
AN ANALYSIS OF SYMBOLISM ON SATU SURO IN KERATON YOGYAKARTA

Monika Dian (Corresponding Author)

Letters Faculty, Kanjuruhan University of Malang
Jl. S. Supriadi 48 Malang 65148, East Java, Indonesia
Phone (62)857-8550-1298 E-mail: dian03maurer@gmail.com

Mujiono

Letters Faculty, Kanjuruhan University of Malang
Jl. S. Supriadi 48 Malang 65148, East Java, Indonesia
Phone (62)341-801-488 E-mail : moejie_nova73@yahoo.com

Abstract: Suro is the first day of the month of Javanese calendar, sura or suro which coincides with the first of Muharram in the Islamic calendar. One suro usually celebrated in the evening after sunset on the day before the date of the usually called *Malam Satu Suro* or the night a suro. Many kinds of symbols used on it. It is interesting to study Symbolism on Satu Suro in linguistics way, especially in semiotic. Therefore, the researcher has been interested in studying this problem by formulating four researcher problems such as: what are the functions of the ritual before the celebration of Satu Suro? Why ritual must be done before the celebration of the Suro? What are the functions of symbol which are used in celebrating Satu Suro? Why are symbols of Satu Suro reflected on celebrating Satu Suro? The research of this thesis is qualitative descriptive research. It is intended to describe about the symbols, and also the symbols meaning used in Satu Suro celebration. The instruments used in this study are documentation, observation, and interview. The analysis of the data includes studying and reading the theory. Understanding the data and then analyzing the terms and symbols meaning based on the theory. The researcher found that celebration Satu Suro in Yogyakarta Palace there are 5 Devotion or Lima Dharmabakti that must be done before the celebration of the Suro such as; Samadhi, Ruwatan, Clean the tomb, Alms Earth, and Sedekah. And there are 24 kinds of offerings that must be used in celebraring Satu Suro. Every symbol has the meaning. All these things must be done because they believe that if you miss the ritual alone, there will be a disaster. Finally, the researcher really hopes for the further researcher to complete this study to be perfect. In addition, the researcher hopes that this research can help other researcher who wants to continue or conduct research in the same field of the study or discuss about language aspect that occur in the Satu Suro celebration. And also the researcher hopes that further researcher can analyze literary devices used on Satu Suro celebration or the other ceremony on Javanese cultural especially in Yogyakarta.

Keywords: Symbols and Satu Suro Celebration in Yogyakarta

Introduction

As we know that as a man we can communicate and interact with others by using the language. Even to communicate with God we use language. According to Lyons (1984) in Hoed (2003:8), the definition of the language of communication is the most complete and effective way to convey ideas, messages, intentions, feelings and opinions to others. There is also mention that the language is a symbol. The symbol is one part of the relationship between the reference mark, namely the relationship which would explain the meaning of a particular referent in life in general, and a literary work as a replica of life. In this case we often see various symbols in everyday life. Just as during the celebration of a culture. Culture can be defined as being related to the mind and human reason. In the 20th century "culture" as a central concept in anthropology, encompassing the range of human phenomena that cannot be directly attributed to genetic inheritance. Specifically, the term "culture" in American anthropology had two meanings: first, the evolved to classify and represent experiences with symbols, and to act imaginatively and creatively, and the second the distinct ways that people, live differently, classified and represented their experiences, and acted

creatively. Java is divided into three regions, namely East Java, Central Java and West Java. Each region has different cultures like commemorate Satu Suro. Suro is the first day of the month of Javanese calendar, Sura or Suro which coincides with the first of Muharram in the Islamic calendar. In Yogyakarta area they have something very unique in commemorating Satu Suro. There are some long rituals that must be done before the feast of the Suro, such as: Meditation, *Tirakatan/Tuguran*, *Ruwatan*, and the last *Kirab Malam Satu Suro*. From some of these things is what underlies the writer to examine the symbol used in Satu Suro celebration.

Literature Riview

In general linguistics is the study of the language or languages as the science that makes the object of study. According to Lyons, J. (1995) in Hoed (2003:12) linguistics is as a system of change of articulation (pronunciation) sound used by a group of people as a treasure in the affairs of their community, which allows for arbitrarily sound human use in providing a culture, or others who have studied the system of culture, to communicate and interact. After reading the above definitions, I can draw the conclusion that linguistics is the study of

language structure, language rules, a symbol of the sounds of language and everything to do with the language generally used by the public as a means to exchange information between one tribe to tribe another or one country to another country. Semiotics is the study of sign processes or signification and communication, signs, and symbols, both individually and grouped into sign systems, including the study of how meaning is constructed and understood. (In Aminnudin 1997)

Symbols take the form of words, sounds, gestures, or visual images and are used to convey ideas and beliefs. Human cultures use symbols to express specific ideologies and social structures and to represent aspects of their specific culture. Thus, symbols carry meanings that depend upon one's cultural background; in other words, the meaning of a symbol is not inherent in the symbol itself but is culturally learned. Symbols are the basis of all human understanding and serve as vehicles of conception for all human knowledge. Symbols facilitate understanding of the world in which we live, thus serving as the grounds upon which we make judgments. In this way, people use symbols not only to make sense of the world around them, but also to identify and cooperate in society through constitutive rhetoric.

Methodology

Research Design.

This study discusses the symbols contained in the celebration Satu Suro in Yogyakarta. And the values contained in the symbols in public life. Therefore this research is qualitative, because this research is descriptive of the data processing of an object in detail without the influence of the opinion of the researchers, who later served in the description of words. Here the researcher used Ethnography for specific design. Ethnography is the systematic study of people and cultures. It is designed to explore cultural phenomena where the researcher observes society from the point of view of the subject of the study.

3.1.2 Data and Source of the data.

The data in this study are Symbolism Satu Suro in the palace of Yogyakarta. In this case, all the symbols contained in the offerings and rituals are performed before the celebration of the suro into data that is in use by researchers. Source of data in this study encompasses several things, such as books about the history of the new year of Java, a book about one suro, as well as several sources on the internet, and the procession of Satu Suro celebration.

3.1.3 *Technique to collecting the data.*

To collect the accurate data, the researcher necessary to use some of instrumentations, these instruments are: (1) Observation. Researchers use observations to obtain the required data. it's just that in this study, the researchers are not as active observation because it does not participate directly in a celebration procession suro. So the type of observations conducted by researchers is a passive observation. (2) documentation. Researchers use the documentation in the form of photos or videos as evidence that accurate of the study. in addition to the documentation can also be a source of information or the profile of the researcher. (3) Interview. In this study, researchers made interviews with sources in the palace of Yogyakarta and surrounding areas, to obtain information, the data, as well as the meaning of the symbols contained in one suro.

3.1.4 *Data Analysis.*

Data reduction. At this point, the researchers transform raw data or data obtained from the results of observation, interviews and from a variety of sources that are still in irregular shapes into data that is easy to understand and structured. *Data Classification.* In this step, researchers conducted the process of organizing data into

categories for the use of the most effective and efficient. A well-planned data classification system makes critical data easy to find and retrieve.

3.1.5 *Triangulation*

To convince the reader that the data obtained is valid and qualified, researchers used Triangulation to strengthen the results of the research that has been done. In many of his works, Norman K. Denkin in Wiliam Wiersma. (1986:40) defines triangulation as a combination or combinations of the various methods used to assess inter-related phenomena from the point of view and different perspectives. Until now, this Denkin concept used by qualitative researchers in various fields. According to him, triangulation includes four things: (1) triangulation method, (2) inter-investigator triangulation (if the research conducted by the group), (3) triangulation of data sources, and (4) triangulation theory. From some of the above explanation, the researchers use a triangulation of method, because here the researchers in addition to conducting interviews and the researchers used an archive, official records, drawings or photographs. And the researcher comparing the data with Mrs. Ayu Liskinasih as a validator.

Result and Discussion

The offerings of Suran or Suro.

Offerings has been used since the days of the ancient Javanese kingdom. According to royal tradition of Java (Negoro, Suryo,S. 2001:39) and still do in Sultan Palace of Yogyakarta, required the following objects that are used in the celebration of Satu Suro; Bubur suro, Sego golong, Ingkung ayam, Kembang telon, Air suci dalam kendi, Dupa setinggi, Santan atau kanil, Kembang pancawarna, Kembang setaman, Uang, Bubur pancawarna, Bubur sangkala, Cengkir gading, Cengkir ijo, Tumpeng robyong, Tumpeng kendhit, Nasi kuning, Nasi byok, Nasi byar, Jajan pasar, Buah-buahan, Kapala kapendhem, Minyak wangi, Pisang raja.

The offerings mentioned above are a symbol for human life "*Maya-pada*" (Mayapada is javanese language which means in the world), the universe since being in the womb "*biyung*" or mother to be born in this world. Of every object that is used in the meaning contained suran offerings stored in it. And here is an explanation of the symbols;

Porridge sura: made from white rice, then given side dishes; Telur dadar or

omelet, red chili, sladri or basil, fried sambal ati or tempeh, fried shrimp.



Picture 1 : Bubur Suro

Symbolically interpreted:*Bubur beras* or porridge of rice : dough between content and container. The means of the content is a substance that can produce a fetus, while the container is the womb.*Dadar telur* or omelet : instinct rope ties between seedlings with craters. Meaning that symbolizes the bond between the baby with the uterine wall. *Lombok merah* or red chili : instinct rope bond between the seed with the placenta.*Sladri* or basil : the power as a tool to grow and develop the 'wiji'. *Sambal goreng* : convergence of various substances that make up the wiji. its mean, the meeting of two substances that can form the fetus. *The shrimp fried* : configuration of the baby in the mother's womb.



Picture 2: Sego golong

White rice made roundly resembles a small ball. means that later when the children grow up and live in the community has the determination, then all the desired ideals can be achieved.



Picture 3: Inkung Ayam

Chicken cooked whole, given the non-spicy seasoning and given coconut milk, or who are familiar with the chicken curry. Inkung symbolizes man when he was a baby in the womb, which has not had an error or are still holy. Besides chicken inkung also as a symbol of sacrifice.



Picture 4: Kembang Telon

The symbol of the history of the nature form this body, starting from the buds, blooms, and wither. Expected in the association and we should be able to align themselves to the luster Matching our respective names. And also as a symbol of grandeur and luster Names of God Almighty.



Picture 5: Air dalam kendi

The water in the jug: A symbol of purity, life or Javanese language 'urip' the holy comes from God Almighty. Is an

innocent human life or in the Java language 'prasaja' and clear or in the Java language 'Wening' in taste or actions and mindset, honest in acting and willing and tawekal for the inside.



Picture 6: Dupa Setanggi/Ratus

The symbol of fragrance. With the aim to be able to feel the fragrance and harmony in the environment and the surrounding atmosphere.



Picture 7: Santen/Kanil

Is a symbol of the essence of life in the womb is absorbed during the mother. And an increase in strength after he was born because of drinking milk.



Picture 8: Kembang Panca warna

The symbol 'pakartinya' or the alignment of the five senses. Desired so that we can use our senses properly and appropriately. not to do evil deeds and hopefully we can bring fragrance to our name.



Picture 9: Uang

Symbolizes the reciprocal series of actions or karma that should guide human life in its struggle against the desires and selfish.



Picture 10: Bubur panca warna

A symbol of the beginning of the birth of human being. The white color: a "Karsa" (power) of God Almighty to deliver "Wiji" or human seed. Now where the white color is the holy color that is intended that each wiji is sacred. The color red: the Almighty God will be received by human men and women, the incidence of romance both sides to "bersanggama" or marital relationship. The yellow color: symbolizes wiji or seeds before becoming a baby. The green color: a symbol of the power as a tool to grow and develop / fertilize the wiji up into a fetus. The black color: a symbol of life, occult, and vague that will turn on, move since the seeds into a fetus and then became a baby in the womb of the mother to be born into the world.



Picture 11: Bubur sangkala

Is a symbol of the incident form are: white color comes from the man (father) and the red color comes from the female (mother) or the so-called "tumuruning wiji dumadi container tinampanan true" or the inclusion of seeds into the mother's womb. And symbolize his form of the crater with the placenta.



Picture 12: Cengkir gading

Is a symbol of stability and steadiness of thought or sense in the Java language is "hanteping rasa lan kencenging pikir" and "lakuning banyu Panguripan" which means it is the way of life depicted as flowing water.



Picture 13: Cengkir kelapa ijo

Is a symbol of the driving force of human life. *Bibit pohong kelapa* or seed palm tree: A symbol of the history of the growth of human life.



Picture 14: Tumpeng robyong

This cone form resembling a cone-shaped white rice small mountain, given a cone around the side dishes like *gudangan* (vegetables are boiled and then seasoned from young coconuts are cooked using spices and sugar), *trancam* (similar to food *gudangan* but vegetables are served raw and sliced small, side dishes (tofu, tempe, anchovies *dele ireng*, *entho-entho*, crackers sliced cowhide or buffalo), dried tempeh, vegetables such as cucumbers and beans, peanut sauce and vegetables *meniran* (yellow colored vegetables). In this belief has a meaning that the mountain is the highest place, the abode of the gods, the deified beings and highly respected. Moreover lasting cone also has a meaning that is always smooth in seek fortune.



Picture 15: Tumpeng kendit

The symbol of an inner sense of bonding between father and *biyung* or mother. *Jejering lanang* and *wanita sejati* (*jalu / istri* or a couple) that can reduce seed.



Picture 16: Nasi kuning

Is a symbol of the baby seed or in the Java language "*wiji dumadining manungso*" or seed that will eventually be born, grow and develop into a human being.



Picture 17: Nasi brok



Picture 18: Nasi byar

Nasi brok : Is a symbol of the baby to be born. *Nasi byar* : Is a symbol of the baby who had been born into the world.



Picture 19: Jajan pasar

Is a symbol of human social life in all shapes, colors and flavors. Meant that we live in a society which consists of various tribes and nations, with the differences in language, culture and others in society.



Picture 20: Buah-buahan

Is a symbol of the results or actions, or in the Java language "*wohing panggawe*" or "*wohing Pakarti*". So all the effort and hard work we will certainly produce results. *Kepala kapendhem* : Is a symbol of taste, imagination, thought and human reason.



Picture 21: Minyak wangi

The meaning of the perfume apart as a symbol of fragrance, as well as a means of sending peace or tranquility of soul flavor to head bowed in silence menembah presented to God Almighty, so that it can bring towards the peaceful atmosphere and rahayu.



Picture 22: Gedhang raja

Is a symbol of the hand that looked up. Which means it is to invoke blessings, fortune, safety to the creator.

Discussion

Offerings or *Sesajen* in Java language is a symbol of celebration One suro. Symbols ritual is understood as the

embodiment of himself as a man intent that is *tajalli*, or also as an integral part of God. The ritual symbols of which is *ubarampe* (devices or hardware in the form of food), which is presented in the rituals of salvation (*wilujengan*), *ruwatan* and so on. It is the actualization of thoughts, desires, and feelings of the perpetrator to get closer to God. Efforts approach *sedekahan* themselves through ritual, festivity, salvation and the like, is a form of cultural accumulation of abstract (Ridwan, 2008:28). Translation of the word "*Sesaji*" itself means "*sesembahan kang Aji*" in Indonesian means "*Persembahan yang mulia*" or if the offerings can describe in Indonesian means "*sesuatu yang tersaji (something Presented)*". In the present case, presenting the offering must be the most good or noble. However, in this context the understanding of ancient Javanese society itself the Lord is very abstract. Java community to understand if there is something very powerful and noble and just *Esa*(God) can create creatures on this earth. However, because his majesty (God), the Java community themselves are afraid to ask and ask Him directly because they considers that it is a small man in His eyes coupled done so much sin.

Each symbol must be used in the celebration of the *suro* because each symbol that is used in the celebration of *Satu Suro* is

a symbol of human life from the moment the mother's womb until birth. And why using symbols? because the function of the symbol isto describe something. Pierce said that "The symbol is one part of the relationship between the reference mark, namely the relationship which would explain the meaning of a particular referent in life in general, and a literary work as a replica of life". (from Fiky's Thesis 2011:15 about Semiotika dan Pergeseran Makna Budaya). In this case the symbol is used as a form of gratitude that is illustrated through offerings mentioned before.

Conclusion and Suggestion

Conclusion

The researcher concluded that in celebration of the *suro* used the symbols as a form of expression of gratitude to God. There are 24 kinds of objects that should exist on *suro* offerings; *Bubur sura, sego golong, ingkung ayam, kembang setaman, air dalam kendi, money, coconut milk or kanil, kembang PANCAWARNA, bubur PANCAWARNA, bubur Sangkala, Cengkir gading, Cengkir kelapa ijo, bibit pohon kelapa, tumpeng robyong, tumpeng kendit, nasi kuning, nasi byok, nasi byar, jajan pasar or traditional snacks, fruits, pala pendhem, perfume, and pisang raja*. Each symbol has its own meaning. From the

celebration of the *suro*, there are some values contained in it as a religious value which is to further increase our faith in God, social and cultural values of enhancing socialization in the society and protecting the environment to stay clean and protected from various kinds of diseases, and the value the moral is to teach people to behave and understanding the sublime.

Suggestion

From the explanation above, the researcher considers that this new study at the university of Kanjuruhan Malang especially in English literature majors. Researchers give advice to university students of Kanjuruhan Malang that this study can be information about the symbols contained in the celebration of the *suro*. Many cultures of Java that can be used as research material, so the researcher hope that anyone who may analyze related to Javanese culture, can do research that is different from that researcher do, such as wedding ceremonies, ceremonies of birth, or researching about Javanese traditional musical instruments were very unique and thus has a high cultural value, etc. Researchers suggest it to anyone who wants to examine the Javanese culture, to can find the source of theories other than those described in this study. And can search for

other sources of reference were broader than what is obtained in this study. This thesis also encourages the students of English Literature to study more about cross culture understanding. By study this analyzing this thesis, the researcher hopes the readers can take a good learning from this description of Satu suro ceremony and the symbols are used in this event, which can apply in the life in the society.

References

- Amminudin.(1997). *Stilistika; Pengantar memahami Bahasa dalam Karya Sastra*. Semarang: CV IKIP Semarang press, hlm.208.
- Hoed, Benny. (2003). *Struktualisme, Pragmatik, dan Semiotik dalam Kajian Indonesia: Tanda yang Retak*, Jakarta: Wedatama Widya Sastra
- Negoro, S.S.(2001). *Upacara Tradisional dan Ritual Jawa*, CV. Buana Raya
- Ridwan. (2008). *Islam Kejawen Sistem Kepercayaan dan Ritual anak cucu Ki Bonokeling*. Purwokerto: STAIN Purwokerto Press
- Wiliam, Wiersma. (1986). *Triangulation is Qualitative Cross-Validation*. California: Stanford University Press
- Wulandari, F. (2011). *Pergeseran Makna Budaya Bekakak Gamping (Analisis Semiotika Pergeseran Makna Budaya Bekakak Di Desa Ambarketawang, Kecamatan Gamping, Kab. Sleman)*. Skripsi Fakultas Ilmu Sosial dan Ilmu Politik, Jurusan Ilmu Komunikasi. Universitas Pembangunan Nasional “Veteran” Yogyakarta