

Philosophical Values and Local Wisdom in Java Panggih Traditional Ceremony Language

Septinlovenia Indrati*

Universitas Sanata Dharma Yogyakarta, Jalan Affandi Tromol Pos 29, Mrican, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta, Indonesia 55002

ABSTRACT

Traditional ceremony is currently displaced by the development of the times and technological advances. Society in general no longer understand the value of philosophy and local wisdom in traditional ceremonies. One of the traditional ceremonies that is currently faded is a traditional ceremony of calling. In this paper will be discussed how the value of philosophy and local wisdom Javanese traditional ceremonies is represented. The data were taken from the wedding ceremony especially the *panggih* session. They were taken using observation and analyzed with referential technique. The result shows that in *panggih*, we can find some philosophical values and local wisdom like in marriage, the couple must have good relationship and communication, and are equal. They have responsibilities and love each other. The local wisdom contained in the *panggih* ceremony is *balangan gantal sirih*, *wijik dadi*, *kacar-kucur* or *tampa kaya*, *dhahar klimah*, and *sungkeman*

ARTICLE INFO

Paper type:

Research Article

Article history:

Received 28 May 2018

Revised 10 August 2018

Accepted 10 September 2018

Keywords:

- traditional ceremony
- philosophical value
- local wisdom

1. Introduction

Culture of a region has a distinctive tradition. The peculiarities of the tradition are components of the traditional ceremonies that are still ongoing. The customary ceremony is an activity system, series or action that is governed by the prevailing legal customs in society and relates to various fixed events, which usually occur within the community concerned (Koentjaraningrat, 1980). In the area of Yogyakarta, people still perform indigenous ceremonies, whether they are traditional ceremonies of birth, marriage, even death ceremonies. Traditional ceremonies in Yogyakarta are interesting to be studied further, especially wedding ceremonies. Javanese traditional wedding ceremony in Yogyakarta has a philosophical meaning for the community. The community uses symbols in a series of traditional wedding ceremonies in Yogyakarta. The symbols used in the ritual have meaning. Clifford Geertz defines the concept of meaning in cultural terms referring to what the culture brings. Culture itself is a symbol that must be interpreted its meaning (Geertz, 2000). Cultural values that became the Javanese way of life then settled in traditions and customs that are held firm and manifested in one of them are traditional ceremonies (Bratawidjaja, 2000). Symbols are used to realize also existing local wisdom in society. Symbols used in reflecting cultural meaning. However, at the present time people are less interpreting the symbols that exist in traditional rituals including traditional rituals in Yogyakarta. Society only runs the ritual because it continues the tradition of the ancestors without understanding the meaning in the ritual. By preserving the environment then people can interpret the symbols that exist in the ceremony of call. Haugen (1972) said that, "Language exist only in the minds of its users, and it only functions in relation to these users to one another and to nature, i.e. their social and natural environment".

* E-mail Addresses: septinlovenia@yahoo.co.id

This means that language exists in the human mind and serves only when it is used to communicate with others and the environment. The environment here is the social and natural environment. As long as the environment exists then language and culture will remain intact. By preserving the existing environment not only maintain the language and culture but also maintain the local wisdom that exists in the environment.

Local wisdom is a form of human knowledge, belief, and understanding of customs, customs, and ethics in traditional Javanese traditional wedding ceremonies in Yogyakarta aimed at guiding human behavior in life (Keraf, 2010). The form of local wisdom can be seen from the series through which the Javanese traditional wedding procession in Yogyakarta. At the traditional ceremony of Javanese traditional wedding in Yogyakarta many processions that must be passed. One of the interesting things to look at is the procession of the call. At the traditional ceremony, the summit of the series of traditional wedding ceremony of Java in Yogyakarta. It can be said that the ceremony is at the heart of the series of ceremonies held. By digging up local wisdom, it will preserve the existing culture in society.

The environment will contribute to preserving the culture. Where in an environment there must be a language, and where there is language then there will be culture. The Sapir hypothesis (1912) states that nature and language have a significant correlation to the formation of a culture (Fill & Mühlhäusler, 2001). The paradigm of environment and language is explicitly raised by Haugen (1970). In Haugen's paradigm, ecology is understood as (1) ecology is metaphorically transferred by language in the environment in which the language is spoken and (2) ecology is understood as a biological environment in which language has a socially important role in the environment (Fill & Mühlhäusler, 2001).

1.1 Metaphorical Eco-linguistics

Eco-linguistics is an interdisciplinary science that links the environment with language. Haugen means that "ecology may be defined as the study of interactions between any given language and its environment. In Haugen's view, understanding the environment is understood to be broader. Eco-linguistics is an interdisciplinary study that links ecology and linguistics, beginning in the 1970s when Haugen (1972) created the paradigm of 'language ecology' (Subiyanto, 2013). Haugen (1972) says that language ecology is the study of the interaction between language and environment. The environment in question here is the language user community, which uses the language as code. Metaphors used, according to Haugen, are to conceptualize the environment. This is further reinforced by Fill (Eco-linguistics Reader: Language, Ecology, and Environment: 43-53) by dividing eco-linguistics into two branches, the environment metaphorically (social environment) and the biological or natural environment. The social environment and the natural environment are also distinguished by Sapir (in *The Eco-linguistic Paradigm: An Integrationist Trend in Language Study*: 2). Language cannot be separated from its environment, where language is used by its speakers, where the speaker environment participates in forming a culture. Language exists only in the speaker's mind, language can function when language is spoken by speakers, meaning that language can be used as a speaker's liaison with his environment (Foley, 2001). According to Sapir, the natural environment can consist of geographic character, topography of a region (beaches, valleys, hills, mountains, etc.), climate and weather, natural resources (flora and fauna), human resources and so on, while the social environment includes a variety of forces in society that can affect systems and patterns of community thinking such as culture, religion, ethics, art, organization and politics. Therefore, it can be concluded that local wisdom at the wedding ceremony at traditional Javanese marriage includes metaphorical environment.

1.2 Marriage in the Perspective of Javanese Philosophy

Javanese philosophy as a philosophy that emphasizes the importance of the perfection of life. Philosophy contains knowledge of philosophy which is always a means to achieve perfection. Therefore, it can be formulated that philosophy means love of perfection (Kusbandriyo, 2007). Philosophizing in Javanese culture means to listen to perfection. Man pours out all his existence, both physical and spiritual to achieve that goal. In Javanese philosophy, it is stated that man is always in contact with his environment that is God and the universe and his unity. Humans according to Javanese philosophy are human-in-relationship. Man in using the nature of his ability always cultivated unity of creativity, taste and intention (Ciptoprawiro, 1986). The Javanese have a religious and godly characters. It is evident from the historical fact that they have a belief in God protecting and protecting, and the existence of Javanese religions, such as Hinduism, Buddhism, Christianity

and Islam. However, in religion among Javanese people belong to a syncretic view which means they tend to compromise things that are different even against religion. The Javanese people believe that all religions are true, they do not question whether true or false in religion. The theory of truth coherence is interconnected with the meaning of a knowledge with ideas that first look right (Purwadi, 2007). For example in the Javanese phrase "*Sopo nandur will ngundhuh*" which means who menam will reap. This means a social recognition of the truth of the law of cause and effect. The Javanese always see the essence of life as reflection as in the Javanese phrase "*sumusup ing rasa jati*", which means to dive in the essence of truth. The purpose of philosophy in the Javanese view is to know the *paraning sangkan dumadi*, or to know the origin and end of life (Purwadi, 2007).

Speaking of Javanese traditional marriage, traditional ceremonies of marriage cannot be separated from the culture. Javanese traditional wedding ceremony is an ancestral heritage that has been going on for generations and deserve our *uri-uri*. This is in line with Kusumohamidjojo (2009) which defines culture as the whole dialectical process arising from the complex of thinking, *perijiwa*, and *perinurani* embodied as a complex of behavior and human work in the form of materialisation, as ideas, adapted, applied, standardized and adapted in life together. The wedding ceremony consists of a variety of series and ingredients that are very rigid.

Javanese often mention the marriage with the name *duwe gawe* or *ewuh*. To understand the symbolic meaning of the Javanese traditional wedding ceremony, Javanese philosophy is required. By understanding the philosophy of Java, we will also understand the symbolic meaning contained in the series of ceremonies. In the rituals or ceremonies of marriage the community also involves their belief in God but also compromises things outside their religious beliefs. So in this study also involves Javanese philosophy to understand the symbolic meaning of Javanese traditional marriage. Javanese philosophy will help researchers to interpret the meanings in the utterances and *ubo rampe* used in the traditional Javanese wedding arrangements.

1.3 Local wisdom

Local wisdom is something that is typical of an area that can shape the behavior or habits of society. Local wisdom is a form of human knowledge, belief, and understanding of the customs, habits, and ethics that guide the human prey in life (Keraf, 2010). Local wisdom is necessary in a region that should be maintained in order to maintain the behavior of community life which should be also maintained. Regarding the preservation of local culture is to maintain the values of art and culture, traditional values by developing dynamic, flexible and selective manifestations, and adapting to changing and evolving situations and conditions (Wijaya, 1986). At the level of the discourse of national life and the state of norms and cultural values it is the most important element in its participation to form the identity of Indonesian cultural life (Yuwono, 2009). So it can be concluded that the local wisdom to form a cultural identity in Yogyakarta society. For that local wisdom in traditional marriage traditional Javanese wedding in Yogyakarta is worth to be studied further. By examining further the existing local wisdom, there will be efforts in the preservation of local wisdom, be it the efforts of the community or the government. In the execution of the ritual ceremony there is local wisdom owned by the community.

Yogyakarta is known for its culture. Culture is a manifestation of wisdom possessed by the city of Yogyakarta. Local wisdom is a human knowledge, belief, and understanding of customs, habits, and ethics, which demands man in life in an ecological community (Keraf, 2010). Local wisdom is not only about the knowledge and understanding of man with his fellow human beings, but with nature and culture. In this case the community gained the culture from the heritage of the ancestors performed for generations. However, in reality culture often develops and narrows as the environment changes. For example, in Yogyakarta today the wedding ceremony is often done by using tradition from western culture. In the sense that the ceremony of the traditional wedding ceremony no longer follows the procession of the customary ceremony series, but the community uses the party as it is done on the wedding in western culture. In essence, the Javanese traditional wedding procession in Yogyakarta has several processes. However, the procession conducted before the ceremony is only activities that aim to prepare everything that has to do with marriage (Purwadi, 2005). The wedding ceremony is divided into three stages: pre-nuptial stage includes (1) *nakokne/nembung*, (2) *srah-srahan* (3) *pasang tarub*, (4) *spray*, and (5) *midodareni*. The other two stages are planning of marriage and marriage ceremony. In marriage ceremony, we can find *panggih*, *dhahar klimah*, *tumplak punjen sungkeman*. In the circuit is needed *ubo rampe* as a condition of the ceremony.

Regardless of whether or not to use *ubo rampe* in a ritual that was held, today many do not understand the meaning of the existence of *ubo rampe*. Even many people consider the existence of *ubo rampe* in the form of *sajen* in traditional ritual ceremonies of Java is actually regarded as a mirror worshipping demons. As a part of

ubo rampe culture can be a place to convey ideas or life view of society. In Javanese culture Javanese behavior that reflects values always manifest in two levels is straightforward and symbolic, while *ubo rampe* is in the level of symbolic (Pranoto, 2009). Regarding the preservation of local culture is to maintain the values of art and culture, traditional values by developing dynamic, flexible and selective manifestations, and adapting to changing and evolving situations and conditions (Wijaya, 1986). At the level of the discourse of national life and the state of norms and cultural values it is the most important element in its participation to form the identity of Indonesian cultural life (Yuwono, 2009). So it can be concluded that the local wisdom to form a cultural identity in Yogyakarta society.

1.4 Traditional Ceremony Panggih

Culture continues to grow even abandoned. This happens because of environmental influences. Constantly erupting the environment will always be influenced by external environmental factors. That is, local environment or tradition in the environment will be influenced by other environmental traditions. Talking about the tradition of the environment, the tradition cannot be separated from the culture. Where culture participates in the formation of community character through cultural values.

Javanese people, especially Yogyakarta, know the tradition of traditional wedding ceremonies. Javanese traditional wedding ceremony is an ancestral heritage that has been going on for generations and deserve us to preserve or *uri-uri*. This is in line with Kusumohamidjojo (2010) which defines culture as the whole dialectical process arising from the complex of thinking, *perijiwa*, and *perinurani* embodied as a complex of behavior and human work in the form of materials and ideas adapted, applied in life together. The ritual ceremony is a meeting ceremony of the bridegroom and the bride. The ritual ceremony is also called the *dhaup* ceremony which is the ceremony of the bride's meeting with the bridegroom (Suwarna, 2008). *Panggih* implemented after the marriage ceremony. This ceremony is the culmination of Javanese traditional marriage tradition, which aims to gain tradition recognition and introduce to the community for prayer. In the ritual stage there are processions that are carried out, namely: *balangan gantal sirih*, *wijik dadi*, *kacar-kucur* or *tampa kaya*, *dhahar klimah*, and *sungkeman*

2. Research Method

This research uses qualitative approach. According to Creswell (2013), one characteristic of qualitative research is the natural data settings. The data were obtained naturally and described what they are. In qualitative research, researchers become the key instrument.

Data analysis technique used is in the form of qualitative data. Data analysis used is qualitative data analysis. The data in this study come from an interview with *dukun manten* Java in Yogyakarta. The collection and provision of data in this study were done through the method of referring to the advanced technique is the technique of note taking (Sudaryanto, 2015). After the data were collected, they were analyzed. Furthermore, the data are presented and discussed informally, i.e. researchers describe the result using sentences (Sudaryanto, 2015).

3. Result and Discussion

The ritual ceremony is a meeting ceremony of the bridegroom and the bride. The ritual ceremony is also called the *dhaup* ceremony which is the ceremony of the bride's meeting with the bridegroom (Suwarna, 2008). The ceremony is held after the marriage ceremony. This ceremony is the culmination of Javanese traditional marriage tradition, which aims to gain *adat* recognition and introduce to the community for prayer. In the ritual stage there are processions that are held.

3.1 Balangan Gantal Sirih

The betel ballasting ceremony is performed by the bride and groom in turn. *Gantal* made of betel leaf that bent to form a sphere (Javanese term: rolled) which then tied with white / lawe thread. Betel leaf is a symbol that the bride and groom are expected to unite in creativity, initiative and work (Rochman, 2015). In this case the

procession participates in maintaining the existing environment. In fact, betel leaf is still widely found in the environment, because betel leaf is still used.

The meaning of this part of the ceremony is that people can get married after they contact each other purposefully. Before marriage, they do not know each other. However, after marriage they know each other. This relationship is shown in *balangan gantal Sirih*. They are contacting each other.

3.2 *Wijik Dadi*

Wijik dadi is a ceremony where the bridegroom stepped on an egg placed on a *cobek*. After the bridegroom stepped on the egg, then the bride cleaned the egg shards using the water of the *caman* flowers that had been provided with a coconut shell scoop. This symbolizes the bridal stance of the bridegroom to descend his offspring through a woman who became his wife and receive with all the purity of heart (Indriyana et al., 2016). In this ceremony has a philosophical meaning that as a wife will continue to faithfully serve the husband, this is evidenced from the procession when the bride clean the feet of the groom. In addition in this procession there is local wisdom that is used in this procession which are: *kembar mayang*, *ranupodho*, *bokor*, *siwur*, chicken egg, and flower arrangement.

3.3 *Kacar-kucur or tanpa kaya*

The *kacar kucur* ceremony is a ceremony where the bridegroom gives a package poured to the bride. The package contains yellow rice, coins, and flowers (Indriyana et al., 2016). This ceremony is a symbol that the husband is in charge of earning a living for the family. Symbolically, the bridal groom handed over to the bride. This can be proven when the procession of spin-pouring the bridegroom pouring money, yellow rice, which symbolizes the results of the work of men for the bride. In this procession there are also local wisdom that there are objects that are yellow rice, flowers, *dlingo bengkle* and *klasa bangka*.

3.4 *Dhahar Klimah*

Dhahar Klimah is a special rice prepared and then the groom makes several fist, for the bride to eat. This ceremony symbolizes the husband will always be responsible to meet the needs of his wife and family (Indriyana et al., 2016). *Ubo rampe* used is dishes, side dishes and rice.

3.5 *Sungkeman*

Sungkeman is a procession in which the two bride prostrate to both parents to request the blessing of their parents respectively. The implementation as follows. First the bride and sister do *sungkeman* to the parents of the bride, continued to the groom's parents. When *sungkeman* takes place, the *manten* shaman takes the kris from the groom, and put it back to the groom after the *sungkeman* procession ends. *Sungkeman* is a symbol of a child's devotion to parents, pleading for wrongdoing and asking for blessing to both parents for married life (Rochman, 2015).

From the steps of the ceremony presented above, it can be presented that the philosophical values of the *panggih* ceremony are equality, togetherness, responsibility, blessing. The local wisdom that is still maintained is the steps of *panggih* ceremony namely *Balangan Gantal Sirih*, *Wijik Dadi*, *Kacar-kucur or tanpa kaya*, *Dhahar Klimah*, and *Sungkeman*.

4. Conclusion

There are many local wisdoms found in the graduation ceremony in Yogyakarta. The wisdom in the ritual is an explanation for the life of the bride and the community. Local wisdom is a manifestation of the belief of the people of Yogyakarta are poured in the form of symbols. The symbol can be found on *ubo rampe* used by community in the procession of traditional ceremony of call. The form of local wisdom can be preserved through the existing environment. Haugen, states that the environment is interpreted metaphorically, ie the environment of a language user community that uses language as a code of communication (Haugen, 1972). Thus it can be said that by preserving local wisdom will always maintain the existing environment, and vice versa.

This research is a preliminary research, and need to be studied further so that later more deeply. This research can be useful for the people of Yogyakarta, as well as other communities in preserving the environment and maintaining existing local wisdom. Despite the development of science and technology, society should keep the existing environment, to be sustainable and non-existent.

References

- Bratawidjaja, T. W. (2000). *Upacara Tradisional Masyarakat Jawa*. Jakarta: Pustaka Sinar Harapan.
- Ciptoprawiro, A. (1986). *Filsafat jawa*. Jakarta: Balai Pustaka.
- Creswell, J. W. (2013). *Research design: Qualitative, quantitative and minxed method approaches*. Sage Publications.
- Fill, A., & Mühlhäusler, P. (2001). *The Ecolinguistics Reader. Language, Ecology, and Environment*. London & New York: Continuum.
- Foley, W. A. (2001). *Antropological linguitics: An introduction*. Oxford: Blackwell.
- Geertz, C. (2000). *Tafsir kebudayaan*. Yogyakarta: Kanisius.
- Haugen, E. (1972). The Ecology of language. In A. Dil (Ed.), *The Ecology of language: Essays by Einar Haugen*. Stanford: Stanford University Press.
- Indriyana, H., Sari, S., & Imanda, A. (2016). Etnografi komunikasi dalam adat perkawinan antar suku. *Jurnal Profesional FIS Unived, III*(1), 71-86.
- Kerf, A. (2010). *Etika lingkungan hidup*. . Jakarta: Kompas.
- Koentjaraningrat. (1980). *Sejarah teori Antropologi I*. Jakarta: Universitas Indonesia.
- Kusbandriyo, B. (2007). Pokok-pokok filsafat jawa. In *Menggali filsafat dan budaya Jawa*. Surabaya: Lembaga javanologi Surabaya.
- Kusumohamidjojo, B. (2009). *Filasafat kebudayaan: Proses realisasi manusia*. Yogyakarta: Jalasutra.
- Kusumohamidjojo, B. (2010). *Filsafat Tiongkok: Sebuah pengantar komprehensif*. Yogyakarta: Jalasutra.
- Pranoto, T. T. (2009). *Trisila kejawen: Menguak misteri ojo dumeh, eling lan waspodo*. Yogyakarta: Kuntul Press.
- Purwadi. (2005). *Upacara Tradional Jawa*. Yogyakarta: Pustaka Pelajar.
- Purwadi. (2007). *Filsafat jawa dan kearifan lokal*. . Yogyakarta: Panji Pustaka.
- Rochman, F. (2015). *Makna filosofi tradisi upacara perkawinan adat Jawa kraton Surakarta dan Yogyakarta*. Semarang: Universitas Islam Negeri Walisongo.
- Subiyanto, A. (2013). Ekolinguistik: model analisis dan penerapannya. . *Humanika, 18*(2).
- Sudaryanto. (2015). *Metode dan aneka teknik analisis bahasa: Pengantar penelitian wahana kbudayaan secara linguistis*. Yogyakarta: Duta Wacana University Press.
- Suwarno. (2008). *Upacara pengantin Gaya Mangkunegara*. Yogyakarta: CV. Grafika Indah.
- Wijaya, A. (1986). *Manusia Indonesia, individu, keluarga, dan masyarakat*. Akademika Pressindo.
- Yuwono. (2009). *Upacara daur hidup di daerah istimewa Yogyakarta*. Yogyakarta: Dinas Kebudayaan Propinsi Daerah Istimewa Yogyakarta.