

REFLECTIONS OF GUNUNGPATI SOCIETY'S LEXICON ON THE FOLKLORE OF GOA KREO IN SEMARANG CITY AS PETILASAN SUNAN KALIJAGA (ETNOLINGUISTIC STUDIES)

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Abstract

This research is based on improving the oral culture (folklore) and native language which is an intellectual wealth of a nation. Folklore is an oral culture that is passed down through generation to generation in its submission and defense. Whereas in the modern generation that desperately needs more attention to keep preserving it. This research aims to find out the reflections of Gunungpati society's lexicon on the folklore of Goa Kreo as a petilasan of Sunan Kalijaga in Semarang City. Folklore of Goa Kreo as petilasan of Sunan Kalijaga became the beginning of *Sesaji Rewanda* tradition in Gunungpati Semarang. The research method used is qualitative descriptive. The data collection in this research uses participation observation techniques, in-depth interviews, library studies and documents. The data that has been obtained is analyzed with an ethnolinguistic approach, then the data analysis technique is done by ethnographic analysis methods covering domains, taxonomy, and components. The results of analysis this research data are the forms of lexicon of Gunungpati society on the Goa Kreo's folklore in the form of lingual units including of monomorphists, polymorphists, phrases and clauses. The folklore lexicons of Goa Kreo in Javanese have cultural, lexical and contextual meanings that reflecting the local wisdom of Gunungpati society.

Keywords: *Lexicon, Folklore, Ethnolinguistics*

Introduction

Language and culture are two things that are interrelated and affect each other. Language as a cultural defense and has a crucial role that must be maintained so as not to disappear with the development of the times. Language and culture are studied with an ethnolinguistic approach. The ethnolinguistic concept is used in this study by arguing that each ethnicity has the peculiarities of the lexicons that people use in their culture. Ethnolinguistics examine both linguistic and non-linguistic forms that reveal elements of social life by connecting language with culture. Each community has a unique way of historical defense of a place that is considered

sacral and sacred. One of them is folklore that develops among Gunungpati people (henceforth GNP). The lexicons in the folklore of Goa Kreo (henceforth GK) hold a wealth of culture that reflects the local wisdom of the GNP society. In addition to language skills, humans can use and expand their thoughts and feelings. In socializing people grow and develop with their culture. In essence, culture has values that are inherited, interpreted, and implemented in accordance with the process of social change of society.

Ethnolinguistic is one of the linguistic branches that focuses on the study of language with the culture that surrounds it. Ethnolinguistic approach is a language science that can find a process of cultural

formation or cultural elements related to language. Culture undergoes a dynamic change without realizing by the supporters of its cultural actors (Fernandez, 1989). Anthropological linguistics pays attention to the position of language in a broad socio-cultural context to advance and maintain cultural practices and social structures (Foley, 2001:3). Ethnolinguistics focus on the dimensions of language (words, phrases, clauses, discourses, and other linguistic units) in the socio-cultural dimension (traditional ceremonies, rituals, folklore, etc.) for the aim of defending cultural practices and social structures.

Research related to lexicon of a language and culture in the ethnolinguistic realm *wahidah* (2018) discusses the mythology of Princess Mandalika in Sasak society related to *Bau Nyale* at the society ceremony as a reflection of local wisdom. *Wahidah's* research discusses the *Bau Nyale* 'sea worm catching' ceremony held annually by the Sasak people. *Tulalessy* (2016) this research examined sago as a people's food and cultural information source of *Inanwatan* people's oral folklore study as identity. The behavior and management of suo 'sago' become a characteristic and collective knowledge of the community. The sago lexicon from generations traditionally forms a tradition.

Traditions spoken orally with GK folklore lexicons and hereditary conservatives that have formed a historical knowledge of a place. Folklore is defined as a collective culture passed down through generations in both oral, gestures, symbols, and reminder aids (Pudentia, 1998: 5). Folklore is divided into three basic forms namely (1) oral folklore; (2) folklore is not oral; and (3) partially oral folklore. Oral folklore is a purely oral folklore, covering the language of the people (dialect, accent, nickname), traditional expressions (proverbs,

pemeo), traditional questions (puzzles), folk poetry (*pantun*, *gurindam*, *syair*), prose stories (*mite*, *legend*, *fairy tales*), and folk songs. Folklore is not oral folklore in the form of non-oral although the spread is orally, includes folk architects, handicrafts, clothing, jewelry, cuisine, beverages, folk remedies, folk music, traditional gestures, folk communication cue sounds. Folklore is partly oral folklore in the form of a mixture of oral and non-oral elements, including folk beliefs, folk games, dances, customs, traditional ceremonies and so on (Pudentia, 1998: 54).

Local wisdom is a device of knowledge and practices that can be used to solve problems faced (Ahimsa, 2007: 17). Local wisdom is a system of local knowledge owned by a community based on experience and guidance from ancestors with hereditary inheritance expressed lingually and nonlingually (Abdullah, 2017: 47). The values of local wisdom of GNP society related to thought, awareness, and action, as well as beliefs passed down through generations and implemented become the basis of guidelines in living life. GNP people in their daily lives uphold javanese cultural values. These values are reflected in GK's folklore lexicons containing spiritualist values.

GK is located in Kandri Village, Gunungpati District, Semarang City, Central Java. GK is a tourist area with natural beauty and groups of animals endemic to long-tailed macaques. The origin of GK can not be separated by the oral tradition that developed in the local community through generations (folklore). In oral tradition the name GK comes from the word *mangreho* in Javanese Kuna from the word *reh* which has the meaning of nurture. Folklore that developed in the community that GK is the place of quotation SK (henceforth SK) namely one of *walisanga* who spread Islamic teachings in

Java. Folklore tells the story of the era of the kingdom of Demak the Walisanga want to establish the Great Mosque of Demak, then sent SK to look for Jati wood as saka guru or main pillar.

Initially SK was looking for Jati wood in the area of Jatingaleh (Semarang city), but Jati wood was in Alasamba Gunungpati. It is said that the wood can not be cut down, finally SK ascetic in cave and visited by four apes who can speak like human. Each ape is black (soil), white (water), yellow (wind), and red (fire) to help SK. The four apes helped SK take Jati wood stuck in the cave cliff, because of the difficulty of the terrain finally SK cut Jati wood into two parts. One part was taken to Demak and the other part was abandoned. The four apes intend to follow SK, but not allowed by SK. Finally, the four apes were given the task to keep the remaining Jati wood left by SK.

Lexicon in folklore GK namely *Tunggak Jati Amba* according to informant gatekeeper GK Sumar (henceforth SM) is the name of a place in the context of a sentence *tunggak jati niku maleh dadi amba, lajeng diarani tunggak jati amba* 'the Jati root is changed widened, then referred to as *Tunggak Jati Amba*'. In folklore that developed at the time of SK ascetic he got message from God to cut *Jati* wood, so that it is easier to pass through the river. *Kedhung curug* which is actualized into a place name. *Kedhung curug* is the deepest part of the river. According to SM informant, the wooden part left in the river by SK is believed by the GNP society to be the body of the *Kedhung curug* with a depth of up to 15 meters.

This research is important in order to analyze the reflection of the lexicon of GNP society in GK folklore as SK quotation in the form of lingual units (monomorphic, polymorfemis, phrases, kluasa, and discourse) that have lexical, cultural and contextual

meanings. Reflection of language in the folklore lexicon of GNP society contains local values and local wisdom.

Based on these objectives, phenomena, and urgencies, researchers chose to study research on lexicon forms that have cultural, lexical, and contextual meanings that reflect the local wisdom of GNP society in GK folklore as SK quotation

Methodology

Research from the ethnolinguistic perspective of the study is descriptive qualitative. This type of research method is intended to reveal a variety of qualitative information accompanied by a description of the data studied, accurate, and full of taste and nuance (Sutopo, 1996). Because of the need for research in the implementation of ethnolinguistic type research choose qualitative descriptive method that utilizes ethnographic method with cognitive anthropology (Spreadly, 1997). This qualitative research examines the ethnolinguistic field that focuses on the analysis of lexicon forms of GK folklore that have cultural, lexical, and conceptual meanings that reflect the local wisdom of the GNP society.

Data collection is done by observation partisipan, interviews with record techniques, documentation and archives. The data is collected based on the classification of primary and secondary data. The primary data of this study is lingual and nonlingual data in the form of GNP community lexicon on GK folklore as SK quotation. Secondary data in the form of all forms of written data and literacy in the form of documents or archives related to folklore GK. Data provision method using purposive sampling technique that applies data retrieval system in a community area with the use of vaiative language (Abdullah, 2014: 69). Obtaining scientifically accountable research

data, researchers conducted qualitative research data validity including triangulation technology, key informant reviews, and member check (Sutopo, 2006). The validity of this research data uses triangulation techniques of review the key informants, namely GK Gatekeepers.

Data analysis is conducted by ethnographic research method using ethnoscience analysis model covering domain, taxonomy, and component (Spreadly, 1997). The data was analyzed based on formulative or reconstructive cultural themes to find reflections of the GNP society's lexicon on GK folklore from an ethnolinguistic point of view. Technically the analysis of this research data translates lingual data literally and freely as well as nonlingual data based on its context. On domain analysis involves semantic domain, semantic field, semantic feature, lexical field; taxonomic analysis; component analysis; analysis of cultural themes with linguistic methods and semiotic concepts (Abdullah, 73).

Findings and Discussion

The results of the research on reflection of the GNP society lexicon on GK folklore as SK quotation became the origin of the ritual tradition of *Sesaji Rewanda* (henceforth TSR). TSR or known as *Sesajen Rewanda* ceremony 'offerings for the apes' conducted by GNP society as gratitude to God for the creation of fertile nature around GK. The word *rewanda* comes from the Javanese language which means 'ape' so it is concluded that TSR is a traditional ritual offering for apes. GNP society express their gratitude with realized by giving offerings called *sesajen* there are harvest, fruits, vegetables to apes who live in GK. The lexicons that can be found in this research are described as follows.

Jatingaleh

1st Data

SM: “*Njeng Sunan niku golek kayu Jati arahipun ngidul kaliyan sak pangombyong yaiku para santrine. Nah terose Njeng Sunan nemu wit jati gedhe banget, nanging pas arep di kethok Njeng Sunan wit e niku ngaleh panggonan. Nah anane iku panggonan kuwi diarani Jatingaleh*”

'SK looking for *Jati* wood to the south with his troupe namely the *Santri*. Then SK found a very large *Jati* tree, but when it wanted to be felled by SK the tree moved. Because that's the place called *Jatingaleh*. In the data it has been found that *Jatingaleh* is a place name in the GNP area. *Jatingaleh* comes from the Javanese language from the word *jati* 'jati wood' and *ngaleh* 'move', so it is concluded based on folklore GK because at the time SK will cut down *Jati* tree that has supernatural powers and always move around.

The lexical meaning of *jatingaleh* from the word *jati* 'tree' and *ngaleh* 'move' which means moving the *Jati* tree. Cultural meaning based on SM informant that *jatingaleh* is the name of a place given by SK. Named *jatingaleh* because at the time SK will cut *Jati* trees, suddenly the tree moved. So the place is called *jatingaleh*. The contextual meaning of *jatingaleh* in the data (1st) is a place name in GNP area.

Tunggak Jati Amba

2nd Data

SM: “*Njeng Sunan nglakoni semedi, lajeng angsal risallah saking Gusti kangge ngethok kayu Jati, supaya gampang dikelike ning bengawan. Njeng Sunan ngethok kayu jati, banjur tunggak jatine malih mrambat dadi amba*”

'SK underwent hermitage, then got a message from God to cut *Jati* wood so that it is easy to drift into the river. SK cut *Jati* wood, then the roots of *Jati* changed spread and expanded'. The data explains that *tunggak jati amba* is

the name of a place. *Tunggak jati amba* is derived from Javanese language from the word *tunggak* 'former trees felled or roots left behind', *jati* 'jati wood', and *amba* 'broad'. It was concluded that the naming of the place was due to the event of cutting *Jati* wood by SK which caused the *Jati* roots to change spread and widen.

Lexical meaning of *tunggak jati amba* consists of the word *tunggak* 'root', *jati* 'jati tree' and *amba* 'wide' so that it means the roots of the teak tree wide. The cultural meaning contained in the *tunggak jati amba* according to the informant SM is a place name of a *jati* tree's root that widened due to cut by SK. The contextual meaning of *tunggak jati amba* in the data (2nd) has a meaning in the context of the name of a place in GNP.

Rewanda

3rd Data

SM: “*Banjur neruske mlaku kayu jati sing keslempit ning kali njur dijupuk Sunan sak pengikute dibantu kethek papat sing rupane abang, ireng, puteh, lan kuning, nanging ora iso ditokne njur dikethok dadi loro. Sing separo keru ning kene kon jogo kethek abang ireng puteh kuning iku sing diarai Rewanda*”

'While on the road *jati* wood wedged in the river taken by Sunan and his troupe assisted by four apes that are red, black, white, yellow, but can not be removed then cut in half. Some were left here to be guarded by red, black, white, yellow apes called 'Rewanda'. The third data explains that *rewanda* from Javanese language means ape is a mention of the name for the ancestors of apes in GK. The ancestors of *rewanda* in folklore helped SK to drifting pieces of *jati* wood in the river. The four apes have the red, black, white, and yellow colors of the life-forming elements.

Rewanda Abang 'red ape' symbol of the color of fire that symbolizes courage; *Rewanda Ireng* 'black ape' symbol of the color of the

land symbolizes consciousness; *Rewanda Puteh* 'white ape' water color symbol symbolizes chastity; *Rewanda Kuning* 'yellow ape' the color symbol of the wind is emblematic of perfection. The GNP society believes that if someone meets the ancestors of the *rewanda* will get a *pepiling* 'warning'.

The lexical meaning of *rewanda* in that Javanese language means animal 'ape'. The cultural meaning of the word *rewanda* according to the informant SM on the linguistic expression of the data above is the name of the ancestors of GK apes group commonly referred to as *Eyang Rewanda*. Four apes in red, black, white, and yellow that help SK to drifting *jati* wood to Demak. The contextual meaning of *rewanda* in the data (3rd) is the ancestral name of the GK inhabited ape which has red, black, white, and yellow colors.

Kedhung Curug

4th Data

SM: “*kayu jati sing kejepit ning bengawan di kethok dados rong bagian, sing separo digawa Njeng Sunan ning Demak, sing liyane ditinggal ning bengawan. Kayu jati sing ditinggal ning bengawan asale dadi kedhung curug*”

'*Jati* wood stuck in the river is cut into 2 parts, half of which is taken SK to Demak, half left in the river. *Jati* wood left in the river became the origin of the formation *kedhung curug*'. From the data explained that *kedhung curug* is a place name of the deepest part of the river around GK with a depth of up to 15 meters. The name *kedhung curug* from Javanese language word *kedhung* 'whirlpool in the deepest river' and *curug* 'flow'. GNP people believe that there are many freshwater fish habitats that can prosper the livelihoods of fishermen.

Lexical meaning of *kedhung curug* from the word *kedhung* 'whirlpool' and *curug* 'flow'. The cultural meaning of

kedung curug according to the informant SM is a name of a deepest part of the river around GK which has a depth of 15 meters. The place is formed from *Jati* wood left by SK in the river because it is stuck in the river cliffs. The contextual meaning of the data (4th) is the name of a part of the river around GK.

Kreo

5th Data

SM: “*Asalipun goa Kreo niku nggih saking sabdane Njeng Sunan yaiku mangreho. Para kethek iku tugase jaga lingkungan goa kreo niki*”

The origin of GK is from the utterance of SK namely *mangreho*. The apes are in charge of protecting this GK environment.' The data above shows that the naming of GK comes from SK who sent and gave orders to the ancestors of *rewanda* to take care of the environment around GK. The word *kreo* comes from the Javanese Kuna *mangreha* from the basic word *reh* meaning command. Therefore, GNP people call it by the name of kreo cave.

Lexical meaning of *kreo* from the word *reh* 'command, guard, preserve'. The cultural meaning of *kreo* according to informant SM is the name of a cave that became SK quotation at the time of meditation, starting when SK gave orders to the ancestors of apes to protect the environment around GK. The contextual meaning of the data (5th) is the name of a Cave.

Pring Krincing

6th Data

SM: “*Jarene simbah biyen pring krincing iku asale saking sujen sate sing dibuwang Njeng Sunan. Sujen sate niku pas dibuwang wonten swara krincing, njur thukul wit pring sing disbeut pring krincing niku ambune kaya sate daging menda*”

'According to the former *pring krincing* comes from skewers discarded by SK. The skewer when discarded *krincing* sound, then grow bamboo tree called *pring krincing* has a smell like goat meat satay'. *Pring krincing* is derived from Javanese language from word *pring* 'bamboo plant' and *krincing* 'sound'. According to the data above *pring krincing* is a mention of bamboo trees that the GNP community believes as SK quotation. According to informants SM around GK, SK did hermitage asking for instructions to be given the ease of bringing *Jati* wood to Demak. Before SK and the *Santri* decided to continue the journey, they did *slametan* 'thanksgiving' with a dish derived from the provisions brought by the *Santri*, namely *sega gudangan*, *lalapan* and satay. This former skewer is discarded by SK into bamboo plants named *pring krincing*.

Lexical meaning of *pring krincing* from word of *pring* 'bamboo tree' and *krincing* 'sound sound'. The cultural meaning of *pring krincing* according to informant SM is the name of a bamboo tree that has a goat satay's smell. According to SM began when the skewer that was thrown by SK sounded *krincing* and then grew into a bamboo tree that has a smell like goat satay. The contextual meaning of the data (6th) is the name of a bamboo tree called *pring krincing*.

Tegal Sikendhil

7th Data

SM: “*sakrampung Njeng Sunan dhahar, kendhil bekase wadah sega dibuwang teng ngaler, lajeng dados tegalan sing diarani tegalan sikendhil wonten sak mburine guwa kreo*”

'After SK finished eating, *kendhil* former place of rice dumped to the north, then the empty land behind GK named *tegal sikendhil*'. *Tegal sikendhil* is a

place name of the field behind GK. The name *tegal sikendhil* from Javanese language comes from the word *tegal* 'empty land' and *kendhil* 'place of rice'.

The lexical meaning of *tegal sikendhil* from the word *tegal* 'field' and *kendhil* 'place of rice'. The cultural meaning of *tegal sikendhil* according to informant SM began when SK dumped *kendhil* to the north which is a field around GK so that the place is named *tegal sikendhil*. The contextual meaning of data (7th) is a field name around GK called *tegal sikendhil*.

Sega Kethek

8th Data

SM: “*sing diarani sega kethek niku sega gudhangan, jaman biyen Njeng Sunan digawani bekel kaliyan masyarakat kene kangge neruske perjalanan ning Demak*”

'*Sega kethek* or called *gudhangan* rice, anciently SK was given provisions by the GNP community in the form of *gudhangan* rice to travel to Demak'. *Sega gudhangan* consists of rice, *tempe*, salted fish, side dishes and tofu with a variety of vegetables boiled with grated coconut sauce and wrapped *jati* leaves. According to SM the namely of *sega kethek* because at the time of the TSR ritual the GNP society prepared offerings in the form of *gunungan sega kethek* dedicated to the apes. GNP people believe that if a person eats *sega kethek* in TSR rituals will get blessings in his life.

Lexical meaning of *sega kethek* from word of *sega* 'rice' and *kethek* 'ape'. The cultural meaning of *sega kethek* according to informants SM is *gudhangan* rice given by the native people to SK for travel 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. The

contextual meaning of the data (8th) is the name of gunungpati food called *sega kethek*.

Sesajen Rewanda

9th Data

SM: “*Sesajen rewanda niki kaya nyadran sing mpun biasa kaya budayane wong Jawa liyane, nanging bedane sajene kanggo leluhur rewanda utawa kethek sing urip ning goa kreo sakniki*”

This offering of *rewanda* is like a salvation that is commonly done by Javanese in general, but different offerings are dedicated to the ancestors of *rewanda* or apes who live in GK at this time'. GNP people do TSR every year on the third day of the month of *syawal* which is done by giving some offerings in the form of fruits, vegetables, harvest, *ketupat* and *sega kethek*. Gnp people put up red, black, white and yellow *umbul-umbul* in the area of GK as a symbol of respect for the ancestors of *rewanda* who helped SK find *jati* wood.

The lexical meaning of the *sesajen rewanda* from the word *sesajen* 'offering' and *rewanda* 'ape' which means offering to apes. The cultural meaning of *sesajen rewanda* according to the informant SM, SK did this ritual is opened to the ancestors of apes conducted there is the third day of the month of *Syawal* with the giving of offerings in the form of fruits, vegetables, harvest, *ketupat* and *sega kethek*. The contextual meaning of the data (9th) is a traditional ritual in GK for the offerings of the ancestors of apes called *sesajen rewanda*.

The results of this research of GNP society lexicon reflection research on GK folklore as SK quotations found several lexicons naming a place, site, and typical food expressed in the form of lingual and nonlingual. Folklore GK has a function as a means of education to the GNP society

and their children in order to always care for and protect the GK area as SK utterance to the ancestors of *rewanda* implied in the word *mangreho* namely nurture and take care. In addition, the function folklore of GK as the basis of the collective trust of the GNP society towards the sacredness of SK places

quotation. The local wisdom of GNP society is reflected in GK's lingual and nonlingual folklore expression as SK quotation on mindset, outlook on life, world view.

Table 1:

Table Form of Lingual Units Lexicons of GNP Society on the GK's folklore

Lexicons	Word	Phrase	Clause
<i>Jatingaleh</i>	1		
<i>Tunggak Jati Amba</i>			1
<i>Rewanda</i>	1		
<i>Kedhung Curug</i>		1	
<i>Kreo</i>	1		
<i>Pring Krincing</i>		1	
<i>Tegal Sikendhil</i>		1	
<i>Sega Kethek</i>		1	
<i>Sesajen Rewanda</i>		1	
Total	3	5	1

Conclusions

Reflections of the GNP society lexicon on GK folklore as SK quotations found several lexicons including (1) naming a place, (2) the mention of an object's name, and (3) being the background of the emergence of naming a traditional ritual. Lexicon naming a place numbering 5 lexicons include *jatingaleh*, *tunggak jati amba*, *kedhung curug*, *kreo*, and *tegal sikendhil*. Lexicon mentions an object name numbering 3 lexicons namely *rewanda*, *pring krincing*, and *sega kethek*. Form of the lingual units lexicons of GNP society on the GK's

folklore include 3 words, 5 phrases, and 1 clause. Lexicon becomes the background of the emergence of the naming of a traditional ritual numbering 1 lexicon namely *sesajen rewanda*. The function of folklore as an educational tool for the GNP community and the next generation to always maintain and preserve the balance of nature around GK.

This research is expected to be used as a reference and further researchers, especially studying language and culture in an ethnolinguistic approach. The expansion of research related to this research is highly recommended for further research.

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