

SYMBOLS USED IN “LARUNGAN” AT NGBEL LAKE PONOROGO REGENCY

*Rini Widastuti*¹
*Aris Wuryantoro*²

^{1,2}*English Teaching Department, IKIP PGRI Madiun
allaam_71@yahoo.co.id*

ABSTRACT

This research is intended to reveal about symbols used in Larungan at Ngebel lake, Ponorogo Regency, East Java, Indonesia. The objectives of the research are: (1) describing the kinds of symbols used in Larungan at Ngebel lake, and (2) analyzing the meaning of symbols used in Larungan at Ngebel lake. The research uses descriptive qualitative research by using semiotic approach. Data of the research collected by using observation, interview, and content analysis from the informant and documentation. Results of the research reveal that: (1) there are thirteen symbols used in Larungan at Ngebel lake, Ponorogo, as follows Wedus Kendit (Stripped stomach goat), Tumpeng Abang (Red coned rice), Buceng Kuwat (Forcing coned white sticky rice), Buceng Tulak (Warding coned white sticky rice), Jenang (Rice pudding), Rasulan (attribute to Muhammad, the messenger of God), Leluwuran (Prayer for ancestors), Pala Pendem, Kupat lan Kupat Lepet (Buried corps plant, Rice boiled of plaited young coconut leaves, and Sticky rice of twisted young coconut leaves), Sego Golong Limo lan Sego Golong Pitu (Five piled rice and seven piled rice), Beras Sefitrah, Kambil Gundil, Pisang Ayu (One tithe rice, one skinless coconut, and good condition of banana), Kupat Luwar (Kind of rice boiled of plaited young coconut leaves), Gulo Gimbal Karuk Gringsing (Sticky sugar with fried dried rice), Tumpeng Agung (Big coned rice); and (2) every symbol used in the Larungan has each meaning depend on its purposes. It concludes that symbols used in Larungan contain some meaning which reflected in the form of foods. Every symbol has the relationship with macrocosm meaning that is the relationship between the Ngebel villagers and the God, and microcosm meaning has relationship with the process of Larungan itself.

Key words : *Symbols, Larungan, Lake Ponorogo Regency*

PENDAHULUAN

Language is a tool of communication. Language is very important for human to communicate each others because language is part of our life. Each region has a language used in the daily activities. Language shows human's region and that is relate with the culture. According to Ivanovic (2008: 46), language is a principal means through which culture is transmitted. It means that language is always existing in culture. Language and culture cannot be separated because language and culture as social phenomena that have developed as part of social life of human itself. Language can be viewed as a verbal expression of

culture. It is used to maintain and convey culture and cultural ties.

Culture is a complex system of behavior, values, beliefs, traditions, and artifacts. Culture has existed since forefather. It is transmitted through next generations. According to Tylor (1871: 1), "Culture is complex whole which includes knowledge, belief, art, law, morals, custom and any other capabilities acquired by man as a member of society". It means that culture is a characteristic of human including knowledge, belief, art, law, morals, custom and any other capabilities in a certain area as a member of society. Culture is closely related to the society because everything in the society defined by culture and owned by society itself.

Culture can be realized by objects created by human beings, for example foods, clothes, custom, house, and musical instruments. Moreover, culture can be realized by symbols used human beings to express their thought and feeling. In this research, the researchers analyze symbols used in *Larungan* at Ngebel Lake, Ponorogo regency, East Java, Indonesia.

METODE PENELITIAN

In this research, there are seven main discussions, they are: a) place of research in the Warsimin's house is located in Sahang village, Hartono's house is located in Ngrogung village, District Office of Ngebel is located in Ngebel village, Cultural and Tourism Office Ponorogo regency is located in Jalan Pramuka number 19 A Ponorogo, b) the researcher uses descriptive qualitative approach and grounded theory as type of the research, c) the source of data is taken from informant, d) technique of collecting data are observation, interview, and documentation, e) research procedures are preparation, analyzing, and reporting f) technique of validating data is data triangulation, and g) technique of analyzing data are data reduction, data display, and conclusion and verification.

HASIL DAN PEMBAHASAN

Larungan is a tradition from Ponorogo that always held every *Suro* month (first date of *Suro*). *Larungan* is one of culture icons in Ponorogo beside *Reog Ponorogo* and *Kirab Pusaka*. According to interview with Fibi Chandra (2013), *Larungan* is a procession around of lake along the five kilometers and after arrive in the middle of lake, a cone (like red rice mountain) pushed into the lake by a swimmer. Since 1993 until now, *Larungan* has done in Ponorogo especially in Ngebel village. *Larungan* as expression of thank to God from Ngebel villagers who get blessing of God, such the result of agriculture is good harvest and sea-fish is overflow. Besides, *Larungan* is held in order to get safety

from the God, nothing disaster and accident around of Ngebel Lake, and get harmonious condition around of Ngebel villagers.

The name of *Larungan* has changed into three times. The first name is *Larungan Sesaji* but this name has controversy with the Gontor Islamic Boarding School, then, the name changed into *Larungan Risalah Doa* but the Ngebel villagers did not agree with this name because prayer should not be thrown, and the finally the name became *Larungan* which is used until now.

In Ngebel village, there are two kinds of *Larungan*. First, *Larungan Kecil* (the core of ritual *Larungan*), this *Larungan* held on the first *Suro* at midnight and second, *Larungan Agung* (to show the tourism of Ngebel Lake), this *Larungan* is held in the morning with *Kirab* which surround of Ngebel Lake. Before *Larungan Kecil* held, *sesepuh* must do *Mendem Cokbakal*. *Cokbakal* is *syarat* in the *Larungan* consists of head and foots of *Kambing Kendit*. The head of *Kambing Kendit* planted in front of pier of Ngebel Lake and foots of *Kambing Kendit* is planted in the six corner of Ngebel Lake.

In the *Larungan*, there are many processions that must do from the start to finish. There are *Istiqosah (Sima'an Al Qur'an)*, *Gemblungan (Shalawatan)*, *Tirakatan*, *Wayang Kulit*, *Mendem Cokbakal*, *Larungan Kecil*, *Slametan*, *Kirab Tumpeng Agung*, and *Larungan Agung*. All of processions have meaningful of cultural concepts because in the procession there are many symbols which represent the meaning of *Larungan* itself. There are three groups of symbol. First is food symbols, for example; *Kambing Kendit*, *Tumpeng Abang*, *Buceng Kuat*, *Buceng Tulak*, *Jenang*, *Rasulan*, *Luwuran*, *Golong Limo*, *Golong Pitu*, *Pala Pendem*, *Kupat*, *Kupat Lepet*, *Beras Sefitrah Kambil Gundil Pisang Ayu*, *Kupat Luwar*, *Gulo Gimbal Karuk Gringsing* and *Tumpeng Agung*. Second is clothes symbols, for example; *Warok Sepuh* wears *Kejawen* clothes, *Samir* and

Serempang and *Warok Muda* wears *Ponoragan* clothes such as *Blangkon Mondol*, *Mondolan*, *Penadhon*, and *Celana Gembor Kolor*. Third is equipment symbols, for example; big umbrella, small umbrella, javelin, flag, boat, and *Wulung* bamboo.



After analyzing data finding, the results of the research are: (1) *Wedus Kendit*. The meaning of *Kendit* is belt. Belt is always circling the Ngebel villagers in order to save from accident and disaster. *Wedus Kendit* symbolizes the unity of Ngebel villagers. *Wedus Kendit* is important part in the *Larungan* because it is used as *Cokbakal*. *Cokbakal* is requirements in the *Larungan* that must do to achieve the safety. In the *Cokbakal* there are head and foot of *Wedus Kendit*. The head of *Wedus Kendit* symbolizes the first date of *Suro* month and the foot of *Wedus Kendit* symbolizes the pole of Ngebel Lake; (2) *Tumpeng Abang*. Cone symbolizes relationship between man and God. The point of cone is the Ngebel villagers should not forget to serve their Lord. *Tumpeng Abang* is important part in the *Larungan* because it is used as *Larungan Kecil* that it held on the first *Suro* at midnight. It is core of ritual *Larungan*; (3) *Buceng Kuwat*. It symbolizes the Ngebel villagers can do the process of *Larungan* from start until finish. *Buceng Kuwat* is made from *Ketan Putih*. *Putih* means white and holy. It symbolizes the Ngebel villagers through their life with the right. *Buceng Kuwat* is important part in the *Larungan* because it is used in the *Slametan*; (4) *Buceng Tulak*. The meaning of *Buceng Tulak* is refusal the differences in Ngebel village in order there are not temptation, forget, and whimper. *Buceng Tulak* is important part in the *Larungan* because it is used in the *Slametan*; (5) *Jenang*. *Jenang* means porridge. *Jenang Katul* is porridge made from peel of rice plant. It is *sesaji* (offering food) for *Danyang* (ruler) in Ngebel Lake. *Jenang Tulak* is porridge made from rice and *angus* and *Jenang Sengkolo* is porridge made from rice and








palm sugar. The meaning of *Tulak* and *Sengkolo* porridge is refuse the disaster in Ngebel village in order to get safety and there are no differences in the Ngebel village. *Jenang Abang Putih* is porridge made from rice flour and palm sugar. *Abang* means red. It symbolizes blood. *Putih* means purity. It symbolizes marrow. *Abang Putih* porridge symbolizes the union of father and mother or Adam and Eve that strengthen the blood and bone marrow. Porridge is important part in the *Larungan* because it is used in the *Slametan*; (6) *Rasulan*. *Rasulan* is made from *sekul gurih* (rice cooked with coconut milk). *Sekul gurih* symbolizes the Ngebel villagers will not lack of food. *Rasulan* itself symbolizes the Muhammad Rasullullah prophet. Muhammad is body, Rasul is feeling, and Allah is authority. So, human has body, feel, and authority. It means that human life in the world must know when they use the part of their body, feel, and authority. *Rasulan* is important part in the *Larungan* because it is used in the *Slametan*; (7) *Leluwuran*. *Leluwuran* means *Luwur* or forefather. The meaning of *Leluwuran* is apologizing to God for prophet and forefather in the Java Island. *Leluwuran* is important part in the *Larungan* because it is used in the *Slametan*; (8) *Pala Pendem*, *Kupat*, and *Kupat Lepet*. *Pala Pendem* consists of *Uwi*, *Entik*, *ganyong*, and cassava. *Kupat* is made from rice and *Kupat Lepet* is made from *Ketan Putih*. *Pala Pendem*, *Kupat*, *Kupat Lepet* symbolizes the result of agriculture around of Ngebel village. *Pala Pendem*, *Kupat*, *Kupat Lepet* is important part in the *Larungan* because it is used in the *Slametan*; (9) *Sego Golong Limo* and *Sego Golong Pitu*. *Sego* means rice, *Golong* means round, *Limo* means five, and *Pitu* means seven. *Sego Golong Limo* is made from five rounds of rice and *Sego Golong Pitu* is made from seven rounds of rice. *Sego Golong Limo* and *Sego Golong Pitu* symbolize world, water, wind, and fire. World means body; water means soul; wind means breath; and fire means ray. So, human has body, soul,





breath, and ray that represented by world, water, wind, and fire. There is relationship between human and condition of the world. Beside it, *Sego Golong Limo* symbolizes of *Pasaran* day in Java, there are *pon*, *wage*, *kliwon*, *legi*, and *pahing* meanwhile *Sego Golong Pitu* symbolizes day in general, there are Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday. *Sego Golong Limo* and *Sego Golong Pitu* are important part in the *Larungan* because it is used in the *Slametan*; (10) *Beras Sefitrah*, *Kambil Gundil*, *Pisang Ayu*. It symbolizes human has two genders, male and female like Adam and Eve. Human comes from other region but they is same human. *Beras* means rice and *Sefitrah* means one kilogram. *Kambil* means coconut. *Pisang* means banana. *Pisang Ayu* is *Pisang Raja*. *Raja* means king. It symbolizes may the wish be granted. *Lawe* means rope. It symbolizes human life from child until old. *Gulo Jowo* means palm sugar. *Gulo* means sugar and *Jowo* means understand. It symbolizes human's understand. *Beras Sefitrah Kambil Gundil Pisang Ayu* is important part in the *Larungan* because it is used in the *Slametan*.; (11) *Kupat Luwar*. *Kupat Luwar* is made from rice

mixed with turmeric. *Luwar* means finish. In Ngebel village there are *Larungan*, *mendem Cokbakal* and *Slametan*. *Larungan* and *mendem Cokbakal* as *Syarat* and *Slametan* as *Srengat*. *Larungan*, *mencem Cokbakal* and *Slametan* finished. *Kupat Luwar* is important part in the *Larungan* because it is used in the *Slametan*.; (12) *Gulo Gimbal Karuk Gringsing*. It symbolizes the Sulaiman prophet as the authority of animal around of Ngebel village in order that not disturb the plants' of Ngebel villagers. *Gulo Gimbal Karuk Gringsing* is important part in the *Larungan* because it is used in the *Slametan*.; and (13) *Tumpeng Agung*. There are many foods that used to decorate the *Tumpeng Agung* in order to interest the visitors who come from another village or region. *Tumpeng Agung* symbolizes that Ngebel Lake as tourism in the Ponorogo especially in Ngebel village. *Tumpeng Agung* shows to society that Ngebel Lake has potential as tourism. *Tumpeng Agung* is important part in the *Larungan* because it is used as *Larungan Agung* that held in the morning with *Kirab* which surround of Ngebel Lake.

Tabel 1. Results of Research

No.	Data	Meaning
1.		<p><i>Wedus Kendit</i> (Stripped stomach goat). <i>Wedus Kendit</i> (Stripped stomach goat) means requirement (<i>Cokbakal</i>). The requirement of stripped stomach goat means to be girdled (<i>kendit</i>) in order to safe. Head of stripped stomach goat means month of Suro (Javanese's first month), and legs of stripped stomach goat means four posts used for support Ngebel lake.</p>
2.		<p><i>Tumpeng Abang</i> (Red coned rice). <i>Tumpeng Abang</i> (Red coned rice) means ritual offering to Ngebel lake keeper.</p>

3.		<p><i>Buceng Kuwat</i> (Forcing coned white sticky rice). <i>Buceng Kuwat</i> means that the God blesses, keeps healthy and gives spiritual force to villagers. White sticky rice means that villagers will be holy persons.</p>
4.		<p><i>Buceng Tulak</i> (Warding coned white sticky rice). <i>Buceng Tulak</i> (Warding coned white sticky rice) means warding off misfortune in order to avoid from envious resentment, temptation, and forgetfulness.</p>
5.		<p><i>Jenang</i> (Rice pudding). Powder skin rice pudding means to ask permission to elder of Ngebel lake keepers. Warding pudding to refuse all of misfortunes, Misfortune pudding to avoid all of misfortunes in order to God blesses all Ngebel villagers, and White Red pudding signs day and night, father and mother, and also Adam and Eve.</p>
6.		<p><i>Rasullan</i> (attribute a messenger of God). Celebrate to Muhammad, the Messenger of God. Muhammad was creature of a man, Messenger is feeling of man, and God holds the power of man. So it consists of three elements, i.e. creature, feeling, and power. Muhammad followers have to fulfill their needs, do their necessities, and do their compulsories well.</p>
7.		<p><i>Leluwuran</i> (Prayer for ancestors). It means ritual offering or prayer for ancestors, such as forefathers' souls including soul of pious leaders, prophet Mohammad or Javanese's ancestors.</p>
8.		<p><i>Pala Pendem</i>, <i>Kupat</i>, and <i>Kupat Lepet</i> (Buried corps plant, Rice boiled of plaited young coconut leaves, and Sticky rice of twisted young coconut leaves). It describes the farms of Ngebel's villagers in order to fertile soil, prosperous and easy to get foods.</p>
9.		<p><i>Sego Golong Limo</i> and <i>Sego Golong Pitu</i> (Five piled rice and seven piled rice). It symbolizes keeper of earth, water, wind, and fire. Earth is used to be a place like as body of human being, water is used to cold like as soul, wind is used to be breezy and fire is used to hot like as the sun illuminates the earth. Five piled rice means Javanese's markets, i.e. <i>pon</i>, <i>wage</i>, <i>kliwon</i>, <i>legi</i>, <i>pahing</i>. Seven piled rice means Javanese's days, i.e. <i>ahad</i>, <i>senen</i>, <i>sloso</i>, <i>rebu</i>, <i>kemis</i>, <i>jum'at</i>, <i>setu</i>.</p>

10.		<p><i>Beras Sefitrah, Kambil Gundhil and Gedang Ayu</i> (One tithe rice, one skinless coconut, and good condition of banana). It symbolizes the explanation of human being, human comes from male and female like as Adam and Eve. There are many kinds of human being's behaviors but human being is the same. <i>Gedang raja</i> (sweet banana) means high in position of living. <i>Lawe wenang</i> (yarn rope) used to rope around of <i>beras sefitrah, kambil gundhil and gedang ayu</i> in order to have long life. <i>Gulo jawa</i> (red sugar) means <i>njawa</i> (<i>understand</i>).</p>
11.		<p><i>Kupat Luwar</i> (Kind of rice boiled of plaited young coconut leaves). Yellow rice means there is one who has ceremonial feast. One who prayers, fulfils requirements, disposes of requirements of ritual, has authority that is sub-district head to witness that the ceremonial of <i>Larungan</i> has finished (<i>luwar</i>).</p>
12.		<p><i>Gulo Gimbal Karuk Gringsing</i> is a symbol of the Prophet Solomon's allocation who has an authority to control animal in order not to destroy human's plantation.</p>
13.		<p><i>Tumpeng Agung</i> (Big coned rice). It is used to livened up tourism event in order to societies understand that there is ceremonial of <i>Larungan</i>.</p>

SIMPULAN

The researcher presents the conclusion of the result of the research. It covers the kinds of symbols used in *Larungan* and the meaning of symbols used in *Larungan* at Ngebel Lake. (1) Kinds of Symbols Used in *Larungan* at Ngebel Lake. According to the analysis and discussion about kinds of symbol, the researcher sum up the result of the research. There are thirteen symbols used in *Larungan* in the forms of foods, animals and plantation. The data have meaningful items which represent the meaning of *Larungan* itself, and (2) The Meaning of Symbols Used in *Larungan* at Ngebel Lake. Based on the analysis and discussion about the meaning of symbol,

the researcher sums up the result of the research. Each symbol found in the *Larungan* has meaning that interprets more than the symbol itself. People uses symbol to express their belief, thought, concept, and way of life because it cannot be separated from the social circumstances. The meaning of each symbol in the *Larungan* has relationship with macrocosm (*jagat gedhe*) that is the relationship between the Ngebel villagers and the God, while microcosm (*jagat cilik*) has relationship with the process of *Larungan* itself.

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