

# Lexical and Cultural Meaning of Terms in Panggih Ceremony of Javanese Traditional Wedding Gagrag Surakarta

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**Abstract** - This study aims to describe the meaning of the terms in *gagrag* ceremony of the Javanese traditional wedding of Surakarta. The data in this study are fragments of speech in the form of terms in the Javanese traditional wedding ceremony. The source of the data is the utterance of the Javanese traditional wedding ceremony. The method of the data collection in this study was a method referring to the tapping technique and proficient free involvement, as well as proficient methods with the firsthand skill technique. The method of referencing and the proficient method was carried out simultaneously with the recording technique and the note taking technique. The data analysis in this study was carried out by analysis during the process of collecting data and analysis after data collection. In this study 10 terms were found in the form of words, 19 terms in the form of phrases, 3 terms in the form of clauses, and one term in the form of discourse. Terms those are found to have good meanings for wedding, both as symbols and prayers. For the Javanese people, this meaning is a reflection of the culture that exists in Java. Through an understanding of the cultural meaning of these terms, the community becomes aware of the sacredness meaning of a wedding ceremony.

**Keywords:** meanings, terms, Javanese custom marriage, *panggih* ceremony, Surakarta

## I. INTRODUCTION

Indonesia is a country that has many cultures. Culture is a series of rules, instructions, recipes, plans, and strategies, which consist of a series of cognitive models that are used collectively by humans who have them according to the environment they face (Spradley, 1972). One of the culture that is still preserved by Indonesian society is the wedding culture.

Marriage is a sacred moment that is carried out once in a lifetime. In a wedding, there are processions that contain meaning for the survival of the marriage. It also applies to traditional Javanese wedding which is a reflection of Javanese culture. Javanese traditional wedding has two styles, namely Yogyakarta style and Surakarta style. Javanese Traditional wedding have a series of processions, namely *panggih* and *krobongan*. *Panggih* is a procession that brings together the bride and groom. *Panggih* in Indonesian is usually called bride meeting. *Krobongan* is the next process after the bride is reunited.

In the procession, there are special terms that are only used in a wedding procession. The terms that are used is a term with Javanese in a variety of manners which are usually not known by the community. Though, in these terms have a deep meaning for the bride and groom. These terms are a form of hope for a marriage that is carried out.

Some of the terms found include *panggih*, *balang gantal*, *serah penampi*, *wijakan*, *ngidak tigan*, *bobot timbang*, *tanam wiji dadi*, and others. These terms can be interpreted lexically or culturally. The cultural meaning of these terms cannot be known directly without knowing the relation with the local community. In this study, researchers chose Karanganyar Regency, Central Java because it is one of the areas that still used a lot of Javanese customs in their wedding. So in interpreting the terms in traditional Javanese wedding in Karanganyar must be associated with the life of the Karanganyar community.

To interpret the language associated with society, there is a study called ethnolinguistic study. Ethnolinguistics is a study of language and culture. According to Ahimsa (1997: 3) the term ethnolinguistics comes from the words "ethnology" and "linguistics", which were born because of the combination of approaches commonly used by ethnologists (now: cultural anthropology) with linguistic approaches. Ethnolinguistics is a study that is very much needed in studying culture.

## II. METHODOLOGY

This research use descriptive qualitative approach. This research was conducted in Karanganyar Regency. The data in this study is a piece of speech from the way of structure in a Javanese traditional wedding ceremony that was held in Jegong Hamlet, Gedong Village, Karanganyar Subdistrict, Karanganyar Regency which is thought to contain cultural meanings. The source of the data in this study is the speech of *pranata adicara* in the Javanese traditional wedding ceremonies that was held in Karanganyar Regency which are thought to contain cultural meanings. The data collection method in this study was carried out by using the skillful free listening technique, and the skillful proficient technique. In addition, recording techniques and note-taking techniques are used as advanced techniques.

The data analysis in this study was conducted by (1) analysis during the data collection process and (2) analysis

after data collection (Miles and Huberman 1992: 21-25). Analysis during the process of data collection was conducted by reducing data, presenting data with matrices, and drawing tentative conclusions. Analysis after data collection was conducted by phonetic transcription, data classification, analysis of the form and meaning of the data obtained, and conclusions. The data that had been analyzed is presented formally and informally.

### III. RESULTS AND DISCUSSION

In the implementation of the traditional Javanese wedding ceremony in gagrag Surakarta, there are special terms used. These terms are divided into categories of words, phrases, kalusa, and discourse.

#### a. Word

The words that found in the Javanese wedding ceremony in gagrag Surakarta can be divided into two, namely verbs and nouns. The terms in the form of verbs that are found are *wijikan*, *sinduran*, *lantingan* and *dulangan*. The words *wijikan*, *sinduran*, *lantingan*, and *dulangan* are polymorphic verbs. The morphological process can be described by

{wujuk} + {-an} -> {wijikan}  
 {sindur} + {an} -> {sinduran}  
 {lanting} + {an} -> {lantingan}  
 {dulang} + {an} -> {dulangan}

The word *wijikan* means washing hands or feet with water. After receiving {-an}, the meaning becomes the process of washing hands or feet with water. In the ceremony, only feet are washed. The cultural meaning of *wijikan* is a sign of the loyalty of the bride that she will serve her leader, love her fellow human beings, and cleanse her birth and mind, do not act carelessly and always worship the Holy One.

Second, word *sinduran*. The word *sinduran* has the basic word *sindur* which means pink fabric. After getting the ending {-an}, the meaning is "wearing pink cloth". The cultural meaning of *sinduran* is a symbol of the release of girls who are ready to be guided by their husbands.

The third is the *lantingan*. It consists of the word *lanting* which means helping. After getting the suffix -an, it means being a help or helping again and again. The word dance has the cultural meaning of the bride and groom is the handle for the bride in her married life, especially the parents have transferred responsibility to the woman to her husband.

The last of the verb categories is the word *dulang*. The word *dulang* consists of the word *dulang* which means feeding food to someone. After getting the suffix -an, then it means to feed each other food. The cultural meaning of *dulang* is a symbol that in marriage life, whatever is there will be felt together.

Furthermore, in the category of words, it also known as nouns. The nominees that the researchers found were *sesepuh*, *jambe*, *bokor*, *antiga*, *krobongan*, and *dhuwung*. The word *sesepuh* is a polymorphic word that has experienced partial reduplication at the beginning of the word. The basic word is *sepuh*, which means old. After experiencing reduplication into elders, it means to be elder.

The cultural meaning of the term is that parents in a family are role models for their children.

The second is the word *jambe*. The word *jambe* is a noun monomorfemis because it only consists of one morpheme and does not undergo a morphological process. *Jambe* is a fruit from the pucang tree. The cultural meaning of *jambe* is to have the same appearance, meaning that the soul mate is different in form but the goal is the same.

The third is the word *bokor*. The word *bokor* is also a noun monomorfemis because it only consists of one morpheme. The word *bokor* means container for water. The cultural meaning of *bokor* is as a wife, the bride must be able to be a place to tell her husband and must maintain the shame of her husband.

The fourth is the word *antiga* which is a polymorphic noun because it consists of two morphemes, namely morpheme {-N} and morpheme {tigan}. The meaning of the word *antiga* is egg. Its cultural meaning is the seed in married life in the form of descent.

The fifth is *krobongan*. The word *krobongan* is a polymorphic noun because it consists of two morphemes. The basic form is *krobong* which means the middle room. The cultural meaning of *krobongan* is a separate place, which if there is a meeting, it should be under the gutter between *ndalem* and *pringgitan*.

The last is the word *dhuwung* which is a noun monomorfemis. *Dhuwung* means keris. The word *dhuwung* has a cultural meaning as a symbol of male pride.

#### b. Phrase

In the Javanese traditional wedding ceremony, it also found several terms in the form of phrases. The following terms in the form of phrases are found.

- (1) *Sindur binayang*, is a noun phrase because it is formed from two nouns, namely *sindur* and *binayang*. The word *sindur* has the meaning of red cloth, and the word *binayang* with the basic form of shadow which means shadow. Culturally, the meaning is a symbol of the bride's release from the shadows or parental guidance.
- (2) *Tanam wiji dadi* is a verb phrase because it consists of verbs and noun phrases. The verb in this phrase is the *tanam* word which means to plant, while the nominated phrase is *wiji dadi* which means seed. If it is interpreted as a whole then the meaning is to "*menanam benih*". Cultural meaning of the term *tanam wiji dadi* is that the bride and groom will be the home of the household that has many requests or prayers.
- (3) *Kembang sri taman*, is a noun phrase consisting of three nouns, namely *kembang*, *sri*, and *taman*. *Kembang* means flower, *sri* means light, and *taman* means a place to plant flowers. If interpreted as a whole, then it means to be a glowing flower in the garden. The cultural meaning of the *kembang sri*

- taman* is the a flower garden which is a symbol of the woman who is enlightened in married life.
- (4) *Midak wiji dadi*, is a verb phrase consisting of verbs and noun phrases. The verb in this phrase is a non-word which means stepping on it. The noun phrase *wiji dadi* means seed. So if interpreted as a whole to be "stepping on seeds". The cultural meaning of the *miji wiji dadi* is a manifestation of a request to God that the descendants may be given a family.
  - (5) *Gondhang asih*, is an idiomatic phrase that has the meaning of two items that have different forms. The cultural meaning of *gondhang asih* is two different humans who share the same love.
  - (6) *Gondhang tutur* is an idiomatic phrase that has cultural meaning, hope that the growth of life lessons in the married life is lived.
  - (7) *Balang gantal*, is a verb phrase because it consists of *balang* verbs and spin nouns. The word *balang* has the meaning of throwing, while the *gantal* has the meaning of betel rolls. The cultural meaning of *balang gantal* is the hope that there will be no quarrel with the child or daughter-in-law.
  - (8) *Wewengkoning tiyang sepuh*, is a verb phrase that consists of the word *wewengkoning* as a passive verb and an old one as a noun phrase. The word *wewengkoning* has then surrounded, while the older phrases mean parents. The term *Wewengkoning tiyang sepuh* has a cultural meaning, namely that a daughter who becomes a bride, is still under the control of a parent or under the guidance of the bride's parents.
  - (9) *Widadari sapta cacache*, is a numeral phrase which means an angel is seven. The cultural meaning is a marriage that brings blessings to the family, the beauty of the princess is incomparable with seven angels.
  - (10) *Pasrah bongkoan*, is a verb phrase consisting of two words, namely the word surrender as a verb and the word *bongkoan* as a noun. Submitting *bongkoan* means giving up your submission. The cultural meaning of submitting *bongkoan* is a form of surrender to God for prayer of salvation in marriage.
  - (11) *Tampa kaya* is a verb phrase consisting of the word *tampa* as verb which means to accept and the word rich as a noun which means wealth. The cultural meaning of being wealthy is that the bride receives whatever is given by her husband and can manage it frugally, thoroughly, and carefully and then be enjoyed together.
  - (12) *Klasa kalpa*, is a noun phrase because it consists of two nouns, namely *klasa* which means something to be used as a base, and *kalpa* which means epoch. If combined, the meaning becomes a base that has existed since ancient times. The cultural meaning of the *kalpa* class is a prayer to be given a long life.
  - (13) *Sego punar*, is a noun phrase consisting of two words noun categories, namely the word *sego* which means rice and the word *punar* which means yellow. *Sego punar* or yellow rice has cultural significance as a symbol of safety in married life.
  - (14) *Nampa dhawuh*, is a verb phrase consisting of verbs or verbs and noun words. The verb is *nampa* which means to accept, while the noun is *dhawuh* which means to say or advice. So if interpreted as a whole, meaning "accept speech or advice". The cultural meaning of the *nampa dhawuh* is that the bridegroom accepts the statement from the parents of the substitute daughter through their parents.
  - (15) *Jawat asto*, is a verb phrase consisting of spelled verbs and nouns. *Jawat* means serving and *asta* means hand. Its cultural meaning is a symbol of a wife's respect for her husband.
  - (16) *Bobot timbang*, is an idiomatic phrase because if the two words are said, there is only one meaning, namely *bobot*. The cultural meaning of *bobot* is a symbol that after marriage, the bride and groom are their children, not others.
  - (17) *Kendhi pertolo*, is an idiomatic phrase which means a place of heritage to protect water. The cultural meaning of the *kendhi pertolo* is a reminder that everything around us comes from the ground and will return to the ground.
  - (18) *Tirto wening*, is an adjective phrase consisting of noun *tirto* which means water, and adjective *wening* which means clear. The cultural meaning of *tirto wening* is a symbol for the purification of the two brides.
  - (19) *Dhahar kembul* is a verb phrase consisting of verbs *dhahar* and noun *kembul*. It means eating together. Its cultural meaning is a symbol that whatever is in marriage life will be faced together.
- c. Clause
- Not only words and phrases, in traditional Javanese wedding ceremony also found terms in the form of clauses. The term in the form of clause found is *ngangkarya jagad*, *ngidak tigan* and *ngunjuk toya pethak*. The three clauses have the subject set up.
- The first is *ngangkarya jagad* clause. This clause means creating the universe. The word *ngangkarya* has the meaning of 'making work or creating', while the word universe has the meaning 'universe'. The cultural meaning of *ngangkarya jagad* is to remind the two brides to always

remember the god who made the universe and everything in it.

The second is *ngidak tigan* clause. This clause means to step on an egg. The word does not mean 'step on' and the word *tigan* means 'egg'. Its cultural meaning is a manifestation of a request to God that hopefully in the household be given offspring.

The last, the clause *ngunjuk toya pethak*. This clause means drinking water. The word *ngunjuk* means 'drink', the phrase *toya pethak* means 'white water'. Its cultural meaning is a symbol of self-purification, to worship God and not to choose love in helping others in married life.

#### d. Discourse

In the Javanese tradition of *gagrag* marriage, only one term is found which is included in the form of discourse. The term is a prayer spoken by the father of the bride when the *tanam wiji dadi* procession. The term is the intention of *niat ingsun nandur wiji dadi* which means an intention to plant seeds. The cultural meaning of the term is a symbol of the hopes of both parents that the marriage life of their children can be endured and given offspring.

## IV. CONCLUSION

In the Javanese ceremony of *gagrag* Surakarta, it was found terms in the form of words, phrases, clauses and discourses. In word form, there are four terms in the form of verbs or verbs and six terms in the form of nouns or nouns. In phrase form, 19 terms are found. In the form of clauses three terms are found, and in the form of discourse only one term is found.

These terms have a good meaning for married life, both as a symbol and as a prayer for the survival of marriage. With the existence of this cultural meaning, the community becomes aware of the meaning of the sacred wedding ceremony that occurs once in a lifetime, especially for the Javanese community.

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