

Symbolic Meaning of Mantra Ujub and Kidung in

Ganti Langse Traditional Ceremony as a Guide to the Life of the People of Babadan Village, Ngawi Regency, Indonesia

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Abstract

The *Ganti Langse* traditional ceremony is a ritual involving the replacement of the *langse*, which covers the Palenggahan Ageng Srigati in Babadan Village, Ngawi Regency, East Java, Indonesia. During this ceremony, various mantras, specifically *ujub* and *kidung*, are used throughout the *langse* replacement procession and other related rituals. This article aims to elucidate the symbolic significance of the *ujub* and *kidung* mantras within the *Ganti Langse* traditional ceremony at Palenggahan Ageng Srigati in Babadan Village, Ngawi Regency, and their role in the lives of the local community. The data used for this analysis consisted of the *ujub* and *kidung* mantras, collected through observations, interviews, and written documents. This collected data were subsequently analyzed using Barthes' semiotic approach to unveil the symbolic meanings behind the *ujub* and *kidung* mantras. The study revealed that these mantras hold dual meanings within the *Ganti Langse* traditional ceremony in Alas Srigati, distinguishing between their denotative and connotative interpretations. Both of these meanings have practical implications in the social life of the Babadan Village community.

Keywords: Symbolic Meaning, Mantra Ujub, Kidung, Traditional Ceremony, *Ganti Langse*, Indonesia

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Introduction

In the Javanese way of life, people continue to uphold the positive values passed down by their ancestors. These values, inherited from their forebears, are woven into the fabric of Javanese daily life, forming cultural traditions that are cherished and safeguarded with the purpose of preserving social order. These cultural traditions have played a crucial role in promoting social harmony, from the Hindu-Buddhist era to the early days of Islamic influence in Javanese culture (Muasyaroh, Saddhono, & Sulaksono, 2021). One manifestation of cultural tradition in Javanese society is the practice of traditional ceremonies. These ceremonies are typically held to commemorate significant events and occasions within Javanese communities. A study conducted in Zambia highlighted the enduring importance of traditional ceremonies celebrated by indigenous cultural groups in preserving the country's cultural heritage (Harrison et al., 2021). In Javanese society, traditional ceremonies serve various functions, including making requests, expressing gratitude, paying homage to ancestors, celebrating important milestones, and initiating local community activities (Setiawan and Saddhono, 2017). Javanese people, especially those living in agricultural and seaside areas, hold traditional ceremonies to express gratitude to God and ask for smooth work and safety in working for the next year. One of the studies on traditional ceremonies within the Javanese community is the implementation of *Sedekah Laut* ceremonies on the Pantai Selatan located in Cilacap Regency, Central Java held in the month of Sura on the Javanese calendar to express gratitude to God and requests for salvation for fishermen on the Pantai Selatan, Cilacap Regency (Suryanti, 2017). Another study of traditional ceremonies as an expression of gratitude for abundant harvests is found in the traditional *Kebokeboan* ceremony in Banyuwangi, East Java (Efendi and Farida, 2021).

One of the cultural traditions presented is the *Ganti Langse* traditional ceremony in Alas Srigati, Babadan Village, Paron District, Ngawi Regency, East Java, Indonesia. Based on data from the Indonesian Central Statistics Agency (BPS), Alas Srigati, also known as Alas Ketonggo, is a forest area of 4,864 m² located in Babadan Village. The condition of the Babadan Village community, situated around Alas Srigati, means that the majority of Babadan Village people work as farmers and gardeners. The belief system in Babadan Village is quite diverse, with the majority of the population being Muslim, and this also affects the socio-cultural conditions in Babadan Village. With a variety of belief systems, it also influences the culture in Babadan Village, where the community routinely holds cultural rituals in the form of *Ganti Langse* traditional ceremonies every year. This is done as a means of expressing gratitude to God for abundant crops and as a form of respect for the ancestors of Babadan Village whose noble values are always maintained by the people of Babadan Village. The *Ganti Langse* tradition is one of the traditional ceremonies to replace the *langse* (white cloth commonly used to cover sacred buildings in Javanese society) that covers the Palenggahan Ageng Srigati. In practice, the *Ganti Langse* traditional ceremony is held every night of the full moon in the month of Sura based on the Javanese calendar in Palenggahan Ageng Srigati, Babadan Village, Paron District, Ngawi Regency. The *Ganti Langse* tradition has been held since the 1950s and began with the discovery of a mound of earth at Alas Srigati, believed to be a *petilasan* (a place that has been visited by a person considered sacred), associated with the journey of Prabu Brawijaya V on his way to the top of Mount Lawu.



Figure 1. Palenggahan Ageng Srigati where the *Ganti Langse* traditional ceremony was held.

The *Ganti Langse* traditional ceremony is an integral part of community life around Palenggahan Ageng Srigati and serves as a representation of respect for Prabu Brawijaya V, the last king of Majapahit. It is believed that Prabu Brawijaya V performed the “*ucul busana*” procession (a ritual that releases royal attributes and returns the king to an ordinary citizen) at Alas Srigati to erase his connections to the kingdom before continuing his journey to the top of Mount Lawu, where he practiced “*tapa moksa*” (detaching himself from the world) and vowed to become Sunan Lawu. The location where Prabu Brawijaya V performed the “*ucul busana*” ritual was subsequently used as the site for the *Ganti Langse* traditional ceremony. Linguistically, “*Ganti Langse*” is interpreted as replacing the old white cloth with a new one. The white cloth that covers Palenggahan Ageng Srigati symbolizes personal purity to the people around Alas Srigati. Therefore, after the replacement of the *Langse*, the people around Alas Srigati can return to a state of cleanliness and holiness, mirroring the new *Langse* that has just been replaced.

The process of replacing *langse* is held by going through several ritual processes for not only honoring the ancestors but also asking for blessings from the Almighty God. These processes include; (a) *kirab langse* (parading the new *langse* that will replace the old *langse* as a tribute to the *langse* which is considered sacred or holy), (b) *pasrah panampi* (the process of handing over *langse* from caretaker of Palenggahan Ageng Srigati to the wife of the Head of Babadan Village as a symbol of respect for Nyai Srigati who accompanied Prabu Brawijaya V), (c) *Ganti Langse* (the process of changing the *langse* that envelopes Palenggahan Ageng Srigati which is symbolized as a process of self-purification and as the core of the event), (d) *wilujengan* (Or has another name *selamatan*, which is prayer together with various kinds of food offerings in Javanese Muslim society), and (e) *lorodan* (Known as *bagi langse*, the process of distributing old *langse* to visitors who believe that the replaced *langse* can bring blessings to their lives). In the process, the people around Alas Srigati believe that the old *langse* that has been replaced is not necessarily considered useless, but can be believed as a medium to bring blessings from God to life.



Figure 2. Kirab Langse and Pasrah Panampi procession in the Ganti Langse traditional ceremony.



Figure 3. Ganti Langse procession in the Ganti Langse traditional ceremony.



Figure 4. Wilujengan and Lorodan procession in the Ganti Langse traditional ceremony.

During the *Ganti Langse* procession, several *mantra ujub* and *kidung* were recited to accompany the ongoing processions. These mantras are considered a cultural heritage that continues to exist and is maintained by the community for use in traditional ceremonies. The word “mantra” originates from Sanskrit, meaning a sacred or secret sentence (Sutarsih & Sudarmanto, 2020). In its application, mantras are not solely used for worshiping God but are also employed for purposes considered non-traditional. As a result, two opposing categories emerged: “white mantras” and “black mantras.” Ultimately, a mantra is merely a medium, and its usage depends on the intentions of the one uttering or casting the mantra (Aswinarko, 2013). Mantras represent a form of local wisdom that is integral to Javanese culture. They offer insight into the lifestyles and values of the people who uphold them (Saddhono, 2016).

In Javanese society, everyday life is closely intertwined with symbols from its cultural environment. As noted by Irmawati, symbols and expressions are manifestations of Javanese thoughts, wills, and subtle tastes (Irmawati, 2013). In the *Ganti Langse* traditional ceremony, the chanted mantra *ujub* and *kidung* in the process carry symbolic meanings. Several studies on the symbolic meaning of mantras in other countries, particularly in Hindu traditions, suggest that mantras are verbal formulations believed to possess inherent divine power when pronounced correctly, influencing reality (Burchett, 2008). During the process, the mantra *ujub* and *kidung* recited in the procession each have their own meanings. Bell (2009:71) explains that verses from the Vedic scriptures in India are transformed into ritual mantras by adhering to specific rules and usage. As mantras, these verses are taken out of their textual context and turned into a highly stylized series of sounds. This aligns with the viewpoint of Jalil & Elmustian (2001), which states that mantras mark the beginnings of a traditional form of poetry. As a form of traditional poetry, mantras possess distinct characteristics when compared to other types of traditional poetry.

A closer examination of the use of the mantra *ujub* and *kidung* in the *Ganti Langse* traditional ceremony reveals intriguing aspects. According to Ahmadi (in Bahardur & Ediyono, 2017: 26), a mantra is a component of magic with various purposes, including productivity (generating and increasing one's prosperity and happiness), protection (guarding against harm or detrimental influences), and destruction (intending to cause catastrophic damage). To achieve the desired effect, the mantra must be recited correctly, adhering to the appropriate *svara* or rhythm and the color or sound (Dwitayasa, 2018). On the other hand, Aswad, Nuhayat, & Said (2018) describe how traditional societies perceive mantras as integral to everyday life. For instance, a charmer or shaman seeking to cure an illness may recite a mantra as part of the healing process.

As a sign in the ceremony, the use of mantra must be done carefully so there are no errors in pronunciation when the chanting is recited. The form of communication signs in the mantras used in the *Ganti Langse* traditional ceremony can be analyzed for their meaning by using semiotic studies. Semiotics according to Berger (2010: 4) is a systematic study of signs. Meanwhile, according to Suparmo (2017) semiotics is a science that explores the meaning of “signs” that can be made from various kinds of materials, including language, images, gestures and so on. One of the figures who is considered capable of representing the science of semiotics is Roland Barthes, Barthes' semiotics was developed with a denotative and connotative meaning approach to objects as a sign system. In representing semiotics, Roland Barthes (1915-1980) developed two levels of signification, namely the level of de-

notation and connotation. References to marked markers are often referred to as first order of signification, namely denotation references, while connotations are referred to as second order signifying systems (Sulaiman, 2005 in Asriningsari & Umayana, 2010). On the one hand, Bouzida (2014) explains that semiotic signs have an important place in the conceptual field and are included in a series of convergent concepts in Barthes' theory, namely as function signs related to the context of use because they are used and give significance at the same time.

According to Barthes' theory, every sign contains a double message, which includes aesthetic aspects, tangible elements, and concealed ideological meanings that bolster the historical significance of signs within the context of the prevailing socio-political and economic culture (Moriarty in Yan and Ming, 2015). In Barthes' theory, denotative meaning holds the primary position of signification and comprises the literal, definite, and universally agreed-upon meaning of a word, while connotative meaning operates at the level of secondary signification and encompasses the changing associative meanings of words (Yan and Ming, 2015).

Based on the understanding presented above, Roland Barthes' semiotic theory places a strong emphasis on the aspects of sign theory, explaining them through denotative and connotative/symbolic meanings to discern the meaning of an object. The application of Roland Barthes' semiotic approach in this research aims to decipher the meaning behind the mantra *ujub* and *kidung* recited during the procession of the *Ganti Langse* traditional ceremony at Palenggahan Ageng Srigati. This is achieved through an analysis of both denotative and connotative meanings.

This study delves into the symbolic meanings encapsulated within the mantra *ujub* and *kidung* recited during the *Ganti Langse* traditional ceremony at Alas Srigati, and it explores their significance for the social life of the community in Babadan Village, Ngawi Regency, Indonesia. The examination of the meaning behind the mantra *ujub* and *kidung* is a fascinating and in-depth study due to the religious and positive cultural values they carry, values that continue to be upheld in the social fabric of the community surrounding Alas Srigati in Babadan Village, Paron District, Ngawi Regency, East Java, Indonesia.

Research Methods

This research was conducted in Babadan Village, Paron District, Ngawi Regency, where the *Ganti Langse* traditional ceremony is held. The research method used in this study is descriptive qualitative research with Roland Barthes' semiotic approach. Descriptive research aims to provide detailed, word-based, image-based, holistic, and complex insights (Moleong, 2017:6). The Roland Barthes' semiotic approach is employed to uncover the symbolic meanings within the mantras, specifically the *ujub* and *kidung* recited during the *Ganti Langse* traditional ceremony procession in Palenggahan Ageng Srigati, Ngawi Regency, East Java. The data utilized in this study consisted of procedural scripts for conducting the *Ganti Langse* traditional ceremony, field notes from observations, and transcripts of interviews. These collected data were subsequently analyzed using content analysis techniques.

The subjects of this study were primarily the residents of Babadan Village, Paron District, Ngawi Regency, who were directly involved in and familiar with the entire *Ganti Langse* traditional ceremony procedure. This approach was chosen to acquire comprehensive and

detailed information regarding the execution of the *Ganti Langse* traditional ceremony, particularly concerning the *ujub* and *kidung* mantras recited during the procession. The data collection techniques employed in this study included observation methods, which involved systematic recording of the observed symptoms (Hardani, 2020). Observation was utilized to validate the data related to the *ujub* and *kidung* mantra scripts used in the *Ganti Langse* traditional ceremony. Additionally, structured in-depth interviews were conducted with informants. Structured interviews allow interviewers to define their problems and questions in a manner that yields detailed and in-depth results (Nugrahini, 2014: 127). This was crucial in obtaining comprehensive insights into the *ujub* and *kidung* mantras recited during the *Ganti Langse* traditional ceremony procession. The sample selection for this study followed a purposive sampling technique, where samples were chosen based on their understanding of the *Ganti Langse* traditional ceremony. The collected data was then analyzed using interactive analysis techniques, which encompassed three main components: data reduction, data presentation, and conclusion.

Results and Discussion

This study examines the meanings contained in the mantra *ujub* and *kidung* used in the procession of the *Ganti Langse* traditional ceremony in Alas Srigati, Ngawi Regency. The scope of the study in this research is the study of semiotics, which studied the aspect of meaning and symbols contained in the mantra *ujub* and *kidung* used in the procession of the *Ganti Langse* traditional ceremony. The following describes the meaning and function of the symbols contained in the mantra *ujub* and *kidung*.

MANTRA UJUB	MEANING
<p><i>Assalamualaikum Wr. Wb.</i></p> <p><i>Kanjeng Ibu Pertiwi ingkang rumeksa ing bumi kususipun Palenggahan Ageng Srigati, ingkang jumeneng lan ingkang dereng jumeneng. Kula nyuwun pangapunten ngarsaning Gusti Kang Maha Suci.</i></p> <p><i>Kawula ngaturaken kunjuk atur kersanipun dhumateng sukma sejati Ayang Seh Dombo, Eyang Srigati, Kanjeng Sinuwun Brawijaya. Kula among badhe nglampahaken adat lilaranipun para sepuh, badhe nggantosi langse.</i></p> <p><i>Mugi-mugi piningrana lancar lan piningaran rahayu wilujeng slamet ingkang sami nindakake.</i></p>	<p>This mantra verse is used during the <i>Ganti Langse</i> procession at the traditional <i>Ganti Langse</i> ceremony. The mantra in this verse has meaning of requesting permission from the caretaker of Palenggahan Ageng Srigati as the elder of the Babadan Village Community to all ancestors of Babadan Village to start the <i>Ganti Langse</i> procession. To start the recitation of the mantra begins with <i>Assalamualaikum wr. wb.</i> (may peace be upon you) which is a greeting in Islam that symbolizes the greeting of the majority of Babadan Village Community are devout followers of Islam.</p> <p>The form of requesting permission to ancestors during the <i>Ganti Langse</i> procession is intended because the Babadan Village Community who until now still uphold the noble values passed down by their ancestors as a guide for their lives. In addition, the mantra in this verse has a meaning as a form of asking for salvation for the entire series of procession activities.</p>

Figure 5. Mantra *ujub* which used in *Ganti Langse* traditional ceremony. Continued next page.

MANTRA UJUB	MEANING
<p><i>Nyuwun pangapunten ngarsaning Gusti lan para leluhur ingkang kula bekteni, dosa ingkang kula sengaja lan boten kula sengaja kula nyuwun pangapura. Sak para kadang ingkang nindakaken.</i></p> <p><i>Lan langse kula suwun daya kasiatipun kangge putra wayah ingkang sami ngginakaken.</i></p> <p><i>Sepindhah kagem keselamatan jiwa raga, bale wisma supados slamet ayem tentrem. Sageda rejeki laminta ugi piningan putra wayah ingkang drajad ingkang luhur lan utama ingkang kuat imanipun dadosa putra ingkang wicaksana, bekti dhumateng tiyang sepuh lan bekti dhumateng nagari.</i></p>	<p>This mantra verse is a continuation from the previous verse that was recited before starting the procession of <i>Ganti Langse</i>. This verse contains the meaning of apologizing to God and all ancestors of the Babadan Village Community for all the mistakes committed by all elements of the Babadan Village Community over the past year. Furthermore, this mantra verse also contains the hope that the old <i>langse</i> that has been replaced and afterwards will be distributed to all elements of the community who are present at the <i>Ganti Langse</i> ceremony can provide benefits in accordance with what is expected by the <i>langse</i> recipient.</p>
<p><i>Assalamualaikum Wr. Wb.</i></p> <p><i>Pinanggih adicara bagi langse badhe kawiwitan. Tata cara lan ginanipun langse aja kliru, semu aja kliru panemu, yen iki kususe ora dipuja-puja nanging among kanggo sarana:</i></p> <ol style="list-style-type: none"> <i>1. Keselamatan kaluwarga lan rumah tangga supaya tentrem</i> <i>2. Sing tetanem supaya apik pametune</i> <i>3. Sing pedagang bisa lancar dagangane</i> <i>4. Sing pangkat drajat supaya luhur drajate</i> <i>5. Sing tetulung bisa kasembadan anggone tetulung</i> <p><i>Ananging panyuwunan tetep dhumateng ngarsanipun Gusti Allah ingkang Maha Suci lan Maha Agung.</i></p>	<p>This mantra verse is in the form of <i>ujub</i> or prayer and it recited before starting the <i>lorodan</i> procession or <i>bagi langse</i> which is a procession of distribution of old <i>langse</i> that has been replaced with a new one to all elements of society who are present in the <i>Ganti Langse</i> traditional ceremony. In this mantra verse there is also a warning to the recipient of the <i>langse</i> not to worship the <i>langse</i> received but to consider the <i>langse</i> received as a medium to realize the desired expectations, including for family safety, smooth harvest of farmers, smooth sales for traders, promotion for employees, and the results of helping actions. In this mantra verse, caretaker of Palenggahan Ageng Srigati reminded the <i>langse</i> recipient to keep asking for everything only to Almighty God.</p>

Figure 5. Cont. Mantra *ujub* which used in *Ganti Langse* traditional ceremony. Continued next page.

Denotation Meaning

Denotative meaning is a meaning that does not contain any other meaning or value and is the first goal meaning that can be assigned to a symbol (Saifuddin, 2018). Rao (2017) also stated that the meaning of the word in denotative meaning refers to the most basic or specific meaning of a word. The denotative meaning of the mantra *ujub-ujub* and *kidungan* in the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati are as follows.

The mantra *ujub-ujub* and *kidungan* in the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati can be interpreted as signs of significance at the first level. Asriningsari and Umaya (2012:32) explain that in Barthes' theory, a text is a sign that consists of expression and content. Therefore, a text is perceived as 1) a form or entity containing linguistic elements, 2) dependent on rules for its comprehension, and 3) a part of culture, which is a consideration involving the factors of creators and readers. Based on the definition above, the mantras *ujub* and *kidungan* found in the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati are, in denotation, a literary entity containing linguistic elements and are integral to traditional culture in the context of the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati.

Kidungan	Meaning
<p><i>Sura wulan purnama sidi</i> <i>Magut ratri tumpak manis</i> (ajusted to the day on Javanese calendar when the ceremony is held) <i>winahya gantos langse bangsal Srigati</i> <i>Linambaran panuwun</i> <i>Konjuk Gusti Kang Maha Yudi</i> <i>Wahyu mulya jinangka</i> <i>Urip sayuk rukun</i> <i>Titi tentrem kerta raharja</i> <i>Gemah ripah loh jinawi</i> <i>Murah duga lan wastra</i></p>	<p><i>Kidungan</i> is a song in Javanese culture. This <i>kidungan</i> has a meaning about the continuity of <i>Ganti Langse</i> which is held every <i>Sura</i> Month on the Javanese calendar and requests God to always be given smoothness and prosperity in community life.</p>
<p><i>Kidungan Ritual Selamatan</i> <i>Heneng hening awas klawan eling</i> <i>Heneng menebing budi utama</i> <i>Hening wening cipta rasane</i> <i>Awas raosing pandulu</i> <i>Eling Gusti Kang Hangwasani</i> <i>Nuli jangka jinangkah</i> <i>Sedyaning panggayuh</i> <i>Titi tentrem titen lan tlaten</i> <i>Hamulat kedhap kelabing batin</i> <i>Nyadhong ilham Pangeran</i></p>	<p>This <i>kidungan</i> is chanted when the <i>wilujengan</i> procession begins and has a meaning as a reminder to all mankind to always remember Almighty God in every step of their lives so that in life they are always blessed with inspiration from the <i>Pangeran</i> (One of the mentions of Almighty God in Javanese society).</p>
<p><i>Kidungan Pasrah Tawakal Garising Kodrat</i> <i>Hanacaraka carakaning urip</i> <i>Datasawala datan swaleng karsa</i> <i>Garising Kang Maha Asih</i> <i>Asor luhur puniku legawa wajibing katampi</i> <i>Nuli padhajayanya jumbuh jaba jero</i> <i>Magabathanga wusananira</i> <i>Hamung pasrah sumarah</i> <i>Pepesthing Gusti</i> <i>Sendika ngestu pada</i></p>	<p>This <i>kidungan</i> has the meaning to remind us to always walk in the way of Almighty God and always be captive to everything we do. In addition, this <i>kidungan</i> also reminds us to remain resigned to all God's decrees.</p>

Figure 6. Kidungan which used in *Ganti Langse* traditional ceremony.

Connotation Meaning

Connotative meaning is an additional meaning or sense value contained in a word and is a second order meaning that can be given a symbol by referring to cultural values which are therefore at the second level (Saifuddin, 2018). Furthermore, Rao (2017) explains that connotation plays an important role in almost every type of communication and it is a word of association and implication that goes beyond the literal meaning. The connotative meaning of the mantra *ujub-ujub* and *kidungan* in the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati in Barthes' semiotic theory can be interpreted as a signifier of significance at the second level, which the context of meaning can be interpreted symbolically and can be seen through the following explanation:

Symbol of Religiosity

The symbol of religiosity is a manifestation of human belief in God as a guiding figure in human life. Tillich, as cited in Kubat (2019: 276), explains that the religious aspect refers to something unlimited and unconditional in human life, serving as the central object of attention that cannot be directly explained but is consistently expressed in symbolic form, embodying the highest ideals, symbolized as God himself. In the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati, the symbol of religiosity becomes evident through the recitation of the mantras *ujub* and *kidung* during the procession. The act of reciting a mantra is a form of symbolism rooted in ancient rituals (Wahab, 2011). The symbol of religiosity is notably seen in the use of Muslim greetings at the outset of each *ujub* mantra recitation during the procession. Mbah Suwardi, the elder of Babadan village, explained that each *ujub* mantra recitation begins with greetings, “*assalamualaikum warrahmatullahi wabarakatuh*” (may peace be upon you), followed by the recitation of the mantra *ujub* and concluded with a prayer that represents the collective religious beliefs of those attending and participating in the *Ganti Langse* procession.

Furthermore, in the “*kidungan selamatan*” procession, before the *kidung* is sung, there is a *wilujengan* or *selamatan* procession, a type of thanksgiving ceremony that carries religious significance, involving prayers to the Almighty God. In the *Ganti Langse* traditional ceremony, the greetings and prayers recited encompass a variety of religions and beliefs. While the specific greetings and prayers may vary across different religious and belief systems, their fundamental essence as expressions of religiosity remains constant.

The symbolic meaning of religiosity embodied in the *ujub* mantra recited during the *Ganti Langse* traditional ceremony represents the religious element within the community of Babadan Village, Ngawi Regency. As a region predominantly characterized by a devout population, the *ujub* mantra in the *Ganti Langse* traditional ceremony, as a cultural expression, is not considered taboo or to be avoided. Instead, for the people of Babadan Village, the *ujub* mantra serves as a medium for offering prayers and hope to the Almighty God. The prayers and hopes expressed during the *Ganti Langse* traditional ceremony procession not only provide guidance to the lives of the village residents, who hold strong religious values but also instill the belief that the coming year will bring blessings and grace while avoiding disasters, as experienced in previous years.

Cultural Symbol

The cultural symbol is a local wisdom that is guarded and preserved by the community to maintain the values contained in it. Culture is power and mind in the form of *cipta* (creativity), *karsa* (intention), and *rasa* (taste) (Koentjaraningrat, 2015:146). The form of cultural

symbols contained in the mantra *ujub* used in the *Ganti Langse* traditional ceremony tradition in Palenggahan Ageng Srigati appears as the form of hope. Hope is a complete implementation of *cipta* (creativity), *karsa* (intention), and *rasa* (taste) that grows and develops in the life of the Javanese people. Since the old time, Javanese people have always believed that there is a spirit that inhabits an object. This form of belief is also manifested in the hope/prayer made by the Javanese people for the 'spirit' they believe through the medium of an object.

When viewed from the definition of culture as all the results of behavior and the results of regular behavior itself by the system obtained by learning (Agustin, 2019), in the mantra *ujub* or prayer that is recited it is stated that the *langse* that is distributed has several benefits for people who use it, but the function of *langse* here is only as a medium/because it is not a form of prayer because all the benefits that arise from the use of *langse* come only from Allah Swt, The Most Holy and Exalted. This is obtained by the community from the learning process, that from previous ancestors who considered an object as a means of embodiment of prayer and now after going through the learning process and a change in culture resulted in the finding that the object is only a medium. This is intended so that in its use, the old *langse* that has been replaced and given to the residents in need are not misinterpreted as granting the wishes of the community but are used only as a medium, because the only one who grants requests is Allah Swt, so there is no alliance against the Almighty God. In the use of this mantra *ujub*, there are no special conditions for those who recite it. However, usually this mantra *ujub* is recited by the caretaker of Palenggahan Ageng Srigati who is also considered as an elder in Babadan Village, Paron District, Ngawi Regency.

The preservation of cultural values in the procession of chanting mantra *ujub* and *kid-ung* during the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati has been passed down through generations within the Babadan Village community. The majority of Babadan villagers, who adhere to religious principles, have not forgotten their ancestral cultural traditions. These traditions have continued to thrive and evolve in Babadan Village. The cultural relics showcased in the *Ganti Langse* traditional ceremonies have been acculturated harmoniously with the prevalent religious belief system trusted by the majority of Babadan Village residents. This ensures that traditional ceremonies and religious beliefs coexist peacefully, without giving rise to conflicts stemming from differing beliefs.

Symbol of Humanity

In the mantra *ujub* used in the traditional ceremonial rituals of the *Ganti Langse* tradition in Palenggahan Ageng Srigati also appears to be a symbol of humanity. This can be seen in the script of the mantra *ujub* which has sentences that indicate the equality of strata for residents who come to ask for the replaced *langse*, all of which are mentioned in the mantra *ujub* to get the same efficacy, as in the following sentence:

Lan langse kula suwun daya kasiatipun kangge putra wayah ingkang sami ngginakaken.
'Langse (which has been replaced) I ask for its strength for children and grandchildren in need.' Furthermore, the form of the symbol of humanity that appears in the mantra *ujub* is a form of respect for ancestors, as in the quote below:

Kawula ngaturaken kunjuk atur kersanipun dhumateng sukma sejati Ayang Seh Dombo, Eyang Srigati, Kanjeng Sinuwun Brawijaya. Kula among badhe nglampahaken adat lilaranipun para sepuh, badhe nggantosi langse.

'I offer our dedication to the true souls of Ayang Seh Dombo, Eyang (ancestor) Srigati, Kanjeng Sinuwun (A term for a respected person in Javanese) Brawijaya. I want to hold the tradition from the ancestral heritage, I want to change the *langse* (white cloth).'

The quote illustrates that, before taking any action, the first step for Javanese individuals is always to seek permission from their ancestors. Siswanto (2010) explains that the personality of the Javanese community falls into the category of an "Eastern personality," which places significant emphasis on spiritual life. This explanation aligns with the practice of reciting the mantra *ujub* as a way of expressing gratitude for all the positive contributions left by their ancestors, which continue to benefit people's lives to this day.

Nyuwun pangapunten ngarsaning Gusti lan para leluhur ingkang kula bekteni, dosa ingkang kula sengaja lan boten kula sengaja kula nyuwun pangapura. Sak para kadang ingkang nindakaken.

'I apologize to God and my honorable ancestors, I ask for forgiveness for my sins which I intentionally or unintentionally. Also the sins of all the brothers who also did it.'

First of all, the caretaker as the village elder greets the Almighty God. Followed by an ask for permission to the Almighty God and the ancestors of Babadan Village to hold the *Ganti Langse* procession. This is conducted as a form of appreciation for the ancestors as well as a form of human servitude as creatures to the Almighty God. In addition, the form of the symbol of humanity in the *kidungan* is a form of tolerance between religious communities, as shown below:

*winahya gantos langse bangsal Srigati
Linambaran panuwun
Konjuk Gusti Kang Maha Yudi
'Time to Ganti Langse in Srigati Ward
All hope
Towards Almighty God'*

Based on the *kidungan* above, it is stated that all the hopes associated with the *Ganti Langse* traditional ceremony are directed solely towards the Almighty God, the God of the Universe who protects humanity. Mbah Suwardi, the elder of Babadan village, explained that the *ujub* and prayers recited during the *Ganti Langse* traditional ceremony are general prayers that can be embraced by individuals of all religions and belief systems. This consideration takes into account that attendees of the *Ganti Langse* traditional ceremony come from various religious backgrounds and belief systems, not limited to one specific religion or sect. Agustin (2019) further elucidates that a characteristic of Javanese people is their strong sense of kinship, where society is bound by norms encompassing both traditional and reli-

gious aspects. This communal adherence to traditional and religious norms is exemplified in the recitation of prayers and the melodic strains of the *kidung* during the *Ganti Langsetraditional* ceremony. These prayers and *kidung* serve as a means of seeking divine assistance that is inclusive of all belief systems and religions, with the ultimate goal of fulfilling the intentions of those attending the *Ganti Langse* traditional ceremony.

From the explanation above, it is evident that the recitation of the mantra *ujub* and *kidung* during the *Ganti Langse* traditional ceremony is closely tied to matters concerning human relationships and interactions with others. This practice has been passed down and embraced by all the communities of Babadan Village to ensure they remain connected to their heritage and origins. Additionally, through the chanting of the mantra *ujub* and *kidung* during the *Ganti Langse* traditional ceremony, the people of Babadan Village have adopted a tradition that helps foster strong relationships between community members, promoting mutual respect and reverence for village elders who are regarded as figures capable of safeguarding the harmony of Babadan Village community life.

Symbol of Prosperity

The symbol of prosperity or continuity of sustenance is about everything that the Almighty God has given to humans since ancient times until today to fulfill the human needs. This can be seen in the quote below:

Keselamatan kaluwarga lan rumah tangga supaya tentrem
 Sing tetanem supaya apik pametune
 Sing pedagang bisa lancar dagangane
 Sing pangkat drajat supaya luhur drajate
 Sing tetulung bisa kasembadan anggone tetulung
 'For the safety of the family and household to make it peaceful
 For the farmer who can get a good harvest
 For the seller who can sell their goods
 For the employee who will get the power and degree
 For those who help each other can receive the results of their help'

Furthermore, the symbol of prosperity is also seen in the line of *kidungan selamatan* which hopes for inner and outer prosperity as in the quote below:

Urip sayuk rukun
 Titi tentrem kerta raharja
 Gemah ripah loh jinawi
 Murah duga lan wastra
 'Life is always in harmony
 Orderly, peaceful, and prosperous
 Fertile and prosperous area
 Easy to get sustenance'

The quote illustrates that in the process, whether it be through the mantra *ujub* or the recited *kidungan*, the people around Palenggahan Ageng Srigati always expect prosperity and continuity from the Almighty God. Prosperity and continuity are not only material matters,

but a life that is always harmonious and peaceful is also what is expected in the mantra *ujub* and *kidungan* that are recited. According to Santoso (2012), harmony can be achieved with the belief that the person should place the emphasis on groups interest, not individual interests. Therefore, according to Mbah Suwardi (Babadan village' elder) in every mantra *ujub* uttered in the *Ganti Langse* traditional ceremony, there is also hope that the government and the people can work together to promote and prosper the village. Pranowo in Sartini (2009) explains that Javanese people who have a strong determination are not because of a blind faith without reasoning and consideration of feelings but it's already thought about and calculated the good and bad consequences. This is a form of humans' resignation to the Almighty God, meaning that the Javanese people in everything have considered that sustenance and prosperity have been arranged by the Almighty God in its portions. In addition, from the mantra *ujub* and *kidungan*, there is hope from the community that in the next year the Almighty God will always be given prosperity to the people and to always be grateful for all the blessings from *Gusti Pangeran* (the Almighty God) for everything he has given (Mbah Suwardi, Babadan Village's elders).

The meaning of mantra *ujub* and *kidung* which recited in the procession of the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati, Babadan Village, Ngawi Regency, Indonesia has symbolic meanings inherent in the social life of the people of Babadan Village which are hereditary passed down by the elders of Babadan Village as one of the guidelines for the people of Babadan Village to maintain harmony of life between fellow communities and with other elements of life in Babadan Village. Mantra *ujub* and *kidung* which recited represent the concept of religiosity that is embraced by the majority of the population of Babadan Village, but does not rule out the cultural values that have been hereditary to grow with the people of Babadan Village so that the two things can go hand in hand and cause harmony in the social life of the Babadan Village community. In addition to these two things, the mantra of *ujub* and *kidung* spoken in the procession of the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati also symbolizes the relationship between human relations that have been growth and developed in the community of Babadan Village with prosperity which is also considered important for the people of Babadan Village. The form of relationship that arises in the pronunciation of mantra *ujub* and *kidung* in the *Ganti Langse* traditional ceremony is all prayers and hopes are not limited only to the people of Babadan Village, but also for all communities and visitors who attend the *Ganti Langse* traditional ceremony in order to also get blessings from the continuity of the *Ganti Langse* traditional ceremony. The form of symbols that appear in the mantra of *ujub* and *kidung* which recited in the procession of *Ganti Langse* traditional ceremonies in Palenggahan Ageng Srigati eventually grows and develops with the people of Babadan Village so that each symbol that appears is then adapted by the community as good guidelines in the social life of the community in order to arise harmony in the life of the people of Babadan Village.

Conclusion

Based on the explanation above, it can be concluded that there are two meanings in the mantra *ujub* and *kidung* in the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati, Ngawi Regency; (a) Denotative meaning: The denotative meaning of the mantra *ujub* and *kidung* in the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati refers to a literary entity that contains linguistic elements and is an integral part of tradition-

al culture that has been passed down from generation to generation in society. (b) Connotative meaning: The connotative meaning of the mantra ujub and kidung in the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati can be further divided into four aspects:

1. Religious symbol: It serves as a religious symbol inherent in each religion and belief system through the form of greetings and prayers uttered during the recitation of the ujub mantra.
2. Cultural symbol: It represents a cultural symbol that has developed within the society. For instance, the Javanese people have a belief dating back to ancient times that spirits inhabit objects, and this belief is reflected in the hopes and prayers expressed by the Javanese people toward the “figure” they perceive through the medium of the *langse* used in the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati.
3. Symbols of humanity: The ujub and kidung mantras in the *Ganti Langse* traditional ceremony are interpreted as symbols of humanity. This is exemplified by the use of prayers in the ujub mantra, which represents the diverse religious and belief systems held by everyone attending the ceremony, seeking blessings from the replaced *langse*.
4. Symbols of prosperity: These mantras also symbolize prosperity, both material and inner, for the people living in the vicinity of Palenggahan Ageng Srigati.
5. All these symbols, present in each meaning of the ujub and kidung mantras recited during the *Ganti Langse* traditional ceremony in Palenggahan Ageng Srigati, are embraced by the residents of Babadan Village, who host the ceremony. These symbols serve as guiding principles in community life, fostering positive relationships among the residents of Babadan Village and with other living entities in the area.

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