

Grebeg Mantra Memetri of Wonosari Residents Village, Tutar District: A Semiotic Studies

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Received:

September 27,
2023

Revised:

October 5, 2023

Accepted:

October 18, 2023

Published:

November 1,
2023

ABSTRACT

This study aims to find the meaning of the mantra sign in the tradition of Grebeg Memetri. This research uses a qualitative approach. The data source in this study is the spell of slaughtering a cow's head in the Grebeg Memetri tradition. The data collection technique was carried out by primary observation of the Grebeg Memetri tradition done by residents of Wonosari village in Tutar district. The observation is done by conducting audio-visual and picture recordings using tape recorders and handy cams as well as exploratory interviews related to the Grebeg Memetri tradition done by residents of Wonosari village in Tutar district. Based on the results of the analysis, there are five code systems, namely the HER code, which indicates the existence of an enigma in it; the proaretic code (ACT), which regulates the flow of a story or narrative and guarantees that the text read is a story, the semik code (SEME) that makes use of cues, clues, or flashes of meaning elicited by certain markers, cultural code (REF) as markers that refer to a set of references or general knowledge, and symbolic code (SYM) that refers to a set of references or general knowledge that supports the text.

Keywords: *Grebeg; Mantra; Memetri; Semiotics.*

INTRODUCTION

The existence of Indonesian culture embodies tradition in its true indication. Tradition is something that has not been completed or stopped at one point. The uniqueness of the tradition in Indonesian society is that it has been passed down from generation to generation. This tradition manifests gratitude and is rooted in customs to find out the meaning contained in a ceremony.

Oral tradition is part of oral literature. Oral literature is a literary manifestation of cultural expressions and their transmission from generation to generation (Hutomo, 1991, p.1). This is in line with Hasuna and Komalasari's (2018: 47) idea that oral literature is a manifestation of a cultural heritage that develops and is spread by word of mouth. This is also seen as having noble values that are quite high with forms of development and love of literature.

Indonesia has believed in the existence of an oral literary tradition for a very long time. The existence of oral literature has become a culture for the Indonesian ethnic group. This is explained by Semi (1993, p.3) that the Indonesian ethnic group has long inspired and believed in the existence of oral literature in a very long period of time. Even after the writing tradition has developed rapidly, this type of literature is still common. Oral literature needs to be preserved by keeping the essence of cultural products. This is because oral literature is living evidence of humans from earlier times. So, oral literature also has value for various phenomena in previous human civilizations. Then, oral literature also describes interactions between humans and their surroundings (Showren, 2014).

In addition, oral literature also has values that must be firmed. These values become part of the truth and identities of the ancestors' works. Therefore, preserving it and instilling it in the next generation is very important. Based on the above phenomena, the object of this research is oral literature in the form of mantras. One form of oral literature that can be found in traditional ceremonies is mantra. According to Taum (2011, p.65) old literature is divided into folk poetry, folklore, and folk theater. Folk poetry is poetry, rhymes, gurindam, karmina, and mantras. Literary scientists have concluded that mantra was an early form of Indonesian poetry (Taum, 2011, p.50). Mantra is an oral literature that has been passed down from generation to generation and there is no written evidence of when, who, and how it was originally created. Someone in certain places and texts utters mantras, recited to bring out hidden magical powers (Amir, 2013, p.67). This is also confirmed by Rusyana (1970. p.17), who states that old local literature contains magical terms.

According to Taum (2011. p.50) the initial form of Indonesian poetry was mantra. When viewed from its form, the mantra is folk poetry (Danandjaja, 2007. p.56). This is because of the peculiarities that are owned by the mantra itself. In East Java Province of Indonesia, more precisely in Pasuruan district, there is one village in Tukur district with a unique tradition. The event is related to a traditional ceremony to glorify God, ask for God's mercy, and ask God for safety so the village is safe from any bad situation. The village is named Wonosari village. The traditional ceremonial tradition of the Wonosari village residents displays oral literature in the form of mantras and other performing arts. The mantra contained in this tradition functions as prayers and is recited during the traditional ceremony of burying a cow's head in the middle of the market. Conventional leaders or shamans recite mantras at the ceremony. In practice, the chanted mantra is heard, listened, and paid attention by the people of Wonosari village during the procession of burying the cow's head in a solemn atmosphere.

This research that explains the Grebeg Memetri tradition and its mantra is studied using a semiotic approach. Semiotics is the study of the meaning of signs (Sobur, 2006:15). Signs represent things or something else (Noor and Wahyuningratna, 2017:4). The semiotics that will be used is Roland Barthes' semiotics. According to

Noor and Wahyuningratna (2017:4) Barthes' semiotics continues Saussure's thought with an emphasis on the interaction between text and personal experience.

According to Krisyantono (2009: 270) Barthes' idea is known as "order of signification". Meanwhile, in another opinion, Sobur (2004: 65) states that Barthes groups these codes into five code grids, namely hermeneutic, semiotic code, symbolic code, proairetic or narrative code, and cultural code. The Hermeneutic Code is the reader's expectation of getting the "truth". The hermeneutic code refers to elements in a story that are not explained (Kaelan, 2009: 200). The Proairetic Code (ACT) or Narrative Code is a basic narrative action (Kurniawan, 2001. p. 69). The semiotic code is connotative (Kaelan, 2009. p. 201). Cultural codes are signifiers that support texts.

This code is formed by various collective knowledge (Barthes, 1974.p.20). The symbolic code is a code that regulates the unconscious aspects (Barthes, 1974.p.19). There is immense literature available for explaining the economic factors that lead to crimes worldwide. Becker [1968] and Ehrlich [1973] show that more crime occurs due to financial matters and unemployment. According to them, when individual income decreases, the financial situation is adverse over the ordinary time and this situation.

METHOD

The research methods include (1) research approach, (2) data, (3) data collection techniques, and (4) data analysis. According to Siswanto (2010: 55), a method is a systematic way of a researcher to solve problems. These matters are described as follows. The approach of this research is qualitative. Two kinds of data sources are used in this article, namely, primary and secondary data sources. The primary data source is oral literature in the form of mantras in the Grebeg Memetri tradition. Secondary data sources are knowledge of local culture, articles and semiotic research journals via the internet.

The data in this study are in the form of words, expressions, and sentences contained in the mantra of beheading a cow in the Grebeg Memetri tradition. The data collection techniques for this research are (1) primary observation of the Grebeg Memetri tradition done by residents of Wonosari village in Tukur district; (2) the recording is audio-visual, while its picture is recorded using a tape recorder, handycam, and the like, (3) exploratory interviews related to the Grebeg Memetri tradition of Wonosari village residents in Tukur district. Data processing techniques in this study include: 1. Data collection and selection, 2. Transcription and translation, 3. Data organization, 4. Data presentation. The data validation techniques are using the triangulation method.

FINDINGS AND DISCUSSION

a. Hermeneutic Code (HER)

The hermeneutic code (HER) contains a code that functions to articulate responsive questions in various dialectical ways. The code shows that when answering

or concluding a story, the meanings are suspended or delayed, causing a kind of enigma or puzzle. Here is an excerpt of the mantra containing the HER code:

“Kaping kaleh kulo ngaturi jagad wetan Sak derenge kulo ngaturi jagad kidul Kulo ngaturi jagad kidul

*Sak derenge kulo ngaturi jagad kulon
Kulo ngaturi jagad kulon
Sak derenge kulo ngaturi jagad lor
Sak derenge kulo ngaturi jagad ngisor
Sak derenge kulo ngaturi jagad nduwur*

The data above is an excerpt of a mantra spoken by traditional elders. Traditional elders pause to create a sort of enigma or puzzle when casting mantras. The customary elders giving pause is not accidental but intentional as part of the chanting. The data is a fragment of the mantra that is recited while slaughtering a cow's head. The procession of slaughtering the cow's head is carried out as one of the ritual sequences. The decapitated head of the cow is then planted in the middle of the Wonosari village market. This tradition has been created in Wonosari village since ancient times.

b. Proaretic Code (ACT)

The following is the proaretic code for the Grebeg Memetri tradition:

Sedoyo monggo kulo aturi dhahar sekul arum petak rupane gurihrasane arum gandhane
(All creatures, please eat. I give white rice food, which tastes delicious and smells good)

Mantune dhahar sekul arum petak rupane gurih rasane arum gandhane
(After eating white rice food that tastes delicious and smells good)

Kulo ngesrakaken hajate deso Wonosari kaleh pasar deso Wonosari
(I hand over the event of Wonosari village and market of Wonosari village)

Nggeh menika penanaman kepala sapi menika kanggo tolak balake deso kanggo tolak balake pasar
(That is the planting of this cow's head as a means to repel all bad things to the village and to its market)

Mugi-mugi dipun paringi tegur rahayu selamet
(Hope that all the places and the events are safe)

Dohno balak sengkalanepakno rejekine
(All bad things may go away and all good things to be closer)

Lan paringono rahayu slamet sedoyo sak penduduk deso wonosari sak pedagang deso wonosari kulo ngaturaken slametan kanggo deso lan pasar wonosari peringono rahayu slamet

(And give all health and prosperity to all residents of Wonosari village alongside with the sellers in its market)

The data above describes the desire of traditional elders to hold a cow head planting ceremony. The mantra uttered by the traditional elders is addressed to the spirits or ancestors of the Wonosari village. This is done with the hope that the spirits will not disturb the comfort of the Wonosari villagers. In addition, the event is done so that the ancestors and abundant fortune give all safety. The quotation above also represents the narrative in oral literature of the spell of planting a cow's head. This is evidenced by the existence of a story scenario with the implementation of the commemoration and celebration as an effort by the Wonosari villagers to avoid any disaster or distress.

c. Semik Code (SEME)

This code utilizes cues, instructions, or glimpses of meaning generated by specific markers. The following is the semik code (SEME) for the traditional Grebeg Memetri mantra:

Mantune dhahar sekul arum petak rupane gurih rasane arum gandhane.

The data above describes signs, clues, or flashes of meaning generated by certain markers. The quote above is a synonym for the word *kemenyan* or incense. In Javanese culture, the thing is marked in the sentence "*sekul arum petak rupane gurih rasane arum gandhane*".

d. Cultural Code (REF)

The following is the cultural code in mantra of Grebeg Memetri:

Kaping kaleh kulo ngaturi jagad wetan
(Secondly, I tell to the eastern realm)

Sak derenge kulo ngaturi jagad kidul
(In the former, I tell to the western realm)

Kulo ngaturi jagad kidul
(I tell the southern realm)

Sak derenge kulo ngaturi jagad kulon
(In the former, I tell to the western realm)

Kulo ngaturi jagad kulon
(I tell the Western realm)

Sak derenge kulo ngaturi jagad lor
(In the former, I tell to the northern realm)

Sak derenge kulo ngaturi jagad ngisor
(In the former, I tell to the below realm)

Sak derenge kulo ngaturi jagad nduwur
(In the former, I tell to the above realm)

The data above describe that the cultural code is contained in the mantra of oral literature. This is evidenced by the meaning of the mantra shown above, which indicates the presence of spirits guarding Wonosari village. The belief in the existence of spirits has become a culture for the Javanese people. Indeed, the quote above reflects a calling for the ancestral spirits of Wonosari village. As additional information, Wonosari village is divided into 4 regions. Each region has a boundary that can be regarded as a marker. Among them are the market building, the tomb of the hero Untung Suropati, and the hotel building the Dutch formerly owned. Jagad kulon, lor, wetan, and kidul or western, northern, eastern, and southern realms are markers to mention the spirits guarding these areas.

e. Symbolic Code (SYM)

This is the symbolic code on the mantra of Grebeg Memetri:

Monggo kulo aturi dhahar sesarengan kabeh seng mbaurekso moco patih danyang banyu deso wonosari kulo nyuwun idih pangestune sampeyan jangkung paringono rahayu slamet, slamet, slamet sangking kersane Gusti Allah

The data above indicates the presence of a SYM code in the cow head planting mantra. The SYM code describes the signs of psychological symptoms. This can be seen in the quote of "kulo nyuwun idih pangestune sampeyan jangkung paringono rahayu slamet, slamet, slamet". The use of the words slamet, slamet, slamet which can be interpreted as safety, is often said by traditional elders. This shows the psychological symptoms of the traditional elders who sincerely hope for the safety of the Wonosari village. Therefore the word is said more than once..

CONCLUSION

From the results of the semiotic analysis of the cow-head decapitation mantra of the Grebeg Memetri tradition, it can be concluded as follows. The HER code

represents an enigma that arises from a mantra cast by a traditional elder. The ACT code represents the narrative contained in the cow-beheading spell.

The Grebeg Memetri traditional mantra contains hope for the traditional elders and the Wonosari village community not to be disturbed by the spirits of their ancestors and to provide safety for the residents. The SEME code represents a flash of meaning arising from the spell of beheading of a cow's head. The REF code represents the culture that exists in village communities that believe in the existence of spirits from their ancestors. The SYM code represents symbols related to psychological symptoms felt by traditional elders.

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