



Lingual Units in the Mitoni Ritual in Javanese Society in Lamongan District: An Ethnolinguistic Study

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Abstract. This study seeks to explain the form of the lingual unit, analyze the cultural meaning and explain the function of the lingual unit in the mitoni ritual in the Javanese society in Lamongan Regency. This research is ethnolinguistic explains the relationship between language and culture in Lamongan Regency. The methods and techniques in this research are the listening method and the note-taking technique. This study seeks to explain that the mitoni ritual is highly guarded in the culture that exists in Javanese society. This research needs to be done to create a Javanese culture whose successors are almost unknown. The results of this study indicate that there are two forms of lingual units, namely lingual units in the form of words and phrases. Lingual units in the form of word have monomorphemic lingual units and polymorphemic lingual units. In addition, there is meaning in every ritual that is held when Mitoni is in Javanese society.

Keywords: Ethnolinguistic study · Javanese society · Lamongan · Mitoni ritual

1 Introduction

Indonesia in the eyes of the world is known as a country that has thousands of islands with various ethnic groups, ethnic cultures, and various languages. Language is an element of culture because it is used for interaction and communication. Language is an important tool in communication. Through language can express what is in the human mind.

The use of language in society includes cultural events and all aspects of life. It can be seen that language and culture are related to each other. Culture in a society is reflected in its language, in other words, it is language that forms a culture [1]. Ethnolinguistics is a scientific discipline that examines language systems from a cultural perspective. Ethnolinguistics can be said as a blend of linguistics with culture which refers to the culture of society as a means of cultural communication. Ethnolinguistics is a type of linguistics that pays attention to the dimensions of language (vocabulary,

phrases, clauses, discourses, other lingual units) in social and cultural dimensions (ritual ceremonies, cultural events, folklore and others) to promote and maintain cultural practices and structures. social community [2].

The amalgamation of ethnolinguistics is divided into two approaches, namely linguistic studies that contribute to ethnology and ethnological studies that contribute to linguistics [3]. The view of life in society, especially Java, there are various cultures that are owned and carried out. Cultural heritage that is passed down from generation to generation in the form of objects or in the form of customs [4]. Javanese society is a society that still strongly maintains local cultural customs. One of these cultural customs is slametan, which means safely avoiding all kinds of disturbances and obstacles. This is because the purpose of the ritual is for the sake of safety, both physically and non-physically. In particular, the Javanese people in Lamongan Regency strongly maintain cultural customs, namely the traditional mitoni or tingkepan ceremony which means a ritual for pregnant women with the aim of expressing gratitude and hoping to avoid all kinds of danger.

Mitoni is the first stage in the individual life cycle ceremony which means the life cycle ceremony. This ceremony is held to signify the events of a person's physical and social development from the womb to death [5]. The mitoni ceremony is a ceremony that is carried out at the age of seven months of pregnancy and for the first time in pregnancy. Based on several stages and ritual offerings in mitoni, there is hope from the Javanese people, namely salvation [6]. The Javanese culture is a system that becomes a guide for the Javanese people in behaving and behaving. This is because Javanese culture has local wisdom that functions as a strong driver in the life of the Javanese people [7].

In addition to the general stages carried out during the *mitoni* ritual, there is a special event, namely that there must be offerings in the ritual series. Offerings if interpreted according to the Big Indonesian Dictionary, namely offerings to smooth people and so on, worship [8]. The term offerings according to the Javanese people are interpreted as thanksgiving and it is recognized as a form of gratitude for what they get. Performing the *mitoni* ritual on the Javanese people in Lamongan Regency has several terms of its own in the ritual tradition. The terms used are both typical and general in Javanese society. For example, the lingual units used in the *mitoni* ritual by the Lamongan community include *tumpeng taper*, *tumpeng gepak*, *rujak legi*, *procot*, *rujak sepet*, *polo pendem*, *walo*, and many more.

In this study, referring to several relevant previous studies, including research conducted by Diah Ayu Wulandari and Imam Baehaqie with the title "Lingual Unit in *Kliwon* Friday Night Offerings in Pematang Regency (Ethnolinguistic Studies)". [9]. A similar relevant research was carried out by Ayu Saraswati with the title "The Lingual Unit in the *Tambakbayan* Tradition in Tambakboyo Village, Sukoharjo Regency". [4]. A similar study was also conducted by Indah Masita Rahmatillah, et al. with the title "Terms in *Mitoni* Ceremony in Javanese Society in Kalibaru Wetan Village, Kalibaru District, Banyuwangi Regency: Ethnolinguistic Studies". [10]. The research in the form of a dissertation was conducted by Subroto, et al. with the title "Local Wisdom of the Farmers and Fishermen Communities Reflected Behind the Javanese Language and Culture of the Kebumen Community: An Ethnolinguistic Study". [11]. Further research by

Nurhasanah, Wahya, and Sunarni with the title “The Name of Six Villages at Situraja District Sumedang Regency (Ethnolinguistics Study)”. [12].

Based on the explanation above, the lingual unit used by the Lamongan community in carrying out the *Mitoni* ritual is the belief of the local community. Therefore, this study is classified as an ethnolinguistic study and needs to be investigated. This research needs to be discussed and investigated because many young people do not know the specific terms used in the *mitoni* ritual procession in Lamongan Regency. In addition, this study focuses on the lingual unit owned. This is the lingual unit used in terms of mention in the mitoni ritual which really needs to be preserved related to cultural values and one of the priceless cultural treasures.

2 Research Methods

This study uses methods and techniques in this study, namely the listening method and note-taking technique. This study seeks to explain that the mitoni ritual is highly guarded in the culture that exists in Javanese society. This research is based on a review of ethnolinguistic theory which explains the relationship between language and culture. A qualitative approach is used to study cultural situations in people’s lives in Lamongan Regency. In addition, the theoretical approach used is an ethnolinguistic approach to understand each language element in the *mitoni* ritual in Javanese society in Lamongan Regency. Data and data sources were obtained in the form of naming speech or terms in the mitoni ritual. This research was conducted on Desember 1, 2021 and observations were made for 2 days during the preparation and implementation of this ritual. Sources interviewed were village elders who were relatives of the ritual organizers.

The data analysis method in this study is, the researcher lists the data that has been collected so that it is easy to analyze according to the purpose of the discussion. After that, the researcher identified the data to find out the data and classified it into a term or not a term. The next step, the researcher interprets the meaning of the term based on information from the community. After that, the researcher identified and classified the data into lingual form. The data analysis was linked based on an ethnolinguistic study with an interactive model that adopted the Miles and Huberman qualitative data analysis model consisting of data collection, data reduction, data presentation, verification and final conclusions [13].

3 Results and Discussion

Language is not only useful as a means of communication for an individual or group, but can function to represent the community of speakers [14]. Culture is a shared knowledge that is owned, grows, and develops in a community group and this knowledge is socially passed on from generation to generation. Most cultures consist of implicit knowledge that all knows things [15].

Mitoni is held for the pregnancy of the first child with the hope that it will become a pious or pious child, become a child who is abundant in sustenance, respects parents, is useful for religion, society, homeland, and nation [6]. *Mitoni* can also be interpreted as a ceremony carried out in the seventh month of pregnancy in Javanese society [16].

Mitoni rituals that are carried out in the community have now experienced a shift, both in terms of meaning and ritual quality [18]. The spiritual values contained in the *mitoni* stage are to clean up bad things, psychologically prepare for a complicated childbirth, and take responsibility [19].

3.1 Forms of Lingual Units in *Mitoni* Rituals in Javanese People in Lamongan District

The form of the lingual unit in the *mitoni* ritual in the Javanese community in Lamongan Regency is in the form of words and in the form of phrases. Lingual units in the form of words are units or forms that can stand alone or are free and do not require other forms in an utterance. There are two forms of lingual units in the form of words, namely monomorphemic and polymorphemic.

Monomorphemic is a word that consists of morpheme units called mono-morphemic or single word. Monomorphism includes all words belonging to the singular form of the root word contained in the term *mitoni* ritual in the Javanese community in Lamongan Regency, with the understanding that the morpheme can stand alone, has meaning and is not bound by other morphemes. The term *yant* is included in the monomorphemic form, namely, *waluh*, *procot*, *apem*, *endok*, and *gedhang*.

Polymorphemia is the result of a morphological process in the form of a morpheme sequence. Polymorphemic is a word that consists of two or more morphemes. The morphological process includes affixation or affixation (addition of affixes). The addition of affixes can be done in front, in the middle, behind, or in front and behind the base morpheme. The terms that are included in the polymorphemic form are *tumpang*.

3.2 Lingual Unit in Phrase

The terms or mentions in the *mitoni* ritual are in the form of phrases such as *tumpang taper*, *tumpang gepak*, *rujak legi*, *rujak sepet*, *polo pendem*, *bubur abang*, *bubur dedek*, *bubur blowek*, *cengkir gading sepasang*, *arang-arang kambing*, *sega golong*, *sega gurih*.

3.3 Functions of Lingual Units and Cultural Meanings Contained in *Mitoni* Rituals in Javanese People in Lamongan Regency

The function of the lingual unit in the *mitoni* ritual is as one of the components of language that has its own role that is adapted to its use. The lingual unit used has three functions, namely, as a communication tool, preserving culture, and as a prayer and hope. Function as a means of communication is a form of respect for ancestors. The function as preserving culture is used to pass the culture from generation to generation so that the ritual is maintained. While the function as a prayer and hope in the hope of being given smoothness during the pregnancy process and given ease in living it.

Cultural meaning is a certain view of a word or the meaning of a term that only exists in the beliefs or rituals of the community for generations. The following is a description of the cultural meaning in the *mitoni* ritual in the Javanese community in Lamongan District.



Fig. 1. *Waluh*

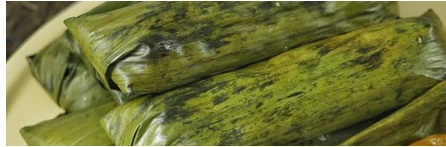


Fig. 2. *Procot*

3.3.1 *Waluh*

Waluh is yellow squash that is cooked (steamed) whole with the skin. According to local belief, pumpkin has a soft and slippery nature when it is ripe which makes it a symbol of hope for smoothness and ease when the wife gives birth to her baby. *Waluh* symbolizes the hope of smoothness during childbirth (Fig. 1).

3.3.2 *Procot*

Procot becomes a marker of hope for the ease of childbirth, namely the hope that the release of the baby in the mother's womb will take place very quickly when the time is right. *Procot* is made from glutinous rice wrapped in banana leaves and then steamed until cooked. The word *procot* has the meaning of *dumadakan metu*, easy birth of kanthi (coming out soon, born easily) [20]. So the meaning of *procot* is interpreted as a request to facilitate the birth process. *Procot* is distributed to neighbors after a thanksgiving prayer is held. *Procot* symbolizes hope that the process of giving birth will be facilitated (Fig. 2).

3.3.3 *Apem*

Apem is a cake made from rice that has been pounded and then given yeast, sugar and coconut. *Apem* cake has the meaning of apologizing to make it easier for the birth process without any guilt to others. *Apem* symbolizes the birth process without any guilt to others (Fig. 3).

3.3.4 *Endok*

Endok is one of the ingredients that has the hope that the mother of the prospective baby can give birth smoothly and be born easily without transverse directions. The *endok* is



Fig. 3. *Apem*



Fig. 4. *Endok*



Fig. 5. *Gedhang*

placed inside the rice cone which is used for a feast or thanksgiving for prayers to take place. *Endok* is symbolizes safety in childbirth (Fig. 4).

3.3.5 *Gedhang*

Gedhang or banana which means human attitude that must adapt to the environment. As the purpose of the *gedhang* in this ritual, it is the hope that the born baby can adapt to the new environment. *Gedhang* also signifies the results of married people. The birth of a baby is the love of parents and the baby can bring good things from his parents and can be useful for the homeland. *Gedhang* is symbolizes the hope of being adaptable and useful for many people (Fig. 5).

3.3.6 *Tumpeng*

Tumpeng In this ritual, it is required that there is more than one type of *tumpeng*. The first cone is the taper cone. The second tumpeng is *tumpeng gepak*. These two types are



Fig. 6. *Tumpeng Lancip*



Fig. 7. *Tumpeng Gepak*

used at the same time during this *mitoni* ritual. The material used to make *tumpeng* is rice. The rice is cooked and after cooking, the rice is molded like a mountain using a steamer (made of woven bamboo with a muzzle shape). The *tumpeng* is then placed on a *tampah* (woven bamboo in a circular shape like a tray) which has been given a banana leaf base. Both types of cones must contain boiled eggs in them.

3.3.6.1 *Tumpeng Lancip*

Tumpeng lancip described as the side of the man who wishes for the smooth running of the woman during pregnancy. Symbolizes the male of father of the baby in the womb (Fig. 6).

3.3.6.2 *Tumpeng Gepak*

Tumpeng gepak (blunt) is described as the woman who is pregnant. *Tumpeng Gepak* is required to be given eggs in the same number as the gestational age during the *mitoni* ritual. Symbolizes the pregnant woman or mother (Fig. 7).

3.3.7 *Rujak Legi*

Rujak legi made to add freshness, usually pregnant women like something fresh like *rujak*. *Rujak legi* is made from various kinds of fruit, such as cucumber, manga, star fruit, yam, guava, water guava, and banana seeds. The whole fruit is grated on a large grater. *Rujak legi* is distributed to neighbors after a thanksgiving prayer is held. *Rujak* means that the child born can refresh and please the whole family. Symbolizes the birth of a baby can please parents or family (Fig. 8).



Fig. 8. *Rujak Legi*



Fig. 9. *Rujak Sepet*

3.3.8 *Rujak Sepet*

Rujak sepet made of young coconut which is pounded with coconut skin or if the Javanese call it coconut shell and covered with banana leaves that have been shaped *takir*. This *rujak sepet* cannot be eaten because it is used in offerings or accompaniments aimed at ancestors. *Rujak sepet* means that the ancestors can approve the existence of a new generation and launch it. Symbolizing to be addressed to the ancestors in order to approve and provide smoothness (Fig. 9).

3.3.9 *Polo Pendem*

Polo pendem is food whose type of fruit is in the ground, such as tubers, namely, cassava, yams or sweet potatoes, *mbothe* or taro, peanuts, and the like. All kinds of *polo pendem* cooked by boiling or steaming. *Polo pendem* symbolizes that the origin of human life was created from the ground and will return to the ground. The ground that is stepped on is something that is very sacred and it is hoped that the baby to be born or the whole family can leave something bad and do something good without any strings attached. Symbolizes the baby can do good without any strings attached (Fig. 10).

3.3.10 *Bubur Abang*

Bubur abang or red porridge made from cooked rice and given coconut milk and then mixed with brown sugar. In addition to brown sugar, a little grated coconut is also added



Fig. 10. *Polo Pendem*



Fig. 11. *Bubur Abang*



Fig. 12. *Bubur Dedak*

to add a savory taste to *bubur abang*. *Bubur Abang* has the meaning of courage and symbolizes hope that the child will grow up to be a brave person and always act in the right way. Symbolizes courage in goodness (Fig. 11).

3.3.11 *Bubur Dedak*

Bubur dedak made from brown rice bran or brown rice bran, mixed with rice flour, then cooked and then sprinkled with dark sugar and grated coconut on top. *Bubur Dedak* can be called the oldest porridge which has the meaning of hope or gratitude to the ancestors (great-grandchildren) who have preceded. Symbolizes gratitude for the ancestors (great-grandmother) (Fig. 12).



Fig. 13. *Bubur Blowek*



Fig. 14. *Cengkir Gading Sepasang*

3.3.12 *Bubur Blowek*

Bubur Blowek made from cooked rice flour. Then placed on a plate of white porridge. The rest is mixed with brown sugar. The red porridge due to the mixture of brown sugar is poured over the white porridge in a little circle. The meaning contained in the *bubur blowek* is a request to get good safety during the birth process until life. Symbolizes the smooth process of birth to the next life (Fig. 13).

3.3.13 *Cengkir Gading Sepasang*

Cengkir Gading sepasang is a yellow coconut. The size is smaller than the size of an ordinary coconut. Ivory cups are required a pair. A pair of ivory cups has the meaning of being able to think seriously in solving various problems and when making decisions so as not to harm others. Symbolizes to think seriously and not to trouble others (Fig. 14).

3.3.14 *Arang-Arang Kambang*

Arang-Arang Kambang is glutinous rice that is dried and then roasted without using cooking oil. Then when it is cold mixed with brown sugar that has been melted. The meaning of *arang-arang kambang* is if there are many kinds of life in the world. Humans must be able to distinguish between good and bad. Humans must be ready to wade through every meaning of life. It is hoped that humans can choose choices that lead to good things to obtain happiness in this world and the hereafter. Symbolizes going to good things (Fig. 15).



Fig. 15. *Arang-Arang Kambang*



Fig. 16. *Sega Golong*



Fig. 17. *Sega Gurih*

3.3.15 *Sega Golong*

Sega golong is rice shaped like a ball. *Sega golong* is leftover nasi made for *tumpeng*. *Sega golong* is made as many as seven pieces and then wrapped in banana leaves. The meaning is a picture of unity in the family. So if there is a problem in the family, it must be resolved quickly so that it is not damaged in the household and the sustenance will always be smooth. The meaning of *sego golong* is also for the baby so that when he is an adult he has a strong determination to achieve his desires or goals. Symbolizes so that sustenance is always smooth (Fig. 16).

3.3.16 *Sega Gurih*

Sega Gurih is white rice that is cooked with coconut milk, salt, and bay leaves so that it tastes savory. After cooking and formed using a winnowing made of woven bamboo

in the form of a container. Sega Gurih has a cultural meaning that has the hope that the family will not be short of food. Symbolizes that three is no shortage of food (Fig. 17).

4 Conclusion

The *mitoni* ritual is carried out when the pregnancy is seven months old and pregnant with the first child in Javanese society. Based on the results and discussions that have been presented, it can be concluded that the form used in the *mitoni* ritual in Javanese society in Lamongan Regency with 17 data consisting of 5 monomorphemic words, 1 polymorphemic, and 12 phrases. This form is the equipment used in the *mitoni* ritual in the Javanese community in Lamongan District. The cultural meaning in this study is believed to be a request for safety, and as a preservation of ancestral culture from generation to generation. Then the lingual unit used in this study has a function as a communication tool, preserving culture, and expecting fluency.

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