

The Philosophical Meaning of *Uba Rampe* in the *Bancakan Mungguh Blandar* Tradition

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Abstract

This study is useful to increase the reader's insight so that they can maintain and preserve their traditions. The purpose of this study is to describe the various uba rampe in the Mungguh Blandar bancakan tradition, then find the philosophical meaning contained in the uba rampe of the bancakan tradition so that they can implement them in learning and everyday life. This study is a qualitative descriptive study with the Roland Barthes Semiotics approach. The data collection method used is participatory observation, recording and note-taking techniques. The data used are the results of interviews with hamlet elders, cultural figures and local residents of Sumberingin Village, validation using a Javanese language dictionary and documentation. The results of this study are that there are various uba rampe in the Mungguh Blandar bancakan tradition and the philosophy in them. The variety of uba rampe is Jenang Sengkala, Jajan Pasar, Sega Gurih, Rujak Kecut and Rujak Legi, Sega Golong, Jenang Menir, Krambil Ijo, Gedhang Raja Satundhun.

Keywords: *Philosophical meaning, uba rampe, bancakan mungguh blandar*

INTRODUCTION

Indonesia has a diversity of tribes, nations, cultures, languages and various unique characteristics. One of them is culture on the island of Java. The fairly large island of Java is also inhabited by various customs and customs that apply in a society, one of which is tradition. Tradition cannot be separated from community life. The existence of traditions makes people live in order and a sense of respect and respect for other people arises. People consider that it is very important to carry out traditions at all specified times. Tradition itself is a whole set of ideas that have existed since the past and still exist today, have not been damaged, forgotten or destroyed (Sztompka, 2004).

Various cultures in Indonesian society are a depiction of the diversity of society that can be depicted in a tradition. One tradition that is able to strengthen social relations and mutual cooperation in society is the *Mungguh Blandar bancakan* tradition. The younger generation who currently tend to enjoy culture and traditions abroad, make them not know about the traditions that are close to them. In a study conducted by (Astri Hartatik, 2023) it can be seen that the fading of a value in culture, then there is a decline in nationalism and a lack of love for regional culture, can be anticipated through the fading of

artistic culture. In an artistic culture that continues to be carried out by the community with the participation of the younger generation, it will be able to maintain, preserve and pass on local culture to all generations.

Javanese people consider tradition to be something sacred and must be implemented. People have various goals in carrying out certain traditions. This tradition, which is mandatory and considered sacred, also has many connecting meanings and has certain symbols that it adheres to. In human life, we cannot be separated from traditions, traditions that contain the meaning of the human life cycle, such as birth traditions, circumcision traditions, marriages, building houses, traditions of raising new residential buildings and traditions to commemorate death, avoid disease and other sorrows. The phases of human life originate from humans from the womb, birth, through life, until death. Every phase of human life, especially in Javanese society, traditions are always held because they believe that bad things will happen at any time and traditions are held to avoid and reject the threat of danger that will occur.

One of the traditions in Java that still continues in this phase of human life is the tradition of building a new house, the *bancakan Munggah Blandar tradition*. The tradition of *bancakan* in Javanese society includes eating together between the organizer and the audience who have been invited to carry out a particular *bancakan*. *Bancakan* is carried out as a form of gratitude for the blessings that have been given by God the Almighty Creator. *Munggah* itself comes from Javanese which means in Indonesian it means to rise, while *blandar* in Indonesian means the highest pole for the roof of a house. *Bancakan Munggah Blandar* itself is a tradition carried out by Javanese people when raising the highest pole on the roof of a house being built. Research conducted by (Nofitasati, 2018) explains that the *Munggah Blandar bancakan tradition* also has the belief that *fadhillah-fadillah* can be taken and applied to everyday life.

According to the elders of Sumberingin hamlet, although the *Munggah Blandar bancakan tradition* is carried out, some residents still do not know what philosophical meanings are contained in each offering of the *Munggah Blandar bancakan tradition*, especially for young people. In accordance with the explanation above, the novelty of this research is that it is an additional reference tool and the knowledge of the residents of Sumberingin village takes the form of the philosophical meaning of offerings from the *Munggah Blandar bancakan tradition* through Roland Barthes's Semiotic theory.

METHOD

This research is a qualitative descriptive research. Qualitative research can be interpreted through events or phenomena that are relevant to people and society, then studied in a context of life in real situations (Subroto, 2007). This research is descriptive, meaning that the research is only based on empirical facts among speakers and does not take into account the right or wrong use of language by speakers (Sudaryanto, 2015). This research was conducted in Sumberingin hamlet, Kabuh District, Jombang Regency, East Java Province. Data sources in this

study include primary data sources and secondary data sources. The primary data source is in the form of interviews with informants related to the *Mungguh Blandar* tradition. Then the secondary data source comes from literature, namely books or articles related to the *Mungguh Blandar* tradition. Data collection in this study used a non-participatory observation method, then continued with recording techniques and note-taking techniques. The non-participatory observation method was carried out by interviewing informants who were leaders of the *Mungguh Blandar* tradition ceremony. In the interview process, the researcher asked the informant questions related to the series of *Mungguh Blandar* and *uba rampe* traditional ceremonies used.

Then, the recording technique functions to record communication between the researcher and the informant. The recording technique is intended to establish the truth of the existing data and to facilitate checking and correcting during and after data analysis. The recording technique is used to record sentences in the recording that contain philosophical meanings related to the *Mungguh Blandar* traditional ceremony. The data analysis method is carried out using the match method. The match method is a method used to study or determine the identity of a particular lingual unit using tools. The approach used to obtain the philosophical meaning of each offering *Bancakan Mungguh Blandar* uses Roland Barthes's semiotic theory which is studied based on signs and signifieds. This research also finds meaning through Javanese literature and is adapted from the results of interviews with Sumberingin hamlet elders regarding the philosophical meaning of offerings from the *Mungguh Blandar bancakan* tradition.

Mungguh Blandar bancakan offering which has various philosophical meanings contained within it. Researchers took documentation in the form of photos directly when the *Mungguh Blandar bancakan* tradition took place. Document analysis through meaning analysis using a Javanese literature dictionary, interviews with local elders and cultural figures to adjust the meaning based on the results of interviews with the dictionary. This research uses triangulation data analysis techniques. Triangulation is the activity of validating data from data sources using several methods and times in the form of sources and theories to using more than one theory which requires other research results (Raco, 2010). In accordance with this explanation, the researcher used source triangulation through interviews with elders, cultural figures and several residents of Sumberingin hamlet. Researchers also use theoretical triangulation through relevant research journals such as research that produces philosophical meaning, books that explain philosophical meaning to compile this research.

The data analysis technique used in this research is carried out by systematically searching and compiling the results of interviews, field notes, and documentation by combining the data into explanations of units, patterns, and selecting things that are important and will be studied, making conclusions so that they can be better understood by oneself and others (Sugiyono, 2014). This research uses the Spreadley model of ethnographic analysis which

consists of several activities, namely making a domain analysis, making a taxonomic analysis, making a compensation analysis, and analyzing cultural encounters. Domain analysis has two methods, namely the distribution of offerings and the implementation of the *Mungguh Blandar bancakan tradition*, the second is taxonomic analysis to explain the selected domains in detail that can be understood from the structure within them, then component analysis by looking for the characteristics contained in the symbols of one of the cultures that has been studied, and finally by finding cultural themes based on previous analysis and connecting them with the results of interviews and then identifying them by looking for the main problems that occur in each culture, therefore researchers can create various atmospheres contained in a culture. other cultures and selected according to the research conducted.

RESULTS AND DISCUSSION

Mungguh Blandar bancakan tradition has various offerings needed for the smooth running of this tradition. Offerings in this tradition certainly have various philosophical meanings. Roland Barthes's Semiotic Approach was used in this research to analyze the symbols of each offering and the literature dictionary as a guide in finding meaning and the results of interviews with cultural figures and elders of Sumberingin hamlet, the researcher obtained the forms of Bancakan Mungguh Blandar offerings which are presented in the table below:

Table 1. Forms of Bancakan Mungguh Blandar Offerings

No	Name of offering	Ingredient
1.	Jenang Sengkala	Sticky rice mixed with coconut milk and brown sugar
2.	Jajan Pasar	Agricultural products such as taro, corn, sticky rice, nutmeg
3.	Sega Gurih	Savory rice with coconut milk and salt
4.	Rujak Kecut dan Rujak Legi	Grated cucumber and then mixed with Javanese sugar
5.	Sega Golong	White rice shaped like a ball
6.	Jenang Menir	Made from rice, sugar, salt, grated coconut, pandan leaves
7.	Krambil Ijo	Fresh young coconut
8.	Gedhang Raja Satundhun	A bunch of plantain bananas

As a result of interviews with elders and cultural figures from Sumberingin Hamlet, several offerings have various philosophical meanings for each offering. The results of the interview are:



Figure 1. Jenang Sengkala

The next dish is jenang sengkala, which is a food made from sticky rice and placed on a banana leaf tray. Jenang sengkala is divided into several types, namely jenang abang and jenang putih. Jenang abang is made from sticky rice mixed with coconut milk and brown sugar, when cooked it will change color to red. The name white means without any mixture of colors. Based on community beliefs, this red and white jenang has a certain meaning and can be called jenang sengkala. Jenang abang is made from sticky rice that is colored red and brown sugar. This sticky rice is cooked like porridge then mixed with coconut milk, this sticky rice is cooked then mixed with krambil coconut milk, this red jenang has a very sweet taste. The sign that is visible from the outside is red, a symbol of a human being who dares to push bad things that can put humans in danger.



Figure 2. Jajan Pasar

Jajan pasar used in Bancakan Mungguh Blandar such as sticky rice tape, gethuk, blendung corn, klanthing, and others. The visible sign of this market cake is the content of food ingredients which are agricultural products such as taro, corn, sticky rice and other nutmeg which are cooked into various colors of food called market cakes. The meaning that can be explained from the denotation of market cakes is that market cakes are made from various types of food such as gethuk, sticky rice tape, cornstarch and klanthing. With the connotation of uba rampe, it has a meaning explained by Mr. Prastiyanto as a cultural figure, market cakes have a meaning as one of the forms of life that is common in the surrounding community, because market cakes are made from ingredients that are easy to find and are not expensive, market cakes are also distributed to neighbors who are invited at the end of the holiday because they are suitable and in accordance with the lives of the surrounding community who live together and are a form of friendship with each other.

Figure 3. Sega Gurih

Sega gurih or savoury rice in the Bancakan Mungguh Blandar tradition is cooked with coconut milk and salt, so the taste of this rice is salty and savory. This savory rice is distributed to neighbors after it is cooked. The visible sign of the taste of this savory rice is the white color of the rice. The meaning that can be explained from the definition of savory rice with its denotation is savory rice that tastes salty. In terms of connotation, this food has the meaning that people believe that savory rice is part of the feeling of worldly conditions, in life there is not only a salty taste, but also spicy, sweet, sour, bitter, and others. This also means that life must be full of feelings, such as sadness, happiness, shame, and so on. The various colors of taste in life are depicted by this savory and salty rice. Savoury rice is a means of praying to God so that in his prayers he will always be blessed and become a fortune. In the Bancakan Mungguh Blandar tradition, savory rice has a philosophy and hope to get blessings from neighbors when living in the house if it is finished later. Not only that, this savory rice has the hope that the family living in this house can always live a noble life and avoid bad influences.



Figure 4. Rujak Kecut and Rujak Legi

Rujak kecut and rujak legi is one of the dishes in the Bancakan Mungguh Blandar tradition. Rujak kecut is a food made from grated cucumber and then mixed with Javanese sugar. While rujak manis has a fresh, sweet taste and a sour taste. Made from grated cucumber and raw mango and mixed with Javanese sugar. Based on data obtained from the elders, regarding the connotative meaning of rujak manis according to Pak Lasipan is "influencing Mbok Dewi Sari Rasa, Rasa Sejati" which means rujak legi is an example for society to always do good deeds, behave appropriately, speak politely, be harmonious, and not do bad things to others.



Figure 5. Sega Golong

Sega which means rice, and golong, which means rolled, also mean round objects. This rice, which is shaped like a ball, is used as an offering in the Munggah Blandar bancakan tradition. The purpose of the sega golong in this tradition is as a sign that can make someone safe when living life together and able to achieve what they desire, because the sega golong itself is an image of firm determination in carrying out and deciding something in life. Not only that, it is also a means of asking God for help so that it will always run smoothly when carrying out the Munggah Blandar bancakan.



Figure 6. Jenang Menir

Jenang menir has a clearly visible characteristic, namely its soft shape and savory taste, its white color can also be added with white sugar on top. The meaning that can be explained denotatively is that jenang menir has a soft shape and white color. The philosophy of the name menir according to the elders of Sumberingin village is "influencing bad and good" with the meaning of the name menir as a reminder to Javanese people when raising their children in the perception that they must always do good and be able to distinguish between bad and good.

Figure 7. Krambil Ijo

Krambil Ijo or green kramb for society in general has many benefits, from drinks



to cooking. Green kramb is also used in the Munggah Blandar bancakan tradition as one of the offerings. The coconut used in the Munggah Blandar bancakan procession is a whole green coconut placed on top of the blandar. According to the elders of Sumberingin hamlet, it is believed that this green krambil means that the family who will occupy the house can live in harmony, experiencing family life without any differences in treatment and without favoritism. Not only that, this offering can be a hope that the family can benefit others.

The visible characteristics of this green krambille are its round shape, green color, weight and hardness. The meaning that can be taken from the meaning of green kramb is that it is used as an offering that is placed on a blandar. The green

kramb used is whole kramb when placed on a plate. The connotative meaning that can be taken from green kramb is that according to elders and Javanese people, it is believed that families living in the same house can live in harmony.



Figure 8. Gedhang Raja Satundhun

The next offering is gedhang raja satundhun or plantains. Plantains have various benefits and can be eaten directly when cooked or as a snack. Apart from that, plantains are also used in one of the offerings of the Mungguh Blandar bancakan tradition and are absolutely mandatory when carrying out this tradition. After the joint prayer procession led by local elders was carried out, the plantains were distributed to the builders who were working on building the house. The purpose of this activity is a means of realizing homeowners who do not look at each other's social status. The visible characteristics of a ripe banana are its yellow color, it is ripe, there are lots of fruit, it tastes sweet, and it has an oval shape. The meaning of the banana with its denotation is that its color is yellow and the connotative meaning is that the banana fruit that has been eaten can be eaten by the builders who work on building the house as a form of friendship regardless of rank between the builder and the person who has the property.

Apart from the foods used as uba rampe, there are several other items which are used as uba rampe in the Mungguh Blandar bancakan. Such as In line with research conducted by (Astuti, 2018) that the use of black sugarcane as an offering for the Ruwatan Anak Tunggal ceremony is believed by the local community that black sugarcane has the meaning of ensuring that the child being ruwat obtains peace and tastes as sweet as the taste of the sugarcane itself. The flag, as the symbol of the Indonesian state, is red and white. In the Mungguh Blandar bancakan tradition, the red and white flag is placed on a pole that will be installed precariously as a form of thanksgiving from the Indonesian people to God and the heroes who have fought to liberate the Indonesian state. Apart from that, this red and white flag is a sign that the Mungguh Blandar bancakan can begin.

Next is the kembang setaman. In line with research conducted by (Susanti & Lestari, 2021) that kembang setaman are also used in traditional mitoni offerings for pregnant women who are doing tingkeban (mitoni). Kembang setaman are obligatory offerings and are really needed by elders during the ujub (prayer) process. The flowers used are jasmine, white roses, red roses, kanthil flowers and ylang. The aim of this setaman flower is to remind people of the legacy passed down by their ancestors regarding the science of speaking carefully so as not to offend other people's feelings. In line with this research, there is research on the use of kembang setaman in the Tedhak Siten tradition in Banjarejo Village, where it is believed that children can bring fragrance to their parents and be a good example to those around them

(Wibisono et al., 2022). Another opinion was also explained by (Lailiyah et al., 2024) that kembang setaman has a philosophical meaning in praying for ancestral spirits.

Next is rujak kecut which is made from grated cucumber and mixed with Javanese sugar which has a sweet and fresh taste. This sour salad is used in the Mungguh Blandar bancakan tradition as an exemplary means for humans to always live in harmony and be of benefit to others. In line with the journal researched by (Lestari et al., 2023), the Mitoni tradition also uses rujak kecut as one of the offerings in this tradition, because people believe that rujak kecut means the birth of a baby who can face life in the future strongly, so that it can please the parents and his family.

Then, Sega Golong, which is made of white and shaped like a ball, is used as an offering in the Mungguh Blandar bancakan tradition. According to local elders, this sega golong is a hope that they will always be given protection when living their lives and that they can achieve their wishes and ask God Almighty for smooth sailing when carrying out the Bancakan Mungguh Blandar tradition. In line with research conducted by (Hartono & Setiana, 2012) on the Tradisi Prajurit Uyen Sapi, using sega golong as one of the offerings for this tradition, explaining that sega golong is a sign of the ups and downs of human life. Research conducted by (Eko & Setiawan, 2020) also explains that the Maguti tradition also uses sega golong offerings as useful advice for the community and its surroundings.

The next offering is a bunch of rice. Rice is generally used as a plant that will be used as rice as a daily staple food for Indonesian people, especially in Java. In the Mungguh Blandar bancakan tradition, a bunch of rice is used because it is believed that it can bring good fortune and prosperity and to always remember God who has given life and sufficiency throughout life. In line with research conducted by (Aryanto, 2013) that in the Guyang Jaran tradition, a bunch of rice is used as a hope for fertility and the ethics of the king's life. Further research conducted by (Kamaludin & BS, 2021) stated that in the Begalan tradition, offerings of bundles of rice are used as a means for people to always think about their family's needs.

Next is young green coconut. The benefits of young coconut are very diverse. Young coconuts are believed to bring harmony to each other without any differences and feelings of affection. In line with several journal articles, according to (Yudari & Dauh, 2021) young coconuts are used as offerings in the Mesabatan Biau tradition which depicts what human life must be like. Apart from that, (Ni'am et al., 2024) in the Alms Earth tradition also use young coconuts as an illustration that humans must remember and always give thanks to God, the Almighty and can purify humans who cannot be free from mistakes.

Next is an offering in the form of one pisang raja tundun. This plantain has many benefits. Bananas can be eaten directly when they are ripe until they are cooked first. In the Mungguh Blandar bancakan tradition, bananas cannot be separated from this procession. When the prayer process by the elder is complete, these bananas will be distributed to the builders who are working on building the house. In line with research conducted by (Agustina & Syaifudin, 2021) it is explained that gedhang (banana) raja in the tradition of Tarub offerings has a meaning about human relationships consisting of men and women who will unite in a family who have a familial relationship with each other. Another research was researched by (Sugiarti & Fitriani, 2021) who explained that the bananas used in the Ruwatan Anak ceremony have the hope

that after ruwatan the child will become a useful human being. From the explanation of the philosophical values above, it can be seen that in each type of offering in the Mungga Blandar bancakan, there are moral values in it. The description is as follows.

Table 2. Moral Values of Bancakan Mungga Blandar offerings

No	Name of offering	Moral Values
1.	Jenang Sengkala	Hope for peace in God
2.	Jajan Pasar	Harmony in community life
3.	Sega Gurih	Acceptance of a journey in life
4.	Rujak Kecut dan Rujak Legi	Be tolerant and harmonious with the diversity of society
5.	Sega Golong	Determined and strong opinion in deciding something
6.	Jenang Menir	Reminder of good and bad things in society
7.	Krambil Ijo	Purity in family, loving each other without discrimination
8.	Gedhang Raja Satundhun	Unite, be compact and work together in society

From the results of this research, it can be seen that the Bancakan Mungga Blandar tradition carried out in Dhukuh Sumberingin, Kabuh District, Jombang Regency also has moral wisdom in several aspects of this bancakan, such as: respect/ tolerance, honesty, discipline, hard work, creativity, independence, democracy, love of homeland/ love of homeland, friendship and communication, social concern. We can emulate and implement these moral values in our social life. These teachings are interrelated with each other because they seem to be in line with the practice of the Bancakan Mungga Blandar tradition. The results of the Bancakan Mungga Blandar Tradition Research are also related to teaching materials at school, because in this tradition there are good things because it contains teaching skills that can make students become good people and useful for others, have good moral values from their behavior, so that it can be learned by students to strengthen the personality of students to become good and noble individuals. This moral learning can also be applied in school lessons, especially in the formation of attitudes, behavior and morals of students. Teachers can inspire and convey these moral values through materials related to culture and tradition. By introducing the noble values in a tradition through its food, the younger generation will be more interested in learning about the culture and traditions in their immediate environment. They will be inspired to explore more philosophical values in a ceremony, tradition or cultural belief in the surrounding community.

CONCLUSION

From the results of this research, it can be concluded that the Mungga Blandar bancakan tradition has various offerings and philosophical meanings that are very useful for human life and can be used as a guide for human life in acting. These various offerings have philosophical meanings from various social, cultural and religious values. With this research article, it is hoped that the

nation's future generations, especially all young people, will increasingly love and enjoy studying local traditions that have been passed down by their ancestors and can preserve local traditions so that they do not become extinct in this increasingly advanced era. For the general public, it is hoped that they will be able to share this knowledge with other people, both from the Javanese and other ethnic groups. As for other researchers, it is hoped that this article can become a reference to be used as relevant research in the fields of literature, culture and Javanese language learning.

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