

Ethnobiological Study of *Larung Sembonyo* Ceremony in Watulimo District, Trenggalek as a Basic of Ecotourism Planning

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Abstract

This research aims to describe the ritual plant species and types of offerings that are used in *Larung Sembonyo* ceremonies and to know the community's role in the conservation of ritual plants. Plant diversity and utilization survey were conducted by semi-structured and structured interviews to the informant. The selection of informants was using snowball sampling technique. Data was analyzed descriptively with ICS and FUVs index. The results of the study found 38 species of *Larung Sembonyo* ritual which is divided into 23 families. Types of offerings are used in *Larung Sembonyo* ceremony as much as 31 types, each of which has its own meaning. The 10 highest Value Index of Cultural Significance (ICS) of *Larung Sembonyo* ceremonial plant is *Oryza sativa* L., *Oryza glutinosa*, *Cocos nucifera* L., *Musa paradisiaca* L., *Pandanus amaryllifolus* Roxb., *Piper battle* L., *Aliumcepa* L., *Alium sativum* L. and *Manihot esculenta* Crantz. The five highest Family Values Use (FUVs) were occupied by Family Arecaceae, Euphorbiaceae, musaceae, Solanaceae and Poaceae. The higher FUVs the more uses and utilization of these plants in a ritual ceremony *Larung Sembonyo*. Karanggongso community has indirect conservation efforts on plants that are used for rituals. The conservation efforts were carried out by planting crops in the garden, home yard, even in the woods. The concept of management mostly still uses traditional knowledge. The *Larung Sembonyo* has special value to integrates in ecotourism development planning. *Larung Sembonyo* has special uniqueness which are able to attract visitor.

Keywords: Conservation, FUVs, ICS, *Larung Sembonyo*.

INTRODUCTION

The tourism sector has been predicted to be the largest industry in the world at 21st century. Tourism sector will increase world revenues and require much labor. Tourism industry is one of main sector in Indonesia, because Indonesia has a lot of natural beauty and culture that has the potential to be introduced to the world. Recently, Indonesia's tourism sector is more concentrated in tourism based of ecotourism. Ecotourism will be an interesting concept because that do not only tourism activity but also environmental conservation at the same time to tribute the local culture [1]. Assets that become favored tourist attractions today is the local wisdom. Local knowledge is the main attraction for tourists are getting fed up with the kind of tour there. Tourism based on local wisdom is very dependent on a particular communities. Local knowledge can be packed into the unique cultures such as knowledge society, belief systems, cultural rituals and ceremonies.

Tourism will not be formed without culture. If an area wants to promote tourism, it should promote the culture in the destination [2].

Forms of local wisdom a society which is dealing in tourism development can be seen in Sekaten ceremony in Yogyakarta. Sekaten celebration is a tradition to commemorate the birth of Prophet Muhammad. There are three activities related to Sekaten tradition are: The exit of Gamelan Kanjeng Kyai Gunturmadu and Kanjeng Nagawilaga, Garebeg Maulud and Sekaten crowd [3]. The government makes Sekaten Yogyakarta as a tourist attraction because of the ceremony managed to give a special attraction for tourists. In fact, most tourist arrivals in Maulud coincided with *Sekaten*. Thus *Sekaten* tradition is strongly support the development of tourism in Yogyakarta.

One tradition that has the potential to support the development of tourism in Trenggalek is a traditional ceremony *Larung Sembonyo*. *Larung Sembonyo* ceremony is hereditary community of Karanggongso, Tasikmadu Village, Watulimo District, Trenggalek Regency. *Larung Sembonyo* ceremony use as gratitude to God. In addition, *Larung Sembonyo* ceremony is a means of honoring ancestors who had been opening Prigi region. *Larung Sembonyo*

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ceremony has strong related with ethnobotany. Ethnobotany is the science that examines the perception and public knowledge about how to use plant species [4]. In addition to providing benefits, plants require human action as one form of conservation. Cultures that exist within a region will indirectly bring people to always maintain and preserve the existing sections it. This research is important to know the types of plants used for ceremonies, and to analyze the community knowledge about the value and meaning of plant species.

RESEARCH METHOD

This research was conducted in the Karanggongso beach, Tasikmadu Village, District of Watulimo, Trenggalek Regency. Karanggongso is one Tasikmadu hamlet in the village, so that jurisdiction contained in Tasikmadu Village. Geographically, the village located on coordinates $8^{\circ}17'43''\text{S}$ - $8^{\circ}24'25''\text{S}$ to $111^{\circ}44'8''\text{E}$ - $111^{\circ}45'08''\text{E}$. Tasikmadu Village has area about 2.846 ha. The Tasikmadu Village located in coastal Prigi has three main tourism sites: Prigi Beach, White Sand Beach and Karanggongso Beach (Fig. 1).

Plant Species Diversity Survey

Survey conducted by the diversity of plant species recorded at the same time documenting plants recognizable. When they find plants that are not known, the first step taken is to ask local people about the local name of the plant [5]. Further, when the unknown type, the plant was documented as a herbarium. Result from documentation was identified using the book Flora of Java.

Plant Utilization Survey

Stages of plant utilization survey were conducted by semi-structured and structured interviews to key informants. Criteria informants are people who are experienced and know details about the Larung Sembonyo ritual. Limitation of informants in this study is already married, because at that age a person can receive social conditions. To reduce the Subjective factors, interviews conducted at least twice. Related to that, qualitative research is particularly vulnerable of the subjectivity [6].

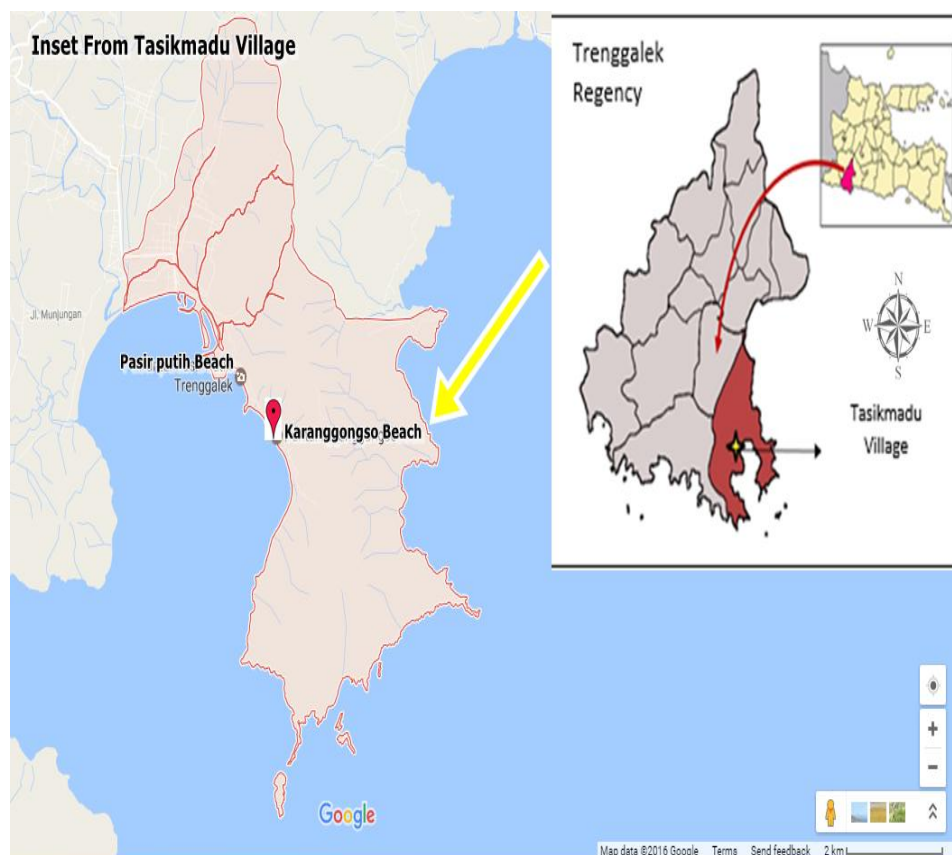


Figure 1. Study Site in Karanggongso, Tasikmadu Village. **Source:** Modified Google Map

Analysis of Plant Utilization

Analysis of plants utilization is done by using Significant Cultural Index (ICS) and Family Use Values (FUVs). ICS is the result of Ethnobotany analysis that shows the values of the interests of each species based on its role in society. The Data is taken from interviews with informants. The Cultural Significance Index was calculated using following formula [7]:

$$ICS = \sum (qx I xe) ni, i = 1$$

Description:

ICS = Utilization calculation of plant species, from one use to further use (n)

Q = Quality value; quality value calculated by giving a score or value to a plant species: 5 = staple food; 4 = food secondary/additional + primary material; 3 = other food stuffs + secondary + medicinal plant material; 2 = ritual, mythology, recreation and so forth; 1 = recognition

i = Intensity value: intensity illustrates the use of the plant species that are useful, 5 = very high intensity 4 = moderately high intensity; 3 = intensity moderate use; 2 = intensity low usage; 1 = intensity use is very rare

e = Exclusivity value; 1 = most preferred, and is the top choice; 2 = there are other plants as a most preferred choice; 3 = secondary sources or low utility value.

FUVs are used to determine the usefulness of each species based on the parts of the plant is widely used. The Family Use Values (FUVs) was calculated using following formula:

$$FUVs = \sum UVs / (ns)$$

Description:

Ui = Amount of plant function that mentioned by respondents for each family

n = Amounts of respondents

RESULT AND DISCUSSION

History of Larung Sembonyo ceremony

Larung Sembonyo ceremony derived from the existence of a history of Hindu Mataram Kingdom. Hindu Mataram kingdom had a great desire to expand the territory to the land of China. However, widening the area with war is feeling enough. Finally, the Hindu Mataram kingdom tries to expand the kingdom that is still in the jungle area. The royal Officials have planned to open forest and use it for settlement. The people from day to day were more and more and required wide space to accommodate the people.

Hindu Mataram kingdom sent a knight named Raden Tumenggung Yudonegoro who has trusted

to solve the problems in the kingdom. Mataram Hindu king was tasked Raden Tumenggung Yudenogoro to open the southern region for a settlement. In this mission, King of the Mataram Kingdom sent 5 knights, i.e. Raden Tumenggung Yudonegoro, Raden Yahuda, Raden Yahudi, Raden Joyohadilogo and Raden Prawiro Kusumo. Raden Tumenggung Yudonegoro has successfully opened Pacitan and continued to open up the area Sumbreng District of Munjungan. Tumenggung Yudonegoro journey continues towards the East, but their journey was hampered because Tumenggung Yudonegoro entourage could not see this area. This is expressed into proverb "*Meniko wono engkang gegirisi sapto molo sapto mati*", that mean this area has been controlled by something that can get sick and die. In the end Tumenggung Yudonegoro conducted meditation in Goa Lowo to inquire of God. At the time meditation Tumenggung Yudonegoro had instructed was married to the daughter of the Queen South Coast named Putri Gambar Inten. Tumenggung Yudonegoro then approves the request and undertakes all the requirements of Putri Gambar Inten.

Until now, the requirements from Putri Gambar Inten to Raden Tumenggung Yudonegoro become a culture for the people of Karanggongso. The rituals or ceremonies were conducted each year by the people of Karanggongso. *Larung Sembonyo* ceremony is a coastal people activity as a form of gratitude to God for sustenance given. In addition, the aim of this event is to commemorate ancestors who have opened region of Prigi coastal. People of Karanggongso are mostly fishermen, so *Larung Sembonyo* activities initiated by the fisher community. *Larung Sembonyo* in Karanggongso ceremony led by indigenous leaders and village elders. The position of traditional leaders are Recognized hereditary ancestor from people of Karanggongso.

Larung Sembonyo ceremony in Karanggongso

Larung Sembonyo ceremony held on Monday or Saturday Kliwon in *Selo* month of Javanese calendar. *Larung Sembonyo* activity is largely utilizing products from the region of Karanggongso. The materials used in the ceremony are choice materials. In addition,

materials such rituals to get it are not advisable to buy in the market. Because people worrying the purity of the materials. According to the people, the materials used for the ritual should be a total purity. The people who are directly taking a part in the ceremony are required to take a shower.



Figure 2. *Larung Sembonyo* procession. a. The ritual offerings Carnival, b. Jodhang, c. The offerings are floated out to sea, d. Traditional Leader of Karanggongso

The event of *Larung Sembonyo* ceremony are hajat pray, Campursari, float procession, wayangan, and ruwatan (Fig. 2). Hajat pray was held on the evening before the float procession. The aim from hajat pray is to ask the Lord to show protection *Larung sembonyo* ceremony can run smoothly. In addition, the community expects all request granted by God. After that, the event continued with campursari art. In the event, traditional leaders and elders prepare the equipment ritual offerings for the ceremony next day. The ritual offerings required there are two kinds of offerings are floated to sea and offerings for ceremonial meal. Differences two offerings are on the Manten. Manten is a pair of dolls made from rice flour and shaped like a pair of bride. The entire ritual offerings that will be floated out to sea placed on jodhang.

Larung Sembonyo procession held at 9:00 pm. The event began with carnival ritual offerings brought from one of the community home to the place event *Larung Sembonyo* ceremony. Procession customary ritual offerings consist of a

indigenous leaders, *jodhang*, *Kembar Mayang*, *ambengan*, and *jaranan*. The procession float out to sea was required before 12.00pm. If exceeded a predetermined time, the people believed there will be something undesirable. The indigenous leader Karanggongso will reciting incantations or petition before daunting offerings. Spells that contains named for tumenggung totaling 16 people along with his request.

Ritual Offerings

Overall 31 types of offerings are to be present in *Larung Sembonyo* ceremony, because each offering have a particular meaning and a purpose (Table 1, Fig. 3). The ritual offerings were symbolized *Larung Sembonyo* is Manten (Fig. 4). Other ritual offerings are complementary for Manten.

Manten is the offering has the pair of bride men and women are placed on Takir. Takir made of banana leaves is the embodiment of a boat. The pair of Manten made from rice flour dyed to look like a human. The embodiment of manten is rather like the original so that around the bride doll comes with Riph. Riph is a form that resembles various types of flowers. Also Riph derived from rice flour dough. Manten which will be floated placed on jodhang and arrangement flanked by two bananas and Followed by *cok bakal* serta *Panji anom*. The offerings that will be floated out to sea on a later transferred to a boat made of banana stems and woven coconut (coconut leaves).

The offerings total is 30 pieces besides Manten is a complementary offering. However, its presence is very important in the ritual *Larung Sembonyo*. The offerings were classified Jenang-Jenangan means salvation. The people expect given the safety and go away from the evil. *Buceng* shape is like a cone to the top. *Buceng* made from rice meaningful things related to God. The people expects the ease and help from God. In addition *Buceng* is symbol as a means of human apology to his God. *Sego punar* is yellow rice that comes with a fried egg and serundeng. *Sego punar* is symbol form the cleanliness of everything that is not good. *Paes agung* is the supreme form of offerings that consists of an assortment of snacks. For example: fried bananas, wajik, *jadah*, and jenang. *Paes agung* serve as a means to ask the God to lengthen its age and dilapangkan sustenance. The use of *ayam ingkung* as ritual animal sacrifices has meaning for life and love of neighbor disclosure.

Table 1. Larung Sembonyo Ritual Offerings

No	Offerings	Description
1	<i>Jenang abang</i> <i>Jenang sengkolo</i> <i>Jenang ngapuro</i>	The offerings consist of three kinds of <i>Jenang</i> that has meaning for safety of man to God. <i>Jenang</i> is porridge made from rice and glutinous.
2	<i>Mule metri lodho sego gurih</i>	<i>Mule metri lodho sego gurih</i> is divided into two meanings, namely <i>mule metri</i> : rice with eggs while <i>Lodho sego gurih</i> from uduk rice with <i>lodho</i> (types of processed chicken spicy with coconut milk).
3	<i>Buceng sakembaran jongkong mripih iwel-iwel</i>	<i>Buceng sakembaran jongkong mripih iwel-iwel</i> consists of several types of food that is <i>Buceng sakembaran</i> (rice formed cone totaling four pieces), <i>jongkong</i> (foods derived from cassava grated), <i>mripih</i> (dough of rice flour by food coloring), and <i>iwel-iwel</i> (food comes from the sticky rice in which there are brown sugar and wrapped in banana leaves).
4	<i>Sego punar</i>	<i>Sego punar</i> the epitome of cleanliness consisting of rice cooked with a little grated turmeric yellow and surmounted by a fried egg and <i>serundeng</i> .
5	<i>Jenang ponco Warno</i>	<i>Jenang ponco warno</i> consists of five pieces of dough made from rice flour and was given five different colors. Colors used are red, yellow, green, white and brown. <i>Jenang Poncowarno</i> denotes the number of tests of life
6	<i>Sekul kulub (Brokohan)</i>	<i>Sekul kulub</i> consisting of rice cooked into the rice and equipped with vegetables (vegetables mixed with grated coconut).
7	<i>Panggang buceng</i>	<i>Panggang buceng</i> This consists of <i>buceng</i> (rice shaped cone) and grilled of <i>lodho</i> .
8	<i>Pindang angkep lan sate</i>	<i>Pindang angkep lan sate</i> consists of two kinds of food that is <i>Pindang angkep</i> made of chicken cooked with kluwak and <i>sate</i> . The offerings this function to send prayer to 16 Watulimo minister.
9	<i>Buceng emas</i>	The shape of the <i>Buceng emas</i> is rice which is formed a small cone and the top covered with a fried egg.
10	<i>Buceng Robyong</i>	<i>Buceng Robyong</i> an offering consisting of rice shaped like a cone with a small size and at peak tucked four kinds of flowers are soka, euphorbia, hibiscus and cananga flowers.
11	<i>Buceng rusak taman</i>	<i>Buceng rusak taman</i> made of rice processed into rice and shaped like a cone. At the cone is colored red, yellow, green with a circular motif.
12	<i>Buceng palang</i>	<i>Buceng palang</i> material and shape similar with <i>buceng rusak taman</i> the only difference being a motif found on a cone.
13	<i>Buceng meteng</i>	Forms of offerings " <i>Buceng meteng</i> " This is a cone shaped white rice and banana leaves are looped in a cone. <i>Buceng meteng</i> is addressed to Ibu Siti Hawa, who was pregnant.
14	<i>Buceng jebug</i>	Forms of <i>Buceng jebug</i> almost the same as the others, but the only difference being in the top furnished with bamboo strips.
15	<i>Buceng panggang intil</i>	<i>Buceng panggang intil</i> an offering that looks almost same with the others, but the difference lies only in the additional until grilled skewers placed at the top of the cone.
16	<i>Horog-horog Kaleh mlinjon</i>	The food in these offerings are made from rice flour by a different color then shaped oval and sprinkled with grated coconut. These offerings as a symbol to honor the Queen Emas and the other followers.
17	<i>Mas kemambang</i>	<i>Mas kemambang</i> symbolized by the sticky rice by water in the container <i>takir</i> .
18	<i>Dawet</i>	<i>Dawet</i> is one of the offerings in the form typical drink in the island of Java. The beverage ingredients from coconut milk, brown sugar, and rice flour.
19	<i>Bulu sangkrem</i>	<i>Bulu sangkrem</i> a snack made from rice bran then add brown sugar as a flavor and wrapped in banana leaves.
20	<i>Gulo gimbal gulo gingsing</i>	<i>Gulo gimbal gulo gingsing</i> made of glutinous rice wrapped with brown sugar.
21	<i>Jenang blowok</i>	Shape types of offerings <i>jenang blowok</i> consists of foods from rice flour which is equipped with brown sugar on top.
22	<i>Jenang katul</i>	<i>jenang katul</i> made from rice bran made mush mixed with brown sugar.
23	<i>Kupat mupat lan Kleman</i>	<i>Kupat mupat lan Kleman</i> consists of <i>kupat</i> made of rice wrapped in coconut and include sweet potato.
24	<i>Jajan pasar</i>	<i>Jajan pasar</i> consists a variety of foods in the market.
25	<i>Paes agung</i>	The shape of <i>Paes agung</i> is a wide variety of snacks as ever fried bananas, wajik, jadah, ampyang and <i>jenang</i> .
26	<i>Panji anom</i>	<i>Panji Anom</i> an offering consisting of several kinds of materials such as <i>Boreh</i> , <i>srimpi oil</i> , cananga, pandan, and <i>Limaran</i> (<i>sirih</i> , tobacco, <i>menyan</i> and money). The offerings are usually used to avoid interference from evil spirits.
27	<i>Rarangginang</i>	<i>Rarangginang</i> is a food that comes from glutinous rice.
28	<i>Manten</i>	The offerings <i>Manten</i> is the most important offerings of all the existing offerings. This is because the main intent <i>Manten</i> becomes a symbol that is being implemented by the community Karanggongso. The <i>Manten</i> shape a pair of the bride in <i>Takir</i> (lining of the banana leaf) as a form of boat. The bride embodiment derived from rice flour that is colored to look like humans in general.
29	<i>Kesimpar polo polo polo gumantung kependem</i>	<i>Polo kependem</i> which are embedded in the soil such as cassava, sweet potatoes, potatoes, uwi and gembili. <i>Polo kesimpar</i> are fruits there are above the ground and does not depend on trees like watermelon, honeydew, cantaloupe and ect. <i>Polo gumantung</i> are fruits that hang on trees such as mango, papaya, durian and guava.

No	Offerings	Description
30	<i>Cok bakal</i>	<i>Cok bakal</i> offerings consist of all equipment or materials in the kitchen. The contents of <i>Cok Bakal</i> such as rice, coconut, banana, <i>kembang telon</i> (jasmine, flower, cananga and rose), onion, garlic, chili, brown sugar, tobacco, chew of betel, <i>gantol</i> (betel rolled and lace-up) , <i>badheg</i> (water fermented from tape), eggs, pecans, <i>kluweg</i> , cigarettes, lighters, and money.
31	<i>Kembar mayang</i>	<i>Kembar Mayang</i> is <i>ubo rampen</i> which comprises a pair made from <i>janur</i> (banana leaves), andong, banyan leaves, lancur or croton, <i>debog</i> (banana stem), <i>Mayang</i> (flower of pinang) and coconut amounted to 4 pieces. <i>Kembar Mayang</i> a symbol of hope and prayers to the family the course of a marriage ceremony.



Figure 3. The Ritual Offerings of Larung Sembonyo



Figure 4. The ritual offerings of Manten

Value Index of Cultural Significant (ICS) Related to Larung Sembonyo ceremony

The use offerings of *Larung Sembonyo* ceremony is not separated from the use of plants. Many types of plants are used as a symbol of ritual. There are 38 species of plants used in *Larung Sembonyo* ceremony. The plant is divided into 23 families. ICS analysis showed the value of a species in a particular culture. Thus, the higher the value of ICS that is owned by a particular species of plants is very closely shows its function in life [8]. ICS value is classified into five categories (Fig. 5): very high (>100), high (49-71), medium (26-48), low (3-25) and very low (0-2).

The Plants have been observed function will generate ICS value. Based on the calculation of the ICS value, there are top ten species of *Larung Sembonyo* (Table 2). Rice (*Oryza sativa*) is a ritual plant that has the highest value of ICS. The ICS

value rice is 70 (Table 2). The function of rice in *Larung Sembonyo* ceremony is a major of food ingredient. The existence of rice cannot be replaced by other crops. This is because the rice has special meaning in the rituals in addition to functioning as a staple food. Rice for the Java people is considered as an incarnation from Dewi Sri, she is fertility and good fortune [9].

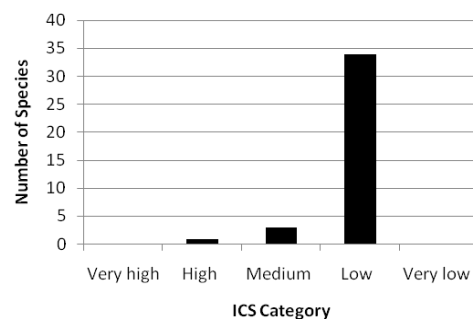


Figure 5. Category Value Index of Cultural Significant (ICS) of Ritual Plants *Larung Sembonyo*

The use of rice in the ritual offerings such as to *Buceng (tumpeng)*, *sego gurih*, *sego punar*, basic materials of *manten*, basic ingredients of *jenang-Jenangan*, complementary *cok bakal*, *brokohan*, basic ingredients of traditional snacks, *iwel-iwel*, basic materials of *horog-horog*, basic materials of *ripih* and the basic material for *kupat*. The demand for rice in *Larung Sembonyo* ceremony absolute must have given all of offerings based on rice (*Oryza sativa*). The need of rice comes from the people Karanggongso harvest. The people take aside the half of the total harvest for *Larung Sembonyo* activity. The people of Karanggongso have realized that to the need of rice so it is necessary to the conservation of the rice crop. The implementation of conservation activity that can be conducted by the community is the sustainable and consistent planting. The implementation should give an attention to the planting system in conservative way. The conservative measures for rice crop is possible to do because of the people's livelihood

is mostly become farmers. The agricultural sector is one of the main livelihoods for Watulimo District than as fisherman [10]. The Conservative measures are visible in Watulimo farmers are still applying Java calculation (*Pratanamangsa*) in planting. *Pratanamangsa* is a calendar simple, easy to implemented and used the natural phenomenon as a regulator of the growing cycle.

Table 2. Top ten ICS score

No	Species of Plant	ICS Score
1	<i>Oryza sativa</i>	70
2	<i>Oryza glutinosa</i>	36
3	<i>Cocos nucifera</i>	36
4	<i>Musa paradisiaca</i>	34
5	<i>Nicotiana tabacum</i>	24
6	<i>Pandanus amaryllifolius</i>	24
7	<i>Piper betle</i>	24
8	<i>Allium cepa</i>	19
9	<i>Allium sativum</i>	19
10	<i>Manihot esculenta</i>	16

Family Use Values (FUVs)

Based on the FUVs calculation, Arecaceae was the highest family with FUVs value (Table 3). The important Species that role in contributing to the highest value is the coconut (*Cocos nucifera*) and pinang (*Areca catechu*). Part of plant from Arecaceae family is widely used in the *Larung Sembonyo* ceremony include stems, leaves, flowers, fruits and seeds. Palm stems are used as firewood to process foods offerings. Coconut fruit used as food ingredients offerings. Coconut leaves (*janur*) and flowers (*manggar*) used for decoration kembar mayang in *Larung Sembonyo* ritual. Manggar have meaning in a life that needs to consider the behavior [11].

The second family with the highest score of FUVs is the family Euphorbiaceae. The species that represent family Euphorbiaceae are croton (*Codiaeum variegatum*), Cassava (*Manihot esculenta*), *Euphorbia milli* and hazelnut (*Aleurites moluccana*). The organ plant which widely used from Euphorbiaceae family is flowers, leaves, seeds and bulbs. Flowers of the species *Euphorbia milli* become a symbol in *buceng*. Kemiri is used as a spice in cooking, while cassava is processed into food for the offering. Cassava is easily available in the Karanggongso region, because cassava is very easy to be planted. Cassava survived for long drought and less water condition even without fertilizer. In addition, the cassava plant can be used as an alternative crop plants gap [12].

The third family with the highest FUVs calculation is Musaceae. The species of this family grow wild around the yard or moor. In addition, many species Musaceae is growing wild in the woods. The species that represent this family are banana (*Musa paradisiaca*). Species of banana are often used in rituals are *pisang raja* (*Musa paradisiaca* L. (aab Group) cv King), *pisang kepok* (*Musa paradisiaca* L. cv Kepok) and *pisang kawak* (*Musa paradisiaca* L. cv Kawak). Part of the plant used in *Larung Sembonyo* ritual is stems, leaves and fruit. Banana stems are used for the frame of the boat, and as a pedestal to put puppets and *Kembar Mayang*. Banana leaves to wrap offerings and as a place mat. While bananas as complementary offerings and processed into food such as fried bananas.

Table 3. Five Highest of FUVs Score

No	Plant Taxonomy	FUVs Score
1	Arecaceae	4.7
2	Euphorbiaceae	3.1
3	Musaceae	3
4	Solanaceae	1.9
5	Poaceae	1.8

The plants used in *Larung Sembonyo* ceremony mostly been available in the surrounding community residences. The Community to needs of the plants can take in the woods, yard, farm or field. The community use ritual of plants is classified as moderate. Rituals performed Karanggongso community is also not too much. But the community has indirect conservation action against the plants that are used for rituals or ceremonies by planting the crops in the fields, yards or even in the woods. Home gardens play an important role to support cultural aspect of the local community, especially through the availability of numerous plants in home gardens with its cultural function [13].

Larung Sembonyo as Tourism Attraction

Larung Sembonyo ceremony is potential as a tourist attraction in Trenggalek because in addition to bring the tourists in this area, it also keeps the existence of the culture. It becomes an effort to preserve local culture and local wisdom Tasikmadu particular. Because of cultural heritage and history is travel attractions culture as a tourist attraction of foreign and most effective media to provide concrete examples of the values and culture of the great work of the ancestors [14]. If the existence of a tradition maintained *Larung Sembonyo* will indirectly also

conserve plants used in rituals. The local community will try to keep these plants still exist around in the environment. Plants conservation can be done by planting ritual plants in around the yard, fields or forests. Shape preservation of local culture not only for environmental conservation manjaga but plays an important role for learning and education development everlasting, improved quality of life and show the best value owned by the public [15]. In addition, the traditional ceremony of float Sembonyo as one of the tourist sights can be used as a factor which supports the development of nautical tourism in the District Watulimo [16].

CONCLUSION

Larung Sembonyo is an activity of coastal community as a form of gratitude to God for sustenance given. In addition, this aims is to commemorate ancestors who have opened Prigi Gulf region. The event from *Larung Sembonyo ceremony* is sholat hajat, campursari, float procession, puppet and ruwatan. Plants used in *Larung Sembonyo* ceremony there are 38 species, divided into 23 families. Value of Index Cultural Significance (ICS) ten highest of *Larung Sembonyo ceremony* plants is *Oryza sativa* L., *Oryza glutinosa*, *Cocos nucifera* L., *Musa paradisiaca* L., *Pandanus amaryllifolus* Roxb., *Piperbattile* L., *Alium cepa* L., *Alium sativum* L. and *Manihot esculenta* Crantz. Five highest Family Use Values are occupied by Family Arecaceae, Euphorbiaceae, Musaceae, Solanaceae and Poaceae. The higher the value of FUVs, the more the use and utilization of these plants in a *Larung Sembonyo* ceremony are. The ritual offerings are used in *Larung Sembonyo* ceremony amounting to 31 each placed on the container (*Takir*). Karanggongso community has indirectly conservation efforts on plants that are used for rituals. The conservation efforts carried out by planting crops in the fields, yard, even in the woods. The concept of management is most still use traditional knowledge.

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