ruja, 2022) One of the cultural legacies that exist in society is tradition. Tradition is something that has been carried out from generation to generation by a community group as knowledge, doctrine, and customs which contain symbolic messages (Afriansyah et al., 2022) Traditions of traditional ceremony rituals The *Longkangan* implemented in the month Villages on Tuesday Kliwon or Friday Kliwon according to the Javanese calendar. This traditional ceremonial procession is held once a year and is believed to protect the people and fishermen of Munjungan in Sumbreg Bay. Coastal communities are a group of residents who develop, live, and grow in coastal areas. Coastal communities have various social categories that form a social unity. Coastal communities also have a value system and cultural symbols as references for their daily behavior (Afriansyah dkk., 2022). Earth almsgiving is a form of local wisdom in the form of ceremonies or traditions as a form of communication between humans and nature. (Prasasti & Konseling, 2020)

Tradition *Longkangan* it is always held every year, apart from being a cultural identity, it is also a way of preserving culture from generation to generation. Many generations do not care about this tradition so in its implementation the younger generation and the community work together in traditional ceremonial ritual activities. *Longkangan* this local wisdom refers to a collection of values, knowledge, traditions, and practices that are passed down from generation to generation within a particular community or culture. These values reflect a unique perspective and understanding of humans relationships with the environment, with each other, and with other aspects of life. Local wisdom is often rooted in the culture of a society and plays an important role in shaping local-level identity, norms, and policies. Local wisdom is also a valuable cultural asset. It reflects the diversity of cultures around the world and provides insight into how humans have adapted to their local environments and challenges. Local wisdom values often include aspects such as ethics, morality, traditional knowledge, and social involvement.

According to the results of previous studies regarding the symbolic meaning of traditional rituals *Longkangan*, this traditional sea alms ceremony is a characteristic of the people on the Blado Munjungan. The uniqueness contained in traditional ritual traditions *Longkangan* lies in implementation, namely "*onang-onang bedhil muni*" which is the term used to refer to 9 guests from the south playing music *gendhing* differently. Traditional ceremony rituals have very strong values and have been known to carry out these activities for a long time. Although the *Longkangan* has been implemented for years, coastal communities remain sustainable in every implementation activity. The feeling of gratitude, cooperation, and concern for tradition makes the Blado Munjungan coastal community more solid in preserving this traditional ceremonial ritual. Given this situation, the author is interested in understanding in depth the value of local wisdom in traditional ceremonial ritual *Longkangan* such as the meaning and role of rituals in the culture of the coastal communities of Blado Munjungan Beach. This research uses a qualitative type of research with an ethnographic study.

Method

Creswell in (Rianto, t.t.) defines case studies as follows: A qualitative approach in which researchers explore real-life, contemporary limited systems (cases) or multiple limited systems (cases) through detailed and in-depth data collection involving a variety of multiple sources of information (e.g., observations, interviews, audiovisual materials, and documents and various report), and report case descriptions and case themes. Ethnographic studies are an in-depth and comprehensive research approach that focuses on understanding the culture, values, and practices of a particular group or community. In the context of research on traditional ceremony rituals, ethnography will provide a framework for understanding in depth the meaning and role of this ritual in the culture of the community that carries it

out. Malinowski in (Rianto, t.t.) one of the famous ethnographic researchers said that ethnographic research aims to reveal the perspective of native people, their relationship with life, and their vision. Ethnography uses an emic angle, namely from the community itself. Ethnography seeks to explore perspectives from within, from the community itself regarding its social life. This research refers to data analysis, both primary data and secondary data. Primary data includes information obtained through interviews and field observations. Meanwhile, secondary data is information obtained through literature studies that are relevant to the research topic. Interviews were conducted with individuals who were directly involved in the implementation of traditional ceremony rituals.

Result and Discussion

1. History of Longkangan Traditional Ceremonial Traditions

Trenggalek Regency is a district in the province of East Java. The government center is in Trenggalek District which is 180 km from Surabaya, the capital city of East Java Province. The area of Trenggalek Regency is approximately 126,140 hectares, and geographically it is located at coordinates 111°24' to 112°11' east longitude and 7° 63' to 8° 34' south latitude. Trenggalek Regency is a southern coastal area and is directly bordered to the north by Tulungagung Regency and Ponorogo Regency, to the east by Tulungagung Regency, to the south by the Indian Ocean, to the west by Pacitan and Ponorogo Regencies. Trenggalek Regency has 14 sub-districts, one of which is Munjungan District. Munjungan District itself consists of 11 villages and one of the villages is called Masaran Village.

Masaran Village has a strategic location, located around Munjungan Village with an area of 7,057 hectares. The population of Masaran Village has 8,781 residents. The livelihoods of Masaran Village residents are diverse, including farmers, laborers, traders, entrepreneurs, employees, and fishermen. Masaran Village borders Craken Village to the west, Munjungan Village to the north and east, and Gemawang Beach and Blado Beach to the south (*Kecamatan Munjungan Dalam Angka 2022-1*, t.t.)

Traditions are customs or customs carried out by certain groups or communities and are inherited from previous ancestors. A person's customs and habits can be seen from their attitudes, behavior, language style, and other habits of a particular society. Behavior inherited from previous generations or the ancestors of a society (Azis dkk., 2021)

Traditional ceremonial traditions *Longkangan* is a tradition routinely carried out by the fishing community on the Munjungan coast. This ceremony is held every Friday Kliwon or Tuesday Kliwon month *Sela* in the Javanese calendar. The *Longkangan* is a form of expression of gratitude from Munjungan fishermen for the abundant fishing results, as well as a form of respect for their ancestors, especially Roro Puthut who is believed by the community to be the protector of Munjungan beach. The ceremony usually starts in the afternoon with the Tumpeng Agung Carnival which departs from the Hall of Munjungan District until it reaches Blado Beach. This carnival was led by the Head of Munjungan District and attended by all Village Heads in Munjungan District, accompanied by a group of jaranan and ladies-in-waiting wearing traditional Javanese clothing. Every implementation *Longkangan*, the people of Munjungan and surrounding areas participated enthusiastically in watching this traditional ceremony throughout the Carnival journey. The ceremony ended by washing Tumpeng Agung into the middle of the ocean at Blado Beach.

The ritual history of *Longkangan* traditional ceremonies comes from written sources about Longkangan traditional ceremonies found in the book "*Babat Tanah Sumbreg: Celebration of Longkangan Tradition*" written by Drs. Harianto, M.Pd in 1849, at that time the regent of Trenggalek was headed by Raden Gondo Kusumo who held the position from 1845 to 1850. Meanwhile, the head of Munjungan village at that time was Raden Mas Tedjo Hadikusumo. One day beautiful women and men

were visiting Raden Mas Tedjo Hadikusumo's resting place. Among these women was known as Mother Ratu Kidul or Nyi Roro Kidul and they were accompanied by their followers, namely Ratu Ikan, Miyoso Mino, and Danang Sutokerso. Ratu Kidul gave a message that Raden Mas Tedjo Hadikusumo must hold a series of ritual ceremonies consisting of 3 types, namely: Pahargyan Langen Budaya Janggrung, Babaritan and Ruwatan Murwakala.

Nyai Roro Kidul explained that in this series of events, nine dishes had to be prepared for the guests of Southern Brent. Traditional ceremony ritual procession *Longkangan* is held on Tuesday Kliwon or Friday Kliwon in Javanese heritage. Based on Indigenous history books *Longkangan*, in the talk Nyi Roro Kidul asked Raden Mas Tedjo Hadikusumo to invite the nine ancestors from *breng kidul* to come as part of the procession *Longkangan*. Below is written the guest invitation *breng kidul* procession of traditional ceremonial rituals *Longkangan*. Then Ratu Kidul asked Raden Mas Tedjo Hadikusumo to make a resting place made of white cots and serve offerings at Ratu Kidul's stopover place when he visited (Arsanti, 2021). Implementation refers to a series of actions or efforts carried out to create and implement all plans and activities that have been planned. In this process, who and what equipment is needed, then the executor involved, the location, and the implementation method will be prepared in detail. Execution *Longkangan* is used to honor ancestors by carrying out sea alms, cleaning villages, and other rituals. Month *Sela* has the same meaning as "*kesehel barang sing ala*" which means being entered into something bad (Irawan & Hindrasti, 2018).

Because most of the Munjungan people work as fishermen, they utilize marine resources as a source of their daily livelihood. The *Longkangan* implementation series starts from parade or the Tumpeng Agung carnival which comes from agricultural products. Before the Tumpeng Agung carnival, the committee visited Pesanggrahan Nyai Roro Puthut or Ratu Kidul with preparation "*ubo rampe*" in seven days before the traditional ceremony rituals *Longkangan*. The elders cleaned the white couch used as Nyai Roro Puthut's resting place and gave offerings such as a jug of water, 3 coffees, tea, powder, perfume, comb, cigarette whip, needle, glass, and thread. Then the village elders pray convey their intentions and ask for blessings to carry out the traditional ceremony *Longkangan* (Muslihin dkk., 2022).

In the morning, start from the Tumpeng Agung sea harbor and head to Blado Beach. This procession starts from the Munjungan District Hall, then before arriving at the beach, the people parade the Tumpeng Agung from the gate to the fish auction place. The unique thing about the sea alms procession in Munjungan is that guests are invited to occupy a place which were set up next to the beach like a wedding event.

2. Changes in Ritual Procedures, Symbolism, or Meaning

Traditional ceremonial traditions gain Munjungan is a real example of how local culture and traditions develop and change over time. Historically, there have been several changes in the procedures, symbolism, and meaning of this ritual which reflect the adaptation of the Munjungan people to changes in time and their social environment. First, the procedures for carrying out the ceremony *Longkangan* have changed over time. In historical records, there are changes in the processions and rituals used in this ceremony. For example, the introduction of the Tumpeng Agung carnival is now an integral part of the ceremony. Throughout history, the Munjungan people have added new elements to ceremonies to enrich their spiritual and cultural experience (Rahayu, 2016). Changes are also visible in the symbolism of the ceremony of *Longkangan*. The symbols used in this ceremony, such as Tumpeng Agung and Nyai Roro Kidul's resting place, may have different meanings from what they had in the past. These symbols can reflect the development of the Munjungan people's understanding of the role of Nyai Roro Kidul and its relationship with the results of their fishing (Irawan & Muhartati, 2019).

The meaning of rituals also changed along with the social and economic development of the Munjungan community. In the past, this ceremony may have focused more on expressing gratitude to

ancestors and sea gods for the abundant harvest from fishing. However, along with modernization and globalization, the meaning of this ceremony may have become more complex. The Munjungan people may also see this ceremony as a way to strengthen their cultural identity and maintain their close connection to the sea. Changes in the procedures, symbolism, and meaning of these rituals can also be influenced by external factors such as social and political dynamics, religion, and environmental changes. Changes in access to marine resources and the development of the fishing industry can also influence the way the Munjungan people carry out this ceremony (Puspita, 2017).

Overall, a traditional ceremony of *Longkangan* in Munjungan is a clear example of how local culture and traditions are living entities that continue to adapt and change over time. These changes reflect the Munjungan people's ability to preserve their cultural heritage while responding to changes in the world around them. By understanding changes in these traditions, we can gain deeper insight into how local culture continues to develop and adapt in an ever-changing era (Muslih dkk., 2014).

3. The Munjungan Community Interprets This Ritual in the Context of Culture and Daily Life

Traditional ceremony rituals *Longkangan* has deep meaning in the cultural context and daily life of the Munjungan people. This ritual is not only a religious event, but also reflects their close relationship with the sea, cultural identity, and perspective on luck and safety. In everyday life, the ceremony is an important pillar that connects them to their cultural and spiritual values. First, *Longkangan* is ceremony is interpreted as an expression of gratitude to the ancestors of the sea for the abundant results of fishing. The Munjungan people depend on fishermen and fishing on the beach for their main livelihood. Therefore, success in fishing is very important for their survival. Ceremony of *Longkangan* becomes a place to express gratitude to the sea spirits who they believe play a role in providing abundant fishing results (Elfemi, 2015).

Apart from being an expression of gratitude, this ceremony is also interpreted as a form of protection and safety when going to sea. The Munjungan people believe that Ratu Kidul or Nyai Roro Kidul is their protector in sea waters. This ritual is carried out as an act of self-confidence and as a request for protection from Nyai Roro Kidul while they sail to sea. This reflects their cultural closeness and dependence on marine resources as the main source of livelihood. Ceremony of *Longkangan* also reflects feelings of respect and reverence for their ancestors, especially Roro Puthut who is believed by the community to be the protector of Munjungan Beach. This ritual is a way for them to maintain the cultural heritage and traditions that they have passed on from generation to generation. During the Tumpeng Agung carnival procession, the Munjungan people respect Nyai Roro Puthut's resting place and make offerings as a form of respect for their ancestors (Ambarini dkk., 2018b).

Ceremony of *Longkangan* is also interpreted as a way to strengthen their cultural identity. Through this ceremony, the Munjungan people feel connected to their cultural roots, and they consider it an important part of their identity as a coastal community. This ritual is a sign of the uniqueness of their culture, which differentiates them from other communities around them (Mony, 2016). In everyday life, these values and meanings are reflected in the actions, attitudes, and beliefs of the Munjungan community. They perform this ceremony with great devotion and faith, and they also see it as a valuable form of heritage that needs to be protected and preserved. This reflects how local culture and traditions such as *Longkangan* are an integral part of the daily life of the Munjungan community, enriching and giving meaning to every aspect of their lives (Zamzami, 2016).

4. Modernization and the influence of globalization influence or interact with tradition

Modernization and the influence of globalization have a significant impact on the traditional ceremonial traditions *Longkangan* in Munjungan. Changes in the way the Munjungan people view and carry out these ceremonies reflect cultural dynamics. First of all, modernization brings changes in the logistical and organizational aspects of ceremonies. In the modern era, better accessibility and

transportation have allowed the Munjungan people to organize and coordinate these ceremonies more efficiently. Although this ceremony still upholds tradition, the use of technology, such as the use of vehicles to transport Tumpeng Agung, has changed the way the ceremony is organized and carried out. This reflects society's adaptation to modernization and technology that exist in their daily lives (Hasrawaty dkk., 2017).

In addition, the influence of globalization has brought changes in the appearance and context of ceremonies *Longkangan*. Munjungan people may be exposed to various cultures and traditions from outside their region through mass media, travel, or global communications. This can influence the way they view and celebrate this ceremony. There may be new elements introduced into the ceremony as a result of interactions with foreign cultures. However, the Munjungan community may also feel the need to maintain traditional elements to continue to reflect their cultural identity (Hidayat, 2017).

It is important to remember that modernization and globalization can also bring challenges to these traditions. For example, economic changes and changes in social structures may affect the availability of time and resources necessary to perform these ceremonies traditionally. This can lead to changes in the scale and intensity of the ceremony, where the ceremony may be simpler or shorter than described in the original tradition (Nugroho & Apriyanti, 2022).

While there have been changes in the way these ceremonies are organized and perceived, it is important to note that the ceremony *Longkangan* remains an important element in Munjungan culture. This reflects the Munjungan people's ability to preserve their cultural heritage while responding to changes in the world around them. This ceremony remains a way for them to maintain a close relationship with the sea and their ancestors, as well as an expression of gratitude and protection in their lives as fishermen (Tupan & Rachmawati, 2017).

In the context of modernization and globalization, the ceremonies *Longkangan* in Munjungan is an example of how local culture adapts to changing times while maintaining its identity and distinctive cultural values. In this case, this ceremony is a bridge between the past and the present, allowing the Munjungan people to celebrate their traditions in an ever-changing context (Ambarini dkk., 2018a).

5. Local Knowledge Existing in the Munjungan Community about Marine Resource Management and Traditional Fishermen's Practices

The local knowledge that exists within the Munjungan community is closely related to marine resource management and traditional fishing practices. This knowledge plays an important role in the way they carry out traditional ceremonies, which reflects the close relationship between their traditions and local wisdom in managing marine resources (Safaat & Yono, 2017). One important aspect of the local knowledge of the Munjungan people is a deep understanding of the life cycle of fish and the behavior of other marine animals. Munjungan traditional fishermen have practiced this knowledge for centuries to carry out their livelihood. They know when the best season is to fish, where productive fishing locations are, and how to respect the natural cycles of marine resources to maintain sustainability. In the context of the *Longkangan* ceremony, knowledge about the life cycle of fish and the behavior of marine animals is reflected in ceremonial actions, such as respecting ancestors who are considered protectors of the sea and asking for safety and abundant results from the sea (Ranum, 2018).

Apart from knowledge about marine resources, the Munjungan people also have in-depth knowledge about the weather and natural signs. They understand weather patterns, wind, and ocean waves, which is key knowledge in the safety of fishermen. This knowledge is reflected in the ceremonial actions *Longkangan*, where the ceremony is carried out at a traditionally determined time and takes into account weather factors that can influence the results of going to sea. This reflects how important local knowledge is in managing marine resources and fishermen's safety (Septarianto & Subyantoro, 2016). In addition, local knowledge about various types of fish and marine species is also reflected in the ceremony

Longkangan. During the ceremony, there are a series of prayers and mantras that are said to ask for abundant fishing results from various types of fish and sea animals. This reflects the Munjungan people's deep understanding of marine biodiversity and how to maintain the balance of the marine ecosystem (Prawinugraha et al., 2021). Ceremony of *Longkangan* also reflects the cultural values passed on from generation to generation in Munjungan society. Local knowledge does not only consist of facts and information but also ethics and values that reflect their harmonious relationship with marine resources. This includes a sense of responsibility for the sustainability of marine resources and gratitude to nature for the results of fishing provided (Khan et al., 2020b).

Overall, the local knowledge of the Munjungan community in marine resource management and traditional fishing practices is reflected in the traditional ceremonies *Longkangan*. This ceremony is a place to honor and celebrate their local knowledge and wisdom while maintaining a close connection with the sea and their ancestors. This reflects how local cultural traditions can be a powerful means of maintaining and developing local wisdom in the context of sustainable marine resource management (Ilham et al., 2018).

6. Implications in Environmental Conservation

Traditional ceremonial traditions *Longkangan* in Munjungan has positive implications for environmental conservation, especially in the context of marine resources and sustainability. These traditional practices are a real expression of the way the Munjungan people protect the coastal ecosystem and marine resources on which they depend. Here are ways in which this tradition can contribute to the preservation of coastal ecosystems:

a. Respect for Ancestors and Sea Spirits

The *Longkangan* ceremony reflects the respect and gratitude of the Munjungan people to their ancestors who are considered protectors of the coast and marine resources. This creates awareness about the importance of maintaining a good relationship with nature and maintaining harmony with the environment. Respect for their ancestors also reminds them to maintain the sustainability of marine resources, because violating the principles of sustainability will be considered a violation of this tradition.

b. Environmental Knowledge

The *Longkangan* ceremony reflects the deep knowledge of the Munjungan community about the marine ecosystem and the natural resources around them. This knowledge involves an understanding of the life cycle of fish, weather patterns, and the behavior of marine animals. This knowledge allows them to make wise decisions in the management of marine resources and understand the impact of their actions on the environment (Khan et al., 2020a).

c. Sustainable Traditional Practices

The Munjungan people carry out traditional practices in the *Longkangan* ceremony with a sense of responsibility towards the environment. They understand that to keep this tradition alive, they must also protect the marine ecosystem that is the backdrop for this ceremony. Therefore, these traditional practices encourage them to act carefully and sustainably in managing marine resources.

d. Conservation and Protection of Marine Resources

The *Longkangan* ceremony also reflects the Munjungan people's belief that preserving marine ecosystems and natural resources is the key to their survival. In practice, this means maintaining fishing bans in certain areas at certain times to ensure that marine resources have the opportunity to recover and thrive. During the ceremony, they pray for abundant fishing results, which can be interpreted as their hope to maintain the abundance of marine resources in the future (Kurniawan & Oktariza, 2021).

e. Increased Environmental Awareness

This tradition also plays a role in increasing the awareness of the Munjungan people about the importance of the marine environment and natural resources. The Longkangan ceremony provides an opportunity for young people to learn about environmental values and preserving marine resources. This creates a continuous educational cycle where sustainable values are passed from one generation to the next.

Overall, the traditional ceremonial traditions *Longkangan* in Munjungan is a concrete example of how local cultural traditions can contribute to the preservation of coastal ecosystems and marine resources. This reflects the Munjungan people's awareness of their dependence on the marine environment and their belief that maintaining a harmonious relationship with nature is key to their survival. These traditional practices are not only a symbol of environmental conservation, but are also concrete steps to maintain a rich and sustainable coastal ecosystem for the future (Widiyani et al., t.t.)

Conclusion

In conclusion, the traditional ceremonial traditions *Longkangan* in Munjungan, East Java is a clear example of how local cultural traditions can play a role in environmental conservation, especially in the context of marine resources and sustainability. The ceremony reflects respect and gratitude for ancestors, deep knowledge of the marine environment, and sustainable traditional practices. Through respect for their ancestors and understanding the life cycle of fish, the Munjungan people maintain a harmonious relationship with nature and play an active role in maintaining the sustainability of marine resources. This traditional practice also creates environmental awareness that encourages the younger generation to respect and protect the marine environment. Furthermore, the Longkangan tradition in Munjungan is concrete evidence that local wisdom can be a source of inspiration for carrying out sustainable environmental conservation practices. The combination of culture and environmental conservation is a valuable asset in facing the challenges of preserving coastal ecosystems. Traditional ceremonies *Longkangan* is an invaluable cultural heritage, which involves communities in maintaining marine ecosystems and protecting the natural resources they depend on. In the era of globalization and environmental change, this tradition plays an important role in encouraging environmental awareness and promoting conservation practices that can be an example for other communities in efforts to maintain sustainable marine resources.

The social structure of the Munjungan community plays a crucial role in the implementation of traditional ceremonial traditions *Longkangan*. This tradition influences and is influenced by various social layers in Munjungan society, and strengthens the value system and social order that exists there.

1. Traditional Leaders (Pamong Praja)

In the Munjungan social structure, traditional leaders or Pamong Praja play an important role in coordinating and implementing the Longkangan ceremony. They have the authority to organize the ceremony and ensure that all aspects of this tradition are carried out properly. Their role in ceremonies reflects the social hierarchy in Munjungan society, where traditional leaders occupy the highest positions in the social structure.

2. The Elders

The elders or senior citizens have a strong influence in maintaining this tradition and supervising its implementation. They are the keepers of local knowledge and traditional Longkangan ceremonial procedures. They have an important role in ensuring the smooth running of ceremonies and carrying out social functions as guardians of the Munjungan cultural heritage.

3. Fisherman

The fishermen are the main group involved in the implementation of the Longkangan ceremony. They are traditional actors who perform sea rituals, such as throwing bowls into the sea and praying for abundant harvest. The role of fishermen in the ceremony reflects their central role in Munjungan society as guardians of tradition and knowledge about marine resources.

4. Youth and Young Generation

Youth and the younger generation in Munjungan play an important role in supporting and continuing this tradition. They are involved in the preparation and implementation of ceremonies, such as decorating the gate and enlivening the event with traditional dance and music. They are agents of change who help maintain the continuity of this tradition amidst changing times.

5. Religious Community

Religion, especially Islam, has a strong influence on the Munjungan social structure. Longkangan ceremonies often include religious elements, such as prayers and pilgrimages to ancestral graves. Religious communities play an important role in facilitating the religious aspects of these traditions and integrating them with local beliefs. support and maintain the continuity of this tradition.

The social structure that exists in Munjungan reflects the social and cultural values that underlie the implementation of traditional ceremonial traditions *Longkangan*. Strong relationships between traditional leaders, elders, fishermen, youth, religious communities, and women's communities enable the implementation of these traditional ceremonies to be harmonious and sustainable. Traditional leaders and elders ensure that this traditional knowledge and procedures are maintained and preserved from generation to generation. Fishermen, as traditional holders, carry out ritual practices carefully and with devotion. Meanwhile, youth and the younger generation bring new enthusiasm to maintain the continuity of this tradition in an ever-changing context. It is important to remember that the traditional ceremonial traditions *Longkangan* is not just a series of rituals, but also a reflection of the social and cultural structure inherent in Munjungan society. This creates a strong foundation to keep these traditions relevant and sustainable while allowing for the necessary adaptations in the face of changing times. Overall, the social structure of the Munjungan community plays a central role in preserving and nurturing these traditions as an important part of their local cultural identity and sustainability.

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