How Javanese People Seek Salvation: Exploring Harmony from the Baritan Tradition in Semen Village, Paron District, Ngawi Regency

Dicky Dwi Ananta[1]*, Wahyu Budi Utomo[2]

Correspondent author:
E-mail:dickydwiananta@gmail.com

Abstract.
This article aims to uncover the meaning of the baritan social rite and its relationship to the concept of salvation for the people of Dukuh Kuncen, Semen Village, Paron District, Ngawi Regency. The baritan ceremony is held every day before 1 Muharram or Suro, with a thanksgiving ceremony and the burial of a goat's head at the hamlet intersection. This research was conducted qualitatively, using data collection techniques through direct observation and interviews with hamlet elders, village officials, women, and youth involved in the baritan, followed by a literature review. Based on this research, baritan is interpreted as a means to maintain human harmony with nature and supernatural reality. Furthermore, baritan also supports the maintenance of social harmony in the community. Living in harmony with nature and social harmony is a safe way of life for the Javanese. This important value can be preserved for future generations through the baritan social rite.
Keywords:*Javanese people, harmony, and baritan social rites.*

I. INTRODUCTION

Javanese people possess the wisdom to live in harmony with their environment, both with nature, supernatural reality, and socially. This wisdom is passed down from generation to generation through a series of daily life processes, social rituals, and societal norms. One expression of this can be found in the tradition of "sedekah bumi" (earth almsgiving), or "Nyadran," which is widespread in various regions.

In Javanese culture, this harmony is closely linked to the philosophy of "memayu hayuning bawana," which emphasizes the harmony and integration of humans with their natural surroundings. According to research by Atmaja and Mutia (2024) in Bajulan Village, Nganjuk, this philosophy embodies the values of harmony between humans and nature, spiritual appreciation, and wisdom. These values can be passed down through concrete actions such as reforestation, water conservation, waste management, source preservation, and village cleaning. These findings demonstrate that local traditions have the potential to serve as a medium for transmitting ecological values in the future.

One tradition worth discussing here is baritan.Hidayati et al. (2021) in their research in Dieng Kulon Village, Batur District, Banjarnegara Regency, showed that baritan is a primary instrument for improving and maintaining relationships with God, fellow humans, and the natural environment. Their findings indicate that the Dieng community understands nature not as an object to be conquered, but as a subject possessing a soul and metaphysical power. This view aligns with the general Javanese concept of harmony as the primary goal of life (Mulder, 2005). This could serve as a conceptual foundation that baritan is not merely a ceremonial tradition but also holds profound meaning regarding the relationship between humans and their environment.

However, not all communities that hold baritan ceremonies share the same meaning. Each community is assumed to have a different history, values, and interpretation of the traditions they adhere to. One community that still regularly holds this baritan tradition is the residents of Dukuh Kuncen, Semen Village, Paron District, Ngawi Regency. Not many villages in Ngawi Regency still observe this tradition every Suro/Muharram month. Therefore, the baritan tradition in this area needs to be studied to explore how the community performs it, how they interpret it, and how this idea relates to the concept of selamat (safety).

The social ritual of baritan itself is beginning to erode with the passage of time. This tradition is gradually disappearing from society. This is evidenced by the fact that many young people are minimally involved and unaware of its meaning, partly due to the lack of documentation regarding baritan (see Olivia & Suyato, 2025).In fact, there are many important values contained within the baritan, particularly those related

to the meaning of harmony in life, as explained above. Therefore, documentation of this baritan tradition is necessary so that these noble values can be passed down from generation to generation.

This article will discuss the baritan tradition in Dukuh Kuncen, Semen Village, Paron District, Ngawi, and its relationship to the concept of a safe life for the Javanese. This research aims to produce academic documentation that can enrich studies on Javanese culture and local wisdom, while also supporting the sustainability of traditions through the transmission of knowledge between generations. Furthermore, this research is expected to identify cultural values that can be explored and become living values, which are not only stored in the past, but also can be understood and practiced today, and serve as guidance for future generations.

II. METHOD

This study uses a qualitative method, using the baritan tradition in Dukuh Kuncen, Semen Village, Paron District, Ngawi Regency as the object of research. Qualitative methods are useful in this study because, according to Jane Ritchie and Jane Lewis, they have contextual and explanatory functions for a phenomenon (Ritchie & Lewis, 2004: 27). This contextual function relates to identifying what is happening. Meanwhile, the explanatory function provides an explanation of why the phenomenon occurs, along with the factors behind it. In addition, qualitative methods are also useful for capturing the complexity of the phenomenon being studied, while providing a detailed understanding (Creswell, 2007: 40).

In this research process, the researcher acts as a participant-observer, directly involved in the daily activities of the people being observed, or used as a source of research data. The researcher also immerses themselves in the baritan tradition. This method allows the researcher to gain a close, in-depth, natural understanding and profound meaning from the group's perspective.

The data collection technique used an unstructured interview method, meaning the interviews did not strictly adhere to a list of questions (Sugiyono, 2013). Researchers posed questions based on the data sought and then developed them spontaneously based on the respondents' responses. Most of the interviews were conducted over coffee at a coffee shop. These coffee interviews were based on everyday social interactions that provided a space for organic, trust-based conversations, reflecting local ways of understanding, sharing, and co-creating knowledge. Unlike Western data collection models that are extractive and often impose rigid boundaries between researchers and participants, coffee interviews operate through relationality, flexibility, and reciprocal exchange (Husniyah, 2026).

The interviewed residents included village elders, village officials, women, and youth. All of the interviewees had been directly involved in the baritan tradition. Furthermore, researchers conducted interviews with experts, particularly academics and practitioners, to provide information on baritan from a conceptual and theoretical perspective. Furthermore, researchers conducted focus group discussions to refine the data and triangulate data to validate findings in the field.

In addition to interviews, the researchers conducted a literature review, specifically regarding the baritan tradition and the concept of selamat (safeness) believed in by the Javanese. The data sources used were books, journals, media reports, and internet sources. Through both data collection techniques, both interviews and literature, the researchers hope to achieve more valid, concise, and scientifically accountable research results.

III. BARITAN, SOCIAL RITES AND SALVATION: A LITERATURE REVIEW

Several studies on baritan share similarities. This social ritual is performed communally, takes the form of a slametan (celebration), and/or involves the sacrifice of certain animals, and aims to achieve community safety (see Pambudi, 2014; Styawan, 2025; and Gita et al., 2024). This social ritual is widespread in parts of Central and East Java, both coastal and inland (see Falah, 2020; Hidayati et al., 2021; and Yusuf et al., 2023). Although some have varying timings, some perform it during the month of Suro/Muharram, others in the month of Rajab, and some regions perform it in conjunction with specific seasons (see Pramesthi & Aini, 2022; Cahyani & Setyawan, 2024; and Afkaryna & Setyawan, 2023). So, to simplify, this baritan is a social ritual in the form of holding a celebration to achieve safety.

However, this phenomenon is not unique to baritan. Javanese people generally interpret slametan as a social rite with the same purpose. Geertz, in his study in Modjokuto, viewed slametan as the center of the Javanese religious system. Slametan is seen as an effort to "...bring together various aspects of social life and individual experience, in a way that minimizes uncertainty, tension, and conflict" (Geertz, 2013: 3). Furthermore, slametan is an event held to respond to almost any event that is commemorated, redeemed, or purified. This rite encompasses the entire human life cycle, from birth to death, productive activities such as planting and harvesting rice, and annual ceremonies such as nyadran or village cleansing.

However, not all slametans are religious acts. Koentjaraningrat in his Javanese Culture (1984) differs slightly from Geertz's view, which places all slametans as religious systems. According to Koentjaraningrat, some slametans are religious acts, some are customary, and some are sacred and some are not (Koenjaraningrat, 1984: 347). Koentjaraningrat sees some slametans as sacred and involve the entire hamlet/village community, but are not part of a religious act, such as bersih dhusun (Koentjaraningrat, 1984: 348). At such moments, slametans have a religious nuance with respect for ancestral spirits, but also have a more prominent social function, especially containing symbolic elements to maintain harmony among the community (Koentjaraningrat, 1984: 375). Therefore, slametan can be interpreted as a social rite because it brings together individual beliefs with the community, besides also containing mechanisms for forming and maintaining social relationships.

Overall, the goal of slametan as a socio-religious ritual is to achieve salvation, both individual and communal. The term 'slamet' has many meanings among researchers and scientists who study Javanese culture. Koentjaraningrat defines slamet as a state, "...in which events proceed smoothly according to their course and nothing bad happens to anyone" (Koentjaraningrat, 1984: 95). Furthermore, salvation can also be defined as the continuation of human life free from disturbance, prosperous, peaceful, and happy (Bambang Subandrijo, 2000: 60).

In general, salvation for Javanese people consists of two dimensions: earthly and heavenly (Hariawan Adji, 2006: 66). This earthly salvation refers to a state of peace, prosperity, health, and serenity, both physically and spiritually. From a worldly-physical perspective, this means sufficient food, clothing, and shelter; and from a worldly-spiritual perspective, it means a state of inner peace and tranquility. Meanwhile, heavenly salvation is a state of safety in the afterlife. Although the meaning of heaven here does not always refer to a single meaning, depending on the religious beliefs of the Javanese.

Furthermore, the condition of salvation is not only individual, but also communal. Individual salvation naturally refers to the behavior of individuals in life, which is both worldly and heavenly. Meanwhile, communal salvation concerns the worldly life together. Transgressions by leaders, or those committed collectively or cumulatively by many people, can be a factor in the loss of communal salvation. Therefore, all members of the community collectively ask for collective salvation (Hariawan Adji, 2006: 52). This is the basis for social rituals such as the baritan, as discussed above.

Meanwhile, in cosmic-monistic beliefs that emphasize the balance of the order of the cosmos, salvation means that humans (the small universe/microcosm) and the universe (the big universe/macrocosm) live side by side in harmony. This salvation means a state of tranquility, peace, and prosperity, both individually and socially, where everything is interconnected, helps each other, and cooperates to create order and balance. Slametan or other social rituals are efforts to maintain order and balance between the cosmos (Hariawan Adji, et al., 2006: 46).

This is of course closely related to the Javanese perspective, which places order, harmony, and balance as the fundamental philosophy of life. For the Javanese, safety, both individual and communal, is always linked to order and harmony. Because humans and the cosmic order are understood to be interconnected and part of a unified whole, if they successfully achieve unity and balance, life will be peaceful and good (Mulder, 2005: 34).

According to Mulders, order is a condition that should prevail in Javanese life. This order refers to harmony with cosmic purpose, or in its deepest sense, as an all-encompassing unity between creator and servant, known as 'sangkan-paran' (Mulder, 2005: 32). In Javanese tradition, slametan or baritan serves to maintain this order, to maintain the order that connects humans, society, nature, and supernatural reality.

As Mulders explains, harmony stems from a perspective on the unity of existence. Humans, society, nature, God, and life are an inseparable whole. All phenomena in life have their place and exist in a complementary relationship. Thus, harmony is created when each element occupies its proper place and has its proper relationship. Harmony can also be interpreted as the harmony of human beings within the cosmic order, or in a social sense, it can be interpreted as harmony. Maintaining this harmony is a moral duty for Javanese people (Mulder, 2005: 33).

Meanwhile, Franz Magnis-Suseno believes that safety for Javanese people is also related to positioning themselves appropriately. This concept of the 'right place' relates to "...humans' efforts to avoid clashing with supernatural powers" (Suseno, 1994: 93). This perspective is based on the Javanese belief in a universal connection between worldly events and supernatural powers. According to Franz Magnis, human efforts to occupy the 'right place' can be characterized by two things: social and psychological.

In society, a sign that humans are in their proper cosmic place is social harmony. A calm, peaceful, and orderly society indicates that cosmic harmony is undisturbed; conversely, chaos indicates a disturbed cosmic balance. Psychologically, inner calm, the absence of shock, and freedom from emotional tension are signs that humans occupy their proper cosmic position.

Therefore, social peace and tranquility are what Javanese people seek as a state of safety. Therefore, Javanese society always prioritizes maintaining harmony, both socially and individually. This is achieved through at least two main principles: preventing conflict (rukun) and recognizing the proper place of each party in society (respect) (Suseno, 1994: 94).

Baritan Tradition in Dukuh Kuncen, Semen Village

Semen Village is located in Paron District, in the western part of Ngawi Regency. According to Paron District government data, Semen Village covers approximately 1,573.20 hectares, comprising 700.40 hectares of rice fields and 872.80 hectares of non-rice fields. Thus, approximately 44.5% of Semen's area consists of rice fields, while the remaining portion includes residential areas, yards, social facilities, roads, and other land uses.

The population of Semen Village is 12,869, spread across 6 hamlets, 19 neighborhood units (RW), and 62 neighborhood units (RT). Demographically, the majority of Semen Village residents are farmers. Referring to the area of rice fields mentioned above, agriculture is a key pillar of the community's economic life, followed by trade, services, and other household economic activities. Furthermore, the majority of the population is Muslim, with a small minority being Christian and Catholic (BPS, 2024).

More specifically, the research location is in Dukuh Kuncen, Ngreco Hamlet, Semen Village. This area consists of four neighborhood units (RT) with a population of approximately 500-700 residents. Nearly all of these residents are closely related or related to one another. The Kuncen community's life is similar to the overall demographics of Semen Village, described above, with the majority of the population dependent on agriculture, followed by trade, services, and other family-based economic activities. In terms of religious beliefs, the entire community of Dukuh Kuncen is Muslim. Therefore, the characteristics of the Dukuh Kuncen community can be said to be relatively homogeneous.

The Baritan tradition is widespread throughout every hamlet in Semen Village. Generally, this tradition takes the form of a thanksgiving ceremony held at a crossroads (prapatan) that serves as the center of community activity, except in Cungbelut Hamlet, where it is held at Sendang. It is also held relatively simultaneously, namely in the afternoon before the 1st of Muharram/Suro (Suro night). The people of Semen Village refer to this time as 'mapak suro' (welcoming Muharram) (Sri Kunti, 2026).

Baritan in Semen Village is marked by the slaughter of a goat as an offering. However, in Dukuh Kuncen, the location of this research, a special requirement applies: it must be a kendit goat. This type of goat is characterized by a white band that runs from its belly to its back. The slaughtered goat is then separated into its head, entrails, and legs. The head and entrails are buried at the intersection where the baritan ceremony is held. The goat's four legs are buried at the four corners of the Dukuh Kuncen boundary.

The baritan is held collaboratively by the community of Dukuh Kuncen. This is evident in the division of labor in preparing the baritan. The slaughtering of the goat and the cooking process are carried out by residents appointed by the Hamlet Head (kamituwo), specifically residents who live around the

intersection, or the location where the baritan is held (Mujiyo, 2026). Then, when the baritan is held, each resident will bring an ambengan (food container), consisting of rice and side dishes contained in a food container. Each person usually brings an ambengan with different side dishes according to their respective abilities, such as noodles, omelets, boiled eggs, bothok (fried fried rice), and dried (scrambled) tempeh.

The women then prepare the slaughtered goat into a curry, cutting the meat into small pieces and stringing it on bamboo skewers. Each string contains about five pieces of meat. The goat meat and curry sauce are then distributed to the villagers after the slametan. Residents then sprinkle a little of the curry sauce in front of their homes, believing it acts as a magical barrier for the family.

When the Baritan slametan begins, a villager will strike the gong (gong) ten times. This is to summon the community to gather. In this tradition, not all residents are required to attend; rather, each family will be represented by one of its members. Therefore, the baritan celebration tends to be lively.

Before the current Hamlet Head, Mujiyo, the cost of organizing the baritan was charged per family. Each family would chip in to cover the cost of purchasing a goat, offerings, and binat (envelopes for the prayer reciter/kiai/village elder). However, during the last hamlet head election, Mujiyo vowed to cover the cost of purchasing the goat, offerings, and spices for the entire duration of his term. Meanwhile, residents contributed voluntarily for the binat. This remains the practice to this day.

During the Baritan celebration, prepared goat meat, offerings, and some of the local residents' offerings are placed at a crossroads. Then, a kiai (village elder) leads the recitation of the tahlil (prayer) and prayers. This reflects a shift in the recitation of prayers during Baritan celebrations, past and present. Before the year 2000, the ujub prayer was performed in Javanese. Since then, the recitation of prayers has been performed using the tahlil method in Arabic. This shift in prayer style is partly due to the change in the Baritan leader (Sanimin, 2026).

In addition to processed goat kendit and ambengan, ubo rampe which must be included in the baritan offerings consists of two combs of plantain (setangkep), setaman flowers and eggs, golong rice, asahan (rice and side dishes arranged on banana leaves), tumpeng (buceng) complete with side dishes. The plantain is considered a metaphor for ""to reign" over people, or if it relates to village communities, it means to reign over the village community. This is intended to strengthen oneself because the personification of a king is a powerful figure, especially to avoid negative things like disease (Sutrisno, 2026).

Then, in the middle of the setangkep banana there is a setaman flower or what is called '*gedhang setangkep, flower setaman'*(two banana combs, various flowers). The flower means the rising of the sun. Then the banana setangkep (two banana combs), which consists of top and bottom, becomes a symbol of day and night collected in one place. All of this means the time when we humans work to find food, clothing and gather to mingle together.

Then there's the tumpeng (buceng) complete with side dishes, which is interpreted as a covering, or a kind of fence, that protects oneself, and ensures that the fortune obtained by humans is protected from undesirable things. Next, there's nasi golong as a personification of the earth where humans live. Finally, there's asahan to summon the spirits or souls of ancestors because one of the essences of baritan is praying for ancestral spirits. All of these ubo rampe are still preserved in baritan ceremonies today (Sutrisno, 2026).

Baritan to Maintain Cosmos Order

The entire baritan procession described above is interpreted by the residents of Dukuh Kuncen as a means of seeking safety. They believe that baritan is an effort to maintain harmony between humans and their environment, ensuring their health, freedom from hardships, protection from danger, and a peaceful and prosperous community. This safety refers not only to individuals but also to the community (Yudho and Sutopo, 2026).

The slaughter of the kendit goat, a key feature of the baritan, is interpreted as an expression of gratitude and a request for salvation from Gusti Allah, the One and Only God. The residents of Dukuh Kuncen see prayer as the most essential element of the baritan tradition, regardless of the method, whether Javanese or tahlil. Through prayer, they hope for a safe life in this world and the afterlife (Mujiyo, 2026).

However, unlike nyadran/cleaning the hamlet, baritan has a broader meaning. Besides being a form of gratitude, baritan is also interpreted as respect for the spirits of ancestors, especially the ancestors

(pepunden) who built the village (babat alas). Through this baritan, residents send prayers to their ancestors for their services in transforming the forest landscape into the village civilization as it is today. The term pepunden refers to a person who can be identified; some mention the name Mbah Surodipo, while others refer to Mbah Iro Setrodimejo, as the founder of Dukuh Kuncen. Despite these differences in names, almost all agree that the founder of their hamlet came from another region who migrated to the Semen Village area (Sutrisno and Sanimin, 2026).

Others interpret the processed goat kendit and ubo rampe as offerings offered to spirits (danyang). This belief stems from the community's belief that there are creatures other than humans who also inhabit their village. In fact, they believe that these spirits inhabited their village before their ancestors (Sutrisno and Arjosurip, 2026). One of the danyang in the hamlet, for example, takes the form of a bald tiger that resides in the south of the village, specifically in a mound of earth (pundhung) (Supartun, 2026). However, the residents of Dukuh Kuncen also believe that the danyang inhabiting their hamlet is not just one danyang; they also inhabit several other natural sites scattered throughout the hamlet, such as trees, rocks, or riverbanks (Mujiyo, 2026).

The baritan tradition is considered an effort to share fortune and a means of mutual respect between creatures, especially spirits (danyang). By giving blessings/offerings, it is hoped that these spirits will not disturb human life (Arjosurip, 2026). However, residents believe that giving offerings is not a form of worship to spirits, but rather a mere expression of respect. Furthermore, the baritan also symbolizes living together (sesrawungan) between humans and spirits in harmony and not interfering with each other (Sutrisno, 2026).

Thus, the baritan tradition for the residents of Dukuh Kuncen can be interpreted as an effort to establish harmony between humans, God, ancestors, and spirits. Baritan is considered a means to harmonize the small universe (humans) with the Great Universe (nature or supernatural reality). All entities are understood as a single entity, and have a relationship that must be maintained in order. This is in line with what is described by Mulder (2005) and Hariawan Adji, et al. (2006) that humans and the cosmic order are understood to be interconnected and part of the whole. If this harmony can be maintained, then salvation can be achieved.

However, if this orderly system is disrupted, it will have consequences for human life. In the Baritan, for example, this is related to the requirement for a kendit goat to be slaughtered by residents. They believe that the kendit goat is a request from the danyang (spiritual spirits), and this has been done for generations since the pepunden (leaders) cleared the village (Sutrisno, 2026). When this requirement is violated, it will have an impact on human life, as the orderly cosmic order is disrupted.

Several village elders explained that when the requirements for a kendit goat are not met, the impact will be a plague or disaster. This incident occurred between 1968 and 1975, when a plague occurred marked by the spread of a disease outbreak. Many residents fell ill and even died (Sanimin and Sutrisno, 2026). This is believed by residents because the baritan at that time did not slaughter a kendit goat, but instead used a regular goat. Then, when the baritan offering was repeated using a kendit goat, the plague also disappeared. Regardless of the truth of the cause and effect in this story, all residents believe the kendit goat holds a certain sacred value.

In short, the baritan tradition is practiced by the residents of Dukuh Kuncen to maintain order in the cosmic order and ensure the safety of the community. They believe that humans, society, nature, and natural reality are an inseparable whole. They believe that all phenomena in life have their place and exist in a complementary relationship. If this harmony is maintained, human life will be safe, and the baritan plays a crucial role in this.

Baritan as Social Harmony

In addition to the harmony of the cosmic order mentioned above, the residents of Dukuh Kuncen also interpret the baritan as a social ritual that supports the maintenance of harmony within the community. They even cite the purpose of holding the baritan as a means to achieve a peaceful, tranquil, and harmonious life. This social aspect is believed to be an indicator of a safe life.

When the baritan was held, the residents' sense of togetherness was very evident. One resident recalled that only during the baritan moment,All the villagers from various backgrounds could gather together without regard to rank, wealth, or caste. They also all prayed with the same hope: safety. As one villager put it, "...at that crossroads, we all sat at the same height, stood at the same height, cross-legged together" (Sutopo, 2026).

The baritan tradition also emphasizes mutual cooperation, as seen in the division of labor throughout the event. For example, some men are busy slaughtering a goat, then burying its parts in the four corners of the hamlet. Then, some women cook curry. Meanwhile, residents who don't receive their share of the communal obligation prepare the ambengan (a kind of food offering) in their respective homes. This means that despite their different roles, the Dukun Kuncen community works together to prepare the baritan event.

Throughout these activities, residents share the belief that the baritan will bring them safety. In fact, if they do not participate in this tradition, residents fear that danger will occur in their lives, and feel socially uncomfortable, embarrassed (pekewuh), and even afraid of being ostracized (Ariyanto, 2026). Considering these various aspects, the baritan can be seen as a social rite, as Geertz called it.*"...bringing together various aspects of social life and individual experience, in a way that minimizes uncertainty, tension and conflict,"*(Geertz, 2013:3)

On the other hand, the primary activity people engage in during the baritan, or nyadran tradition in various regions, is an effort to maintain (ngrumat) relationships, whether with family, relatives, friends, or even ancestors. By gathering and interacting together, disruptions in social relations, such as tension or hostility, can be resolved. Furthermore, maintaining these relationships also opens up various other possibilities, including economic opportunities, such as job information (Fajar Sidik, 2026).

Furthermore, in carrying out the baritan tradition, residents of Dukuh Kuncen are also required to purchase goats from local residents. This unwritten agreement arose from the context of a family in the hamlet who had been selling goats for generations (blantik). Residents felt that buying goats from other sellers would lead to feelings of discomfort or sungkah (pekewuh) (Sutrisno and Sanimin, 2026). Furthermore, by purchasing goats from one of the residents themselves, social conflict could be avoided.

Efforts to avoid conflict in the baritan are precisely as Franz Magnis-Suseno (1994) stated, as the Javanese way of achieving safety by placing oneself appropriately or the concept of 'the right place', which has a primary dimension regarding human harmony in society. Marked by psychological and social indicators such as feelings of comfort and harmony in society.

Furthermore, the baritan in Dukuh Kuncen cannot be viewed as a tradition derived from rigid religious teachings. Because, if we use Koentjaraningrat's (1984) classification above,Baritan is a sacred slametan that involves the entire hamlet/village community, but it is not a religious event. While Baritan does have religious overtones, including respect for ancestral spirits and adoration for God, it has a more prominent social function, containing symbolic elements to maintain community harmony.

However, the social harmony maintained through the baritan is not permanent, but rather dynamic. This is evident, for example, in the shifting interest of residents, especially young people, in participating in the baritan. Some residents also believe that the enthusiasm for the baritan tradition is no longer what it used to be. They recall that when the baritan was held, even small children would be looking for a place early in the morning. However, this is no longer the case. In fact, some residents consider the baritan to be less sacred. This is believed to have had an impact on the sense of community as a whole, for example in the traditions of mutual cooperation (gotong royong) or sinoman (community service) during celebrations (Ariyanto and Mujiyo, 2026).

However, residents believe that this baritan tradition will not disappear.The current generation continues to practice it, and it will be passed down to their children and grandchildren. Furthermore, residents believe that if the baritan tradition is not continued, it will trigger another plague. Therefore, youth have expressed their desire for innovation in the baritan tradition to revive interest. For example, in addition to the thanksgiving ceremony, it could also include a puppet or reog performance, a story about the village's origins (babat desa), and a competition for children (Wahyudi, 2026).

IV. CONCLUSION

Residents of Dukuh Kuncen, Semen Village, Paron District, Ngawi, interpret baritan as a means of maintaining human harmony with the cosmic order. They believe that humans, society, nature, and natural reality are an inseparable whole. If this order is maintained according to their respective places and relationships, human life will be safe.

On the other hand, for the residents of Dukuh Kuncen, baritan is also considered a social ritual that supports harmony among residents. Through baritan, the community can maintain social relations and resolve various relationship problems that arise within the community. Through baritam, a harmonious, peaceful, and prosperous life (ayem-tentrem) is seen as the goal of salvation in this world.

Thus, it can be concluded that the values related to the harmony of humans with their environment, both natural and supernatural reality, and social harmony are important lessons that must be passed on by Javanese society in order to live safely, both in the past, present, and future.

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[21] Interview with Fajar Sidik, Academician of Yogyakarta State University, June 22, 2026

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[24] Interview with Sri Kunti, Housewife/Cook of Baritan, May 20, 2026

[25] Interview with Sri Partun, Housewife/Cook of Baritan, May 23, 2026

[26] Interview with Sutopo, Youth/Baritan Perpetrator, May 25, 2026

[27] Interview with Sutrisno, Elder Kuncen Shaman, June 7, 2026

[28] Interview with Wahyudi, Youth/Baritan Actor, May 17, 2026

[29] Interview with Wahyu Zuli, Academic/Cultural Practitioner, June 21, 2026

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