THE VALUE OF MUTUAL COOPERATION IN THE IRIBAN TRADITION

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ABSTRACT

The Iriban tradition is a tradition of cleaning irrigation streams (Wangan) sourced from Cenginging springs and is believed by the community as a form of gratitude to God. The purpose of this study describes the procession of the Iriban tradition and the value of mutual cooperation in the Iriban tradition as well as efforts to preserve the Iriban tradition in Lerep Village, West Ungaran District, Semarang Regency. This research uses a qualitative approach with data collection methods, namely observation, interviews and documentation as data collection techniques. The data analysis techniques go through the stages of data collection, data reduction, data presentation and conclusions. The research was conducted in a village precisely located in Lerep Village, West Ungaran District, Semarang Regency. The informants in this study were the Head of Lerep Village, Secretary of Lerep Village, Head of Tourism Awareness Group (Pokdarwis) Rukun Santoso, Elders and three Lerep Village communities. The results showed that the Iriban tradition is an annual tradition that is carried out on Kliwon Wednesday in the month of Sapar every year. The Iriban tradition is carried out by the people of Lerep Village every year on Wednesday Kliwon because it is an admonition from ancestors that is still followed by the community. The procession of the Iriban tradition is divided into two stages, namely the preparation and implementation stages. The preparatory phase includes Working Group meetings, preparation of the place of implementation of traditions and preparation of a place for cooking. While the implementation includes Kirab Iriban, Iriban Ritual, cooking, cleaning Wangan Cenginging, congratulations and eating together. The value of gotong in the Iriban tradition that can be interpreted and lived in the Iriban tradition is togetherness, unity, willing to sacrifice, help and socialization. The efforts to preserve the Iriban tradition are encouraged by the Village Government to involve the younger generation to participate directly through socialization to the younger generation and understanding from the community that the Iriban tradition is a form of gratitude and continues the tradition that has existed for generations.

Keywords: Value, Gotong Royong, Iriban Tradition, Society, Preservation
INTRODUCTION

Indonesia is a country known for diversity, both in terms of its natural resources and its ethnic, linguistic, and cultural diversity. Indonesian society is known to be diverse because it consists of various ethnic groups scattered throughout different regions, together they form one nation (Suparlan, 2014:43). This is in line with Indonesia’s national motto, Bhinneka Tunggal Ika, which means "unity in diversity." As a country with diverse regions spread across the archipelago, each region has its own traditions, culture, and way of life, which distinguishes the people of that region from others.

The diversity of ethnic groups in Indonesia shows that each group has its own unique culture, and within that culture are cultural values. These cultural values become ingrained in society and are passed down from one generation to the next, giving rise to local cultures of each ethnic group in Indonesia. One of the local cultures that exist in community life is mutual cooperation. Koentjaraningrat defines mutual cooperation as cooperation among members of a community (Unayah, 2017). Mutual cooperation is based on the belief that humans cannot live in isolation and always need others. It emphasizes building good relationships among individuals and working together in community life (Koentjaraningrat in Subiyakto et al., 2017:153-154).

Furthermore, mutual cooperation holds a high value in Indonesia as it is considered a national cultural trait that aligns with the third principle (sila) of Pancasila, the philosophical foundation of the country (Derung et al., n.d.) (Karinawati, 2019). In rural communities, mutual cooperation takes various forms, such as collective participation in funeral rituals, wedding celebrations, repairing damaged bridges or roads, village clean-up activities, and more. The rural community’s active involvement in these activities stems from their awareness that human beings fundamentally depend on one another in all aspects of life.

According to Soekanto and Sulistyowati (2013:22), society consists of individuals who live together, produce culture, and share commonalities while being interconnected. This research is conducted in the village of Lerep, West Ungaran Subdistrict, Semarang Regency, which practices the
Iriban tradition, closely tied to the culture of mutual cooperation. The community of Lerep village lives together, preserving culture, customs, values, and traditions that are still preserved to this day.

This research presents the value of mutual cooperation in the Iriban Tradition in Lerep Village. This tradition is a ritual of cleaning the irrigation streams (Wangan) that originates from the Cenginging spring as a form of preservation and management of water resources. It is also a way to express gratitude to the Almighty God, hoping to bring blessings to the community in Lerep Village. The Iriban Tradition in Lerep Village is carried out at least once a year, specifically on Wednesday Kliwon, in the area of the village’s water source, the Wangan irrigation flow that originates from the Cenginging spring. The implementation of this tradition has been passed down from generation to generation since ancient times. This tradition is unique and not found elsewhere. The overall implementation of the Iriban Tradition portrays the significance of preserving and implementing the value of mutual cooperation not only during the tradition but also in daily life.

However, the culture of mutual cooperation in the Iriban tradition has started to degrade in the community, especially among the younger generation. This is evidenced by the low interest of the young generation to participate in the Iriban tradition or other activities for the common good. Consequently, the current implementation of the Iriban tradition is mostly attended by the elderly generation only. This condition is supported by Karinawati's research (2019:5), which states that the younger generation, often referred to as millennials, tend to behave and think globally, which has led to the fading of local cultural practices. Additionally, there has been a shift in ethical values in community and society (Subiyakto et al., 2017).

These reasons have led to a lack of social interaction among communities. Then highlights the importance of studying the culture of a society. Efforts to preserve, maintain, and increase interest and response towards the local culture of the Iriban tradition are crucial in today’s era of globalization, especially among the younger generation, whose interest is relatively low. Mutual cooperation, as seen in the Iriban tradition is a distinctive characteristic of rural communities in Indonesia. It carries values
that continue to be meaningful and passed down through generations. This is supported by Pangestika’s research (2020:72), which states that through the Iriban tradition, it is expected to foster unity and create a sense of togetherness in shaping societal values. Mutual cooperation instills a strong sense of social spirit and solidarity in communities, reducing the likelihood of social gaps and disparities.

Various studies have been conducted on local culture, particularly the Iriban tradition. However, this research has its uniqueness in that it focuses on the process of preserving local culture by exploring the values of mutual cooperation inherent in the Iriban tradition. Mutual cooperation is one of the distinct characteristics that is highly relevant in globalization. Additionally, this study aims to illustrate the procession of the Iriban tradition as it evolves over time. The culture of mutual cooperation practiced by the community of Lerep Village in the Iriban tradition is closely related to the cultural and social values necessary for advancing and prospering the community. The purpose of this research is to ensure that both internal and external communities are aware of the Iriban tradition, as this study has the potential to enhance an appreciation for local culture through the noble values embedded within the community's cultural heritage and the importance of mutual cooperation in both community and national life. Specifically, this research will seek to answer the following questions: 1) What is the procession of the Iriban tradition? 2) What are the values of mutual cooperation found in the Iriban tradition? 3) How can the Iriban tradition be preserved amidst the challenges of the global era?

METHODS

This research applies qualitative approach to describe the procession of the Iriban tradition, the values of mutual cooperation within the Iriban tradition, and the efforts to preserve the Iriban tradition in Lerep Village. The qualitative research method is chosen because the collected data is obtained through interviews, observations, and documentation, which will be portrayed in the form of words after a thorough analysis. The data collection techniques used are interviews, observations, and
documentation. The researcher directly observes the procession of the Iriban tradition.

The research participants consist of three groups: village government, traditional leaders, and community members who act as informants. The seven informants are as follows: 1) Mr. Sumariyadi, S.T. (Village Head) as the leader in the Iriban tradition, 2) Mrs. Sri Lestari, S.Kom. (Village Secretary) as the coordinator of the women's group, 3) Mr. Susiyanto (Chairman of the Rukun Santoso Tourism Awareness Group in Lerep Village) as the coordinator of the Iriban committee, 4) Mr. Abdul Rohman (Elderly Figure) as a traditional leader, 5) Mr. Rohmat Widayat (Community Member of RT 05 RW 03) as a participant in the Iriban tradition, 6) Mrs. Desi Novita Sari (Community Member of RT 02 RW 02) as a participant in the Iriban tradition, and 7) Mr. Hassanudin (Community Member of RT 03 RW 02) as a participant in the Iriban tradition. In-depth analysis is needed to gather information regarding the implementation of the Iriban tradition, especially from the Village Head, the traditional leader, and the community. The community's involvement in participating in the Iriban tradition is based on two reasons: a) willingness to participate, and b) recognizing that the Iriban tradition is an ancestral tradition. Data validity is ensured through source triangulation. The data analysis technique used in this research follows the interactive model according to Miles and Huberman's theory (Sugiyono, 2016:247), which involves several stages: data collection, data reduction, data presentation, and drawing conclusions from the facts obtained in the field.

RESULTS AND DISCUSSION

The word "Iriban" is derived from the Javanese language, where "irib-irib" means similar and "urub" or "ngurip" means to sustain or maintain life. The Iriban tradition is a ritual of cleaning the irrigation streams (Wangan) that originates from the Cenginging spring. This tradition is carried out by the community of Lerep Village at least once every year on Wednesday Kliwon in the month of Sapar (according to the Javanese calendar). The selection of the day is based on ancestral advice, and the choice of the month of Sapar signifies the rejection of disasters by seeking protection from the Almighty, aiming to be protected and spared from any calamities and misfortunes. Additionally, this tradition is also an expression of gratitude for all the blessings and abundance bestowed by the Almighty.
The procession of the Iriban tradition in Lerep Village, West Ungaran District, Semarang Regency consists of two stages: preparation and implementation. The first preparation stage begins with a meeting of the working group called "Pokja." The members of this group will prepare all the necessary arrangements for the smooth execution of Iriban without any obstacles. The Pokja group consists of the Village Head, Hamlet Head, members of *Pokdarwis* (Tourism Awareness Group), and the neighborhood representatives (RT and RW). Their task is to inform and socialize the community in their respective areas about the upcoming Iriban, specifically two weeks before the implementation. This is done to ensure that the community is aware of the exact timing of the Iriban tradition.

The second activities is the preparation of the venue for the Iriban tradition. This preparation is carried out one week before the implementation. In the morning, the members of the Pokja group will gather and head towards the irrigation streams (Wangan) sourced from the Cenginging spring in Lerep Village, bringing tools such as hoes and sickles. The purpose of this preparation is to clean the surrounding area of the Cenginging Wangan, such as cutting fallen trees, uprooting grass, chopping bamboo, and constructing a stage made of bamboo poles. The preparation of the venue is done through collaborative efforts and mutual cooperation.

The third preparation is the arrangement of the cooking area for various vegetables and poultry before the communal feast. The location for cooking is situated next to the *Kali Pangus Wangan Cenginging*. This preparation is done before the actual execution, where the men will work together to clear wild grass and create a cooking area using piles of wood for burning. The preparation of this location involves the community of Lerep village, but if there are people from other hamlets who wish to help, they are welcome. This is done to facilitate coordination since the venue for the Iriban tradition at Wangan Cenginging is limited. Throughout these preparations, the spirit of mutual cooperation and communal cooperation is emphasized, as the community members work together to ensure the smooth execution of the Iriban tradition.

The next agenda is the Implementation phase. It consist of *Kirab Iriban*, where the community walks together towards the source of the Cenginging irrigation streams, which is located in the mountainous area, carrying cooked rice, vegetables for *urab* (a Javanese salad), side dishes, fruits, and live poultry such as chickens, geese, and white ducks, which have been prepared from home. The procession is led by the Regent of Lerep Village. If someone doesn't have poultry, they can bring rice, side dishes, *urab*, or
fruits instead. Additionally, during Iriban, there is a mandatory provision of jadah and lepet prepared by the Head of the Village. Jadah and lepet symbolize the role of the Village Head as a leader who nurtures and unifies all community members in achieving village development. Jadah and lepet are made from sticky rice, symbolizing the bond among the community.

The second procession is the Iriban Ritual. In this ritual, the traditional leaders, elders of Iriban, and village officials exchange the provisions for Iriban called Bucheng, which stands for nyebut sing kenceng, meaning expressing gratitude to God Almighty. The provisions for Iriban include rice, ketan (glutinous rice), tobacco, nira aren (palm sap), lepet, jadah, ketupat (rice cake), sweet potatoes, cassava, tiwul (cassava-based food), tomatoes, coconuts, bananas, and a white duck. The presence of a white duck is essential in the provisions as it signifies the respect of the people of Lerep Village towards the local folklore and the continuation of the longstanding tradition. The white duck represents purity and implies the sincere and willing hearts of the participants in conducting the Iriban tradition. The community uses poultry, especially white ducks, to fulfill the Iriban tradition as they believe that by sacrificing poultry in accordance with religious principles, they honor and submit themselves to the Almighty. Before the provisions are handed over, the traditional leaders deliver speeches, followed by speeches from the village officials or their representatives. During the speeches, the speakers are adorned with a large necklace resembling a tasbih and a large staff. After the speeches conclude, the provisions are handed over by the representatives of Lerep Hamlet and Indrokilo Hamlet to the elders of the Iriban tradition and then placed in the designated location that has been prepared beforehand.

The symbolic meaning of the provisions brought by the two hamlets illustrates the idea of mutual benefit and cooperation among human beings. They work together and help each other as social beings, realizing that this tradition is carried out for the collective interest. The division of the provisions between Lerep Hamlet and Indrokilo Hamlet signifies a collaborative effort among communities from different hamlets in preserving the Iriban tradition.

The traditional elders and village officials, especially the Village Regent, together with the modin (Islamic religious leader), will offer prayers
as a form of gratitude from the community to the Almighty for the blessings bestowed upon them. The provisions for Iriban showcase a cultural fusion of Javanese and Islamic traditions. In the past, these provisions were offered for spiritual purposes, but their purpose has now shifted to expressing gratitude for the blessings granted by God. This is evidence that the interaction of Islam in the Iriban tradition involves a change in beliefs, where the previous focus on worshiping spirits has transformed into a manifestation of gratitude towards God. According to Malinowski in Irwansyah, (2016:12), cultural changes may occur due to spontaneous factors and forces that emerge within a community, or they may result from contact with different cultures.

The third procession is cooking. During the Iriban tradition, there are specific dishes that are a hallmark of the event, such as sega Iriban or Iriban rice. Iriban rice consists of various vegetables, including coffee leaves, cassava leaves, papaya leaves (kates), keningkir leaves (cikra-cikri), and long beans, accompanied by coconut sambal or urab sambal. The cooking activity takes place directly at the location of the Iriban tradition, namely Wangan Cenginging. The purpose of cooking on-site is for the food to be consumed by the community after the event, specifically after the selamatan (a ritual feast). The cooking method during the Iriban tradition is distinct and differs from cooking practices in other places. The poultry, after being plucked to remove the feathers, is not boiled in hot water but is brongot (burnt) or grilled first and then cleaned. The leafy vegetables or klubanan are cooked together with the poultry offal, which is placed inside bamboo instead of being boiled. The bamboo then burned or placed in lemeng (a traditional oven). After cleaning the offal, the poultry is roasted whole over a previously prepared fire. This process carries a philosophy and aims to cultivate gratitude to God for the blessings derived from the natural resources obtained by the community. The communal cooking process fosters a sense of togetherness and cooperation among all members of the community, both young and old, reflecting the cultural values of mutual cooperation and harmony.

The cooking process does indeed require more time compared to others, but it will not be long if done together. In addition, through mutual assistance and cooperation among the residents of Lerep Village, harmony and togetherness can be achieved. The fourth procession is cleaning the Wangan Cenginging. This aims to clean the water flow from trash, wild grass, and anything that can disrupt the smoothness of the Wangan Cenginging. Cleaning this irrigation streams is a form of community
cooperation in Lerep Village, where they clean the water source they use in their daily lives together. The tools used for this activity are sickles and hoes. During the irrigation streams cleaning activity, the water flow will be temporarily closed. This serves as a sign for the residents of Lerep Village that when the cooking process as a whole is complete, the previously closed flow will be reopened. The community will always wait for instructions in the form of water flowing from the Wangan Cenginging before they gather to eat together.

The fifth procession is the selamatan ceremony. The selamatan tradition of Iriban is an eagerly awaited activity by the community. In this procession, all community members participating in the Iriban tradition gather at the Wangan Cenginging, and then led by the Modin or religious leader to lead a prayer, and the community will pray together. The prayers in the Iriban tradition are offered as a gratitude of the community to the Almighty for all the blessings, especially the abundant water for the people of Lerep Village, and as an appreciation for all the efforts made by the community. The prayers recited are in accordance with the teachings of Islam, including Al-Fatihah, Tahlil prayer, and Selamatan prayer.

The acculturation of Islamic culture is evident in the selamatan procession, which involves the recitation of prayers led by the Modin. The Modin will recite prayers according to Islamic Sharia to seek safety and express gratitude for the sustenance provided by Almighty. The people of Lerep believe that rice that has been blessed with prayers will receive safety and blessings in their pursuit of sustenance. This is in line with Geertz’s theory (Mahfuz, 2019:43) stating that revelation forms a psychological structure in the minds of individuals, shaping their worldview and guiding their behavior.

The sixth and final procession is the communal meal. The prepared dish, such as urab, will be served on elongated banana leaves to be enjoyed together. Urab symbolizes the blending of different elements into one. In this context, the people of Lerep Village unite in carrying out the Iriban tradition as an effort to preserve their water source. However, there is a belief that is still strongly held by the people of Lerep Village, which is that the original residents of Lerep Hamlet, as well as those who use water from the Wangan Cenginging and participate in the Iriban tradition, are not allowed to bring leftovers or take away any portion of the rice. Any leftover Iriban rice is usually given to residents of other villages or visitors, or it is thrown into a river that does not affect the water supply to the residents’ homes.
The acculturation of Islamic values can also be seen in the communal meal procession, symbolizing that giving charity or alms to others is one of the teachings of Islam, with the purpose of sharing blessings with the residents and guests who participate in this tradition. Through this communal meal, all community members will experience harmony as they partake in the shared meal that was cooked together after the completion of the Iriban ritual.

The Iriban tradition is considered a cultural practice as it encompasses three aspects of culture according to Koentjaraningrat’s theory (in Hilman et al., 2020:257). The first aspect is the ideational aspect, which relates to the beliefs that exist in society. In this case, the Iriban tradition is believed to bring blessings and protection from the Almighty. Additionally, the community firmly holds the belief that both the original residents of Lerep Hamlet and those who use water from the Wangan Cenginging and participate in the Iriban tradition are not allowed to bring back leftovers or take away any portion of the rice they brought.

The second aspect is the activity aspect, which refers to repeated and continuous behaviors within a society. The Iriban tradition can be observed in the patterned behaviors performed by the people during the procession of the Iriban tradition, from the preparations to the implementation.

The third aspect is the material aspect, which involves human-made objects used in the execution of the Iriban tradition. These objects can be found in the Ritual Iriban procession. They include natural objects used as offerings in the Iriban ceremony and Iriban rice, which is a dish cooked directly at the Wangan Cenginging. Additionally, these objects include accessories such as large prayer beads worn during the ritual, large staffs, and the traditional lurik clothing worn by the respected elders and village officials.

The Iriban tradition is deeply connected to the community of Lerep Village. In the era of modernization, the existence of the Iriban tradition is still preserved as a form of respect for the struggles of their ancestors, with the hope that younger generations will also learn about it. The key to the preservation of the Iriban tradition lies in its embodiment of the value of mutual cooperation. The value of mutual cooperation is deeply ingrained in the daily lives of the people. It reflects attitudes of respect, cooperation, communication, teamwork, friendship, and collective problem-solving (Prasetyo Utomo, 2018). Mutual cooperation is also a reflection of the solidarity of the community that must be maintained (Rolitia et al., 2016). The Iriban tradition contains the value, including:
1. The value of mutual cooperation in the preparation of the Iriban tradition venue, held at least once every year. The preparation is carried out by the members of Pokja (Working Group) in Wangan Cenginging, Lerep Village. The value of cooperation in the preparation of venue includes cutting fallen trees, uprooting weeds, cutting bamboo, and constructing a bamboo stage. Through this venue preparation, the spirit of gotong royong is manifested in the responsibility of the Pokja members and their togetherness, with the expectation that the Iriban event, as a form of cultural preservation, will run smoothly.

2. The value of cooperation in the preparation of the Iriban cooking site. This preparation is done approximately one and a half hours before the initial procession of the Iriban tradition. The value of cooperation in this activity includes cleaning the cooking site from disruptive weeds, cutting wood and bamboo, and cleaning them to be used for cooking vegetables. The activity also involves building a bonfire from a stack of wood at the designated location. This activity is carried out by the fathers together, driven by the spirit of togetherness.

3. The value of mutual cooperation in the Kirab Iriban procession. The Kirab Iriban procession aims to showcase the diverse agricultural produce of Lerep Village. This procession embodies the value of cooperation through the cooperation and collaboration of the community in carrying the necessary items for Iriban, such as rice, vegetables to be made into Urab dish, side dishes, fruits, and voluntarily bringing live poultry such as chickens and white ducks that have been prepared from home.

4. The value of mutual cooperation in the cooking activity of the Iriban tradition. This cooking activity involves the value of cooperation, where the community works together and assists each other to ensure the cooking process is completed. Given that the cooking process takes longer than other processions, the cooperation among the fathers includes tasks such as cutting the poultry, plucking the feathers of pre-burned chickens and ducks, roasting the chicken meat and its innards in bamboo, cutting the chicken meat and vegetables. The mothers then mix the finely chopped meat with the vegetables for the Urab dish before it is served on banana leaves for everyone to enjoy.

The value of mutual cooperation in the Iriban tradition also has positive impacts on the surrounding community, which subsequently influences the social norms and behaviors of the people in that environment. Mutual cooperation serves as an effort to preserve culture as well as a platform for the community to help and support each other,
ensuring that the spirit of mutual cooperation remains irreplaceable and becomes a characteristic of Indonesian culture (Kurniawan & Tinus, 2019) (Irfan, 2017). Based on research findings from interviews and observations, the community continues to maintain the existence of the Iriban tradition, and its preservation involves the entire community with the involvement of the village government. The people uphold the value of mutual cooperation inherent in the Iriban tradition. This is reflected in the harmony among the community members in their coexistence and collaborative efforts during the implementation of the tradition and other activities. In their daily lives, the community also engages in mutual cooperation through social activities such as communal work on Sundays, neighborhood cleanup activities, and others, which embody cultural values, especially the value of mutual cooperation in the Iriban tradition.

Notonagoro in Suyahmo (2014:205) explains that values are divided into three categories: material values, vital values, and spiritual values. The value of mutual cooperation found in the Iriban tradition is a vital value because it is beneficial for humans to carry out their daily activities. This value of mutual cooperation becomes the driving force for the people to collaborate and support each other, whether it be in terms of time, energy, or resources, from the preparation to the implementation of the tradition. The presence of the value of mutual cooperation in the Iriban tradition teaches the attitude of mutual respect, honor, and tolerance among community members, which will become a habit to be passed on to future generations. The values of mutual cooperation, according to Karinawati’s theory (2019:6), in the Iriban tradition include:

1. Togetherness: The community always welcomes the Iriban tradition with joy and enthusiasm. This tradition is performed by the community with a spirit of mutual cooperation. The sense of togetherness is evident when the community gathers and works together to prepare for and carry out the tradition, each fulfilling their roles and responsibilities to ensure its smooth execution. This togetherness is visible in almost every aspect of the tradition, which aims to bring the people together from various hamlets. Through this togetherness, a deeper sense of kinship is fostered among community members. Consequently, through the Iriban tradition, every member of the community can experience a strong sense of togetherness.

2. Unity: The presence of the Iriban tradition, which involves many people from various hamlets, serves as a means of fostering a sense of familial connection. The Iriban teaches the attitude of mutual respect and
appreciation among the peoples, even extending to the visiting participants. During Iriban, there are no differences based on religion, social status, occupation, and so on. The community, consisting of people of different ages and backgrounds, does not let these factors limit their ability to tolerate one another. Thus, the Iriban tradition is able to create unity among the community members in realizing common interests.

3. Willingness to Sacrifice: The willingness to sacrifice in the implementation of this tradition involves sacrificing one’s time, energy, and resources to meet collective needs and set aside personal interests. The willingness to sacrifice in terms of time means that during the implementation of the Iriban, the community willingly participates and actively engages in the tradition on regular weekdays, such as Wednesdays, even amidst their busy schedules. The willingness to sacrifice in terms of energy means that the community does not expect any form of reward or compensation for participating in this tradition. The willingness to sacrifice in terms of resources is evident during the Kirab Iriban and cooking activities, where the community voluntarily brings rice, vegetables, and poultry without coercion, to be shared and consumed together. They collaborate and work together to ensure the smooth execution of the Iriban tradition from beginning to end.

4. Mutual Assistance: Mutual assistance that occurs in the Iriban tradition is carried out through collaboration for the common good, particularly in preserving the village’s water sources utilized by the community in their daily lives, as directed by the Village Head. In the Iriban, mutual assistance is reflected in every aspect of its implementation, considering that the tradition requires the involvement of many people. The community helps each other from preparation to execution. It is evident that the people work together and assist each other during the Iriban, ensuring that the activities unfold according to expectations.

5. Socialization: This is evident in the preparation process before the implementation of the Iriban tradition, where members of the Pokja (Working Group) conduct socialization to the communities in their respective areas, encouraging their participation in the Iriban tradition. This tradition is a legacy

Preserving the Iriban tradition, which is one of the distinctive traditions of Lerep village, is indeed challenging. The community must uplift the name of the Iriban as a regional tradition that holds noble values as a heritage from ancestors. According to Pambudi’s theory (2014:22),
preservation is based on the human tendency to preserve cultural values from the past that hold significant meaning for future generations.

Iriban needs to be preserved and further nurtured, especially among the younger generation as inheritors. The tradition has managed to endure until now due to the attention and efforts of various parties. The basic efforts carried out by the Rural Government involve actively engaging the younger generation in its implementation and conducting socialization among children and young people in the community.

Through this process, the regenerative cycle of the Iriban remains unbroken. Education and the responsibility to continuously develop the tradition are instilled while not limiting the creativity of the younger generation. Another effort is to constantly remind the community that this tradition is a form of gratitude and the continuation of an ancestral tradition. The participation of the community in following this tradition is a manifestation of safeguarding and preserving the Iriban tradition. This is done to maintain the existence of the Iriban tradition against threats posed by modern culture.

CONCLUSION

The procession of the Iriban in Lerep Village is divided into two stages: the preparation stage and the implementation stage. The values of mutual cooperation within the Iriban tradition can be found in the activities of preparing the venue, preparing the cooking area, the Kirab Iriban procession, cooking activities, and the cleaning of the irrigation streams (Wangan) from the Cenginging spring. The values of mutual cooperation that can be interpreted and internalized in the successful implementation of the Iriban tradition, from preparation to execution, include togetherness, unity, willingness to sacrifice, mutual assistance, and socialization. The efforts to preserve the Iriban tradition involve the encouragement from the Village Government, which involves the participation of the younger generation through direct involvement and socialization to the youth, as well as the understanding of the community that the Iriban tradition is a form of gratitude and the continuation of a long-standing tradition. The value of mutual cooperation in the Iriban tradition is expected to serve as an example to the wider community regarding the importance of mutual cooperation and the preservation of local culture in the midst of the global era. The characteristic of mutual cooperation needs to be preserved as it is one of the cultural and character traits of Indonesian citizens.
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