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Lomban Traditions and Preservation of the Marine Environment in Jepara Alamsyah1*, Vicky Verry Angga2, and Danik Fitriani1 1Faculty of Humanities, Diponegoro University, Semarang, Indonesia 2Faculty of Language and Culture, University of 17 August 1945, Semarang, Indonesia Abstract. Lomban is a tradition of the Jepara people in which is carried out one week after Eid al-Fitr. Lomban is a party of fishing communities in the form of sea alms, which is now supported by the people of Jepara and outside Jepara. The center of the competition is located at Kartini Beach. This competition activity is related to the environment and marine conservation, especially in protecting the environment. The existence of the lomban tradition shows the continuity of fish living in the sea and the harmony between the marine environment, humans, and God. The lomban tradition in which there is a buffalo head larungan shows the concern of fishermen, community members, and local governments for the marine environment. With this tradition, there is an awareness that in taking fish in the sea and the natural wealth of the sea must pay attention to the survival of marine life. The marine economy taken must pay attention to the conditions of the marine environment and not damage the sea. Through the efforts of the lomban tradition, it is hoped that environmental conservation will be well maintained. Keywords: Lomban, preservation, environment, sea, Jepara. 1 Introduction Jepara is a city [on the north coast of Java](#) that [is rich in](#) cultural relics both tangible and intangible that exists has the potential to drive the dynamics of ecotourism [1]. Jepara Regency also has a coastline of 72 KM, and the area of marine fishing area reaches 1,500 square KM of marine fishery potential in the form of pelagic fish, demersal fish, and shrimp. The capital that already exists in Jepara can be packaged into local advantages that can attract tourists and investors. [One of the cultural relics in Jepara is the Lomban](#) tradition. The Lomban tradition belongs to the sea alms ceremony. This activity has been going on for hundreds of years on a beach in Jepara. This activity has shifted from year to year, but the essence remains the same, which is to ask the Almighty for blessings so that in the coming year the sustenance of the fishing community will increase [2]. Traditions are meaningful and material that cover universal, regional, and local aspects. The effort to face the reality of life in the evolving traditions of society, is not born in the emptiness of culture and values. Traditions form and contain socio-cultural symbols. Symbols in philosophical teachings are offerings [3]. Symbols are part of an rthat contains * [Corresponding author : alamsyah.fib@live.undip.ac.id © The Authors, published by EDP Sciences. This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 \(http://creativecommons.org/licenses/by/4.0/\)](#). the meaning and value that humans learn to suggest a plan of action. Humans are unique in sometimes manipulating symbols based on their consciousness. Offerings in rituals are widely used by the coastal communities of Pan tai Utara Java, through sea alms traditions including Rembang, Pati, Demak, Semarang City, Kendal, Batang, Pekalongan, Tegal, Brebes, and Jepara. Sea almsgiving is one of the traditions of coastal communities or fishermen in various regions. Almsgiving laut and other traditions are one of the cultural constructs of a particular society. In each culture there are usually certain values that dominate the ideas that develop that will shape and influence the rules [of conduct and](#) the [rules of behavior](#) that [form the cultural](#) patterns [of society](#). [4]. Based on the problems presented, the article will discuss more closely related to the Lomban tradition as an effort to preserve the coastal and marine environment. 2 Methods This article was written using a historical method [consisting of heuristics, criticism, interpretation, and historiography](#). [5]. [Heuristics](#) are [the process of finding primary and secondary sources](#) [6]. [Primary data are obtained from](#) observations, [government](#) and [individual archives, and](#) photographs of events. [Secondary sources are taken from articles](#) relevant to research drawn [from books, journals, and other literature](#). [Secondary sources can be obtained from libraries, private collections, and the internet. The existing sources are then](#)

critiqued and interpreted. The results of the above analysis were then linked and reconstructed into an article on the Lomban tradition as an effort to preserve the marine environment and coastal. 3 Results and Discussion 3.1 The Lomban Tradition in Its Development The lomban tradition is a moment for the people of Jepara and other regions in general to have fun after a whole month of fasting. As a moment to gather with family and relatives. The lomban tradition is a traditional ceremony maintained by the people of Jepara, especially those who have jobs as fishermen. This tradition was originally maintained and carried out by the fishing community around Ujungbatu village. This tradition in its development has become the property of the people of Jepara [7]. The lomban tradition is carried out on the eighth day or the same day as the day of Eid. The 8th day after the month of Ramadan is the culmination of lomban or Syawalan activities. The crowds of the lomban has begin at the end of Ramadan until the 10th of Shawal. In 1862, the Lomban tradition was described that a few days before the lomban party began, the citizens of Jepara began to make preparations. All boats used for the benefit of the lomban are open. Therice u-boats that were in Jepara During the lomban implementation were rented a lot. At the peak of the event, visitors came from Jepara, Semarang, Juwana, and Rembang. The boats involved in the lomban tradition are beautifully decorated. On the front, rear, and most of the boat are decorated with arrangements of pandanus, kenanga, soka, and rhombic flowers that are tied together. People hang them with flags or pennants made of fabrics and shawls of various colors [8]. People placed a human-like-ti doll on the keel in front of the boat. This doll is called kedawangan, which is made of kedobos or nibung leaf bon, which is also used for bird cages. Various boats in Jepara are decorated with boreh. Boreh is a kind of paint dough that is yellow in color. In the Lomban tradition, people cook specially packaged rhombic. In addition to the rhombic, there are also duck eggs, kolang-kaling or palm tree fruits that are green and round. The whole basket full of rhombuses was transported by boat. The costs used for the Lomban process are large enough that sometimes they have to be owed to the Chinese. The three commodities mentioned above (rhombic, duck eggs, and kolang-kaling) are used in the procession of throwing each other. On the day of the Lomban tradition, people dressed rfire. By eight o'clock in the morning, residents of the community boarded the ship. Some people took with them gamelan in boats. Regents usually have the most expensive and most prestigious gamelan. The regent, the village head, and the community sailed with the accompaniment of tabuh giro (Javanese music) down the Jepara river to the sea. Arriving at sea, hundreds of boats full of human cargo were on the clear water. They were in all directions and shouting in crowds as they continued to sail, palpallan. This journey reaches Pulau Panjang and The Middle Island which is quite a distance away. On the voyage to the Island, residents joked with threats and jokes with each other, chased each other, threw some rhombuses, dirty eggs and kolang-kaling, shot with pistols with empty bullets, and Chinese firecrackers. They continued to party until the time came to eat together. In 1882, the term ketupat new year appeared from among the indigenous people when they talked to Europeans in relation to lomban. The term bada lomban or lumban consists of bada or other forms of bakda. Ba'da according to Arabic means after the completion of the event, and lomban means bathing. The literal translation is a bath that ends the fast. Another definition of bada lomban is to free deny from voluntary fasting in the dry season that ends with a bath. The word bakda is a Javanese word meaning feast. The word lomban or lumban contains a special meaning about bathing for entertainment, that is, playing bathing and pouring with water. Lumban is associated with the notion of playing, playing, and wallowing in the water [8]. In 2013, the lomban tradition activities became more lively by combining elements of traditional culture with contemporary culture. Traditional culture is embodied in the form performance of shadow puppets and contemporary culture is realized by the presence of dangdut music performances. The lomban tradition which in the past was only carried out in Jepara also developed in the Rembang and Demak areas [8]. Fig. 1. One of the ships in the Lomban Tradition in Jepara One of the lomban traditions aims to maintain communication between the surrounding communities in order to always create a life that gets along well and is peaceful with each other. The community occurs in mutual contact and intersect with each other so that harmony between communities can be maintained. There is mutual contact and relations between communities and maintaining tolerance as well as the value of harmony between them [9]. This lomban tradition as a form of gratitude is not for the sea, but for Allah Almighty. The larungan activity in the Lomban tradition is a tradition and there is no element of wasting food. The series of lomban processes including banning is local wisdom and has become a cultural tour. In addition, there is also a frame nmanganese worship event to pray to Allah SWT. Buffalo meat is used for diving events or for consumption by residents. Only the buffalo's head was thrown into the sea for the larungan procession. The larungan that runs in the Lomban side continues because it has been modified which does not conflict with the creed. The slaughter of buffalo for public consumption has been carried out Islamically. The mystical things in the process of banning have also disappeared so that the procession has no intention of certain worship other than Allah Almighty. Larungan is an effort to preserve local culture, as well as an effort to promote the local culture of Jepara so that it is growing and attracting tourists. Larungan is also an entertainment for the people of Jepara as a yearly tradition. Larungan is also a hope that the search for fish in the coming year will be smoother. 3.2 Lomban Tradition Brings Human Relations Closer to the Marine and Coastal Environment The banning of the buffalo head is a form of relationship between man and nature. Even though humans are in contact with the sea every day so they need to feed the fish. The banning of buffalo heads is contested by fishermen in the sea to cook while at home. If no one gets buffaloes during sea grabs, those who eat buffalo heads are the fish in the sea. The tradition of banning buffalo heads is assumed by the community as a symbol of mutual respect and mutual benefit between society and nature, especially the sea. This is a form of nature conservation. In the procession of slaughtering buffalo, all buffalo meat is distributed to the whole community except the head devoted to offerings and carried out into the sea. The head of the buffalo thrown into the sea aims to feed the fish in the sea so that it does not run out. Fish that have their food needs met so that fishermen can still look for fish in the sea. Not only humans can enjoy the results of natural resources but humans must also maintain and preserve the resources used. Traditions must continue to be maintained and preserved by the people of Jepara as a form of preserving the sea as the main source of income for people on the coast of Jepara [10]. The Lomban tradition functions as a medium of communication for the coastal community in terms of environmental supervision. Supervision or maintenance is a community effort to maintain the environment which is based on the characteristics of the region and the factual needs of coastal communities. So that it can support efforts to improve the living standards of coastal communities while still supporting the sustainability of production and the sustainability of marine resources, especially fishery resources. The Jepara coastal community carries out several surveillance efforts such as using fishing gear that does not damage prohibited reefs. The coastal communities of Jepara are also always grateful for the seafood obtained for one year by serving buffalo heads to the middle of the sea. This tradition is a form of gratitude and hopes that Allah SWT will give source the power of fish more abundantly [11]. A belief that if the lomban tradition is abolished, there will be a great disaster in Jepara. Especially disasters that will befall fishing communities, among others waves that are too long, strong winds, dan big trees collapse. This belief grows and develops in one's own society [7]. This shows that the coastal communities of Jepara are not only afraid not to hold the Lomban tradition, but it can be interpreted that they have a high concern for the marine and coastal environment. The community will try to protect the marine and coastal environment, because the sea and the coast are places to live and forage. Damage to the marine environment will certainly harm the coastal community. 4 Conclusion The Lomban tradition is a ceremony that used to only exist in Jepara, but has expanded to various regions on the north coast of Central Java. This tradition is carried out in the month of Shawal until it reaches its peak on the 7th day of Eid al-Fitr. The Lomban tradition also developed from traditions that were labeled as syncretism and then adapted to the teachings of Islam. This condition makes the Lomban tradition still continue to be carried out today. The Lomban tradition has various purposes such as to show gratitude to God Almighty, harmony between communities, and the preservation of the environment of life. The Lomban tradition is very identic with the sea and coastal circles, so the practitioners of the tradition must have a strong relationship with their environment. The tradition has indirectly sought to bring society closer to the universe. The closeness that is trying to be built is definitely proximity in a positive way. Close in the sense of preserving its environment, especially the marine and coastal environment. Coastal communities will certainly always maintain the preservation of the sea and coast because it is a place to live and a place to forage. References 1. S. Alamsyah, S. Indrahti, Maziyah, Pemasaran Pariwisata Melalui Model Pembelajaran Pada Guide dengan Berbasis Peninggalan Budaya Lokal di Jepara, (2013) 2. S. T. Sulistiyo, Penulisan dan Pengkajian Upacara Tradisional di Kabupaten Jepara (2005) 3. 4. S. W. Achmad, Etika Jawa Pedoman Luhur dan Prinsip Hidup Orang Jawa, (2018) K. Anwar, "Makna Kultural Dan Sosial-Ekonomi Tradisi Syawalan",

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