



The Ritual of Opening The Cupu Panjala: Efforts to Predict Social, Economic, and Political Conditions

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Abstract. The rituals of Opening The Cupu Panjala a social activity for the Javanese community in Gunungkidul Regency. This ritual is a common religious ceremony or belief carried out by various elements of religion or belief and serves as a reflection of relationship harmony between peoples. This ritual is also a form of participation from all community members in maintaining human relationships with God Almighty. This study of the ritual of opening The Cupu Panjala starts from the question of the depiction and history of the Cupu Panjala which consists of three jars and what symbols and meanings are contained in the sheets of mori cloth that wrapped them. Data was acquired through field observations and interviews with farmers and community leaders. The analysis of the ritual itself borrowed the symbolic approach that was proposed by Leslie White, Gerry Feraro, and Gennep. Based on the research results, it is known that the ritual of Opening The Cupu Panjala is one part of the agricultural land management system. The mori cloth wrapping always indicates symbols that are used to predict the current economic, social, and political conditions. Although knowledge of planting seasons such as Mareng, Katiga, Labuh, and Rendeng are very well understood by the community, in Gunung Kidul Regency and its surroundings, they are still waiting for the rites of Opening The Cupu Panjala so that the rice is not planted not the wrong season.

Keywords: traditional ceremony, cupu panjala, jar, wrong season, symbolism agriculture

1 Introduction

The send prayers ritual is interpreted as sending prayers by some farming communities in Gunungkidul Regency, which until now is still carried out in various activities, one of which is sending prayers about the agricultural system, as done by the Girisekar community. The order of sending prayers carried out by the people of Girisekar Village starts with almsgiving, namely making offerings for the start of pro-

cessing agricultural land preparations and the ritual of the opening cupu Panjala (Ikhsan et al., 2022).

The Cupu is defined as a place or container with a cepuk (Tjoepe wadah kaja tjepoekan dipeta wowohan) (W.J.S. Poerwadarminto, 2605, hal. 200), while beads are beads, monte, manic, pating prentoel kajata kringet. (W.J.S. Poerwadarminto, 2605, hal. 109). The visible symbol of the Cupu Panjala wrapping cloth, which amounts to about 200 pieces, is eagerly awaited by the public. People who come to see and wait for the opening of the wrapping cloth come from various areas around Yogyakarta and its surroundings because many meanings can be interpreted from the symbols listed on the kus-bearing cloth, and many are interested in seeing.

The Cupu Panjala wrapping cloth, which amounts to almost 200 sheets, does not all of them have pictures that are a symbol, some sheets are sometimes clean and dry and do not indicate a symbol. The problem that will be answered through this study is what symbol is in the Cupu Panjala wrapping cloth which was opened in 2022. The purpose of the study is to trace the meaning of the symbols in the Cupu Panjala wrapping cloth.

The study of symbols has not been carried out, such as the social code related to the wearing of clothes in society was studied by William Graham Sumner [12]. The clothing worn by men and women with materials, colors, and models is studied about the function or importance of wearing. Bernhard, Bennet, and Rice examine in-depth astronomy in their book [2], Part 15 examines how rainbows occur and the meaning of symbols that we also often see. The natural signs that became guidelines for going to sea by the people of Kramian Island were also studied by Mudjijono [5]. The study of symbols on clothing, the scope of astronomy, and natural signs are different from the study of related symbols that are in the wrapper of Cupu Panjala with an erratic s, hope, and not every sheet of cloth has a symbol. Some of the fabrics from all the wrappers were viewed one by one and looked at by at least four relatives of the caretaker then used the designation of the symbols listed. The various symbols that have been collected in the opening Cupu Panjala in 2022 are then grouped and tried to trace their meanings.

The word *kirim* (in Javanese) is the same as *kintoen* which means *menehi* (with means of *dititipke*) *marang wong kang adoh panggonane*. *Send donga* [8] or prayer means *ndongak ake, njembahjang ke* [8]. Prayer itself means *donga* or prayer, thus sending prayer is interpreted as sending prayers to other people or parties who are far away. Sending prayers in almsgiving is sending prayers so that the upcoming growing season is good and so that the harvest will be abundant. The community responded by sending alms prayers because in general, the soil conditions in the Gunung Kidul Regency area were fertile areas, although some areas were land, such as some areas in Ponjong Regency. The culmination of the almsgiving event was marked by the

¹ The two types of soil are less fertile soil types in the Gunungkidul region. The type of fertile soil that exists in the Gunungkidul region is gromosol which is formed from material the loamy alus is gray-black. Land located in the Gunungkidul area that can be planted with palawija, rice, coffee, coconut, tobacco, and vegetables, namely soil latosol and Regosol.

opening of the Cupu Panjala. It should be understood that the Special Region of Yogyakarta is designated as a special region according to its laws and history [9].

The opening ritual of Cupu Panjala is understood as an intangible culture. To borrow Goodenough's concept of providing cultural boundaries is not a material phenomenon; culture is not composed of goods, people, behaviors, or emotions. Culture is like organizing these items. These forms of goods (read: material or material) are in the minds (minds) of these but people, models of their feelings, interpretation of relationships between them and other likes [1]. Referring to such cultural concepts emphasizes examining the symbols and meanings in the Cupu Panjala wrapping cloth not only observing the symbols in the cupu wrapping cloth, but also observing and trying to understand the offerings, ritual practitioners, and people who see and follow the ritual. Ritual drawings in sequence to help understand how the path of opening Cupu Panjala and the picture contained in the sheet *mori-mori* wrapping Cupu Panjala. Referring to the opinion of Niels Mulder who studies Javanese culture a lot, *slametan* is carried out by most Javanese people in the hope of continuity of life (Waluya et al., 2023) Send alms prayers with the opening ritual of Cupu Panjala is a prayer so that there will be success in farming and other livelihoods so that a sustainable life can take place next.

The opening ritual of Cupu Panjala involves people in Girisekar and its surroundings, even from various regions in Yogyakarta and its surroundings will come and follow the ritual. People who before the opening of Cupu Panjala had a *nadar* and were conveyed at the key *juru* will come again at the opening of Cupu Panjala for thanksgiving if the *nadar* or wish of that time has been granted. Therefore, the opening night event always begins with a meal with the visitors expressing to the caretakers how many people have been grateful for that night. After midnight, the opening ritual of Cupu Panjala begins. (Suwito et al., 2022)

Observation [3] and active participation were carried out in the study of the tradition of opening the Cupu Panjala. In 2022, there will not be as many visitors to the opening of Cupu Panjala as in 2021, it is estimated that one month before the implementation there has been a lot of rain, the implementation of the Cupu Panjala opening in 2022 on Monday, October 10, twice fell rain. The implementation went smoothly and ended with the opening of all the wrapping cloths at 1.35 WIB.

Interviews with Dwijo, Wasena, and the extended family of caretakers, as well as visitors from Playen and Wonosari. There are no visitors from the DIY area, according to other visitors, they are used to meeting at the event, and in 2022 visitors come from the area around Girisekar.

2 Ritual of Opening the Cupu Panjala Wrapping Cloth

The Caretaker Cupu Panjala and The community leader Girisekar informed that the opening ritual of Cupu Panjala was carried out on Tuesday night *kliwon* between September and November. This principle can be used as a guideline for determining the implementation of rituals, In 2022 the estimated opening of the Panjala Cupu can be carried out as stated in the following table.

Table 1. Possible Implementation of Send Prayers *Sadaqah Labuh* and The Opening of *Kyai Cupu Panjala* in 2022

No	Day and Market	Month and Date		
		September	October	November
1	Monday Pahing	19	3	7
2	Rebu Wage	-	5	9
3	Saturday Pahing	3	29	12
4	Tuesday Kliwon	8	11	15

Source: primary data processed from various sources and [10]

In 2022, the opening of the Panjala Cupu will be held on Monday, October 10, to be precise, the night of Tuesday kliwon. The implementation of the tradition of opening the Cupu Panjala in 2022 on Monday, October 10, in the Javanese calendar belief Monday, the 120th after 17.00 considered has entered the evening of Tuesday kliwon the 11th. As per the possibility in the table above, namely on Monday night the 10th, it has been calculated on Tuesday, October 11, 2022. (Fauzia et al., 2022).

All the completeness for the Cupu Panjala opening ritual has been prepared by the Girisekar community, one of which is savory rice and ordinary white rice along with *ingkung* as completeness. (Siradjuddin, 2023) The following is a photo of rice along with side dishes for the size before the opening of cupu panjala in 2022.



Fig. 1. Rice and *ingkung* for Sukuran Rituals

The caretaker of Cupu Panjala at all times receives visitors who ask for his help to pray for trade success, apply for jobs, and follow the selection of positions. They come from different regions and usually, they come back with various items, some are in the form of mori cloth to wrap cupu, chicken, goat, firewood, and various food-stuffs that can be cooked for the size and the opening of Cupu Panjala. A week before the opening time yang is usually already marked by the caretaker, the people whose requests have been granted will come and say thank you. The number of people whose prayers have been granted will be recorded and it will be said how many residents and visitors are the size because of their desire to be killed.

The emergence of Cupu Panjala originated from a story based on an incident that was believed to be true by the people of Girisekar Village until now. Although there are several versions related to the history of panjala cupu. Version One tells the following:

The existence of Cupu Panjala cannot be separated from the existence of a boy named Paijo. One day Paijo asks his mother for food, but his mother hasn't finished cooking, making his mother angry because Paijo urged him to ask for food. Paijo's mother becomes angry, and Paijo is hit with an enthong. Paijo is hurt then he leaves the house without knowing his purpose. Paijo went into the woods until he reached the south coast. Paijo at the place day and night did the tirakat. To meet his eating needs, Paijo often runs ikan.

One day he received a supernatural prompt to fish at Gesing Beach in the Girikerto Village area. Paijo followed the occult whispers and then headed for Gesing Beach which still belongs to the Bake area. Arriving at Pantai Gesing Paijo immediately ran, anehnya obtained was not a fish but a chest. Faced with this incident Paijo was surprised, he then tried to open the chest. However, despite his best efforts, Paijo still did not succeed in opening the chest, even though he could not keep the chest.

Paijo continued to wander until old age and was unmarried. The inhabitants call this wanderer by the name of Eyang Seyeg or Kyai Panjala, because of his work of fishing by fishing. One day on Friday market day, kyai Panjala's wanderings arrived at a place now called Mendak Hamlet in Girisekar Village, Panggang District.

Kyai Panjala offered to the inhabitants for anyone who could open the chest he carried he was the one who was entitled to have up to his offspring. It turned out that one of the residents Kyai Simpuk managed to open the chest. The contents of the chest were four cupu which were later named 1. Semar Tinandu, 2. Palang Kinanpliers, 3. Kenthiwiri, and 4. Klobot. But suddenly the cupu named Klobot disappeared so that the existing cupu was only three pieces. Before leaving the place, Kyai Panjala advised Kyai Sempuk that the three cupu be well maintained. Once a year the crate is recommended to be opened accompanied by a certain dish. It is said that it can be used as a clue to farmers about what crops are suitable for the upcoming growing season. In addition, from the picture contained in the white cloth wrapper, there is a symbolic prophecy about an impending event. Because this cupu found Kyai Panjala, this cupu was then called Cupu Kyai Panjala. After Kyai Simpuk died, the treatment was then replaced by his son, and so on. At this time, the one who takes care of Cupu

is Dwijo, a descendant of Kyai Simpuk [11], here is a photo shown at the opening of Cupu Panjala in 2022 and a photo of Semar Tinandhu, as well as Kenthiwiri.



Fig. 2. The Opening of Cupu Panjala in 2022



Fig. 3. The Cupu Panjala

The Opening Ritual of Cupu Panjala in 2022 was followed by the community around Gunungkidul, it is estimated that people from other DIY areas came a little bit, it was estimated by some visitors who were asked questions related to the number of people who came that night. However, the highway in front of the entrance to The Cupu Panjala Gate is also guarded so that cars do not enter the road to the caretaker's house. The stalls along the road to the caretaker's house are also not as busy as the implementation of the ritual in 2021. A week before the opening of Cupu Panjala the rain was already nngrejih.

The opening of Cupu Panjala was carried out by starting with the caretaker opening the knot of cupu binding cloth at 00.30 am and so on the opening of the cloth sheet by sheet assisted by oleh lurah, community leaders of the caretaker's family, and one religious figure who accompanied. The results of the opening of the wrapping cloth follow and are recorded according to the meaning of the appearance used by the cloth openers. The following is shown a table of the results of the meaning of symbols in the wrapping cloth of the opening ritual of the Cupu panjala in 2022.

Table 2. The Opening Results of Cupu Panjala in 2022

No	The Location of the Symbol on the Cupu Wrapping Cloth			
	North	South	East	West
1	Long-haired child	Southwest there is a dagger	Northeast there is a head	The letter L
2	Old women wearing traditional robes	Southeast of the cow's head	Trotol trotol mubeng	Northwest of a large tree without leaves
3	TNI letters	-	Southeastern rats	Northwest of Wayang Prabu Basudewo
4	Women's mouth fights	-	-	Southwest of number 4
5	Wet blanket	Wet blanket	Wet blanket	Wet blanket
6	Women wear rukuh and carry torches	Southeast there is a sole either right or left	Three-star, nearby south-east of Bethara Guru	Southwest of Kresno puppet
7	Large catfish almost 2 meters	Southeast image of the island but not identified	Northeast IGW	Northwestern there is Durno
8	To	Southeastern trotol trotol	11	89
9	5th naked	Jago faces west	curiosity	East-facing piggy bank
10	-	Horse's head	2 inverted	23
11	-	The head of	Buddha stat-	Bajing facing

No	The Location of the Symbol on the Cupu Wrapping Cloth			
	North	South	East	West
		the female faces south	ues and palms	north
12	-	Bethara Guru facing south	Arabic letters rak and wawu	Southwestern gymnastics people
13	-	Southeast of people's heads facing south	Long-barreled gun near the crate	Dead flies
14	-	The east-facing person in front of him was an empty glass	-	-
15	-	Southeastern goat facing south	-	-
16	-	guava	-	-
17	-	Dog	-	-

Source: Primary 2022 data.

3 Symbols and Meanings: Attempts to Predict Social, Economic, and Political Conditions

The study of the symbols listed in the cupu Panjala wrapper mori cloth borrowed White's thinking to help analyze it, posited symbol is an object or event, activity, or object, based on meanings valued by humans. Symbols exist because of a compensatory of meaning and physical structure. It cannot be realized or exist unless we want to accept the claims of telepathy or vision. But there is a need for a relationship between the meaning of a symbol and this is based on the physical alone; the relationship between the two is purely indefinite [13]. The principle proposed by White is also contained in the picture in the Cupu wrapping cloth and the event is an opening ritual process followed by the caretaker and his extended family, community leaders, communities from various regions, and accompanying offerings.(Pajarianto et al., 2022).

The opening ritual of Cupu Panjala is interesting to explore, like other religious phenomena that are very interesting to note because religion is related to the existence of man, such as the meaning of life, death, and the spiritual connection with his Tuhan. On ordinary days, the Caretaker is often visited by guests who express their intention to help deliver prayers by the means of the caretaker by saying prayers by burning frankincense the movement of catching fire is then grasped and the guest is invited to greet. Approaching the opening day of Cupu Panjala, more guests will come in unison to deliver various foodstuffs. The night approached the opening of Cupu Panjala pun many people lined up one by one approaching the caretaker who

was sitting at the door of the Cupu Panjala storage room. That process is a feature of the spiritual connection that is the nature of religious communication. In addition, religion uses the means of berdo'a (prayer) and sacrifice to obtain petitions (help) for the help of supernatural forces. Religi is broadly and largely inclined to be a group activity, usually, religion is practiced at a certain time, and religion usually involves a staff of functionaries such as pastors [4]. Geraro's affirmation of the principle of religious function by citing the opinion of Robert Merton one of them as anomalous control [4]. Anthropologists identified two basic types of religious function differences, which are relevant to the Ritual Buka Cupu Panjala emotional function, i.e. religion helps to reduce the strangeness of n through the depiction of several direct outlets [4]. The opening of the 2022 Cupu panjala with 30 people doing the same, the results can be displayed in three categories social, economic, and political. (Heriyawati, Yanti, 2022).

The Social predictions in the northern hemisphere can be interpreted as having symbols of long-haired children, women wearing traditional robes, women wearing mouth fights, women wearing rukh and carrying torches, and children about five years old naked. The south side is symbolic, the southeastern part has the sole but it is not known whether it is the right or left foot. Terdapat the head of the woman facing south, the person facing east in front of him there is an empty glass and a picture of a dog. On the northeast side, there is a head, in the eastern part there is trotol-trotol, in the southeast there are rats, in the east there is a Buddhist arva and palm, as well as there is an Arabic alphabetic skirt, and wawu. The western part of the piggy bank symbol faces east and there are dead flies. Northwest there is a big tree without leaves and southwest there is a gymnastics person.

Economic predictions can be observed in the northern, southern, eastern, and western parts of the wet blanket. In the northern part, there is a large catfish measuring 2 meters. The south is headed west, the person facing east in front of him is an empty glass, guava, and dog. Southeast there is a cow's head and the fabric is trotol-trotol. In the eastern hemisphere hastro-tro-trotol mubeng, number 11, and peacock, while to the east there are rats. The western part has numbers 89 and 23, the piggy bank faces east, the bajing faces north, and there are dead flies. Northwest there is a large tree without leaves. (Sejati et al., 2023; Supiandi et al., 2023; Triana et al., 2022)

Prediction of political conditions in 2022, The northern hemisphere has the initials The Indonesian Army. The south is the west-facing, the horse's head, the woman's head facing south, the Bethara Guru facing south, the guava, and the dog. Southwest there is a dagger, southeast there is an unidentified image of the island the name of the island, people's heads facing south, and goat heads facing south. The eastern hemisphere has three stars and next to it Bethara Guru, the number 11, the peacock, the inverted number 2, the Statue of Buddhism, and the palm, the panj ang barreled rifle near the chest. Northeast there are IGW heads and writings and southeast there are rats. The western part has the letter L, the numbers 89 and 23, the piggy bank faces east, the bajing faces north, and the dead fly. Northwest there is a large leafless, wayang Prabu Basudewo and Durno. Southwest there is the number 4, wayang Kresno, and people gymnastics.

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