

Tradition of *Sesaji Rewanda* at Goa *Kreo* as local wisdom

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ABSTRACT

Sesaji Rewanda tradition is a ceremonial ritual performed by the Gunungpati community in Goa Kreo which is an annual event on the fifth day of Shawwal, a month in the Islamic calendar. The ritual ceremony of *Sesaji Rewanda* is a symbol of respect for the ancestors of the monkeys who had helped Sunan Kalijaga when taking teak wood to be used as the main pillar of the 'saka guru' at the Great Mosque of Demak. This study used descriptive methods with qualitative study forms. The data collection in this study utilized participation observation techniques, in-depth interviews, library studies, and documents. The data obtained were analyzed with an ethnolinguistic approach, then the data analysis technique was completed by ethnographic analysis methods covering domains, taxonomy, and components. In addition, informal and formal methods were applied in presenting the data. The results of the study obtained the use of the terms in the tradition of *Sesaji Rewanda* in Gunungpati. The terms used in traditional rituals are classified in monomorphemic and polymorphemic forms (fixation and composition). Through an ethnolinguistic approach, the traditional terms *Sesaji Rewanda* contain lexical and cultural meanings. The mindset of the Gunungpati community is reflected in the terms used in the ritual tradition of *Sesaji Rewanda*. The use of the terms in the lexicon of *Sesaji Rewanda* can be put as a guide or paradigm of life in behaving and living by the Gunungpati community.

Keywords: Ethnolinguistics; local wisdom; *Sesaji Rewanda*, tradition

First Received:

17 April 2021

Revised:

5 May 2022

Accepted:

20 January 2022

Final Proof Received:

27 May 2022

Published:

31 May 2022

How to cite (in APA style):

Fauzia, S., Abdullah, W., & Purnanto, D. (2022). Tradition of *Sesaji Rewanda* at Kreo Cave as local wisdom. *Indonesian Journal of Applied Linguistics*, 12(1), 247-257.
<https://ejournal.upi.edu/index.php/IJAL/article/view/46537>

INTRODUCTION

Language and culture are interconnected and influenced each other (Koentjaraningrat, 2005). Culture is a knowledge system that includes the system of human ideas and thoughts (Alisyahbana, 1977). Language occupies a central and important position in human life as it entails compound aspects that include biological, psychological, social, and cultural features. Therefore, language and culture are two inseparable items because they have a very close relationship and influence each other (Abusyairi, 2013). Language is a medium for maintaining culture. Meanwhile, culture will be understood and upheld if the community comprehends the language of the culture. This indicates that language is not only a cultural aspect but also a medium of cultural documentation.

Therefore, the role of language is crucial and must be developed and preserved because extinct language will also eliminate the culture contained in a society. The most fundamental aspect of language and cultural relationships is that language must be learned in a culture and a cultural context can be learned through language.

Palmer (1996) uses the term "cultural linguistics" to define anthropological linguistics that culture is a discipline that arises as a matter of anthropology which is a combination of linguistics and culture. Cultural linguistics is fundamentally related not only to objective reality but also to the way people or societies talk about the world they describe. Furthermore, cultural linguistics relates to the true meanings or interpretive meanings (interpretation), over the whole context (linguistic,

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social, and cultural). In line with this, Lauder (2005) states that linguistic anthropology is a branch of linguistics that examines the relationship between language and culture, especially to observe how language is uttered daily as a tool in social action.

Exhaustively, according to Riana (2003), cultural linguistics is a study that examines the intrinsic relationship between language and culture. In this case, language is perceived as a cultural phenomenon whose study is language in culture or language and culture. In regards to that, ethnolinguistic is a part of science that was originally related to anthropology. It investigates the contribution of different ethnic groups to language and its development, as well as the similarities, commonalities, or separations among ethnons. The further development includes scientific results of linguistics, such as ethnic onomastics, areal linguistics, social linguistics, psycholinguistics, paralinguistics, ethnology, folklore, mythology, poetics, linguistic geography, dialectology, and language history. Consequently, ethnolinguistics is a suitable study to investigate ethnography of illiterate people, and study of linguistic materials related to the ethnic characteristics of their languages. Eventually, ethnolinguistics is a coherent science and categorized as a flexible science due to different opinions about its boundaries, object, and subject. Hence, it is assumed that language varieties require a speech community. Speech community is a group of people who have relatively the same verbal repertoire and they adhere to the same assessment of the norms of language used in that society (Chaer, 2004).

Moreover, ethnolinguistic problems include topical issues such as the origin of the people, the history of the material and spiritual culture of the people, the formation history of a linguistic picture of a particular nation, language policy of the state, issue examinations such as human rights and its language. Thus, ethnolinguistics is divided into two scopes, they are: 1) diachronic ethnolinguistics is language and linguistic methods used to study the past, history, and culture of people, 2) dynchronic ethnolinguistics is language and linguistics as a method of studying and solving current social and national problems (Nurova, 2021). Ethnolinguistic identity and language competence are the two facets of the linguistic 'self' – the former referring to the description of self as belonging to a group and the value associated with that membership, and the latter referring to the actual linguistic ability (Vincze & Harwood, 2015).

Based on diagnostic data, most people do not understand the origin of ethnic units in a language and all the possibilities of the language, and they do not have adequate knowledge of linguistic terminology (Nurova, 2021). There is a phenomenon in Yucatan, for instance, where anthropologists found that ethnicity is not an apt

indicator to assess local identity categories. It was prompted by the Yucatec Maya language group. Moreover, other social groupings did not overlap properly as regulated in ethnicity construction. Indigenous activities among Tukanoans in Columbia happened as well. As a result, language revitalization engendered ethnogenesis which created a new ethnicity and a new group identity by changing the ethnicity construction (Guerrettaz, 2019). Thus, it can be determined that cultural acculturation is not the scope of ethnolinguistics, but rather the way to revitalize language.

A related previous study probed *Ngelawang* tradition on brass holiday in Pakraman village, *Asak Pagutan*. This study discussed the use of the terms in the tradition of *Ngelawang* in a form of monomorphism and polymorphism (fixation, composition, and duplication). As for the ethnolinguistic approach, the terms on *Ngelawang* tradition have lexical and cultural significance (Suarsini, 2018). Another study investigated the terms used in the *Sorong Serah Aji Krama* ritual of Sasak people. This is an ethnolinguistic study that covers lexicon forms, lexical meanings, and cultural meanings (Baiq et al., 2018). The study concerns linguistic disenfranchisement, minority resistance, and language revitalization towards the contributions of ethnolinguistic online communities in Zimbabwe. The result showed disenfranchisement and disillusionment of linguistic minorities. However, the subject of ethnicity is sensitive and is to some extent associated with undertones of regionalism and division. Against this background, the disenfranchised linguistic minorities have taken advantage of the liberating potential of social media and are regrouping in the virtual space; in the process forming vibrant ethnolinguistic online communities (Mpofu & Salawu, 2018). The study about the Wedding Ceremony of the 1950s in a Rustic Way (Ethnolinguistic Aspect) focuses on restoring the rituals that took place in the 1950s in the village of Vysokiy, Talovsky District of the Voronezh Region, describing its cultural elements and accompanying vocabulary that have not been paid due attention to in previous research (Nedostupova, 2021). The study with the title "... to grasp the native's point of view..." - A Plea for a Holistic Documentation of the Trobriand Islanders' Language, Culture and Cognition in his famous introduction to his monograph "Argonauts of the Western Pacific", Bronislaw Malinowski (1922, p. 24f) points out that a "collection of ethnographic statements, characteristic narratives, typical utterances, items of folk-lore and magical formulae has to be given as a corpus inscriptionum, as documents of native mentality". This is one of the prerequisites to "grasp the native's point of view, his relation to life, to realize his vision of his world" (Senft, 2020). The study investigated the explicating cultural concepts,

ethnolinguistics deals with collective identities and reality-interpreting narratives. Collective identity (beliefs, values, and their symbolisations shared by a community) is defined as a mental construct, access to which can be obtained through complementary and linguistically “externalised” images. Inquiry into identity is the most effective when it is concerned with language, both in the narrower sense of linguistic structure and textual narratives, and in the broader semiotic sense (Niebrzegowska-Bartmińska, 2020). The study examines the hagionym Khizir-Ilyas featured in the Tatar folk culture. The study of folklore and ethnographic data, primarily texts of charms, suggests that there are several other local variants of this name: Gøzer-Ilyas, Kozer-Ilyas, Khuzer-Ilyas, Khser-Ilyas, Khyzyr-Ilyas, Kodyrata, Kydyr ata, Kodyrat babai. In the texts of local Tatar traditions, Khyzyr-Ilyas is the spirit of the road, a mysterious invisible stranger helping those in need. The study traces the parallels of the image of Khyzyr-Ilyas in the cultures of some other Turkic-speaking peoples (Khaziyeva, 2020).

Indonesia is a rich country consisting of many islands and has culture and identity. To date, there are many ethnolinguistic studies that have been carried out especially in remote areas, so that the “wealth” can be well documented, including, this study which examines the tradition of *Sesaji Rewanda* (henceforth TSR for some reasons). First, TSR is still maintained and implemented as a cultural practice. Second, indigenous peoples practicing TSR remain conservative. Unfortunately, previous published studies have not yet revealed such practices.

TSR is a ritual ceremony performed by the Gunungpati community (henceforth GNP) in Kreo Cave (henceforth KC) and held annually on the fifth day of Shawwal month in the Islamic calendar. TSR is conducted as an expression of gratitude to God Almighty for the creation of nature in KC. It is also the form of expression to respect ancestors of monkeys as the origin of the long-tailed endemic monkey colony. The ancestors of monkeys had helped Sunan Kalijaga (henceforth SK) when taking Jati wood for the main pillar of saka guru in the Great Mosque of Demak.

TSR is derived from the Javanese language, namely *sesaji* mean “offerings” and *rewanda* means “monkey”. Therefore, TSR is a ritual offering ceremony for the ancestors of monkeys. TSR began in folklore that developed in the GNP society for generations. The GNP society believes that KC is an important place for SK who had a mission to spread Islam on Java Island, Indonesia. The story begins when SK sought Jati wood to be the main pillar in the Great Mosque of Demak, Central Java, Indonesia. Initially, SK was looking for Jati wood in the Jatingaleh area of Semarang city, but Jati wood was located in Alasamba GNP. The problem began when the wood could not be cut down. Then, SK

meditated in KC and was visited by 4 monkeys who could talk. Each monkey was black (fertility), white (chastity), yellow (wind), and red (courage) to help SK. The monkeys helped SK when the Jati wood was swept into the river wedged between the rocks and finally managed to be drifted away to Demak. Then, the four monkeys intended to follow SK, but were not allowed. As a solution, the 4 monkeys were given the responsibility to keep the Jati wood there. The word Kreo comes from the word *mangreha* which is derived from Javanese Kuna *reh*, meaning to preserve or take care.

The TSR ritual is performed every year in Kandri village, Gunungpati sub-district, Semarang City, Indonesia. This ritual begins with arak-arak, carrying four *gunungan* “resembles a mountain” from Kandri village to the KC. In the front row position, there are four people with red, black, and yellow monkey makeups and costumes. In the next row, there is a replica of Jati trunk. Then, there is a row of *gunungan* and dancers. *Gunungan* is brought by the committee containing *nasi golong* or *sega golong* or commonly called *sega kethek* or “monkey rice.” The sustenance itself comprises vegetable side dishes, tempe, and tofu. There is also a mountain of fruits that will be directly invaded by dozens of long-tailed macaques once *gunungan* is placed in front of the door of KC in the middle of Jatibarang reservoir. Besides *gunungan* buah-buahan and *gunungan* sega kethek, there are two other *gunungan*, namely *gunungan* palawija (containing of corn, yam, cucumbers, carrots, and peanuts) and *gunungan* ketupat. The height is approximately 2.5 meters. Furthermore, *gunungan* is a part of the TSR ritual that takes place in the tourist village of Kandri. Originally, the TSR rituals are always performed by Kandri residents on 1 *Syawal* or the third day of Eid al-Fitr.

This study was conducted to analyze the terms used of TSR in GNP society into monomorphemic and polymorphemic forms (fixation and composition). Through the ethnolinguistic approach, the terms in TSR have lexical and cultural meanings which are reflected through the mindset of the GNP community.

This study analyzes and interprets the meaning of the objects based on the facts found in the GNP community. Plausibly, the TSR ritual conducted by the GNP community as cultural symbolization in terms of verbal and nonverbal language has implicit and explicit meaning. Explicit meanings are language interpretation that can be seen in lexical meanings or true meanings according to dictionaries, while implicit meanings are not contained in dictionaries, but can be analyzed through contexts. The study aims to inventory and identify the terms used in the TSR rituals as representations of the thoughts, views, and cultures of the GNP community through an ethnolinguistic perspective. The terms found in the TSR ritual are

units of language and culture that have forms and meanings. These forms refer to the morphological aspects of the basic form or single form, and the complex form through fixation, duplication, translation, and semantics refers to the lexical meaning and cultural meaning in the TSR ritual.

Tradition of *Sesaji Rewanda* (TSR)

The term *Sesaji Rewanda* is derived from the Javanese language, which is *sesajen* from the primary word *sajen* and is added with the prefix {sa-} denoting “something offered.” Meanwhile, the word *rewanda* comes from Javanese language which means “monkey.” The TSR ritual is intended as an offering for long-tailed macaques who have been living for many years in the KC area. On the other hand, the name of Kreo cave originated from the word *mangreha* which is spoken by SK to the ancestors of monkeys. The word *mangreha* is taken from the primary word *reh* which means the command and experiences prefix {ma-} allomorph {maŋ}.

Ethnolinguistic Theory

Ethnolinguistic (ethno from the Greek *éthnos* ‘people, tribes’, ethnolinguistic; ethnolinguistic, anthropological linguistics) reflects the peculiarities of the understanding of the world by ethnic groups, the connection and relationship between anthropology and linguistic people, as well as the development of language. Moreover, language and culture are a field that influences linguistic and ethnic factors on the functional features in communication (Nurova, 2021). As Noels (2017) defines ethnolinguistic identity as a personal experience of belonging to a social group that is distinctive in terms of members’ shared ethnic ancestry and native language. Meanwhile, Landry et al. (2013) propose that the objective vitality of ethnolinguistic groups offers affordances and constraints for interactions in the minority and the majority languages termed “social determination.” These opportunities for language use can be construed as a network of linguistic contacts across different situational domains (e.g., family, friends, school, and public). Based on the patterns of daily interactions in the social network, people develop a subjective understanding of their group’s relative vitality, which combined with feelings of self-determination in turn affects patterns of identification and language use. In the early years, researchers often scribed identities to participants based on their ethnic or linguistic background, however, the assumption that there is necessarily a positive relation between “objective” indicators of ethnolinguistic background and personal feelings of identification with that group has been largely discounted (Leets et al., 1996). Given that people can assume multiple identities, it is useful to draw from (cross-) cultural psychology to consider how

multiple identities can be managed. Several scholars were influenced by the acculturation model, which specifies different orientations that people might take to manage their heritage and new cultural practices, values, and identities. For instance, people could maintain identification with the heritage ethnolinguistic group without identifying the new society (“separation”) or the converse (“assimilation”). The other alternative is that they may combine both identities (“integration”) or refuse to identify with either ethnolinguistic group (“marginalization” or “individualism”) (Berry & Sam, 2016). Abdullah (2017) suggests ethnolinguistics as a type of linguistics that considers the broader dimensions of language (vocabularies, phrases, clauses, discourses, lingual units) in the broader social and cultural dimensions (such as ritual ceremonies, folklore, cultural events, and others) to advance and maintain cultural practices and social structures of society.

Ethnolinguistics on Morphological Aspects

The morphology of a language is part of grammar and trades in structural matters. It deals primarily with the internal structure of the potential-complex words of a language. By contrast, the lexicon of a language is a list of existing items in the language, those that a speaker has to know because they are arbitrary signs: unpredictable in some way. Most of the items on this list are words, though the lexicon may also contain larger units like idioms, and smaller units like affixes (contain: prefixes, infixes, suffixes, and confixes) (Arnoff & Anshen, 2017).

Fixation

Affixed words can be divided into words that contain: prefixes, infixes, suffixes, and confixes. A prefix or prefix is an element structurally bound in front of a base word or base form. A suffix or suffix is a kind of bound morpheme placed behind a basic morpheme. An infix is a kind of bound morpheme inserted into a word between the first consonant and the first vowel, and a confection is a combination of two or more kinds of words that together form one meaning.

Repetition or Duplication

Reduplication is the process and the result of the repetition of language units as phonetic or grammatical tools. This study analyzes the form of terms contained in the TSR ritual through the grouping of terms categorized as monomorphemic and polymorphemic.

Ethnolinguistics on Semiotic Aspects

Ethnolinguistic studies need to explain the meaning in the sense of semantics or semiotics that exists in a language and culture in society. The meaning is strongly associated with semiotics, therefore the meaning of the term in this study displays terms of

lexical or grammatical meanings and cultural or contextual meanings.

Lexical or grammatical meaning

Lexical meaning is the meaning that exists in the lexemes or the meaning of a word that stands alone, either in the form of lexeme or healing. According to Kridalaksana (2001, p. 133), lexical or grammatical meaning is the meaning of a language element as a symbol of objects, events, and others. This lexical or grammatical meaning has language elements apart from its use or contexts.

Cultural/contextual meanings

Cultural or contextual meaning is the meaning of language possessed by a society related to a particular culture (Abdullah, 2014, p. 3). Cultural meanings are created by using symbols. A symbol is an object or event that refers to something. The symbol itself includes what people can feel. Abdullah also points out that the most important orientation in ethnolinguistic studies requires an understanding of cultural semantics that the meaning a language has according to the cultural context of the speaker (Abdullah, 2014, p. 20).

Language and cultural theory

Sapir & Whorf assert that language is intimately related to culture, and culture is determined by language because language is a cultural instruction. One cannot fully understand language and judge culture without understanding both (Frothingham, 2022). Sapir (1921) expresses that language is beneficial to teach the culture of a society.

Through language, people may understand various registers, idioms, phrases of language as experiences about cultural events in people's daily lives. Furthermore, the hypothesis of the relationship between language and culture is often called the Sapir-Whorf hypothesis or the Whorfian hypothesis. The Whorfian hypothesis is divided into two parts, namely: 1) Language Determination, and 2) Language Relativity. In line with this, Sibarani (2004) reveals that there are three connections between language and culture: 1) if someone is studying culture, it automatically happens so in language, 2) if there is a language in society, it means that there is culture in that society as well, and 3) there is a connection between linguistics as a language science and anthropology as a cultural science.

Based on the theoretical description used in reviewing the mindsets of the GNP community in living and implementing meaning in TSR rituals in life, it indicates that a language not only determines the pattern of culture but also governs indigenous peoples and influences how behavior and customs are.

METHOD

This ethnolinguistic study uses a descriptive qualitative method. It is intended to reveal various qualitative information through a description of the data studied, accurate, and full of taste and nuance (Sutopo, 2006). Anthropology involves an ethnographic method of continuous interpretation, interrelated with the ways of expressing ideas and placing them in contexts from which they derive meaning and to which they give meaning (Hrytsiv, 2020). Hence, data collection methods are established through the observation method of participants to gain adequate results. The purpose of the observation method by participants is to obtain directly in following all things or activities during the study. There are several reasons for the criteria for the informants, 1) they are native, and 2) they participate in the tradition of *Sesaji Rewanda*.

Data collection was carried out with a purposive sampling technique using the advanced snow-ball sampling technique because the researchers did not know the source of the data and then met the first person and asked who knew better all the information needed and followed the instructions to get complete data (Sutopo, 2006). According to Sugiyono (2016), the determination of informants that are often used in qualitative research is purposive sampling. In this study, the determination of informants selected purposive sampling is a technique of sampling data sources with certain considerations and purposes. Certain considerations that are meant to be choosing a data source or people who are considered to know the most about what to expect. The method for providing data with participant observation followed a procedure in which the researchers entered the situation, actively acted, and served as observers and concurrently became participants to observe the research data needed (Abdullah, 2017). In-depth interviews were conducted to collect data by interviewing informants about the social events studied with questions asking for the required comments (Santosa, 2017). Research informants are people who are used to provide information about the situation and background conditions of the research and is a person who really knows the problem to be examined. The key informant in this study is Mr. Sumar, a caretaker of Goa Kreo.

Obtaining research data that can be scientifically accounted for, the researchers conducted the validity of qualitative research data including triangulation techniques, key informant reviews, and member checks (Sutopo, 2006). Triangulation techniques include (1) data triangulation/source triangulation, researchers use different data sources so that the data are more mature; (2) researcher triangulation, researchers test data results or conclusions for validity such as via discussion (FGD: focus group discussion) with member checks; (3) methodological triangulation,

researchers use different methods and techniques for the same data source in order to test the maturity of information; (4) theoretical triangulation, researchers use the perspective of more than one theory to discuss the problems studied (such as applied linguistic theory with anthropology in ethnolinguistics), intersubjective, and multidimensional nature; (5) review of key informants, researchers need to prepare report units and communicate them with key informants. The description of the report units has been approved or not by the main informant (Sutopo, 2006).

Data analysis method with ethnoscience analysis model includes domain, taxonomy, and components. Ethnoscience emerged and departed from the traditions of anthropology that had the ultimate goal to grasp the native's point of view, his relation to life to realize his vision of his world (Spradley, 1979). For instance, the analysis of research data on local wisdom behind the language in the tradition of *Sesaji Rewanda* includes translating lingual data literally and arbitrarily based on the context, data in the form of categories of lingual and non-lingual units in the tradition of *Sesaji Rewanda*. Furthermore, interpreting lingual and non-lingual data based on the interpretation of the ethnoscience analysis community (domain, taxonomy, componential, and theme) (Spradley, 1979).

The method of presenting the results of data analysis is an attempt by researchers to present in the form of a written report what has been produced from the analysis work, especially the rules (Sudaryanto, 1993). Presentation of the results of data analysis in two methods; informal and formal. Informal presentation method is a formulation using ordinary words, while formal presentation is a formulation using signs and symbols such as ordinary brackets (...), slashes (/), and signs to express translation ('...'). regional maps, pictures, photos, charts, tables, and others (Sudaryanto, 1993).

FINDINGS AND DISCUSSION

Form and Meaning of Terms in The Tradition of *Sesaji Rewanda* in Goa Kreo

In this study, data were found in the form of lexicons including monomorphemic categories (*rewanda*; *tumpeng*), polymorphemic categories including affixation (*kreo*; *tahlilan*), and composition (*jatingaleh*; *gunungan sega kethek*; *gunungan buah-buahan*; *gunungan palawija*; *gunungan kupatan*; *umbul-umbul abang*, *umbul-umbul puteh*; *umbul-umbul ireng*; *umbul-umbul kuning*; *replika kayu jati*; *jenang abang*; *jenang puteh*; *degan ijo*; *tunggak jati amba*; *kedhung curug*; *pring krincing*; *tegal si kendhil*). The lexicon data that have been obtained, show that the symbols on the tradition of *Sesaji Rewanda* reflect the local wisdom of the Gunungpati society.

Monomorphemic forms

Rewanda [rèwanda]

Rewanda is a category of nouns or nominal. *Rewanda* is lexically derived from Javanese which means "monkey". The cultural meaning of *Rewanda* is 'monkey' in the context of *Sesaji Rewanda* tradition and refers to four ancestors of monkeys that helped SK to bring the Jati wood as the main pillar of the Great Mosque of Demak.

Tumpeng [tUmpèŋ]

Tumpeng is categorized as a noun. The meaning of the word *tumpeng* lexically in Javanese language means rice served in the form of cones equipped with *pitu* "seven" kinds of side dishes intended as *pitulungan*, which denotes to ask God for help. *Tumpeng* is used for the ritual of salvation in the Javanese society. The cultural meaning of *tumpeng* is from the phrase *yen metu kudu mepeng* "when out must mean it." *Tumpeng* is served as a dish by the GNP community in TSR as a gratitude to God and respect to the ancestors of "monkey" who take care of the environment around KC on the orders of SK.

Polymorphemic Forms: Fixation

Kreo [krèO].

Kreo word is categorized as a noun through the process of fixation or healing. The word *kreo* is taken from *reh* in Javanese Kuna lexically which means keep (imperative word) then is added with prefix [ke-] to allomorph /k-/ because the basic form begins with phoneme /r/ and then there is a vocal phoneme so that it becomes *kreo*.

The cultural meaning of *kreo* in the context of TSR is the naming of a cave as the SK determination. At the time of SK's meditation, he was visited by red, white, black, and yellow monkeys that helped wash away Jati wood that stuck in the rocks of the river. When the monkey wanted to follow SK to Demak, he refused and appointed the monkeys to *mangreha* "guard" the area around *Kreo* cave for his grandchildren to come.

Tahlilan [tahlilan]

Tahlilan is categorized as verbs through the process of fixation or healing. *Tahlilan* from the basic word *tahlil* lexically means the recitation of holy verses of the Qur'an to ask for mercy and forgiveness for the spirits of those deceased. The word *tahlilan* obtains the suffix [-an] and it becomes an imperative. Therefore, the grammatical meaning of the word *tahlilan* means recitation of holy verses for the spirits of the deceased. The cultural significance of *tahlilan* in the GNP community in TSR ritual is to ask God for salvation and achieve the goal of saving the sustainability of the universe in KC.

Polymorphemic Forms: Composition

Jatingaleh [jatɪŋalèh]

The word *Jatingaleh* belongs to the form of nouns. Lexically, the word *Jatingaleh* is formed based on two basic words, namely the word *Jati* “teak tree” and *ngaleh* “to move places.” The cultural meaning of *Jatingaleh* is a place name given by SK. As folklore that is known, *Jatingaleh* refers to SK who cut the *Jati* tree and the tree suddenly moved. Thus, the place is called *Jatingaleh*.

Gunungan Sega Kethek [gUnUŋan sègə kèʔèk]
Gunungan sega kethek is a form of a noun phrase. The phrase *gunungan sega kethek* lexically comes from the combination of *gunungan* “resembles a mountain” and *sega kethek* “monkey rice.” The cultural meaning of *gunungan sega kethek* in the context of TSR ritual is an offering of monkey rice that is formed to resemble a mountain. *Sega kethek* contains *gudhangan* rice given by the GNP community to SK during the trip to Demak. *Sega kethek* contains rice, salted fish side dishes, tempe, and tofu, as well as various vegetables boiled with grated coconut sauce wrapped in *Jati* leaves.

Gunungan Buah-buahan [gUnUŋan bUah-bUahan]
Gunungan buah-buahan is a form of a noun phrase. The phrase *gunungan buah-buahan* is lexically from the combination of *gunungan* word “resembles a mountain” and *buah-buahan* “fruits.” The cultural significance of *gunungan buah-buahan* in the TSR ritual is one of the “offering devices” *ubarampe* containing a number of fruits produced from GNP community self-planted that is dedicated specifically to the long-tailed macaque colony that lives around KC.

Gunungan Palawija [gUnUŋan pəlɔwɪjə]

The phrase form *gunungan palawija* is a form of a noun phrase. The phrase *gunungan palawija* is lexically drawn from the combination of *gunungan* “resembles a mountain” and *palawija* “crops other than rice such as beans, corn, and yams.” The cultural meaning of *gunungan palawija* in the TSR ritual is one of the *ubarampe* “offerings” containing a number of beans, corn, and yams formed to resemble mountains as offerings for monkeys around KC. *Gunungan palawija* is an expression of gratitude for the abundant natural resources. *Gunungan palawija* is considered a blessing carrier because it contains symbols of prosperity.

Gunungan Kupatan [gUnUŋan kUpatan]

The phrase form *gunungan kupatan* is a form of a noun phrase. The phrase *gunungan kupatan* is from the combination of *gunungan* “resembles a mountain” and *kupat* “food made of rice and placed in woven coconut leaves rectangular then boiled”. The word *kupat* means it has the meaning of *ngaku lepat* 'admitting mistakes' and *laku papat* 'four

actions'. At the time of eid al-Fitr, Javanese people especially do *sungkeman*, a child apologizes to parents. This tradition gives a message to always respect parents, ask for pleasure and guidance because the old are considered to have more experience in living every line of life. The practice of *papat* 'four actions' according to Sunan Kalijaga contains the term *lebaran* 'day of victory', *luberan* 'abundant', *leburan* 'melting', and *laburan* 'clean'. Eid is a day of victory and the great day of Eid al-Fitr for Muslims. *Luberan* means abundant and symbolizes that on that day the victory of everyone who can afford to spend *zakat* to the poor in order for our wealth to be holy. *Leburan* means melting or becoming one, by apologizing and apologizing then the person will return *fitriah*. *Laburan* means from the word chalk, is a white object that can clear liquid objects and has a symbolic meaning that a Muslim must return clear like chalk which becomes a symbol of birth and inner sanctity.

The cultural meaning of *gunungan kupatan* is a symbol of the celebration of the month of *syawal* which coincides with the celebration of the Islamic holiday and the implementation of TSR ritual, symbolizing one makes mistakes with others and one will return to *fitriah* (nature).

Umbul-umbul abang [Umbəl-Umbəl abəŋ]

The phrase form *umbul-umbul abang* is a form of a noun phrase. The phrase *umbul-umbul abang* is lexically combined from the word *umbul-umbul* “multicolored flag mounted sticking out upwards, installed with the aim to enliven the atmosphere and attract attention” and the word *abang* “red”. The cultural meaning of *umbul-umbul abang* in TSR tradition is a symbol of one of the monkeys that helped SK. According to the informant that the red symbol of the color of the fire symbolizes courage, persistence, and spirit.” Javanese people interpret the color red in the context of culture as blood, and this blood is connoted as the birth of a child which means prosperity.

Umbul-umbul putih [Umbəl-Umbəl pUtèh]

Umbul-umbul putih is a form of a noun phrase. Lexically, the phrase *umbul-umbul putih* is from the combination of the words *umbul-umbul* “multicolored flag mounted sticking out upwards, installed with the aim to enliven the atmosphere and attract attention” and *putih* “white.” The cultural meaning of *umbul-umbul putih* in TSR ritual is a symbol of one of the ancestors of monkeys who helped SK. The white color is a symbol of the color of water that symbolizes “chastity, cleanliness.” Javanese people interpret the color white in the cultural context as symbolizing sanctity. In the structure of government of the kingdoms in Java the courtiers are called by the *pemethakan* which means white. *Abdi dalem* ‘kingdom server’ who wears

white clothes is in charge of handling matters related to religion.

Umbul-umbul Ireng [Umbəl-Umbəl Irèŋ]

The phrase form *umbul-umbul ireng* is a form of a noun phrase. Lexical meaning consists of a combination of the words *umbul-umbul* “multicolored flag mounted sticking out upwards, installed with the aim to enliven the atmosphere and attract attention” and the word *ireng* “black.” The cultural meaning of *umbul-umbul ireng* is one of the color symbols of one of the ancestors of the monkeys in KC. The black color symbolizes the color of the soil which denotes “consciousness”. Javanese people interpret black as wisdom and equality. Wise because it is considered capable of leading, and equality which means as high as any position a person has if he dies will become land. Javanese clothing is a black *pesa'an* that is connoted by a dashing and unyielding attitude that is one of the cultural ethos.

Umbul-umbul kuning [Umbəl-Umbəl kUninŋ]

Umbul-umbul kuning is a form of a noun phrase. Lexically, it comprises a combination of the words *umbul-umbul* “multicolored flag mounted sticking out upwards, installed with the aim to enliven the atmosphere and attract attention” and the word *kuning* “yellow.” The cultural meaning of *umbul-umbul kuning* is one of the color symbols of the ancestors of monkeys in the KC Area. The yellow color symbolizes the color of the wind, which is “perfection”. Javanese people interpret the color yellow as glory, dignity, divinity, prosperity and tranquility. At *slametan* ceremonies, Javanese people often make yellow rice as an offering. It is a symbol of pleading for salvation from God. The Yogyakarta Palace uses yellow as the color of the umbrella used to overshadow the food and drinks served to the Kings.

Replika Kayu Jati [replika kayU jati]

Replika kayu jati is a form of a noun phrase. In the TSR ritual, one of the prepared *ubarampe* is a replica of *Jati* wood. Symbolizing a replica of *Jati* wood tells the story of SK's determination when looking for wood to be used as *saka guru* “main pillar” of Demak mosque. The philosophy of the name of *Jati* wood from the word “true” symbolizes the authenticity and tenacity of life. In addition, *Jati* wood has strong wood characteristics, is resistant to pest attacks, strong in extreme climate change, and resistant to fungi.

Jenang abang [jènaŋ abanŋ]

Jenang abang is a form of a noun phrase. Lexically, it entails the word *jenang* “a type of thick porridge” and *abang* “red.” The cultural meaning of *jenang abang* in TSR ritual is symbolic of a plea and respect for parents to always be given blessings in

order to be safe throughout life. In addition, *jenang abang* symbolizes red blood or egg from a mother. Javanese people are known for their friendly culture, gathering, and sharing. Chewy and sticky textured *jenang* symbolizes the desire to share and connect with each other.

Jenang puteh [jènaŋ pUtèh]

The form of the phrase *jenang puteh* is a form of a noun phrase. *Jenang puteh* lexically consists of the word *jenang* “a type of thick porridge” and *puteh* “white.” The cultural meaning of *jenang puteh* in TSR ritual is used as a form of respect for a child intended for parents to always be given blessings and discipleship in order for the world to be saved. White porridge is likened to sperm or white blood as the seed of a father. *Jenang* is believed by Javanese people as repellent reinforcements or can prevent humans from bad luck. *Jenang* is one of them. Food is most often used in the event of Javanese diving. *Selamatan* in the Javanese tradition that used to provide *jenang* became a form of human earnestness in expecting goodness from God. In addition, at the same time as a form of social dimension prayer.

Degan Ijo [dègan IjO]

The form of the phrase *degan ijo* is a form of a noun phrase. Lexically, *degan ijo* consists of the words *degan* “young coconut” and *ijo* “green.” The cultural meaning of *degan ijo* in the context of TSR ritual comes from the term *deg-degane ati* “can relieve the worry in heart.”

Coconut fruit has holy water that is expected to purify the heart of birth and mind so that the person can be closer to God. With a sacred heart is born inwardly a person so it is easier to achieve the goal in his life.

Tunggak Jati Amba [tUŋgaK jati ambə]

The phrase *tunggak jati amba* is a form of a noun phrase. Lexically, *tunggak jati amba* consists of the word *tunggak* “former trees felled or roots left behind” *Jati* “teak wood” *amba* “broad. The cultural meaning contained in the *tunggak jati amba* is a place name of a *Jati* tree root that widens due to being cut by SK.

Kedhung Curug [kêDUŋ cUrUʔ]

Kedhung curug is a form of a noun phrase. Lexically, the waterfall consists of the word *kedhung* “whirlpool” and *curug* “flow.” The cultural meaning of *kedhung curug* is the name of the deepest part of the river around KC which has a depth of 15 meters. The place is formed from *Jati* wood left by SK in the river because it was stuck in the river cliffs.

Pring Krincing [prInŋ krInCInŋ]

Pring krincing is a form of a noun phrase. Lexically, *pring krincing* consists of a combination of the word *pring* “bamboo tree” and *krincing* “sound.” The

cultural meaning of *pring krincing* is the name of a bamboo tree that has a goat *satay*-like aroma. Starting at the time, the skewer discarded by SK sounded *krincing* and then grew into a bamboo tree that has a smell like goat satay.

Tegal Sikendhil [têgal sikênDII]

The phrase *tegal sikendhil* is a form of a noun phrase. Lexically, it consists of the word *tegal* “field” and *kendhil* “place of rice.” The cultural significance of *tegal sikendhil* began when SK dumped *kendhil* to the north direction which is a field around KC until the place is named *tegal sikendhil*.

Gunungpati Society's Mindset on the Terms in Tradition of *Sesaji Rewanda* in Goa Kreo

The mindset and point of view of Javanese people in GNP have their own characteristics and become the identity of the society. The mindset is clearly illustrated in the procession of traditions and customs that have distinguishing characteristics from other Javanese societies. The mindset of the GNP community is reflected in the lexicon terms used in the TSR ritual as SK determination.

Rewanda tradition process is very sacred and followed by some Kandri villagers as a form of respect to Sunan Kalijaga. At the time of tradition, it took place and the surrounding society gathered and prepared in front of the *Al-mabrur* mosque located close to *Goa Kreo*. After the group was ready at *Al-mabrur* mosque, they marched. There are 6 people carrying replicas of *Jati* wood, 4 people carried *gunungan* 4 and other brought offerings devices. The whole group wore Javanese traditional clothes and other students.

The group was arranged and in order in the procession to *Goa Kreo* namely (1) bearers *umbul-umbul abang, puteh, ireng, kuning*; (2) carrying *gunungan*; (3) bearer of *tumpeng* offerings, *jenang abang, jenang puteh, degan ijo*; (4) the group and the students. The groups paraded to *Goa Kreo* with wisdom and did *poso meneng* “silent fast” during the walk to *Goa Kreo*. Offerings in the form of *gunungan buah-buahan, gunungan palawija, gunungan kupatan* brought to the *Joglo* yard near KC to be presented to the ancestors of monkey namely *Eyang Rewanda* led by the gatekeeper of KC Mr. Sumar (80 years).

After the *gunungan* offerings were handed over, the monkeys flocked down to receive the offering boisterously. Then the community continued to climb to the top of *Goa Kreo* gathered in a circle at the site of *lingga-yoni* stone or so-called *batu thenger* “sign stone” which is above *Goa Kreo* to perform the next procession, namely reading *The Kidung of Rumeksa ing Wengi, Tembang Lir-Ilir*, history of *Goa Kreo*, *tahlilan* and prayer.

From the analysis of the ethnolinguistic study in TSR rituals as SK determination, it has found several lexicon terms in the form of ubarampe “ritual ceremony means.” and the naming of an object known as SK determination in search of *Jati* wood as saka guru “main pillar” Demak mosque. The local wisdom of GNP community is reflected in terms and lexicons in the TSR ritual process as SK determination on mindset, and the way of life.

CONCLUSION

In conclusion, data were found in the form of lexicons including monomorphemic categories, comprising *Rewanda* and *tumpeng*. *Rewanda* is a category of noun or nominal. *Rewanda* is lexically derived from Javanese which means “monkey”. *Tumpeng* is categorized as a noun. The meaning of the word *tumpeng* lexically in Javanese language means rice served in the form of cones equipped with *pitu* “seven” kinds of side dishes intended as *pitulungan*, asking God for help.

Polymorphemic categories involve affixation and composition. Affixation covers *kreo* and *tahlilan*. *Kreo* word is categorized as a noun. *Tahlilan* word is categorized as verb. *Tahlilan* from the basic word *tahlil* lexically means the recitation of holy verses of the Qur’an to ask for mercy and forgiveness for the spirits of the deceased.

The word *Jatingaleh* belongs to the form of nouns. *Gunungan sega kethek* is a form of a noun phrase. *Gunungan buah-buahan* is a form of a noun phrase. The phrase form *gunungan kupatan* is a form of a noun phrase. The phrase form *umbul-umbul abang* is a form of a noun phrase. *Umbul-umbul puteh* is a form of a noun phrase. The phrase form *umbul-umbul ireng* is a form of a noun phrase. *Umbul-umbul kuning* is a form of a noun phrase. *Replika kayu jati* is a form of a noun phrase. *Jenang abang* is a form of a noun phrase. The form of the phrase *jenang puteh* is a form of a noun phrase. The form of the phrase *degan ijo* is a form of a noun phrase. *Kedhung curug* is a form of a noun phrase. *Pring krincing* is a form of a noun phrase. The phrase *tegal sikendhil* is a form of a noun phrase.

The mindset of the Javanese GNP community in the TSR ritual is an expression of gratitude to God who has provided prosperity and crops for the GNP community. Through the TSR ritual, people are reminded to establish a harmonious relationship between fellow beings and nature by making folklore KC as SK quotation about the efforts to find *Jati* wood to build Demak mosque as an example. In addition, it is philosophical as a system of cooperation or forming a sense of togetherness, can improve the quality of belief, can realize the similarity of perception to the implementation of a tradition.

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