



The Symbolic Meaning of *Ubarampe Suran* Tradition: A Study of Petilasan Sri Aji Jayabaya, Kediri District

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Abstract

This research examines the Suran tradition which is found in Petilasan Sri Aji Jayabaya, in the village of Menang, Pagu sub-district, Kediri district. The suran tradition is an activity held by the village community for generations every suro month. This research focuses on the symbolic meaning of the Suran tradition in Petilasan Sri Aji Jayabaya's. The symbolic meaning can be seen from the equipment used in the traditional procession. The type of research used is descriptive qualitative. The data were obtained from observations, interviews and activity documentation and were analyzed using the model from Miles and Huberman. The results of the study are in the form of symbolic meanings based on the equipment used in the Suran tradition procession at Petilasan Sri Aji Jayabaya, namely as a form of gratitude for the people of the village of Menang for being kept away from danger.

Keywords: *Symbolic Meaning; Sri Aji Jayabaya; Suro Tradition*

Introduction

Each region has a diverse culture. This cultural diversity is created because of the geographical factors of Indonesia which consists of islands. Each island has different languages and customs or traditions. Tradition is an activity carried out from generation to generation by certain groups of people and becomes the legacy of their ancestors which should be preserved. Traditions in an area are inseparable from the heritage of the area itself.¹ The interesting thing about tradition in society is the mixing between culture and human life. The community believes that each stage carried out in this tradition contains a message that the ancestors want to convey to their grandchildren in the future. One tradition that is still routinely carried out today is the suran tradition. This tradition is usually carried out by the people of the island of Java at the beginning of the month of Suro.

Suro is one of the months contained in the Javanese calendar. Generally, people on the island of Java hold ritual ceremonies for commemorating the beginning of the Javanese year. They think that the month of Suro is one of the sacred months so they need to get closer to Allah SWT. The night of one suro

¹ Alzanzami, "Religious Social Values in the Wiridan Tradition in the Village of Lubuk Bayas, North Sumatra," *Jurnal Karsa* 29, no.1 (2021): 64-97. <https://doi.org/10.19105/karsa.v29i1.2345>.

is usually synonymous with prayer rituals to get blessings and reciprocation.² The rituals carried out aim to obtain safety in the world and the hereafter or eternal nature or commonly called the realm of eternity.³ Javanese people maintain traditions as a form of respect for their ancestors and remember their services but it is considered a mystical thing by ordinary people.⁴ Even though it all depends on the intentions of the man himself as in the hadis narrated by Umar bin Khatab

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
 إِيمًا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ عَلِيهِ وَسَلَّمَ يَقُولُ
 كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهَاجَرَتْهُ إِلَى
 مَا هَاجَرَ إِلَيْهِ

“All actions depend on the intention, and the reward for each person depends on what is intended. Whoever intends to migrate because of the world he wants to achieve or because of a woman he wants to marry, then his migration is for what he intended to do” (Narrated by Bukhari).

This hadis explains that if the intention is good then the action will be considered good and vice versa if the intention is bad then the action will be considered bad. Based on this, we can conclude that Islam is not against something new as long as it is still relevant or does not change Islamic values themselves. If the stages in the tradition are not in accordance with Islamic sharia, the community modifies according to existing social problems but does not change them totally. Stay guided by the old tradition and take only the good ones while leaving the bad ones or being able to adjust by making these modifications.⁵

This research was previously studied by several researchers, one of which was research from Juliati, et al (2021) with the title "The Symbolic Meaning of the Kirab Ritual 1 Suro in Menang Village, Pagu District, Kediri Regency". The results of the research include (1) history of the kirab ritual 1suro starting from discovery of the petilasan then the restoration of Sri Aji Jayabaya Petilasan by the Hondodento Foundation, (2) process of carrying out the kirab ritual 1 suro which consists of 3 stages, namely preparation stage, implementation stage, and closing stage, (3) the symbolic meaning of one suro carnival, namely meaning of the equipment, meaning of the place carnival, meaning of the procession carnival.⁶

Further research was conducted by Wulandari, et al (2022) with results that included (1) the process of carrying out the tradition which consisted of the time of carrying out the tradition, those involved in carrying out the tradition, the place for carrying out the tradition, the form ceremonial means used in the tradition, (2) the function of carrying out the tradition, (3) the meaning of socio-cultural values, (4) the Hindu theological values contained in the tradition, namely the concept of tri murti, the concept of tri hita karana, the concept of cosmology.⁷

The Suro tradition at the Sri Aji Jayabaya shrine is carried out from the evening until the morning with a series of predetermined events, namely preparation, implementation and closing. Even one month earlier, the committee had been looking for participants who would later take part in the carnival to

² Dayanti, "Makna Simbolik Ritual Ruwatan Satu Suro di Candi Sima," *Jurnal Pendidikan, Sains, Sosial, dan Agama* 7, no. 1 (2021): 17-24. <https://doi.org/10.53565/pssa.v7i1.232>.

³ Bayuadhy, *Tradisi-Tradisi Adiluhung Para Leluhur Jawa* (Yogyakarta: Dipta, 2015), 5.

⁴ Herusatoto, *Simbolisme dalam Budaya Jawa* (Yogyakarta: Hanindita Graha Widia, 2003)

⁵ Musa, *Membumikan Islam Nusantara: Respons Islam terhadap Isu-Isu Aktual* (Serambi Ilmu Semesta, 2014)

⁶ Juliati, "Makna Simbolik Kirab Ritual 1 Suro di Desa Menang Kecamatan Pagu Kabupaten Kediri," *Jurnal Sandhyakala* 2, no. 1 (2021): 50-72. <https://jurnal.ikipjember.ac.id/index.php/sandhyakala/article/view/411>.

⁷ Wulandari, "Tradisi Bulan Suro di Petilasan Sri Aji Jayabay Desa Menang Kecamatan Pagu Kabupaten Kediri Provinsi Jawa Timur (Perspektif Teologi Hindu)," *Jurnal Swara Vidya* 2, no. 1 (2022): 22-32.

conduct training together. According to one local community, the Suro tradition is carried out as a form of check-in so that their village is protected from distress. The closing event was held at Patirtan which is located not far from the Petilasan.

Each tradition has *ubarampe* which has a good meaning in people's lives. Uba rampe here is not only a complement but a form of gratitude for the community for being given smoothness and convenience in farming or having fertile soil and can produce so that it can meet the needs of the community.⁸ This article aims to examine the "Symbolic Meaning of the Suran Tradition in Petilasan Sri Aji Jayabaya, Kediri Regency". The author tries to examine more deeply about the symbolic meaning that exists in the offerings of the suran tradition, especially in the petilasan.

Research Methods

The research method used is a qualitative descriptive method. According to Gunawan,⁹ in qualitative descriptive data can be obtained through observation, documentation, interviews based on experience in the field and compiled at the research location by researchers. The subjects in this study were residents of the village of Menang, Pagu District, Kediri Regency, who are still actively following the Suro tradition to this day.

In terms of the suran tradition, the author sees that there are still many people who preserve their existence not only in the village of Menang. However, this research focuses on the suran tradition that exists in Petilasan Sri Aji Jayabaya, Menang Village, Pagu District, Kediri Regency, especially regarding the *ubarampe* used. This tradition is not only followed by the surrounding community, but the general public can also take part in the series of events. In its implementation, participants in the suro carnival must follow the rules so that the event can run smoothly and in an orderly manner. One of the rules that must be obeyed is that participants must be clean or not menstruating and wear kebaya clothes that have been prepared by the committee.

Researchers used observation, interviews, and documentation as data collection techniques. Interviews were conducted with several people in the village of Menang, namely the caretaker, head of the RT, and villagers who live not far from the petilasan. The data analysis technique of this research is Miles and Huberman's analysis, namely data reduction, data presentation, and drawing conclusions where the researcher will look for the required data until the desired information is fulfilled.¹⁰

Discussion and Results

1. Geographical Location of Research Area

Kediri Regency is one of 29 regencies in East Java province. The area of Kediri Regency is 1,386.05 km² or 138605 Ha with the northern boundaries of Jombang and Nganjuk districts, the south is bordered by Blitar and Tulungagung districts, the east is bordered by Malang and Jombang districts, and the west is bordered by Nganjuk and Tulungagung districts. Geographically, Kediri district is located at 111o 47" 05" to 112o 18" 20" East Longitude, 7o 36" 12" to 8o 0" 32" South Latitude.

Pagu is one of the 26 sub-districts in Kediri district. Based on the results of the population census, the Pagu community consists of 20,195 men and 19,983 women. On average, local people work as

⁸ Damayanti, "Ubarampe Selamatan Pernikahan di Kraton Surakarta dalam Serat Mumulen Karya KRA Sastra Negara," *Jurnal Pendidikan Bahasa dan Sastra Jawa* 4, no. 2 (2014). <http://ejournal.umpwr.ac.id/index.php/aditya/article/view/1193>.

⁹ Gunawan 2016

¹⁰ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2016)

farmers and produce corn, peanuts, sweet potatoes, cassava, soybeans and rice. In addition to farming, the community also raises cattle, horses, chickens, rabbits and sticks.

2. Suro Tradition

According to history, *grebeg* comes from the word *gumrebeg* which means boisterous, crowded, and noisy according to the conditions of *grebeg* which are busy and boisterous.¹¹ Generally, the suro tradition is greeted by cleaning the ancestral heirlooms or commonly known as *Jamasan*. In addition, on suro nights, Javanese people usually carry out activities that are closer to their creators, such as slametans, recitations, and *tirakatan* with the aim of establishing friendship between communities.¹² *Selamatan* is a Javanese concept of giving alms by giving food to others. what they give according to their request to God or in Javanese terms is called *ubarampe*. In accordance with the word "*slametan*" indicates that the event is held to obtain safety, to avoid harm or evil in this world and the hereafter. The Messenger of Allah once said "*ash shadaqotu li daf'il bala*" which means that alms avoid accidents, ugliness, etc.¹³

That way, salvation is not an activity that is heresy or shirk. However, salvation is a form of implementing the concept of the Prophet's alms. So that it is easier to understand so that it can be accepted among the Javanese community. The process of spreading Islam in Java was not easy. At that time Javanese culture was dominated by Hinduism and Buddhism so that their teachings were very strongly rooted in these traditions so that adjustments were needed so that Islamic teachings could be well received.¹⁴ This is reinforced by the hadith narrated by Baihaqi and Tabrani, Rasulullah SAW. said: "Hurry to give alms because disaster cannot precede alms."

This hadith shows that someone who gives alms, gives some of his wealth to other people in need with a sincere heart, Allah swt guarantees his safety in this world and in the hereafter.

وقال صلى الله عليه وسلم: الصَّدَقَةُ تَرُدُّ الْبَلَاءَ وَتُطَوِّلُ الْعُمُرَ

“Alms reject reinforcements and prolong life (Nawawi, M. Tanqih al-Qawl al Hatsits, p 28.)”

In the suro tradition there are equipment that supports the event. These equipment have meaning and contain messages that can be used as lessons in real life, especially equipment in the suro tradition at Petilasan Sri Aji Jayabaya.

3. The Nature of Symbols

The symbol comes from the Greek language, namely symbolos, a sign that has a certain meaning or meaning that tells someone something.¹⁵ This symbol is in the form of an object or form that is the object of a meaning, not in the form of a series of words. In line with research from Herawati (2010)¹⁶ symbolic meaning is a sign used to convey the intentions and goals of the ancestors which are indirectly related to the relationship between humans and their gods, humans and nature and with other humans.

¹¹ Zulianti, "Simbolisme Grebeg Suro di Kabupaten Ponorogo," *Jurnal Agastya* 2, no. 1 (2012): 36-51.

¹² Zulianti, (2012), 47

¹³ Sholikin, *Kanjeng Ratu Kidul dalam Perspektif Islam Jawa* (Jakarta: PT. Buku Kita, 2009), 26.

¹⁴ Muqoddam, "Syncretism of Slametan Tradition As a Pillar of Islam Nusantara," *Jurnal Karsa* 27, no. 1 (2019): 75-94. <https://doi.org/10.19105/karsa.v27i1.1950>.

¹⁵ Herusatoto, (2003), 17

¹⁶ Herawati, "Makna Simbolik dalam Tatarakit Tari Bedhaya," *Jurnal Seni dan Budaya* 1, no. 1 (2010): 81-94.

In addition, symbols are the result of thoughts related to human life. There is a Javanese proverb that says that symbols are used to convey messages to make them look more beautiful and attractive.¹⁷

Symbols are widely used in life, especially in Javanese society. The Suran Tradition in Sri Aji Jayabaya's Petilasan is a culture full of symbols that contain messages in each of its items. These symbols contain life values that are relevant to the current generation.

4. Symbolic Meaning

Ubarampe is one of the equipment that needs to be prepared in every tradition on the island of Java. Traditions or traditional ceremonies that are carried out will not run smoothly without the *ubarampe*. The Javanese people believe that each *ubarampe* item has its own meaning as a form of the prayer requested. Below are some of the symbols in the equipment of the suro tradition which have meaning which will be described as follows.¹⁸

4.1 The Symbolic Meaning of *Tumpeng*

Tumpeng is a cone-shaped rice dish surrounded by side dishes harvested by the local community. One of the side dishes contained in the *tumpeng* is *ingkung* chicken or whole chicken. *Inkung* comes from the word *Ing* (*ingsun*) which means I and *kung* (*manekung*) which means to pray. In this suro tradition, *ingkung ayam* is a symbol of *hamblum minallah* or the relationship between humans and their God in the sense that the victorious village community always surrenders to their god.¹⁹ *Inkung ayam* is a whole rooster with a bowed position which means that the people who carry out this tradition surrender or submit to the creator, asking for protection to avoid evil.

4.2 The Symbolic Meaning of *Sekar Telon*

Sekar telon is a flower used in the Suro tradition and consists of 3 types, namely roses, jasmine and *kenanga* flowers. Each flower has its own meaning in this tradition. Roses have the meaning "*dumadine jalma manungsa*" which is the process by which humans are born into this mortal world.²⁰ The process of human birth here referred to is the mother. Mothers have a role to give birth to humans into the world by risking their souls and bodies.

Jasmine flower is a flower that has a white color on each petal. This flower has the meaning "*rasa melad saka njero ati*" which means we need to guard our tongue when speaking or speaking.²¹ All of these things must be in line with the heart and mind so as not to hurt one of them and include sincerity in every action. This is reinforced by the hadith narrated by Ahmad, the Prophet said:

عليك بطول الصمت فإنه مطردة الشيطان وعون لك علي أمر دينك

"You should be more silent, because silence can get rid of demons and help you with your religious affairs" (HR Ahmad).

¹⁷ Bakri and Muhadiyatningsih, "Tradisi Malem Selikuran Kraton Kasunanan Surakarta," *Jurnal Ibda* 17, no. 1 (2019): 1693-6736. <https://doi.org/10.24090/ibda.v17i1.1753>

¹⁸ Wulandari, (2022), 27.

¹⁹ Widyatwati and Mahfudz, "Metri Desa: Eksistensi Tradisi Masyarakat Agraris di Kabupaten Semarang," *Jurnal Jantra* 14, no. 1 (2019): 9-14.

²⁰ Wulandari, (2020), 135.

²¹ Wulandari, (2020), 135.

From Abu Hurairah that the Prophet sallallaahu 'alaihi wa sallam said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

"Whoever believes in Allah and the Last Day, let him speak well or let him remain silent." (Muttafaq 'alah: Al-Bukhari, no. 6018; Muslim, no. 47).

Imam An-Nawawi Rahimahullah mentioned in Syarah Arbain, that Imam Syafi'i Rahimahullah said, "If someone wants to speak, let him think first. If he feels that the remark does not harm him, then feel free to say it. If he feels that this statement is harmful or he has doubts, then he is detained (don't speak)." (Syarah Arbain An-Nawawi, by Sayyid bin Ibrahim Al-Huwaithi.)

Based on this hadith, guarding one's tongue is very important because the human tongue is like a knife that can hurt others and oneself if it is not guarded. The badness of a person can be judged by what he talks about. The more you talk, the more difficult it is to control. In a Javanese proverb it also says *ajining dhiri saka lathi, ajining raga saka busana*. This sentence has the meaning that a person's self-worth lies in what he says so he doesn't just speak. Others will judge what they listen to. If his speech is good, then it reflects his personality is also good.

Kenanga flower is a flower that has a slightly elongated petal shape. The flower has the meaning "*kenangen ing angga*" which means it is expected to always remember the ancestors who lived in the past.²²

In addition, *sekar telon* has the meaning of helping and forgiving each other. This needs to be done in real life to get rid of resentment so that you are more sincere in living your life and your heart is more peaceful. According to Widyaprasosa (1994)²³ *sekar telon* has 3 different colors which in Hinduism are like trimurti. Red roses symbolize the supreme god, namely Lord Brahma, who is the creator of the universe and its contents. The white jasmine flowers symbolize Lord Vishnu as the guardian god while the green ylang flowers symbolize Lord Shiva as the god of smelter.

Based on the description of the meaning above, it can be concluded that the telon tree symbolizes the heart of someone who is pure or clean from sin, like a newborn baby into the world. The ancestors wanted to order not to hurt others through words or actions. Everything that is done or done needs to be based on sincerity so that the heart remains peaceful and serene.

4.3 The Symbolic Meaning of *Kinangan*

Kinangan is one of the *ubarampe* in the suro tradition which consists of betel lime, gambier and betel leaves. Each part of the celestial has a meaning that is relevant to life. The green color on the betel leaf symbolizes perfection, the white color on the whiting represents purity, and the green color on *gambir* symbolizes beauty, the betel leaf smeared with betel has the intention of repelling evil forces and connecting the real world with the unseen world.²⁴ Evil forces here can be in the form of evil or distress that can be present at any time in human life. In addition, *kinangan* has 4 tastes, namely *sepet*, bitter, sweet and salty which means that humans must experience happiness, pain or even hardship so that humans are expected to always remember God or the creator.²⁵

Sirih also has another meaning, namely *ngangsu kawruh*, namely seeking knowledge.²⁶ Humans are expected to continue to gain knowledge even though they are no longer young. Knowledge is not only

²² Wulandari, (2020), 135

²³ Widyaprasosa, *Masyarakat Tengger: Latar Belakang Daerah Nasional Bromo Tengger* (Kanisius, 1994).

²⁴ Wulandari and Baehaqie 2020:135

²⁵ Widyawati and Mahfudz, 2019, 12.

²⁶ Wiranoto, *Cok Bakal Sesaji Jiwa* (Surabaya: CV. Jakad Publishing, 2018), 47.

obtained at school, but outside of school we can also get it. Seeking knowledge also does not look at age because knowledge is a human provision in this life. We feel the importance of seeking knowledge or *ngangsu kawruh* not only now but also in the future. Practice in the field is also necessary. As the saying goes, knowledge without practice is lame and practice without knowledge is blind. Collaboration between the two is needed to create a balance. That way nothing is wasted in doing it.

4.4 The Symbolic Meaning of *Dawet*

Dawet is a traditional drink made from rice flour and mixed with palm sugar. In ancient times *dawet* was used as a symbol of gratitude to God Almighty. This drink is often used by royal healers as offerings because they are considered to have a good philosophy in life. Research from Agustin and Wiyoso²⁷ shows that this life needs to be balanced between happiness and sadness symbolized by *dawet*.

In the *mitoni* tradition, *dawet* depicts a mother's womb while palm sugar is likened to blood in the process of giving birth. Sperm cells will find a way to meet egg cells which will later give rise to new life. In line with research from Ulya,²⁸ *dawet* is a drink made from coconut milk and palm sugar which in the *mitoni* tradition shows the hope of parents for babies to be good and sweet children like the sweet taste of *dawet*. In addition, *dawet* also symbolizes an umbrella or shield. The shield here has the meaning that people who are dead and those who are still alive can go through challenges because of the protection of Allah SWT.²⁹

Based on the explanation above, it can be concluded that *dawet* symbolizes the sweetness of life, which means that there is a need for happiness in life. Without happiness, life feels more empty and lackluster. Therefore, it is necessary to have a sweet taste to be more enthusiastic in living life.

4.5 The Symbolic Meaning of *Menyan*

Incense is a kind of burnt perfume. *Menyan* is one of the means for prayer requests in a traditional ritual. For the Javanese, incense symbolizes our obligation to worship God. Incense is usually burned and emits a distinctive odor which means "*Ngudag Kusumaning Hyang Jati*" which means studying and living the essence of divine values.³⁰ Based on its function, incense acts as an intermediary between those who are worshiped and those who are worshipping and as well as exorcising evil spirits.³¹ The evil spirit in question is evil that can happen at any time, its presence cannot be predicted, such as disasters, diseases and so on.

The general public considers that burning incense is heresy, *bid'ah* or polytheism. Even though in this tradition, incense is only used as a perfume and as a means of repelling crime so that the village of Menang is protected from disaster. This is reinforced by Abdullah's³² opinion that incense is a form of community gratitude towards God and respect for the ancestors who have struggled in previous lives.

4.6 The Symbolic Meaning of Charcoal

Charcoal is a fuel derived from wood which is burned first and then dried.³³ The black color on charcoal has the meaning of evil or ugliness. Like burning charcoal, evil or ugliness needs to be destroyed

²⁷ Agustin and Wiyoso, "Ritual pada Paguyuban Kuda Lumping Wahyu Turonggo Panuntun di Desa Legoksari Kecamatan Tlogomulyo Kabupaten Temanggung," *Jurnal Seni Tari* 8, no. 1 (2019): 50-58. <https://doi.org/10.15294/jst.v8i1.31257>

²⁸ Ulya, "Nilai Pendidikan dalam Tradisi Mitoni: Studi Tradisi Perempuan Jawa Santri Mendidik Anak dalam Kandungan di Pati, Jawa Tengah," *Jurnal Edukasia Islamika* 3, no. 1 (2018): 116-130.

²⁹ Herawati, 2007, 150

³⁰ Wulandari, 2020, 134.

³¹ Wiranoto, 2018, 65

³² Abdullah, *Agama Jawa* (Depok: Komunitas Bambu, 2013), 87.

³³ Juliati, 2021, 63.

or eliminated so that human life is more peaceful and peaceful. In accordance with surah Ali-Imran verse 104 in the Qur'an Allah swt. said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

“And let there be a group of people among you who preach (call) to virtue, order those who are good and prevent those who are evil; they are the lucky ones.” (Q.S. Ali 'Imran: 104).

The hadith explains that evil must be eradicated or eliminated from human life. People who do evil will influence others to do the same bad thing. So that such an incident does not occur, it must be stopped and even eliminated from the face of the earth. In accordance with the story of the journey of the Prophet Khidir and Prophet Musa. During the trip Prophet Musa was shocked and protested when Prophet Khidir killed an innocent child. Then the Prophet Khidir explained that when the child grew up he would do something evil (Q.S. Al-Kahf verse 74).

4.7 The Symbolic Meaning of *Jajan Pasar*

Jajan Pasar are traditional foods that are often found in markets such as *lepet*, kacang kulit, *jipang*, *lanting*, etc.³⁴ All these snacks are put together in a *tampah* which is believed to be served to the ancestors. *Jajanan pasar* has the meaning "*ojo tersesat*" which means

"Don't get lost in the direction of ugliness as a result of not being able to control your passions. In line with Nugroho and Hidayat's³⁵ research, speak according to reality so you don't get lost as a result of lying, namely saying something that isn't true. In Herawati's³⁶ research *jajan pasar* are used to commemorate the 5 market days namely (*pahing, pound, wage, kliwon, and legi*), 7 day week (Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday), 12 months (*sura, sapar, mulud, bakda mulud, jumadilawal, jumadilakir, rejeb, ruwah, pasa, sawal, dulkaidah, and besar*), and windon 8 years (*alip, ehe, jimawal, je, dal, be, wawu, and jimakir*).

Lepet is one of the market snacks served in the suro tradition at Petilasan Sri Aji Jayabaya. Javanese people interpret *lepet* as "*disilepke sing rapet*" or buried deep. Humans are inseparable from intentional or unintentional mistakes. Sometimes humans have to make mistakes first then understand the truth. Behind human mistakes there must be wisdom that can be learned from it. If the same mistakes are repeated, then there is a need for self-introspection. Smart people don't fall into the same hole. They will try to improve themselves to be better in the future. The *lepet* is a symbol of apology or the broad-mindedness of the Javanese people to forgive those who have admitted their mistakes.³⁷ In line with Abdullah's³⁸ research that apologizing is something that humans must do, especially to God as a form of regret or repentance because the best person is someone who realizes a mistake and immediately apologizes to God. In this case, humans have been given two choices, namely to be a good person or vice versa. Whatever choice they make, they will be held accountable and they must be prepared for the consequences of that choice.

³⁴ Wulandari, 2020, 136.

³⁵ Nugroho and Hidayat, "Nilai-Nilai Tasawuf dalam Tradisi Keagamaan Komunitas Aboge (Studi Kasus terhadap Komunitas Aboge di Desa Mudal, Kecamatan Mojotengah)," *Jurnal Penelitian dan Pengabdian kepada Masyarakat UNSIQ* 8, no. 1 (2021): 68-77.

³⁶ Herawati, 2007, 149.

³⁷ Indrahti, "Makna Simbolis dan Filosofi Kuliner Tradisional pada Upacara Tradisi di Kudus," *Jurnal Ilmiah Kajian Antropologi*, (2018): 97.

³⁸ Abdullah, "Urgensi Pembahasan Taubat dalam Perspektif Hadis," *Jurnal Holistic* 5, no. 1 (2019): 25-40.

Klepon is one of *jajan pasar* made from glutinous rice and wrapped in grated coconut. Javanese people think that the *klepon* is a symbol of simplicity. Starting from the method of making even the materials used in making *klepon* are very easy. With simplicity, life will feel peaceful and serene. Simplicity also keeps a person away from bad deeds such as taking the rights of others, not caring about oneself and others, and doing something dishonest.³⁹ The Javanese proverb says “*ngundhuh wohing pakarti*” indicates that what we sow we will reap the results in the future. Good or bad deeds, all will be rewarded. The importance of taking care of our behavior towards others, not just acting without thinking about the impact that will result afterwards because it will only cause harm to ourselves. In addition the green color on the *klepon* skin means that green is a symbol of life.⁴⁰ Life depends on the human heart. If our heart is good, then the whole body is good. But if our heart is bad, then the whole body is damaged. In a hadith from Nui'man bin Basyir said I heard the messenger of Allah say : “Know, actually in the body there is a lump of flesh if he is good then the body will be good, and vice versa if he is bad then the body will be bad. Know that lump of meat is “*Qolbu*” that is the heart.” (Hadith History of Bukhori).

Lemper is typical Javanese food made from sticky rice filled with minced chicken. *Lemper* comes from the abbreviation “*yen dilem atimu ojo memper*” which means when you get compliments from others, don't be arrogant. Arrogance is one of the diseases of the heart that is hated by Allah Swt. Putting it in the heart will only destroy all the practices we have. In the hadith narrated by At-Thabrani it is stated that arrogance is included in things that can destroy.

بِنَفْسِهِ الْمَرْءُ وَإِعْجَابُ مُنْبَعِّ وَهَوَى مُطَاعٌ شَخٌّ : مُهْلِكَاتٍ ثَلَاثٌ

Meaning: “Three things that destroy, the sense of lit that is obeyed, the lust that is followed and one's admiration for oneself.” (Narrated by At-Thabrani)

4.8 The Symbolic Meaning *Bubur Abang Putih*

Abang putih porridge is a food that is often served on Friday *kliwon* and is used as a starting point against various diseases and distress.⁴¹ The porridge consists of red porridge and white porridge made from white rice and a little salt and is a symbol to ask for safety for the people of the village of Menang, Pagu sub-district, Kediri district. The community believes that without the two porridges, the event will not run well.

In addition, white porridge is also a symbol of the character of Husein (red porridge) and Hasan (white porridge). Hasan has a white or holy character while Husein has a brave character as long as he is on the path of truth. This proves that in this world it is not enough to be good but accompanied by courage. A good person will be left out if he is not accompanied by courage even though he is right.⁴²

4.9 The Symbolic Meaning *Rokok*

Cigarettes or *rokok* are rolled tobacco wrapped in paper. In this tradition, smoking is used as a ritual means used to ask for safety.⁴³ In this case, cigarettes are a means of lighting in all situations and in carrying out life in the world. In fact, smoking has a negative impact on those who consume it. Health will be disrupted so as to provide a prolonged negative effect. In the hadith it is narrated that "It is not permissible to use anything that is harmful or harmful" (Ahmad's history in his musnad, Malik and Atturmuzi). This is reinforced by the word of Allah swt. "... he makes it lawful for those who are good and forbids what is bad" (Al-A'raf: 157). Therefore, the law of smoking becomes haram because it has a

³⁹ Achroni, *Belajar dari Makanan Tradisional Jawa* (Jakarta: Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan dan Kebudayaan, 2017), 34.

⁴⁰ Achroni, 2017, 40

⁴¹ Wulandari, 2020, 136.

⁴² Sholikin, 2009, 26.

⁴³ Wulandari, 2020, 135.

bad impact on human health. Although smoking does not kill humans, smoking means triggering a disease that will cause death. Various studies have proven that smoking causes addiction and triggers diseases such as cancer, heart disease, respiratory diseases, and has a bad effect on people around who inhale it.⁴⁴

Unlike the research from Milasari and Sudrajat⁴⁵, smoking here has a meaning as a form of remembering spirits who have died. In other words, remembering the spirits is a form of respect for the former ancestors, namely remembering their services so that the next generation can emulate what these ancestors have fought for.

The suro tradition makes cigarettes as *ubarampe* which must be provided. In the ritual, the cigarette will be burned which is interpreted to ask for safety. Safety here is in the form of being kept away from something bad that needs to be burned so that it does not have a bad impact on humans. In line with the opinion of Mubarak⁴⁶ a Muslim becomes a good person because something good is only appropriate for good people and Allah SWT is the Most Good and does not accept anything but good. Not only to ask for safety, cigarettes are also used as a tribute to ancestors who have struggled in previous lives. Because, thanks to their struggle we can enjoy life until now.

Conclusion

The Suro tradition is carried out to coincide with the suro night at the Sri Aji Jayabaya Petilasan, Menang Village, Kematan Pagu, Kediri Regency. This tradition is held as a form of gratitude and respect for the ancestors who have struggled in their previous lives. In carrying out the Suro carnival, residents around the petilasan open registration for the general public in the hope that this tradition can be known outside of the Menang village so that it does not become extinct or its sustainability is maintained.

Uba rampe in the Suro tradition in Sri Aji Jayabaya's legacy has a meaning and message for humans that is not expressed directly but through symbols. The uba rampe here consists of offerings (charcoal, incense, incense), setaman flowers or *sekar telon* (ylang flowers, roses, jasmine flowers), *tumpeng*, *ingkung ayam*, *kinangan*, cigarettes, white brother porridge, *jajan pasar*, and *dawet*.

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⁴⁴ Ferizal, "Mekanisme Pengujian Hukum oleh Ulama dalam Menetapkan Fatwa Haram terhadap Rokok," *Jurnal Hukum Samudra Keadilan* 11, no. 1 (2016): 55-64.

⁴⁵ Milasari and Sudrajat, 2022, 15 Makna Simbolik Tradisi Megengan Bagi Warga Desa Ngadirojo Ponorogo. *Jurnal Paradigma* 11, no. 1 (2022): 15. <https://ejournal.unesa.ac.id/index.php/paradigma/article/view/46807>.

⁴⁶ Mubarak, *Metodologi Ijtihad Hukum Islam* (Yogyakarta: UUI Press, 2002), 156.

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