

The Meaning of *Puji Saji* in Sura Offerings at Selamatan Sumber Banyu or Tirta Amerta Ritual at Sumberawan Toyomarto Singosari Temple, Malang

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Abstract. This study discusses the meaning of *puji saji* in Sura offerings at the Tirta Amerta at Candi Sumberawan Toyomarto Singosari Malang. *Puji saji* is a mandatory offering that is served in this ritual. This study uses an anthropological linguistic approach that utilizes semiotic theory and an emic-ethic approach. The data obtained from the caretaker of Candi Sumberawan and cultural experts in Singosari were then analyzed using the Lyons triangle of meaning. The results showed that there were fifteen *puji saji* that could be calcified based on the form: crops, food, beverages, fragrances, spices, and equipment. The whole meaning of the *puji saji* in Sura offerings is that in life, humans must be able to be in harmony with themselves, fellow humans, nature, ancestors, and remember God. In order to unify all these things, humans must tolerance, determination, a noble mind and character. The strategy for naming and eating the offerings is based on three things, namely (1) sign, an acronym of the concept or philosophical meaning to be achieved, (2) the significatum representing the concept or philosophical meaning to be achieved, and (3) the concept or philosophical meaning to be achieved in accordance with the function of the sign.

Keywords: Meaning of Offerings, Sura Offerings, Sumberawan Temple, Selamatan Sumber Banyu, Ritual Tirta Amerta

1 Introduction

Language, apart from being a system of sound symbols which is arbitrary, is also a symbol to represent concepts, thoughts, and experiences of human life [1]. As a symbol, language is not optional, but has a meaning behind the sign it represents. Furthermore, language is even the most complex symbol and has the potential to develop compared to other symbols [2]. Language as a symbol is at the same time an embodiment of language as culture and shows a close relationship between language and culture [3].

One of the symbolic forms of language can be seen in the use of Sura offerings carried out in a series of Tirta Amerta Rituals which are held in the month of Sura in Toyomarto Village, Singosari District, Malang Regency. Sura is the first month in the Javanese calendar. The month of Sura or Suro comes from the word Ashura/*Asyuro* which means the 10th of Muharram (month in the Islamic calendar). The Tirta Amerta Ritual is carried out as one of the village alms activities and earth offerings for villagers in the Sumberawan Temple complex, Toyomarto Village. Sumberawan Temple itself is a Buddhist temple that was built around the 14th century at the end of the Majapahit era.

The temple, which is only in the form of a stupa, was a place of hermitage in the Kapitayan era (pre-Hindu Buddhist era), the *Abisheka* (Singosari soldier inauguration ceremony) of the Singosari warriors and the bathing place for the Princess of the Ken Arok era, most recently in the late Majapahit period a temple was established as a symbol of sacredness and a location for Buddhist worship. In this temple complex there are two *Patirtan* (the source of the holy spring) which are regularly used as places of offerings, hermitage, to sacred rituals, such as the Tirta Amerta Ritual in the month of Sura. The *Patirtan* was named Sumber Kamulyan and Sumber Panguripan. It is said that the water from these two *tirta* is *tirta amerta* (eternal holy water) and became the forerunner of the village name, Toyomarto, which comes from the word *toyo* which means 'water' is the same as *tirta* and *amerta* which means 'not dead/immortal' [4][5].

Furthermore, every month of Sura in this temple complex, a feast known as Selamatan Sumber Banyu or Tirta Amerta Ritual is held. This ritual begins with a parade of a group of the people of Toyomarto Village passing the path to the temple, then taking water along with prayers by the *kamituwa*, followed by releasing fish from one of the sources in the temple complex by the village head, together with all villagers carrying out village feast in front of the Joint temple complex.

Selamatan Sumber Banyu or Tirta Amerta Ritual, like other feasts, is a Javanese tradition. In general, there are two types of feast, namely lifecycle feast and non-lifecycle feast [6]. This statement is in line with Kyalo's [7] statement in a study of rituals on African cosmology. Lifecycle feast is in the form of rituals related to the life cycle, such as birth, death, and marriage. Meanwhile, non-lifecycle feast is a feast that is associated with annual routine activities, seasons, and other similar activities [7]. In this case, Selamatan Sumber Banyu or Tirta Amerta Ritual is the second type of ritual, which is to commemorate the annual routine activities in the month of Sura, one of the sacred months of the Javanese.

During this dive, there are offerings that are served both for *bedah krawang* (ancestral) as well as for the people who come. Offerings are serving dishes in the form of food, fragrances, and other equipment. The offerings that are served in this feast have unique names. These offerings are called Sura offerings. The name of food can signify the belief system, religion, practice of rules to the ideology of a particular society related to its culture [8]. This study focuses on examining the names of the Sura offerings that are served during Selamatan Sumber Banyu or Tirta Amerta Ritual.

Research on offerings has previously been studied by Baehaqie [9] who examined the "Semiotic Meanings of Food Names in Tingkeban Selamatan Offerings in Pelem Hamlet, Wonogiri Regency". This study uses the same semiotic and anthropological linguistic research approaches as this study. However, the research object under study was different, namely Selamatan Tingkeban in Hamlet Pelem, Wonogiri Regency. In this study, Baehaqie [9] made an inventory of the names of the offerings, then classified and interpreted the meaning behind the names of the offerings.

Furthermore, Dewi [10] also conducted research on "Local Wisdom Traditional Food: Reconstruction of Javanese Manuscripts and Their Functions in Society". This research looks at how the Javanese script documents traditional food and explains its function. The difference with this paper lies in the object of research, namely traditional food in Javanese script which is different from this research which examines the Sura offerings.

Setiawan [11] studies "Interpreting Traditional Culinary in the Archipelago: An Ethical Review". This study examines the traditional culinary archipelago in general using an ethical approach. The researcher explained that traditional food faces several problems, such as intellectual property rights, product safety and health, killing in order to respect life, and the logic of imperialism behind the urban eating culture. The approach and scope of the problem

studied by Setiawan [11] is different from this research which focuses on one subset in Toyomarto Village Malang with an anthropological linguistic approach.

Due to the position of Candi Sumberawan which is close to Singosari which has a high historical value and because this is an annual dive which has attracted thousands of tourists in the last two years, this location and activity was chosen for further research. Moreover, considering the historical and cultural values of the Sumberawan Temple as described earlier, the research on the submersion and the accompanying offerings will be interesting. In addition, based on literature review, research that focuses on discussing the form and meaning of the Sura offerings that must be presented at the Tirta Amerta or Selametan Sumber Banyu ritual has not been found.

In order to explore the meaning of the Sura offerings in this subsection, semiotic analysis was used to obtain the meaning of the Sura offerings. Semiotic analysis, as hinted by Masinambow and Hidayat [12] in anthropological linguistics means the application of the semiotic concept to the study of culture or culture itself is a semiotic system. Meanwhile, the core concept of semiotics is a sign. In conjunction with the sign theory, in this study the meaning triangle of Lyons [13] was used. Lyons [13] states that the semiotic system is related to three things, namely sign, concept, and significatum. The relation of these three things is formulated in the following Lyons triangle of meaning.

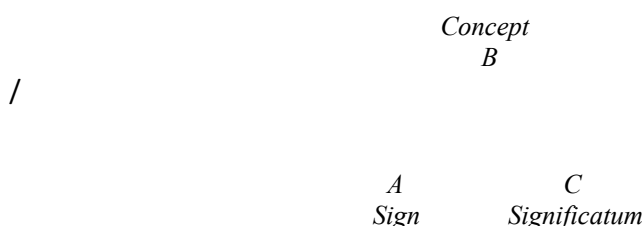


Fig. 1. Lyons Triangle of Meaning Lyons [13].

Since the relationship between sign and significatum is not straightforward and must be mediated by the concept, in the Lyons triangle of meaning, the relationship between A and B is indicated by a dash.

2 Research Method

This research is an anthropological linguistic study that examines the relationship between language (in this case the naming of Sura offerings) and culture (in this case the views of the local community). To be able to reveal the symbolic meaning in the Sura offerings in an integrated manner, an emic-ethical approach was used Duranti [14] and a semiotic approach. In an emic-ethic view [14], the one who best understands a particular culture is the owner of the culture itself. However, cultural owners are often incomplete in explaining their cultural content, so researcher interpretations are needed. Meanwhile, the Sura offering which is also a symbol of a culture is also approached by a semiotic approach to reveal the meaning behind the symbol. The combination of the cultural owner's intuition and the researcher's interpretation is the right combination to reveal the symbolic meaning of the Sura offerings at Selametan Sumber Banyu or Tirta Amerta Ritual. Sources of data in this study are Singosari community members who are

considered to understand the local culture, namely the caretaker of Candi Sumberawan, cultural observers of Singosari, and our elders in Sumberawan Village. These three informants have the characteristics (1) born and raised in Singosari, (2) aged between 50-80 years, (3) can speak Javanese, (4) are performers of offerings, and (5) can name the offerings and understand the meaning of each offerings. The data were analyzed using Lyons' [13] triangle meaning theory to identify and describe the meaning of the Sura essay.

3 Result and Findings

3.1 Sura Offerings Classification

The results showed that there are 35 types of Sura offerings that are usually served in Selamatan Sumber Banyu or Tirta Amerta Ritual. The thirty-five types of offerings are classified based on their nature, namely those that are mandatory, namely *puji saji* and not mandatory, that is, other than *puji saji*. *Puji saji* consists of 15 types of offerings. In this study, the focus is discussed only on offerings that are praiseworthy. Based on the form of food, the praises served in Sura offerings consist of: crops, perfumes, drinks, food, utensils, and spices.

Table 1. Classification of *Puji Saji* in Sura Offerings

Name of offerings	Crops	Fragrance	Drink	Food	Equipment	Seasoning
Banana	√					
Rice	√					
<i>Setaman</i> Flowers		√				
<i>Telon</i> flower		√				
Multicolored flowers		√				
Spices						√
<i>Badeg</i> /Wine			√			
<i>Cengkir</i> (Coconut)	√					
Sugarcane	√					
<i>Cikal</i> (Old Coconut)	√					
Mortar					√	
Incense		√				
<i>Jenang abang</i>				√		
<i>Lincing/brucu tumpeng</i>				√		
Makeup tools					√	

Puji saji consists of plantain (*gedhang*), flower, cooking spices, *badheg*/grapes, *cengkir*, sugar cane, mortar, incense, *jenang abang*, *brucu tumpeng* (*tumpeng lincing*), and make-up tools. Only *puji saji* is mandatory. Apart from *puji saji* is not mandatory for rituals. *Puji saji* is served as a *sandhingan* (accompaniment) during the *ngujubno* ritual inside the *Patirtan* complex. Because this ritual is also *selamatan sumber banyu*, in addition to *puji saji*, *toya wening* is also prepared in a jug. If *puji saji* is left in the *Patirtan* complex as an offering, *toya wening* is distributed to the residents. *Toya wening* who has been prayed for (*diujubno*) is believed to be able to give blessings and prevent calamities. Offerings other than *puji saji* and *toya wening* are served outside the *Patirtan* complex and are contested by local residents.

Based on the form of food, *puji saji* in the form of agricultural products includes: plantain (*gedhang*), sugar cane, rice, cloves, and *cikal* (old coconut). *Puji saji* in the form of fragrances

in the form of flowers, consisting of *setaman* flower, *telon* flower, and *mancawarna* (multicolor) flowers; and incense. Drink offerings are in the form of *badheg* or wine. Meanwhile, *puji saji* in the form of food consist of *jenang abang/jenang sengkala* and *brucu tumpeng* or *tumpeng lincing*. Seasonings are in the form of cooking spices such as salt, sugar and oil. Finally, the equipment consists of a mortar and make-up tools.

3.2 Meaning of Sura Offerings

The meaning of the Sura offerings in the Tirta Amerta or Selamatan Sumber Banyu rituals is as follows. This meaning is presented using Lyons Meaning Triangle [13]. The meaning triangle contains the concept (meaning of the offerings), the sign in the form of the name of the offering, and the significatum (marker) in the form of the offerings.

First, at the bottom of the praise line is rice.

CONCEPT

human needs for food

Rice symbolizes the human need for food. Rice from rice can be replaced with glutinous rice, corn rice, or other types of rice that are commonly used. Apart from rice, another crop that must be served in the praises of the Sura offerings is the ‘very young coconut’ (*cengkir*).

CONCEPT

Symbol of righteousness of mind

Next, *puji saji* of Sura *cengkir* (coconut which is still very young) which means upright thoughts. Upright thought means that humans must have a straight or positive mind. Upright thought can also be interpreted as strong and quick thinking.

CONCEPT

Ancestral symbol

Apart from using a very young head, the praised serving of the Sura also requires the presence of an old coconut. *Cikal* means that where we put the offerings, there is a forerunner to that place or the *krawang*/ancestral surgery who cleared the base of the area.

Additionally, the crop that is included in *puji saji* is sugarcane.

CONCEPT

Mantebe kalbu

A firm heart

Sugarcane means “a firm heart”. This determination becomes a partner for a righteous mind. So, apart from having a strong and upright mind, humans must also have determination.

Furthermore, the produce contained in the prawns is *gedhang* (banana). The banana that is used in praised serving is usually *gedhang raja* (plantain). The number of bananas served is usually a banana comb or two banana combs served side by side.

CONCEPT

Ngunggulke kepadhangan

Increase brightness

Plantain (*gedhang raja*) means strengthening brotherhood. That is, human beings must always maintain brotherhood with siblings, close relatives, and extended relatives. In addition to Sura offerings, plantains are also often served on various other celebrations, such as weddings. Moreover, bananas are a symbol of prosperity because banana plants will not die before they bear fruit and reproduce.

Apart from agricultural products, another offering in the *puji saji* is food. Food in the praises includes *brucu tumpeng* and *jenang abang*. *Brucu tumpeng* or *tumpeng lincing* is a cone-shaped tip of the *tumpeng*. *Tumpeng* is rice shaped or arranged to resemble a mountain.

CONCEPT

Human relationship with God and fellow human beings

Tumpeng is an extension of the *tumapaking panguripan-tumindak lempeng-tumuju Pengeran* ‘the order of life-walk straight-to God’ [15]. Meanwhile, this *tumpeng brucu* symbolizes man’s relationship with God.

Tumpeng is the oldest traditional food. *Tumpeng* has existed since pre-Hindu-Buddhist times. At this time, the cone was yet to be shaped like a mountain. The shape of the *tumpeng* resembling a new mountain appeared during the Hindu-Buddhist period. At this time, the shape of the cone on the *tumpeng* shows the belief of Hindus that Mount Mahameru is the abode of the gods. As Islam entered, the meaning shifted. If in the *kapitayan* time (pre-Hindu Buddhism), *tumpeng* is associated with supernatural powers, whereas in Hindu times, the shape of the cone is a symbol of the mountain where the gods dwell, then in Islamic times, the shape of the cone on the *tumpeng* means human relationship with God (Allah) [15].

CONCEPT

Symbol of repulsion of evil spirits/*sengkala*

Jenang sengkala/abang is glutinous rice processed given brown sugar or Javanese sugar. On the *jenang* is then given grated coconut. *Jenang abang* is a symbol of repelling evil spirits/*sengkala*. In addition to the time of the Sura offering, *jenang sengkala* is also often served on the lifecycle feast, such as when a newborn, wedding, or other non-lifecycle feast, such as during the harvest season, planting season, to *adek omah*.

Furthermore, in addition to food, the offerings are also in the form of drinks. Drinks served at the complimentary food are alcoholic drinks, such as *badheg* and/or wine.

CONCEPT

Symbols of offerings to ancestors

Badheg is a fermented drink made from sticky rice, while wine is the fermentation grapes. Either of these drinks can be selected. These drinks are a symbol of presentation to *pembedah krawang* (ancestor) or *pembabah alas* who supposedly like the scent of *badheg* and wine.

Other components of *puji saji* are in the form of fragrances include flowers: *setaman* flowers, *telon* flowers, and *mancawarna* flowers; and incense.

CONCEPT

Symbols of seven things related to self, nature, and day

Setaman flowers consist of roses, jasmine, magnolia, *cananga* and *pandan* leaves. These flowers are then watered and put in a small vessel filled with water. *Setaman* flower symbolizes seven things related to self, nature, and day. That is, human life should be able to socialize well (*sesrawungan*) to gain a good reputation.

CONCEPT

Dulur papat lima pancer

To have a noble mind and character

Meanwhile, *mancawarna* flowers consist of flowers with five different colors. Commonly used flowers are roses of various colors, jasmine, and other colored flowers. The colorful flowers symbolize that in order to be safe, human beings must have a noble mind and character that is symbolized in *dulur papat, lima pancer*.

CONCEPT

Dulur papat lima pancer

To have a noble mind and character

Finally, *telon* flowers, meaning three types of flowers, consist of roses, *cananga*, and magnolia. The meaning of these flowers is that through life's ups and downs, one needs to follow his heart and always remember God.

CONCEPT

Symbol of ancestral existence (*sing bedah krawang*)

Furthermore, there is incense that means '*dumadineng ponor*', *dumadi* means exist, *pono* means board. That is, there is an ancestral form (*sing bedah krawangan*) in that place, so incense should be lit.

Next, the offering on *puji saji* is in the form of cooking spices. Cooking spices include sugar, salt, and other spices. The spices mean in life there must be a variety of taste.

CONCEPT

Symbol of taste variety

In addition to produce, food, beverages, fragrances and cooking spices, the last offering on the menu is utensils. The equipment in question is makeup and mortar equipment.

CONCEPT

The symbol of ancestors is also dolled up (wearing make-up) while 'attending' the feast

Further offerings in the form of equipment include make-up and mortar equipment. These utensils are presented on a complimentary note. Makeup equipment in the form of combs, lipsticks, and eyeliner. These makeup tools are presented to the ancestors so that the ancestors also put on make-up when 'attending' the feast. Meanwhile, mortar is the pedestal for *puji saji*.

CONCEPT

Earth emblem

Mortar is sometimes replaced by another container. Mortar symbolizes the earth. That is, everything comes from the earth. Thus, it must be based on things that are earthy, such as mortar.

In addition to the obligatory *puji saji* as a companion *ujub* during the Selamatan Sumber Banyu at the Sumberawan Temple, there is an offering that is a component of *puji saji* but is always brought during rituals, namely *toya wening* or plain water.

CONCEPT

Noble ambition/prosperity

Toya wening is water taken from *Patirtan* (holy baths) and put in jars. Despite not a part of *puji saji*, *toya wening* is also brought in *ngujubno* ritual in the *Patirtan* complex. If the *puji saji* is then left in the *Patirtan* as an offering for Sing Bedah Krawang, then the *toya wening* is then taken out and distributed to the community who want or need it as a misfortune repellent or blessing bearer. *Toya wening* is a symbol of the purity of life. Man is considered to have attained real life if he has reached the limit of silence.

Based on this description, the overall meaning of *puji saji* in Sura offerings is that in life, humans must be able to be in harmony with themselves, fellow humans, nature, ancestors, and always remember God. In order to unify all these things, humans must have tolerance, determination, have a noble mind and character, and have strong reasoning power.

In order to achieve the symbolic meaning that is expected to occur in the human life cycle, human relations with others, nature, and God, the forms of offerings become symbols of the hopes embedded in the collective dreams of the local community. The strategy for selecting shapes or naming forms is based on several things. First, the sign in this case the name of the offering which is the symbol is an acronym of the philosophical concept or meaning to be achieved, such as *cengkir* '*kencenge pikir*', sugar cane '*mantebe kalbu*', *gedhang* '*ngunggulke kepdhangan*', incense '*dumadine ponor*', and tumpeng '*tumapaking panguripan-tumindak lempeng-tumuju Pengeran*'. Second, the significatum, in this case the form of the offerings, symbolizes the philosophical meaning to be achieved, such as the red *jenang abang/sengkala* which shows the courage to face misfortunes/*sengkala*, the *mancawarna* flower consisting of flowers with five different colors which symbolizes '*sedulur papat lima pancer*', and tumpeng which is shaped like a mountain symbolizing the relationship between humans and God and fellow humans (during the Islamic period) and symbolizing the close relationship between the Javanese people and the mountain (*meru*) during the Hindu and Kapitayan times. Third, the concept or philosophical meaning is contained in the sign or significatum function, such as the variety of taste as the meaning of cooking spices. In this case, cooking spices do have a function to improve the taste of the food. Even so with the make-up tool which means "so that the ancestors who came during the dive will also be made up". Makeup tools also have the same function in everyday use. This strategy at the same time strengthens Lyons' [13] triangle of meaning, which shows that the relationship between sign and significatum is not straightforward. Sign and significatum are formed and selected based on the concept or philosophical meaning to be achieved.

4 Conclusion

Based on the research, it was found that there were fifteen *puji saji* that must be served during the Sura offerings at the Selamatan Sumber Banyu or Tirta Amerta Ritual at Sumberawan Singosari Temple, Malang. Based on the form, *puji saji* is the form of agricultural products,

food, beverages, fragrances, spices, and utensils. *Puji saji* is the serving of crops such as bananas, rice, *cengkir*, *cikal*, and sugarcane. The food components in *puji saji* include *Brucu tumpeng* and *jenang abang*. The drink component is *badheg* or wine. The compliment serving in the form of fragrances is *setaman* flowers, *telon* flowers, *mancawarna* flowers, and incense. *Puji saji* in the form of seasoning is cooking spice. Finally, *puji saji* in the form of equipment include makeup and mortar. The whole meaning of *puji saji* in Sura offerings is that in life, humans must strive to be in harmony with themselves, fellow humans, nature, ancestors, and always remember God. In order to unify all these things, humans must have tolerance, determination, have a noble mind and character, and have strong reasoning power. The strategy for naming and eating the offerings is based on three things, namely (1) sign is an acronym of the concept or philosophical meaning to be achieved, (2) significatum represents the concept or philosophical meaning to be achieved, and (3) the concept or philosophical meaning to be achieved in accordance with the function of the sign.

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