

Analysis of Jepara Sea Alms Tradition, Indonesia and “Hamaori” Sea Festival in Kanagawa, Japan Towards International Tourism

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Abstract. The Sea Alms tradition or what is called the Lomban Festival is carried out by the Jepara community as a form of gratitude for the abundance of marine products by the fishing community. This tradition has an interesting element for the community, especially in the procession of throwing the buffalo head as an expression of gratitude and accompanied by traditional fishermen's dances. The sea alms procession in Jepara depicts Islamic culture. This procession has similarities with the sea festival in East Asian countries (Japan), namely the Hamaori Festival which is identical to Buddhism. This study has a scope of two regions in two countries, namely Jepara, Indonesia and Kanagawa, Japan. In short, the concept of the Jepara sea alms tradition means bringing agricultural products to be thrown into the sea, while the Hamaouri festival in Kanagawa means carrying a temple stretcher to be taken to the sea containing agricultural products as an expression of gratitude. The method used in this study is the historical method, namely heuristics, criticism, interpretation, and historiography. The results and conclusions in this study show that based on the two traditional ceremonies based on the sea, namely the sea alms, Jepara, Indonesia and Hamaori, Kanagawa, Japan, they show the same goal, namely expressing gratitude for the abundance of marine products, even though they have differences in culture, religion and the processions behind them, and both have the potential to become international tourism destinations.

Keywords: Jepara Sea Alms, Indonesia, Hamaori, Kanagawa, Japan, International Tourism.

1 Introduction

Jepara is a city located in Central Java known as a city with the largest beach in Java. Many foreign tourists who visit the beaches in Jepara one beach is located in Karimun Java. The traditions of sea sedekah or lomban come from the word "laces" or "lelumban" which both have the same meaning, that is, fun. They had fun after fasting for a full month in the month of Ramadan.[1] The ceremony of the sea sedekah has other rituals, especially when they go to the sea which begins with dances and continues with prayer by local people. Initially, the festival was held only by the fishermen, but in the development of the Jepara community in general also followed

the tradition, it was the culmination of the events of the week of Shawalan which is held on the eighth day of Shawal or a week after the idol of the feast. [2]

Therefore, the regional government of Jepara district endeavours to preserve the traditions of seafood through the international tourism sector to be known by the world community. Thus, this article focuses on the comparison of tourism models that have been carried out by the Japanese Government and the Chigasaki Government of Japan, with the aim of providing important findings for the development of Japanese tourism. A variety of tours can be found in the country is one of the traditional cultural tours of the sea festival “Hamaori” which is held once a year in the summer of the city of Chigasaki. Hamaori, or may be referred to as the "Festival of the Dawn" because the festival is held in the morning or morning is a tradition carried out by the Japanese people to honor the gods on the beach and the momentum of the well-being of the community and the gifts of the sea water in Japan as a maritime state, and at the same time commemorated the sea day in the State of Japan. Through this research it is possible to know the procession and meaning of the Hamaori festival conducted by the Japanese government to inspire the Government of the Jepara Region in the development of the tourism tradition of *sedekah laut* to be known by the international community.

2 Methods

The research method used in compiling this article uses historical methods. The historical method is a method used to research, reconstruct and analyze events in the past. The historical method includes four steps, namely heuristics (collecting sources), criticism (testing sources), interpretation, and historiography (writing history). [3]

3 Result and Discussion

3.1 The concept of the Hamaori Festival and the Lompan tradition

The *Sedekah Laut* is a cultural system of life view or word view for human beings who adhere to it. The seashells are found in some areas, one of them around Pantura (northern shore) is Jepara. The people of Jepara refer to the tradition of *lompan* as the ceremony of sea sedekah that is performed in the month of Shawal with the name of the *Lomban* Tradition which is carried out once a year at the time of the month. The meaning of this ceremony is to express thanksgiving to God who has provided the people of the fishing community with riches and peace for a year and hopes for his blessings and guidance for the future.

Generally speaking, the traditional process of leafing in Jepara is a joyful moment for the fishermen of Jepara. The party began in the morning at sunrise, the *Lomban* participants had woke up and headed to their own boats to prepare “ammunitions” for use in the “Gulf War” both logistical ammunition of beverages

and food as well as war ammunitions of squirrels, leps and collars. It's typically a spark lit up to make the atmosphere more lively.[4] The sound of the sparking of the ears and the launching of bullets and leptons from one boat to the other. The head of the buffalo to be fought is well arranged with other customary equipment in the container, in the shape of a miniature ship. With the accompaniment of Tarian Sernemi, the miniature of the ship is sailed towards the main ship of the conveyor. Then depart with another ship from the port of the Ujungbatu fish auction, to the sea south of Long Island Jepara.[5]

The Hamaori matsuri concept is one of the most lively sights in Japan and is located in the bustling city of Chigasaki with morning activity. The festival is held to expect a good harvest and to mark the arrival of summer. The behavior in carrying the *mikoshi* (Tandu temple) is different from one temple to another. Around forty mikoshi gathered on the shore of Nishihama located in the beautiful town of Chigasaki to celebrate the Hamaori festival in Chicasaki. Or often called the dawn festival because the ritual begins with the mikoshi procession brought by the locals in the Chigakasi area. After the cleansing ritual on the beach, forty mikoshi depart one by one towards the sea. Together, the carrier and the crowd shouted *dokkoi dokkoi* which means "where is where" in Japanese. All the mikoshi entering the ocean are believed to welcome the coming of the divine with the help of the power, the spiritual power of the water. More than 100,000 people come to the beach every year to see the beautiful *mikoshi* (tandu) brought to the shore in the morning sunshine. The site is full of people but still quiet with a beautiful atmosphere. It's almost impossible to get rid of the positive aura spread by the silence of the whole ceremony.[6]

Every summer a new peasantry on the South Coast of Chigasaki, celebrating this festival, brings large items decorated with full temple ornaments in the sand and directly into the water. If you haven't heard of the Hamaori festival, it may be a little surprising, but for the Chigasaki people, it's a long-standing tradition that marks the summit of summer. When a portable "Mikoshi" temple from the Samukawa Temple disappeared in the Banyu River, a few days later, a local fisherman discovered the *mikoshi*. *Mikoshi* was returned to Samukawa and a festival has been held on the Chigasaki coast since then Gasaki's Chitsurumine-Hachimangu held a similar festival nearby, which was held commercially.merged with Samukawa in 1923. Now, the festival is held every year on the third Monday in July.[7]

3.2 Ritual process of the Hamaori Festival and the Lompan tradition

The Hamaori festival was declared a folk cultural property of the Kanagawa Prefecture and in 1982 it was selected as one of the top 50 festivals in the prefecture. This year the festival was followed by 32 *mikoshi* (template symbols) including the Yasaka temple, Jukkensaka Temple, Dairokuten Temple and Itsukushima Shinmachi Temple. About 2:00 to 3:00 p.m. in the morning, the three mikoshi entered the coastal area to follow the other *mikoshi* from *Nanko*, *Tamagishima*, *Tsurumine*, and *Nanako*. After all the *mikoshi* (template signs) are aligned, the prayer procession in the title

continues with the surrender of earthen fruits, rice, vegetables, and drinks placed on the front of each pile.[8]The next procession is to hang omikoshi to the mouth of the shore, but not be fought into the sea and returned to the original temple. This process is commonly called o-dachi (traditional sword/samurai). [9]

As a comparison, the *Lompan* tradition also has its own process that has begun since 6:00 PM beginning with the ceremony of the release of Sesaji from. The ceremony was led by the village religious leaders. It is the head of a black goat, or a head of the bull, the legs, and the skins, and its grain wrapped in white myrrh. The rest of them were of a pair of butter, and of leaves, of white flour, of market meal, of goat's coals, of rice covered with fish, of meal of the market, of chicken, (ingkung).[10] All carried by using a big boat accompanied by a group of people using different boats. After the boat is in the middle of the sea, but the boats containing the seagulls are fought with a prayer for salvation, the seager is carried by a number of groups appointed by a local fisherman and followed by the family of the fishermen, all the owners of the ship. During this battle, it is also characterized by the tradition of the battle of the squirrels, where battle boats throw each other with the squirrel. Next, witnessed by thousands of visitors to the banquet party, at the event of the Gulf War, thousands, leaves, chopsticks, rotten eggs flattered against targets from boat to boat.[11]

3.3 The meaning of Mikoshi at the Hamaori Festival and the comparison of boats in the Jumping Tradition

The meaning of this Hamaori festival has many of its icons is this mikoshi or temple tandu which is characteristic of the Hamaori festival. At the time of hunting and harvesting, the congregations were still non-resident or nomadic, after they settled in one place where the communities were forced to build a temple for the gods as a place of residence by forming a portable temple.

Mikoshi makers intend to make the *mikoshi* look magnificent, especially the part of the roof that most people see. They don't use a single nail, but they unite the beams and make them strong enough to support the roof and flexible enough against the hard swings during the festival. The *mikoshi* makers put their heart on the *mikoshi*, they made complicated wooden carvings even this part is not visible when the carrier carries it. To make hamaori *mikoshi* festivals this usually involves young people carrying mikoshi on their shoulders using two, four (or sometimes, rarely, six) pillars. They took the mikoshi from the temple, took him around the neighborhood and in many cases left him in a designated place, focused on a branch called the umah (horse), for some time before returning him to the tempel. Some temples have the custom of submerging the *mikoshi* (template seals) into the water of nearby lakes, rivers, or seas or often called hamaori.[12]

While the boat in the tradition of the leopard has its own meaning on a fixed day of feast, every Japanese performs a ritual of bathing in the morning and dressed

neatly. By eight o'clock in the morning, the bunkers boarded the boat. Bupati and the other wealthy people brought with them gamelan on a boat and accompanied by a game of Java party escort, a tube giro. The participants of this bowl rushed along the Jepara river toward the sea. Dozens of boats fill the sea so that the sea water is covered by boats. All the participants sailed their boat to reach the Long Island screaming. With boats on the screen, they chase each other, racing each other to get the squirrels. The panes that have been prepared are burned and placed on the skin as well as the eggs. With an eruption of Chinese cover and an empty bullet gun, the game entertainment was held.[13]

3.4 The Preservation Role of the Hamaori Festival and the Jumping Tradition

The preservation of the Hamaori festival as an international tourism by the Kanagawa City government is different from the development of other tourist attractions. It is influenced by the type of tourism developed. The Hamaori Festival is one of the most preserved festivals in Japan, and there are several festivals throughout Japan such as the Nachi Fire Festival, the Morioka Autumn Festival, and the Kunchi Karatsu Festival. They went into religious festivals because they were related to religious culture.[14]

The Japanese government is specifically through the Kanagawa District Government which is one that has many cultural heritage such as:the sanukawa temple located in Kanagawa City. the Shinto temple in Samukawa City in southern Kanagawa. Located on the Sagami River, the journey to a temple full of bridges over the river and the nearby river. You can go any time of day or night to explore and/or pray.[15]

The Hamaori Festival is also developed through promotions and marketing of either manual or even digital nature that are model and creative and unique so that when this tradition will be implemented tourists can receive information about the procession implementation of this tradition a few days before the scheduled day of implementation. Manual promotions are generally done orally from various people as well as through pamphlets, whereas digital promotions can be known through media news websites, youtube, and other social media. Here's a picture of the promotion of the Hamaori festival

4 Conclusion

The Lomban tradition is a cultural heritage that must be preserved as a mandatory destination of cultural tourism known to the world. In order to be able to demonstrate this, it is necessary to take steps from local governments, tourism agencies, communities, organizations, foundations, and so on to participate in the procession of the tradition of the seashore of Jepara.

Japan has many tourist assets that are of high cultural value, one of them is the fuji mountain that is an icon of Japan, besides Mount Fuji that attracts tourists there is one of the festivals held by the State of Japan exactly in the City of Kanagawa is the Hamaori Festival which is held once a year in the middle of the summer. This tradition is also the main attraction of tourists when visiting the Kanagawa City that is rich in elements of history and culture, so that when tourists visit the city if lucky can witness this tradition because only certain times of its use. This is also what makes the Hamaori Festival an international tourist destination that must be visited by tourists when visiting Japan especially during the summer with attractive promotions. Thus, the Government of Jepara Region can increase the promotion so that the sea can become an international tourism by empowering the local culture.

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