

The Diversity of Traditional Ceremonies of Javanese among Pandalungan Community

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Abstract. The variety of traditional ceremonies in the Pandalungan community is very distinctive and diverse. The main problem is "What is the variety of traditional ceremonies of Javanese in the Pandalungan community?". The traditional ceremonies carried out by the Pandalungan community are very diverse and different from the standard of traditional ceremonies in Javanese society. Therefore, they are worthy of being studied by students and known by the community. The goal is to "Describe the diversity of traditional ceremonies in the Pandalungan community". The theory used is a critical analysis of the five elements of Harold D. Laswell and *primbon* by Gunasasmita. The method is qualitative content analysis with content analysis components including problem formulation, sample data sources, focus categorization, data presentation, data collection criteria, and data interpretation. The results reveal that (1) salvation is carried out with the purpose and scope of the activities of the Pandalungan community that are diverse and more varied than the standard rules in the Book of *Primbon*; (2) the wedding among the Pandalungan community is carried out with different terms, different materials used, different methods, different sequences, and even additional procedures that are not contained in the *Primbon* Book.

Keywords: diversity, traditional ceremony of javanese, pendalungan community.

1 Introduction

Javanese people always learn from their ancestors in order to maintain their traditions. A tradition is a collection of thoughts and activities carried out by a group of people who are different from other communities [1]. The tradition can be formed in each member of the community group since they were born. Tradition can be used as reference material to identify and understand the language used by a language community [8]. Tradition can influence the attitudes and mindsets of Javanese people from generation to generation coming from taboos, trapsila, style, and habit [7]. From here, a mirror emerges from the patterned habits of disciplined community life activities by socializing with citizens in accordance with the developments of the current era of globalization. Customs are a series of rules that need to be obeyed by the community as a form of humanistic existence. Humanistic existence can be done through three

things, namely, regulations, rewards, and supervision [9]. In the life of the Javanese people, all three are seen in taboos, habits, style, and *trapsila*.

Javanese culture is so thick with the structure of local wisdom. Javanese culture is a chivalrous culture. Kshatriya means ideals that live in prosperity. This knight culture has a distinctive culture, especially the wayang culture to convey da'wah to the community to spread Islam [3]. This puppet has a high religious value. Wayang is held when there are events that interfere with human life, circumcision, weddings, births, special guests from abroad, and national cultural days. From here, wayang is a laboratory for the values of life from the past as the basis for life experiences that are noble, have high beliefs, and have views that are in accordance with the Shari'a. This is in line with the findings that traditional ceremonies are carried out for preserving traditions, preserving tribal identity, worshipping ancestors, showing that their lives began with tradition long before religion came, and respecting ancestors. This concept leads to Javanese civilization, which recognizes the art of living in personal and social life.

Human life is in harmony with the everyday environment ranging from social to brothers, community management, and complex events. This condition does not only occur in the Javanese tribal community, but also occurs in the GawaiDayak and NaikDango communities. This is in line with the findings of Herlina, Andayani, Waluyo, and Setiawan that traditional ceremonies are carried out because they preserve traditions and tribal identity, worship ancestors, show that their lives began with tradition long before religion came, and respect ancestors [6]. Thus activities in traditional ceremonies can be interpreted as a form of human servitude to the creator, which in this case is the same as religious concepts.

This research is motivated by the variety of traditional ceremonies performed by the people in Jember Regency. People in Jember have Madurese ethnic communities and Javanese ethnic communities. Their lives side by side in carrying out religious, cultural, political, economic, and social activities. Then, these Madurese and Javanese cultures form their own traditional beliefs, ranging from dances, traditional games, wedding customs, earth alms customs, and other customs. From here, the emergence of the acculturation of the Pandalungan Culture. This is because the Pandalungan people are patterned on mixed marriages between Madura and Java, resulting in the birth of a new generation, namely the Pandalungan community. The Pandalungan community is thick with Javanese traditional ceremonies from their ancestors. These socio-cultural conditions occur because of situational, institutional, and social conditions [10]. Situational is a unique condition when a traditional ceremony is performed. Institutional is the influence of organizational institutions (in this case Javanese ethnicity and culture). The things that apply and affect the Pandalungan community are religion, social, economy, politics, and culture.

The people who live in Jember are known as the Pandalungan community. The Pandalungan community has a character that is dominated by tradition and myth; likes to chat and talk about other people's disgrace, and feels afraid to deviate from generally accepted opinions; open, adaptable and changeable; (4) feelings that should not be held back, transparent, and expressive; this decision will be followed up by the chairman; there is a compact family room bond so that solving the problem is done in groups; slightly temperamental and violent [13]. From here, see the ways of patterns of life due to the mixing of various groups of people with different cultures, for example from Chinese, Arabic, Madurese, and Javanese cultures. Then, there is a hereditary line from the ancients which means the word mendhalungan, namely descendants, mixed types,

mixed results and there is also a conversation without regard to character. Meanwhile, Widiyawati criticized that pendalungan was born from a multi-ethnic culture originating from immigrants from Chinese, Arab, Madurese, and Javanese ethnic groups who grouped in the Jember area to break their longing for indigenous culture[16].

The Pandalungan community has a ritual habit that is carried out when there is a need, for example there are special guests, weddings, and certain days. The Pandalungan community still takes care of their traditions by carrying out traditional ceremonies that have been passed down from generation to generation from Javanese ancestors. In fact, not all traditions are carried out like the people in the palace environment, such as Yogyakarta and Solo. Javanese people perform traditional ceremonies in groups through different rules in each area of Jember. This makes variations in the application of Javanese traditions. This kind of thing can happen because the Javanese people have a strong social and cultural structure that is passed down from generation to generation through good communication, for example Javanese proverbs, which are rich in meaning, describe situations, qualities, attitudes, natural characters, attitudes, and behavior of Javanese people in everyday life [11]. This ingrained tradition will be carried out wherever the Javanese or Javanese descendants are.

From the description above, the focus of this research is the variety of traditional ceremonies in the Pandalungan community. Therefore, the research problem is "How are the various Traditional ceremonies of Javanese in the Pandalungan community?"

2 Method

This type of research is qualitative content analysis. Qualitative content analysis research is a careful examination of an in-depth discussion of information in written and printed form using a qualitative approach. The content components of the analysis include problem formulation, sample data sources, focus categorization, data presentation, data collection criteria, and data interpretation [15]. The research problem is "How is the diversity of Traditional ceremonies of Javanese in the Pandalungan community?" The hypothesis proposed by the author is "There is a diversity of Traditional ceremonies of Javanese carried out by the Pandalungan community". The sample of data sources is in the form of traditional ceremonies *kenduren* and weddings. The focus categorization is Traditional ceremonies of Javanese carried out by the community in Jember. The criteria for data collection are ceremonies that adhere to Javanese cultural procedures. The interpretation of the data is carried out by examining according to the theory of critical analysis in the form of five elements, namely (1) Javanese elders who find a series of traditional ceremonies; (2) Javanese elders say that traditional ceremonies are a form of gratitude to God Almighty, praying for the ancestors, cleaning oneself, a form of devotion to parents and ancestors, good wishes, and educating prospective successors in a good way; (3) Javanese elders state that traditional ceremonies are for people who want to carry out according to Javanese ethnic procedures; (4) in relation to inheriting Javanese wealth, the traditional ceremony procedures are conveyed to successors through examples of traditional ceremonies; (5) the effect of the discovery of the Javanese elders resulted in various kinds of traditional ceremonies according to the meaning and ability of every Javanese in carrying out traditional ceremonies.

3 Results and Discussions

The first element of critical analysis is who, that is, who discovers the series of traditional ceremonies. Traditional ceremonies were arranged and invented by Javanese elders. The Javanese elders who have made many observations (*niteni*) of every incident that befell humans and natural events then formulate the procedures for traditional ceremonies. From these observation activities the formulas (calculations) to plan all life affairs were created so that they are safe and run according to expectations. These calculations are collected and recorded in a Book of *Primbon*. *Primbon* is a guide about good and bad things based on Javanese calculations and the signs that accompany them [5]. It is a guide before the Javanese do something in order to run well and safely. They believe that human can only strive and God is the One who determines the result.

The second element, 'says what', is what the Javanese elders say about *primbon* and traditional ceremonies. The Javanese elders believed that the way of human life has been determined by God. The Javanese elders compiled the *primbon* based on calculations using the Javanese calendar which refers to the circulation of the moon. Calculations in *Primbon* can be used to understand events and things that might happen. If the results are good then it can be used as an encouragement to live life. If the calculation produces signs that something bad will happen, then the results of the calculation can be used as a reminder to always be vigilant and careful [5]. Javanese elders say that traditional ceremonies are a form of gratitude to God Almighty, praying for the ancestors, cleaning themselves, a form of devotion to parents and ancestors, good wishes, and educating prospective successors in a good way.

The third element is to whom, which means *primbon* and traditional ceremonies are used for Javanese people. The Javanese elders use *primbon* as a means of controlling every action that the Javanese will take so that they are always in the corridor of God's truth. The Javanese elders stated that traditional ceremonies were for people who wanted to carry out activities according to Javanese ethnic procedures. All aspects of life have been regulated in the *primbon*, namely the calculation of neptu, human character, human nature, mate and marriage, pregnancy and breastfeeding, traditional medicine, internal signs, the meaning of any lost objects, signs from animals or plants, signs from nature, and interpretations of dreams. With the guidance in this *primbon*, Javanese people can live a safe and secure life.

The fourth element is in what channel, which can be interpreted as in what relationship the *primbon* and traditional ceremonies are delivered. *Primbon* is taught and passed down in relation to inheriting the richness of Javanese culture that is noble. *Primbon* is a reference for Javanese people before performing traditional ceremonies. Then the procedure for the traditional ceremony is conveyed to the successor through the example of the implementation of the traditional ceremony. Furthermore, it is hoped that the successors can do it themselves when they are adults and in society later.

The fifth element is with what effect which is interpreted as how the effect of the discovery of *primbon* on the implementation of traditional ceremonies. The effect of the discovery and preparation of the *primbon* by the Javanese elders resulted in various guidelines on how to carry out traditional ceremonies. It is hoped that the successors can carry out traditional ceremonies

according to the guidelines in the *primbon* and in accordance with the ability of every Javanese in carrying out traditional ceremonies.

Traditional ceremonies of Javanese that are mostly applied by the Pentalungan community in the form of marriage customs and salvation. The implementation of the Pentalungan traditional ceremony is no different from the requirements of the Javanese *primbon*. This is because there is a characteristic value and condition of the Pentalungan people who have acculturation traces from Chinese, Arabic, Madurese, and Javanese culture which have a cultural center of mindset, exemplary, broad knowledge, and strong habits that affect the implementation of different ceremonies from others. This Pentalungan traditional ceremony brings harmony and brings changes from the environment, traditional clothing equipment, and natural conditions that are increasingly beautiful in culture. From here, the Pentalungan people have a strong traditional belief in the culture of their ancestors so that they are able to care for future generations.

Selamatan (Salvation) is a feast to ask for safety [2]. The salvation is done to refuse reinforcements and to hope for smoothness and safety when carrying out one's intentions [5]. Meanwhile, refers to the term salvation, which is interpreted as a tradition of seeking safety by sharing food to neighbours, relatives, and friends [12]. In salvation there is food that is served and there is food that can be taken home. Salvation is always present in every stage of human life from birth to death. The standard is that the salvation ceremony carried out aims to reject reinforcements and beg to be given smoothness and security in life [5]. However, the Pentalungan Society is different from existing standards, they interpret the safety ceremony not only to ask for salvation but to refuse reinforcements and ask for smoothness and security, more than that they carry out a salvation ceremony to increase their gratitude to God Almighty, asking to bless God Almighty, keep away from danger, pray for the ancestors, send prayers to the family, friends who have died, share happiness with neighbours, and ask for physical and spiritual safety. In addition, the Pentalungan community also performs safety ceremonies in life such as birth, cleaning prayers, moving house, death, marriage, Islamic holidays, commemorating Indonesian independence, *tingkebon*, *tedaksinten*, circumcision, long trips, name changes, curing diseases and curing witchcraft.

Marriage (*pernikahan*) is the thing or act of getting married [2]. Equivalent to the word *pernikahan*, there is also the word *perkawinan* which also means marriage [2]. The Javanese have a more detailed view of marriage, namely *ngrabekne* 'marrying a son' and *mantu* 'marrying a daughter' [12]. Marriage is not only a relationship between a man and a woman with sexual instincts and love, but also about an outer and inner agreement between a man and a woman to build a happy family according to the provisions of God Almighty as part of a series of worship to Him. Marriage which is the main focus of the implementation of traditional ceremonies by the Javanese is from the in-law's point of view 'marrying a daughter'. It is reasoned that girls who have *wonengkuingpriya* 'find and marry the man of their heart' need to be celebrated as a form of parental joy.

There are four traditional wedding ceremonies discussed here, namely *sasrahan*, *siraman*, *midodarenin*ight, marriage contract, and meeting of the bride and groom. *Sasrahan* is the giving of something from a man to a woman as a form of the seriousness of a man in a relationship with a woman and is carried out two or three days before the marriage contract [5]. What is given can be: (1) two buffaloes whose horns are coated in silver and wrapped around the neck with *cindhé*, (2) a pair of chickens or a pair of geese carried with *sindur*, (3) six *joli* with details:

the first *joli* contains the stem of the chili plant, the stem of the plant *Ranti* tomatoes, and eggplant stems are two items each; the second *joli* contains a bunch of rice (still with the stalk and not yet threshed) and a bunch of coconuts (25); the third *joli* contains kitchen utensils, the fourth *joli* contains a hurdle, frying pan, canting, white cloth, and dakon; the fifth *joli* contains herbs covered in *cindhé* and pocket change; and the sixth *joli* contains heavy meals (rice and side dishes) and small meals (cakes). What is meant by *cindhé* is that *arane bakal awujud sutra abang kekembangan* 'a red silk with a floral pattern' [14]. While *sindur* is *lawon abang enom pinggire putih dianggo sabuk lan sapanunggalane* 'long cloth of fiery red color with white on the entire edge or outer side' [14]. The applications submitted by the men included: tetel or jadah, roasted buceng, jenang, diamonds, layer cake, cake tok, steamed cake, sekapur betel, cucur, and areca nut. From this, it can be seen that the difference between the handle and the *sarah* of the Pentalungan community lies in the time and luggage given to the women.

Siraman is a ceremonial act of bathing the two brides by relatives who are considered older as an attempt to rid themselves of bad qualities before carrying out the marriage contract. The procedure for bathing includes four provisions, namely: (1) the body of the bride and groom is smeared with a mixture of seven kinds of rice flour, *daunkemuning*, *pandan*, and *mangir*, then doused with water containing flowers; (2) the bride and groom sit on a bench on a mat with a sprinkling of *dadapserep* leaves, *ilalang*, *apa-apa*, *kluwih* and *kara*; (3) the fabrics used by the bride and groom are *letrek*, *jingga*, *selendang lurik puluh watu*, *sindur*, *yuyusekandang*, *banguntulak*, and white cloth; (4) the bride and groom are washed by the oldest person with water in a small jar (*kleting*), then the jar is broken afterwards [5]. The *siraman* performed by the Pentalungan community is different from the existing standard rules. Where the *siraman* is carried out by the bride and groom at their respective homes. The *siraman* procession is carried out the night before the wedding, using water from seven wells and sprinkled with seven flowers. The *siraman* procession is carried out by parents, grandmothers, and several mothers who have a good image in women's families. Then the bride and groom are carried from the bathroom to the dressing table so that the bride does not touch the ground. After bathing, the bride and groom were also carried from the bathroom to the dressing table. After that, the bridal make-up performs a *krikrikma*, which is the procession of shaving some of the bride's hair using a razor. From this, we can see that the difference between the standard rules and the *siraman* carried out by the Pentalungan community lies in the procedures, materials, and complements of the *siraman*.

Midodareni night is an activity to watch and gather while chatting and preparing everything for tomorrow's wedding. The groom is taking *nyantri* or coming to the place of the bride's parents wearing *ksatriyan* clothes (cloth and *surjan* or piety clothes made of silk, *jebahan* headbands, *karset* necklaces, safety pins, and *kris*) accompanied by relatives at 19.00 to be handed over to the bride's family. The bride's family provides banquets and entertainment. *Midodareni* night is used to get to know each other and make friends between the bride and groom's families [5]. This standard rule is applied differently by the Pentalungan community. The Pentalungan community does not prioritize the costumes used by the groom but prioritizes the essence of the *Midodareni* night, which is the meeting of the two families of the groom and the bride at the bride's house on the night before the wedding procession. The bride also performs *tirakatan* and *lek-lekan* so that the family who is in-law will be away from harm and the wedding ceremony will run smoothly.

The marriage contract is an agreement between the groom and the woman through *ijab* (a statement by her guardian that she is ready to be married to her future husband) and *kabul* (a

statement that the prospective husband accepts the wife's willingness to become his wife). The procedure for the marriage contract includes five series of activities, namely: (1) the groom wears a *sarong* or *kampung* with a crown or headband without gold jewelry and the front hair is not allowed to be scraped, (2) the groom's sitting position is facing the *penghulu* who is facing east in the north, relatives surround the bride and groom, the witnesses sit in the south facing the bride, and the marriage guardian faces the southwest; (3) dowry in the form of silver weighing one tail or according to ability; (4) the bride and groom kneel down to both parents; (5) salvation with *nasikenduri*, fried buffalo meat, buffalo eyes, buffalo brain, buffalo innards, red *pindang* (fish brine), and white *pindang* [5]. The standard provisions are not implemented entirely by the Pandalungan community because they carry out the essence of contract marriage. In the implementation of the marriage contract, there must be a *penghulu*, prospective brides, dowry, and guardians transferring the responsibility of women to the groom. So, for the groom's attire and the marriage ceremony procession is carried out flexibly (can be at home, mosque, or KUA).

The meeting of the bride and groom is a procession of meeting the groom and the bride in front of many people (the invitees at the wedding ceremony). In general, there are 12 procedures for the meeting of the bride and groom, namely: (1) two people who are older in age escort the bride and groom on the right and left; (2) The groom walks under an umbrella and carries a roll of betel leaf containing areca nut tied with thread; (3) the two brides meet in front of the bride's house and throw rolls of betel leaf at each other; (4) the crown or headband of the bride is opened and sprinkled with water three times by the bridesmaids; (5) the bride breaks the egg while squatting in front of the groom and then washes the groom's feet with *kembangsetaman* (mixed sweet flowers) water; (6) the bride and groom then hand in hand to the pair of oxen, then walk squatting, then sit side by side on a cloth and a mat sprinkled with flowers; (7) the bride and groom eat *walimah* rice with a side dish of *pindangantep* (beef liver), the groom clenches the rice for the bride to eat; (8) the *kacarkucur* procession is carried out by the groom by pouring peanuts or soybeans on a handkerchief held by the bride; (9) During the *kacar-kucur* procession, the parents say "*kacar kucur atuta kaya sadulur, kacang kawak, dele kawak, atuta kaya sasanak*", then the contents of the *kacarkucur* are given to the bride's mother and put in a container called *klemuk*; (10) the bride *sungkem* (kneel down) to the groom; (11) The bride and groom are held on the thighs of the father of the bride, then the mother of the bride asks, "*Abot endi bapakne anakmu lanang karo anakmu wadon?*" "Who do you care most, sir, your son or daughter?" then the father of the bride replied, "*Padabae*" 'It's the same'; (12) the two brides kneel down to the father and mother, as well as relatives from the female and male sides (Gunasasmita, 2019, pp. 54-55).

The twelve procedures for the meeting of the bride and groom, such as the standard rules above, are carried out by the community Pandalungan uses various terms, materials used, methods and sequences. However, the essence of regulation remains the same. The second procedure is to throw betel nuts at each other, some call it *balangananganthal*. Materials that Gambir and areca nut are also used, and some use jasmine. There are special rules on how to throw the fruit areca nut, i.e. the groom throws the betel nut on the bride's chest, and the bride throws the fruit areca nut to the groom's chest, knee, or big toe. The fifth method is to beat eggs, some call it *wijidadi*, some call it *ngidakTigan* and *NidakEndok*. Eggs are broken in different ways, namely by the groom to be stepped on.

The sixth ordinance is when the bride and groom join hands with a pair of bulls which the community Pandalungan call *Sinduran* and *sikepansindur*. The meaning and seat of the bride

and groom is not a mattress, but a square or aisle, a large loveseat shaped like the thrones of kings and queens. The method is also different, namely wrapping the sindhur on the shoulders of the groom, both ends being carried by the father the bride walks in front of the groom, and holds the shoulders of the bride behind the mother of the bride woman, groom. The seventh procedure is to eat rice walimah dhaharklimah, dhaharwalimah, dulang and dulang dulang. The ingredients are also different, yellow rice, tumpeng, or a side dish of rice and a glass of drinking water, and the method is also different, with a spoon, fork or spoonful.

The Pentalungan Community implemented the eighth program, Kacarkucur, in the same way. Materials used varied, namely corn kernels, a mixture of green beans and soybeans, a mixture of coins and seeds, a mixture of beans soil, soybeans, rice, corn, yellow rice, diglo-bangle spices and coins of various grades. The method of pouring is the same as the perpetrator, the only difference is how to store it, namely a handkerchief or the bride tying a broom hand on the mother, and some just fold the cloth and give it to the mother. The 10th song is sung by the bride for the groom and the 12th song, sungkem for father and mother, is named sungkeman (kneeling). The way to do sungkem is the same, only the order is different. That is, the bride and groom kneel first to their parents, and then the bride kneels to the groom.

In the eleventh ordinance, the two brides who sit on the lap of the bride's father are given different terms, namely knee, pancon, weight, pancon, bowl, and scales. The procedure for the implementation and the words of the parents of the bride and groom same as the standard rule. The order of procedures for the second meeting of the bride and groom is carried out by the Pentalungan community in several ways that there are six sequences 3-5-8-7-10-12, 3-5-6-11-8-12-10, 5-6-11-8-7-12-10, 3-5- 6-11-12 -10-7-8, 5-3-6- 12- 10-7-8, 3-5-6-11-8-7-12-10.

In addition to applying the twelve procedures in an incorrect order, the pentalungan community also inserts additional procedures in the meeting of the bride and groom, namely the mayang flower maker, tanem, and nyusul besan. Swap flower mayang is a procession of exchanging souvenirs between Manggala and pager ayu. Inside the ornament There are roots, stems, leaves, flowers, and fruit that are shaped into mountains, kris, umbrellas, grasshoppers and so on The bird is then plugged into the banana stem. *Manggala* is two young men who accompany the groom. *Pager Ayu* is two young women who accompany the bride. After the *flower*, then four flowers are placed near the house. *Tanem* is performed by the father of the bride by pressing both shoulders of the groom. Tanem is done as a sign of parents blessing their marriage and keeping the hope that the bride and groom will be given health, and peace of mind so that they can complete heavy duty as husband and wife. *Nyusulbesan*, that is, the bride's parents call the groom's parents in the front door to be invited into the party room.

4 Conclusions

In this section, the conclusions and recommendations will be described. Based on the description in the discussion, the conclusions in this paper are (1) salvation is carried out with the objectives and domains of the Pentalungan community activities that are diverse and richer than the standard rules in the Book of *Primbon*; (2) the wedding of the Pentalungan community is carried out with different terms, different materials used, different methods, different sequences, and even additional procedures that are not contained in the *Primbon* Book. The recommendation that the author can give to further researchers is to conduct a critical analysis of the meaning of each procedure in Traditional ceremonies of Javanese.

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