

The Symbolic Meaning of the *Medhak Sanggring* Tradition in Tlemang Village, Lamongan Regency

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ABSTRACT

The Mendhak Sanggring tradition is a cultural practice still maintained by the people of Tlemang Village, Lamongan. This tradition is seen as having spiritual, symbolic, and social values that are crucial for the continuity of community life. This study aims to uncover the meaning of the Mendhak Sanggring tradition through the perspective of Herbert Blumer's Symbolic Interaction, specifically by examining how this meaning is formed, maintained, and reinterpreted by the community. This study used a qualitative approach with descriptive methods. Data were obtained through in-depth interviews and documentation, then analyzed using an interactive analysis model that includes data reduction, data presentation, and conclusion drawing. The results show that the meaning of the Mendhak Sanggring tradition is formed through a process of social interaction that has been passed down through generations. This meaning is manifested in four main aspects: respect for ancestors, cultural identity and collective pride, safety and protection from disaster, and social harmony. Based on Blumer's Symbolic Interaction perspective, this meaning emerges through three premises: community actions are driven by the symbolic meaning inherent in tradition; these meanings emerge from social interactions between residents and traditional leaders; and they undergo continuous negotiation and reinterpretation as generations change. This research confirms that Mendhak Sanggring functions not only as a spiritual ritual but also as a mechanism for cultural reproduction and strengthening collective identity within the community.

INTRODUCTION

Culture is a system of values, ideas, and social practices that develop within a society and serve as a guideline for understanding and navigating social life. Culture encompasses not only the material products of human creativity, feeling, and will, but also encompasses a system of values, norms, and symbols that are passed down from generation to generation and serve as a guide for thinking and acting (Koentjaraningrat, 1980). In this context, culture plays a crucial role in shaping social order, collective identity, and patterns of interpersonal relationships within a community. As an integral part of culture, tradition plays a strategic role in maintaining the continuity of a society's values and social identity.

Tradition cannot be understood merely as a static relic of the past, but rather as a social practice that continues to thrive, is maintained, and is reinterpreted in accordance with ongoing social dynamics. Through tradition, moral, spiritual, and social values are passed down from generation to generation, thus serving as a social mechanism for maintaining collective identity and strengthening community solidarity. In Javanese society, tradition holds a central place because it serves as a medium for spiritual and social expression that regulates human relations with God, nature, and each other.

Traditional practices such as thanksgiving ceremonies, village cleansing, and ancestor reverence not only contain religious dimensions but also serve a significant social function in strengthening social cohesion. This aligns with Durkheim's (1912) view that collective rituals and ceremonies play a crucial role in fostering a sense of togetherness and strengthening social integration within society. The Indonesian government has focused on preserving traditions as part of its national culture through its policy of designating Intangible Cultural Heritage (ICH). Through the Ministry of Education, Culture, Research, and Technology of the Republic of

Indonesia, from 2013 to 2022, 1,728 ICH elements have been designated as ICH elements, encompassing five main domains: community customs, rites, and celebrations; traditional skills and crafts; knowledge and customs regarding nature and the universe; performing arts; and oral traditions and cultural expressions. This data demonstrates that Indonesian culture is not only manifested in the form of material artifacts but also lives on in the social practices and symbolic systems that develop within society.

However, the currents of globalization and modernization present serious challenges to the sustainability of local traditions. Rapid social change has the potential to shift people's understanding of traditions, especially when traditions are understood solely as ceremonial activities without appreciating their inherent values and symbolic meanings. This situation risks a reduction in cultural values, ultimately threatening the existence of local traditions as living systems of meaning. One local tradition with rich symbolic value and nationally recognized as an Intangible Cultural Heritage is the Mendhak Sanggring Tradition, originating from Tlemang Village, Ngimbang District, Lamongan Regency, East Java. This tradition, also known as *nyanggring*, is held as an annual ceremony aimed at expressing gratitude and respect for the village's ancestors, particularly Ki Buyut Terik, believed to be the founder of Tlemang Village. The existence of this tradition reflects the strong belief system and cultural values still maintained by the local community.

The essence of the Mendhak Sanggring Tradition is the serving of *sayur sanggring*, a dish made from chicken and coconut milk cooked collaboratively by the village men. This dish not only serves as a shared meal but also has symbolic meaning as a means of spiritual communication between the community and their ancestors. The collective cooking process represents the values of togetherness, social responsibility, and solidarity that are the foundation of life in the Tlemang Village community. The Mendhak Sanggring Tradition takes place over four consecutive days, usually between the 24th and 27th of Jumadil Awal in the Hijri calendar. The series of activities begins with the *dhuhuk sendang*, which involves cleansing the spring, which is considered sacred and plays a vital role in the community's life. The next stages include cleaning the grave of Ki Buyut Terik, ritual preparations, animal slaughter, and a performance of *wayang krucil*, a traditional local art form. The culmination of the event is marked by a large celebration, which concludes with a *wayang krucil* performance that lasts until the early hours of the morning.

From a socio-cultural perspective, the Mendhak Sanggring Tradition holds complex and multidimensional significance. This tradition not only serves as a form of respect for ancestors but also serves as a means of strengthening social solidarity and affirming the community's cultural identity. The community's collective involvement in the entire series of rituals demonstrates that this tradition serves as a social space for interaction, communication, and the strengthening of shared values. These values reflect the Javanese outlook on life, which emphasizes balance between the physical and spiritual, humans and nature, and individuals and communities. Geographically, Tlemang Village is one of the highest topographical areas in Lamongan Regency and boasts fertile hilly terrain. This condition allows the majority of the community to make a living from agriculture. Furthermore, Tlemang Village has the potential to be developed as a cultural tourism and agro-tourism village based on local wisdom. The Mendhak Sanggring Tradition is a cultural asset with strategic value in supporting this development.

The recognition of the Mendhak Sanggring Tradition as an Intangible Cultural Heritage of Indonesia in 2021 underscores the importance of this tradition within the context of national culture. However, this recognition also requires more in-depth academic study to document and uncover the symbolic meanings contained within them. Field findings indicate the existence of specific rules in the implementation of rituals, such as the stipulation that *sayur sanggring* may only be cooked by men. This stipulation is believed to have symbolic meaning related to the concepts of purity, responsibility, and the division of social roles within society.

Along with social change and the increasing influence of modernization, concerns have arisen about the shallowing of the meaning of traditions, especially among the younger generation. Traditions have the potential to be perceived as annual routines without understanding the underlying philosophical and symbolic values. This situation demonstrates the

need for scientific studies capable of uncovering the symbolic meaning of traditions as an effort to sustainably preserve cultural values.

This research utilizes the symbolic interaction perspective proposed by Herbert Blumer (1969), which emphasizes that meaning is formed through repeated social interactions. Cultural symbols do not have fixed meanings but are constructed and interpreted through social interactions between individuals and groups. In the context of the Mendhak Sanggring Tradition, symbols such as sanggring vegetables, spring water, ancestral graves, and wayang performances acquire their meaning through dynamic social processes. Using a symbolic interaction approach, the Mendhak Sanggring Tradition can be understood as a social arena where the community forms, negotiates, and affirms shared cultural meanings. Collective activities in the ritual are not only physical but also constitute a form of symbolic communication that strengthens social bonds and the collective identity of the Tlemang Village community.

The novelty of this research lies in its focus on the process of constructing symbolic meaning in the Mendhak Sanggring Tradition through repeated social interactions within the community. This research not only describes the ritual process but also analyzes the symbolic meanings that are lived and negotiated by the participants. Thus, this research is expected to provide theoretical contributions to the development of symbolic interaction studies in the context of local Indonesian culture, as well as practical contributions to efforts to preserve intangible cultural heritage.

RESEARCH METHOD

This research employed a qualitative method with an ethnographic approach. This approach was chosen to gain a deeper understanding of the symbolic meaning and cultural practices of the Mendhak Sanggring Tradition through the researcher's direct involvement in the community's social environment (Moleong, 2017; Spradley, 2006). An ethnographic approach allows researchers to examine culture holistically, emphasizing social interactions, symbols, and meanings inherent in the community's daily lives. The research was conducted in Tlemang Village, Ngimbang District, Lamongan Regency, chosen because it still preserves the Mendhak Sanggring Tradition as a unique cultural practice not found in other regions. The study took place from July to November 2025, allowing researchers to conduct comprehensive observations and data collection.

Research subjects were selected using purposive sampling, selecting individuals deemed to have in-depth knowledge and experience related to the tradition under study (Moleong, 2017). Research informants included village elders or caretakers, community members directly involved in the Mendhak Sanggring Tradition, as well as village government officials and relevant agencies that contribute to its implementation. Data collection techniques used in-depth interviews and documentation. Semi-structured interviews were conducted to explore informants' perspectives, experiences, and symbolic meanings regarding the Mendhak Sanggring tradition (Bogdan & Biklen, 1992). Documentation, including photos of activities, oral history notes, and other relevant documents, served as supporting data to strengthen the interview results and provide visual and historical context for the cultural practices studied.

Data analysis was conducted qualitatively using an ethnographic approach and occurred simultaneously from data collection through the writing stage. The analysis process included data reduction, data presentation, and drawing and verifying conclusions. The analysis focused on interpreting the symbolic meanings and social interactions within the Mendhak Sanggring tradition, based on Herbert Blumer's (1969) symbolic interaction perspective, which emphasizes that social meaning is constructed through a process of interaction and shared interpretation. Thus, the analysis not only describes cultural practices but also uncovers the symbolic meanings and representations of the cultural identity of the Tlemang Village community.

RESULT AND DISCUSSION

Implementation of the Mendhak Sanggring Tradition in the Tlemang Village Community

The Mendhak Sanggring tradition is an annual ritual of the people of Tlemang Village, Ngimbang District, Lamongan Regency, as a form of respect for Ki Terik, the village's founder.

This tradition contains spiritual values as a means of prayer and respect for ancestors, social values through strengthening mutual cooperation, and cultural values that reinforce the identity of the Tlemang community, which still upholds local wisdom. According to Supriadi (caretaker) and Sulaiman (chief cook), Mendhak Sanggring is held every 24th–27th of Jumadil Awal and lasts for four days. The series of activities begins with Dhuduk Sendang, a ritual cleansing of Sendang Wedok and Sendang Lanang, led by the village head. This ritual involves prayer, the use of water from the river, and community service to clean the springs as a symbol of purification and a request for safety.

The next stage is the cleaning of Ki Terik's tomb on 25 Jumadil Awal, which involves community participation. This includes cleaning the grave area, changing the covering, and performing prayer rituals and cleansing heirlooms as a form of respect for ancestors. On 26 Jumadil Awal, a goat meat feast is held, preceded by a cethik geni procession, a Wayang Krucil performance, a goat slaughter, a communal feast, and a pilgrimage to Ki Terik's tomb. The ceremony concludes on 27 Jumadil Awal with the Nyanggring ceremony, a cooking and offering of Sanggring vegetables by male attendants, accompanied by prayers, incense burning, and the tradition of fighting over Sanggring, believed to bring blessings, safety, and ward off disaster. Overall, the Mendhak Sanggring practice demonstrates the integration of spiritual ritual, social solidarity, and the preservation of cultural values passed down through generations by the people of Tlemang Village.

The Symbolic Meaning of Ancestral Reverence

The primary symbolic meaning of the Mendhak Sanggring tradition is respect for the ancestors who founded Tlemang Village, particularly Raden Mas Nurlali, also known as Ki Buyut Terik. In the collective consciousness of the community, Ki Buyut Terik is not only understood as a historical figure, but has undergone a symbolic transformation into a sacred figure who serves as the village's protector and spiritual axis. The procession of cleaning the cungkuk (cleaning the cungkuk), praying the tahlil (religious prayer), visiting the grave (nyekar), and carrying 44 plates of offerings represent acknowledgment of the ancestors' services, who are believed to have provided life, safety, and peace for the community.

Supriadi, a village elder and caretaker of the tomb, emphasized that Mendhak Sanggring is a form of devotion to the ancestors who founded the village, as well as a reminder that forgetting ancestors can deprive them of protection and peace. This view demonstrates that ancestor reverence is not merely a religious ritual, but rather an integral part of the historical consciousness and moral identity of the Javanese people. From a symbolic interactionist perspective, this meaning is continuously constructed through the repetition of historical stories and ritual practices, so that the sacredness of Ki Buyut Terik remains alive in the social reality of the community.

A similar sentiment was expressed by Mr. Purnomo, Head of Culture at the Lamongan Tourism and Culture Office, who stated that Mendhak Sanggring is not simply a communal meal, but rather a means of honoring the village's founders, interpreted as a "graduation for the ancestors." The thanksgiving ceremony and prayers are collective actions that affirm the social legitimacy of the ancestors' role, while the burning of incense by the village head serves as a symbolic link between the profane and sacred realms.

Symbolic meaning is also inherent in Sayur Sanggring, understood as an embodiment of the village's spiritual heritage. Through communal consumption, the community interprets Sanggring as a medium for transferring blessings and ancestral power. Furthermore, the Dhuduk Sendhang ritual, or cleansing of the water source, is interpreted as a form of respect for the source of life. Mr. Cahyo emphasized that the spring is a source of life that must be maintained with gratitude. This ritual symbolizes inner purification, spiritual communication with the ancestors, and efforts to maintain cosmic balance and the village's well-being.

Overall, ancestor honoring in the Mendhak Sanggring tradition is not only spiritual but also represents Javanese cultural identity, which emphasizes the value of devotion to ancestors. Through symbols, rituals, and collective practices, Mendhak Sanggring ensures that the community's connection with its ancestors is not severed, while directing these rituals not only to remembrance of the past, but also to the hope of safety and survival in the future.

The Symbolic Meaning of Cultural Identity and Collective Pride

The most prominent symbolic meaning of the Mendhak Sanggring tradition is its function as a reinforcement of cultural identity and a source of collective pride for the people of Tlemang Village. This tradition serves not only as an annual ritual, but has become a marker of cultural existence that distinguishes Tlemang from other villages. Mendhak Sanggring represents the values, beliefs, and outlook of the local community, thus playing a crucial role in fostering a sense of pride in their ancestral cultural heritage. The recognition of Mendhak Sanggring as a national Intangible Cultural Heritage (Intangible Cultural Heritage) further strengthens the legitimacy of this tradition as an integral part of the nation's culture, possessing historical, spiritual, and social value.

The cultural identity of the Tlemang people is reflected in various ritual elements rich in symbolism, such as the wayang krucil performance, the use of white mori clothing, and the rituals of thanksgiving ceremonies. Wayang krucil serves not only as entertainment but also as a medium for conveying moral values, life philosophies, and character education, affirming Javanese cultural identity. Meanwhile, the use of white mori symbolizes purity, sincerity, and spiritual readiness to connect with the sacred realm, while also signifying the ritual leader's role as a liaison between the community and the ancestors.

Symbols of cultural identity are also evident in the use of goats as part of the selamatan ritual, which is interpreted as a symbol of warding off negative energy and cleansing from bad elements (atonement for evil). The sacred processing of the goats demonstrates that cultural identity is not merely understood symbolically but is lived out through concrete practices repeated annually. Furthermore, the symbolic meaning of the numbers 8, 12, and 24 in the presentation of the 44 Sanggring plates reflects the community's philosophical reflections on the cycle of life, the passage of time, and the rhythm of human existence, enriching the ritual's meaning.

Tlemang cultural identity is also constructed through historical narratives about Sendang Lanang and Sendang Kemben (Sendang Wedok), which are rooted in the legend of Raden Mas Nurlali and Roro Endang. This story serves to explain the origins of the region and reinforces collective belief in the sacredness of the springs as a source of life and a symbol of survival. This belief demonstrates that the community's cultural identity is not only historical but also contains spiritual and ecological values.

The community's collective pride is reflected in the active involvement of all village elements in the Mendhak Sanggring ceremony. This shared participation creates a strong sense of belonging and social solidarity. This was emphasized by Sulaiman, the head of the Sanggring ceremony, who stated that Sanggring has become the identity of the Tlemang community and is a source of pride and heritage that must be preserved. This tradition serves as a symbolic interaction space where cultural values are maintained and passed down, while also serving as a medium for cultural education for the younger generation, fostering an understanding of the importance of collective responsibility and respect for ancestral heritage.

Overall, the symbolic meaning of cultural identity and collective pride in the Mendhak Sanggring tradition reflects the unity of historical, religious, social, aesthetic, and philosophical values that shape the identity of the Tlemang Village community. This tradition not only

maintains cultural continuity but also strengthens social solidarity and ensures that the cultural heritage remains alive and relevant for future generations.

The Symbolic Meaning of Safety and Warding Off Disaster

The symbolic meaning of safety and warding off disaster in the Mendhak Sanggring tradition is rooted in the historical experience of the people of Tlemang Village when facing a plague or deadly epidemic in the past. The community's collective memory records this event through the phrase "esuk lara sore mati, sore lara esuk mati," which describes the swiftness and ferocity of the epidemic, which caused mass fear. In this situation, Raden Mas Nurlali meditated and received inspiration for herbal and spice-based remedies, which were then processed into the ritual food Sanggring or Gersang-Gering, interpreted as an effort to eliminate disease and disaster. Since then, Sanggring has been believed to be more than just food, but a symbol of physical and spiritual healing and a shield of safety for the community. Supriadi and Sulaiman emphasized that this tradition arose as a spiritual and social response to the epidemic that once struck the village.

The belief in safety is reflected in the sacred rules of Sanggring preparation, such as the prohibition on tasting the dish before it is finished, the requirement for men to be the cooks, and the obligation to fast. These rules symbolize purity of intention, self-control, and collective responsibility in seeking protection from God. The meaning of safety is also evident in the cleansing rituals of Sendang Lanang and Sendang Wedok, which are understood as a process of self-purification and repelling negative energy, as Supriadi stated that the Sendang ritual aims to ask for protection from the disturbance of spirits with bad intentions. In addition, the use of symbolic numbers such as 8 ritual stages, 12 cooks, 24 hours of guard, and 44 Sanggring plates represent cosmic order and the cycle of human life. Overall, the Mendhak Sanggring tradition interprets safety as the result of a combination of physical and spiritual efforts, sincere prayers, and social togetherness, which not only functions as protection from disasters, but also as a means of strengthening solidarity and harmony in the lives of the people of Tlemang Village.

The Symbolic Meaning of Social Harmony

The symbolic meaning of social harmony in the Mendhak Sanggring tradition is reflected in the practice of togetherness and mutual cooperation among the people of Tlemang Village throughout the entire series of rituals. This tradition not only serves as a spiritual medium but also provides a space for social interaction that strengthens bonds between residents. Harmoko, a resident of Tlemang Village, expressed this sentiment by stating that this tradition fosters a sense of kinship, even though there are no blood ties: "Iki gawe guyub. Senajan ora seduluran getih, nanging rasane kaya dulur kabeh." This statement demonstrates that the shared ritual experience builds a collective emotional bond that transcends biological relationships and makes the village a solid social community. Javanese cultural values such as tepo seliro (community), andhap asor (community), and mutual respect are internalized through these shared practices, achieving social harmony by prioritizing shared interests over personal interests.

Social harmony in the Mendhak Sanggring tradition also serves as a mechanism for maintaining and restoring social relations. Ritual processes such as spring cleansing, communal prayer, and communal eating serve as a means of social reconciliation that erases distance, strengthens solidarity, and reawakens collective awareness as a unified community. This tradition resolves potential conflicts not through confrontation, but through togetherness and shared spiritual experiences. Thus, Mendhak Sanggring serves as a social value system that maintains harmony, strengthens the village's social structure, and ensures the continuity of the Tlemang community's cultural identity from generation to generation.

The meaning of this social harmony can be understood through the perspective of Herbert Blumer's Symbolic Interactionism, which views meaning as a social construct through interaction. In the context of Mendhak Sanggring, the meaning of togetherness and safety is not inherently inherent in the ritual but is shaped and reinforced through collective interpretation, historical experience, and the annual repetition of ritual practices. Social interactions in the cooking process, communal prayer, and the distribution of Sanggring become arenas for continually renewing meaning negotiations. Therefore, the Mendhak Sanggring tradition functions not only as a spiritual ritual but also as a social instrument that maintains psychological balance, solidarity, and a sense of community security in the face of life's dynamics.

Meanings Contained in the Symbols of the Mendhak Sanggring Tradition

The Mendhak Sanggring tradition represents a form of cultural expression that conveys symbolic meanings guiding community life. In line with Clifford Geertz's (1973) view, culture is understood as a system of symbols through which people interpret social and spiritual realities. In this context, symbols function as media for transmitting religious, social, and moral values passed down through generations. The symbols used in the Mendhak Sanggring tradition are not merely ritual accessories but serve as cultural communication tools that strengthen social solidarity, collective identity, and the relationship between humans, God, and their environment. The meanings of the symbols recognized by the people of Tlemang Village include:

1. Pisang (Banana), symbolizes the hope that the community will be protected from misfortune or disasters.
2. Tewel (kluwih), represents prosperity and blessings for the village.
3. Nasi bucu, symbolizes respect for Sunan Kalijaga.
4. Sega golong, represents unity and togetherness.
5. Eight or nine plates of sesaji, symbolize the Wali Songo.
6. Takir, represents wisdom and critical thinking.
7. Kaca rias, symbolizes self-reflection and self-awareness.
8. Gantalan, represents aspirations achieved through hard work and mutual support.
9. Sisir, symbolizes physical and spiritual purification.
10. Air badheg, represents joy and happiness within the ritual.
11. Bebet putih and lawe putih, symbolize purity and inner cleanliness.
12. Upet, represents self-control and restraint from negative thoughts.
13. Sayur daging kambing, symbolizes the four types of water used in the purification of the sacred heirloom Sanggruk Semalang Gandring.
14. Ayam, represents the ability of humans to distinguish between good and bad actions.
15. Kelapa, symbolizes a neutralizer of poison.
16. Telur, represents wholeness, purity, and protection.
17. Three kenceng, symbolize the three realms of human existence.
18. Sayur Sanggring, represents the structural framework of Kaki Terik's sacred heirloom.
19. Rebutan sesaji, symbolizes the cleansing of the village from evil forces.
20. Forty-four plates of Sayur Sanggring, symbolize the cycle of time: windu (eight-year cycle), months, and hours.

An Analysis of Mendhak Sanggring Within the Framework of Herbert Blumer's Symbolic Interactionism

The Mendhak Sanggring tradition in Tlemang Village is a cultural expression that functions not only as a traditional ritual but also as a space for the construction of social and spiritual meaning in the community. From the perspective of Herbert Blumer's Symbolic Interactionism, this tradition can be understood as a social process in which meaning is not

inherent to objects or actions, but rather is formed, maintained, and renewed through social interaction (Blumer, 1969).

Based on the first premise (meaning), the ritual actions in Mendhak Sanggring are carried out because the community assigns specific meanings to its symbols. Processions such as visiting the grave, providing offerings, cooking, and fighting over sanggring vegetables are interpreted as a form of respect for ancestors, especially Ki Terik, as well as a means of obtaining safety and blessings. This meaning forms the basis for the orientation of community actions, so the ritual is considered rational within the local cultural framework.

Through the second premise (language), the symbolic meaning of tradition is formed and passed down through the process of social interaction. Traditional leaders play a crucial role in transmitting symbolic knowledge to the community through communication, guidance, and ritual practice. This process results in a relatively unified collective understanding of the values of ancestor reverence, safety, and social solidarity. Furthermore, the practice of mutual cooperation in preparing traditions strengthens social cohesion and enriches the meaning of traditions through shared social experiences.

Meanwhile, the third premise (thought) suggests that the meaning of tradition is dynamic and continually modified through individual and group interpretations. The younger generation interprets Mendhak Sanggring not only as a spiritual ritual, but also as a means of cultural identity, a means of preserving local history, and a medium for educating about social values and environmental awareness. Adapting the Wayang Krucil performance format and reinterpreting ritual activities reflects a process of reconstructing meaning to ensure the tradition remains relevant to the contemporary social context.

Overall, this analysis confirms that the Mendhak Sanggring tradition is a living social construct. Its meaning is shaped through interaction, maintained through cultural inheritance, and renewed through ongoing interpretation. Thus, this tradition functions not only as a cultural heritage but also as a social mechanism that maintains the continuity of identity, solidarity, and spiritual values within the Tlemang Village community.

CONCLUSION

Based on the discussion of the symbolic meaning of the Mendhak Sanggring Tradition in Tlemang Village, it can be concluded that this tradition is a system of cultural symbols that represents respect for ancestors, particularly Ki Terik, while also serving as a means of maintaining the community's spiritual and social values. Each series of processions, ritual paraphernalia, and symbols used are not understood as mere actions or physical objects, but rather as a means of cultural communication connecting the community with their ancestors, God, and their social environment.

The symbolic meaning of ancestor reverence is reflected in the practice of visiting graves, cleaning graves, providing offerings, and performing Wayang Krucil, which emphasizes the position of ancestors as central figures in the community's belief system. Through these symbols, the community expresses respect, gratitude, and historical awareness for their ancestors' contributions in building and maintaining the village's sustainability. This tradition also serves as a mechanism for passing down cultural values and identity from generation to generation.

Furthermore, the symbolic meaning of safety and protection is an important dimension of the Mendhak Sanggring tradition. Belief in the symbolic power of sanggring vegetables, offerings, and communal prayers demonstrates that the community interprets the ritual as a means of seeking safety, warding off disaster, and maintaining balance in life. This meaning is

constructed and reinforced through collective experiences and the community's social memory of past events.

The Mendhak Sanggring tradition also carries the symbolic meaning of social harmony, manifested through the practice of mutual cooperation, togetherness, and collective participation of residents. The preparation and implementation of the tradition provide a space for social interaction that strengthens solidarity, eliminates social distance, and fosters the values of tepo seliro (love), andhap asor (compassion), and mutual respect. Thus, this tradition serves as a means of social reconciliation and strengthens village community cohesion.

From Herbert Blumer's Symbolic Interactionism perspective, these meanings are the result of social constructions born from interaction, communication, and shared interpretation. The symbolic meaning of Mendhak Sanggring is not static, but is continually modified and updated according to the experiences and social context of the community, including by the younger generation. This dynamism allows the tradition to remain relevant amidst changing times without losing the core values inherited from ancestors.

Overall, the Mendhak Sanggring tradition serves not only as a traditional ritual, but also as a social and cultural mechanism that maintains the continuity of identity, spiritual values, and social harmony within the Tlemang Village community. This tradition demonstrates that culture lives on through a continually evolving process of collective meaning-making, making Mendhak Sanggring a meaningful and sustainable cultural heritage to this day.

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