



## Symbols in the Eclipse Liwetan Tradition in Sukomulyo Village, Mojowarno, Jombang A Semiotic Study of Northof Frye

Suher; Setya Yuwana Sudikan; Budi Nuryanta Johannes

Universitas Negeri Surabaya, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v11i11.6220>

---

### **Abstract**

This research describes the symbols in the Liwetan Gerhana tradition in Sukomulyo Village, Mojowarno, Jombang, this research uses Northof Frye's Semiotic Theory. This research is a type of qualitative research. In this study using data collection techniques in the form of observation, interviews, and documentation. In this study it was found that in the eclipse liwetan tradition in Sukomulyo Village, Mojowarno, Jombang are 1) Image symbols in the tradition include liwet rice symbols, symbols, egg whites, and cucumber tranam food symbols, 2) Monadic symbols in the tradition include kenduri symbols and prayer symbols, 3) Archetype symbols in the tradition include betorokolo eating the moon symbols, prayer symbols, and kenduri symbols.

**Keywords:** *Symbol; Tradition; And Semiotic Northof Frye*

### **Introduction**

When reading literary works, symbols are always found in the story. The existence of these symbols is very visible in literary works, both short stories and novels. Symbols are also found in stories in the community, including traditions that exist in the local community. The author seems to have his own specialty with the symbols he uses. The symbol becomes the author's own style. In addition, symbols as a distinguishing feature for literary authors.

Symbols in literary works are a separate study in literary science. In semiotics, symbols are part of a sign. Symbols represent the messages that the author wants to convey. Symbols become a means of communication between the author and the audience of literary works.

In Indonesian society, traditions or cultural behaviors also contain symbols that become messages to readers or users of traditions. In Sukomulyo Village, Mojowarno District, Jombang Regency there is also a tradition, namely the tradition of liwetan eclipse, both lunar and solar eclipses. Women who are pregnant or carrying babies are expected to make alms or tasyakuran in the form of liwetan so that their babies are safe during a lunar eclipse or solar eclipse. It is believed to be a form of supplication to God Almighty.

In this research, the author will analyze the liwetan tradition with Northof Frye's semiotic theory. The purpose of this research 1) Finding symbols in the eclipse liwetan tradition in Sukomulyo Village, Mojowarno using Northof Frye's semiotic study, 2) Symbol values in the eclipse liwetan tradition in Sukomulyo Village, Mojowarno, Jombang.

### **Theory**

In understanding symbol studies, it can be seen from various scientific perspectives, especially social, linguistic, and literary. These three scientific perspectives are where symbol studies feel very strong. It is as if symbols are purely the study of these fields of science. However, it does not rule out the possibility that symbol studies are also in the perspective of other sciences, for example, anthropology.

Humans cannot let go of their scientific problems with symbol studies. Symbols are part of everyday life. Symbols are a characteristic for a group of people in a place. Symbols enter as a culture in human life.

One of the basic human needs in communication, both openly and privately, is symbolization or the use of symbols (Mulyana, 2000: p.83). The ability of humans to create symbols is proof that humans have a high culture in communication. Symbols are evidence of the thinking process that shows the ability of humans to use their reason. The study of symbols is related to communication science which has developed into various fields of science. Symbol studies are also developing in the field of literature because the essence of literary works is communication between writers and readers, although not directly.

Furthermore, the study of symbols in this research is devoted to symbols according to Northof Frye. According to Northof Frye, symbols are divided into four, namely 1) symbols as images, 2) symbols as archetypes, and 3) symbols as monads.

#### **1. Symbol as Image**

Literature will never be separated from the natural or real world that surrounds it. Literature will not be separated and stand alone as an independent work, but as something that is mixed with what the author sees, feels, and knows.

According to Rusmana (2014, p.373), a work is not a complete mirror of what is around it. Things that exist in nature or the surrounding outside the literary work are influenced, but the literary work is not merely a mirror or duplicate of it. The literary work is whole as itself which is influenced by its natural environment.

In literary works there are symbols. A symbol is something that is associated with something else or that becomes its attribute. This means that in literary works there are symbols that are associated with something else. Symbols have a link to something outside the literary work. Symbols always refer to something in question.

The relationship between a symbol and its referent is very important. The relationship becomes a theory of symbols. The symbol that shows the analogical relationship of the proposition between literature and the nature it imitates is the symbol as image. The symbol image measures the relationship between the symbol and the natural world that it incorporates as its symbol.

However, a work is not entirely a pure reflection. Literary works are not produced by the shadow of nature because literary works are the cause of nature that must be reflected in a form of work. The author plays a role in processing it. This means that a literary work is a reflection of nature, but not in totality because there is an author's intervention who has idealism in pouring it out. For example, two authors portraying the same nature will produce something different.

The concept of the relationship that literature has with nature is the same as a real relationship that can occur directly or indirectly, but it occurs potentially which ultimately results in a dichotomous decision between pleasure and instruction, size, and message.

## 2. Symbols as Archetypes

Literature can be interpreted in as many ways as possible, and there are various approaches to literature, and one of them is the archetypal approach. The term archetype means the original idea or pattern of something that others copy. The archetypal approach is the interpretation of a text in the light of the cultural patterns involved in it, and these cultural patterns are based on the myths and rituals of a race or nation or social group. Myths and rituals are explored in a text for the discovery of meaning and message. In recent times this type of critical approach to texts has gained popularity. James George Frazer and Carl Gustav Jung are two great authorities who, have contributed greatly to the development of the archetypal approach. Frazer was a social anthropologist and his book *The Golden Bough* made a study of magic, religion and myths of various races. Jung was a psychologist associated with Freud. "Collective consciousness" was Jung's main theory. According to Jung, civilized man "unconsciously" stores ideas, concepts and values of life cherished by his distant ancestors, and such ideas are expressed in the myths and rituals of a society or race. Creative writers have used myths in their works and critics analyze texts for mythological patterns. This type of critical analysis of a text is called archetypal criticism. T.S. Eliot has used mythic patterns in his creative works and *The Waste Land* is a good example. Northrop Frye in his essay does not analyze a particular myth in a work and in fact, he presents an analysis of mythic patterns that have been used by writers in general.

Symbol Archetypes according to Soedjijono (2002, p. 40) are generic elements that are repeated and conventional. Archetypes are generally referred to as symbols that have an archetype. In literary works that are myths or legends, symbols have the same basic pattern. For example, in a story, an unscrupulous king is described as having a giant-like body and a scary face. On average, literary works of legend and myth will have the same patterns.

Archetypal symbols are symbols that arise from a writer's repeated experience. The writer derives a concept and understanding from the general concepts he understands. These concepts become a basic concept that he understands. Furthermore, the concept will be processed within him and appear in his work so that it brings out something different from the author.

The archetype is a group of associations that differ from one sign to another to become a complex variation. When talking about symbolization in daily habits, we usually think that we will definitely study daily habits. The symbols that literary authors bring up are archetypal symbols or archetypes of symbols that exist in society. Symbols that may be used by other authors even though it is not an imitation. However, these symbols are archetypal symbols or symbols that are archetypal in society.

Soedjijono's concept of archetype symbols is the same as the archetype symbols in this research, namely archetype symbols according to Northrop Frye. Both concepts emphasize that in human life in this world there are similar patterns and repetitive patterns. These patterns can occur intentionally or by chance. These patterns occur because of the universality of concepts in several regions so that they have similar patterns in the symbols used in society.

According to Syahdi (2016, p.188), an archetype is a reference to a concept, a person or an object that has acted as a prototype of its kind and is an original idea that has been used repeatedly. Archetypes are literary devices that utilize familiar concepts, people or objects to convey richness of meaning. Archetypes can be easily identified, and although the utilization or usage of a type of archetype may be excessive, it is still the best example.

The archetype in the concept prioritizes the influence between one pattern and another in different places. The object that acts as the prototype first appears and then is read and imitated or patterned by

other places so that the same pattern appears. Archetypes according to Syahdi's concept can be said to be patterns because of the imitation of existing patterns.

According to Syahdi, archetypes minimize the scope of the archetype concept itself. This is different from Soedjijono. Soedjijono's concept archetype is much more general, namely the existence of the same basic pattern. Soedjijono's concept archetype is the universality of the concept in some areas that occurs by accident or because of the universality of the concept.

### 3.Symbol as Monad

If in the symbol as archetype or archetype that speaks of the center of the archetype, the symbol as monad is a total imitation of man's dreams or thoughts that circle from the center relating to his divine ideology. Monad is the term for divinity or the first existing, or the totality of all that exists.

According to Denham (1979, p.2), monad is the total ritual of man, or unlimited social action. Monad is the total ritual of man or unlimited social action. Each individual author has an essential self-concept in relation to ritual, religious concepts. The monad is an individual that each person will be different. The monad is the smallest thing in human beings.

Monad akan berafiliasi dengan interaksi sosial. Konsep hubungan hakiki manusia dengan Tuhannya akan berimbas pada interaksi sosial pada lingkungannya. Monad merupakan bagaiian terkecil, paling dasar, dalam konsep hidup seorang pengarang. Simbol-simbol monad setiap individu akan berbeda.

Menurut Burhanuddin (2013, p.2), monad adalah substansi terkecil dalam metafisika yang cukup diri dan terisolasi-berpisah diri; yang tak saling berinteraksi dengan substansi-substansi kecil lainnya. Dalam kaitannya karya sastra, monad adalah substansi dalam diri penulis yang bersifat hakiki. Substansi itu bukan benda jasmaniah, ia murni spiritual-mental. Karena itu, monad tak berkeluasan. Ia semacam daya purba (force primitives).

According to Rusmana (2014, p.383), the monad is found directly with something related to religion and is found in the author. Therefore, this sees the concept of literature as an existence in its own world, not much different from life or reality in relation to the verbal system. The world of literature becomes the complete and independent world of the author through the works he writes. The author becomes a free and independent human being to do anything in relation to the concept of his substance.

he symbols created by the author are free symbols, micro-symbols that relate to the substance of himself in relation to the rite. This rite is personal and cannot be influenced by anything outside of itself. As a human being, the author will come into contact with things outside himself. This is a freedom, not a necessity. That is, the freedom of an influence to take sides or choose the influence, not an imposition. The influence is the author's awareness of choosing according to the concept of his substance.

### ***Discussion***

The liwetan eclipse tradition in Sukomulyo Village, Mojowarno, Jombang is rich with symbols that want to be conveyed to local cultural actors. There are several agendas of activities that seem like everyday activities. However, it contains symbols that are full of meaning, especially associated with symbols according to Norhof Frye. These symbols include eclipse symbols, liwet rice symbols, egg white symbols, kenduri symbols, symbols, prayer symbols, cucumber trancam symbols, water symbols from springs, tofu and tempeh symbols, tampah symbols, betorokolo eating the moon symbols, and others.

## **1. Image Symbol in Liwetan Eclipse Tradition**

Simbo, Image is a symbol associated with real life or daily life.

### **Symbol of Liwet Rice**

Nasi liwet is rice that is cooked by boiling it with a mixture of white coconut milk. Nasi liwet is a symbol that means that humans must remain pure white and cooked by boiling means without mixing with fire which means not to mix with anger or angkara murka.

### **Egg White Symbol**

Egg white is a symbol that means that the human heart must have a pure white heart like egg white without any mixture. In addition, egg white protects the fetus in the egg which means that humans must be protectors of their children or offspring.

### **Cucumber Threatened Food Symbol**

The cucumber threat food is a supplementary food made from vegetables and fruits that are refreshing and healthy. The symbol of the food is to keep the human body healthy and fresh.

## **2. Archetype Symbol in Liwetan Eclipse Tradition**

Archetypes are patterns that are the same between one place and another even though there is no agreement. This means that symbols from one region to another have similarities and similarities even though there is no intentional element.

### **Symbol of kenduri**

Kenduri or what the Javanese call selamatan is an activity of eating together with food that has been provided, namely in the form of rice and side dishes in one place (tumpengan). Kenduri or kenduren (Javanese language) is a symbol that humans must share and a symbol of gratitude to God by sharing food or sustenance with neighbors or fellow humans. Kenduri does not only exist in Sukomulyo Village, Mojowarno, Jombang. Kenduri also occurs in other places or cities, such as Surabaya, Sidoarjo, Lamongan, even outside the island, namely Kalimantan and Sulawesi. The names are different, but the core activities are essentially the same. In Surabaya the tradition is called selamatan.

### **Symbol of Prayer**

Prayer is a symbol that humans depend on God, namely humans who recognize that there is a God to ask for something, including safety and health. Almost all regions in Indonesia use a way of praying to ask for the granting of desires or interests to God. In almost all places on the island of Java there is a tradition or custom, namely praying to God or Sang Hyang Widi to ask for the granting of all wishes.

### **Betorokolo Eats the Moon Symbol**

The symbol of Betorokolo eating the moon means that in this life there is a good element represented and there is a bad element depicted by buto or giant. The buto or giant, Betorokolo, represents the evil element in this life that will destroy the moon or symbol of life. In some places there are also evil figures that function like Bethorokolo. In Kalimantan there is the Tangkakiluk snake that lives in the forest. Tangkakiluk will eat humans if there are people who are careless in the forest and will destroy the

forest. In Bali there is a Leak that resembles a giant with long fangs. This Leak is a creature that tempts humans to keep following the path of unrighteousness.

### Prayer Symbol

Apart from being an archetype symbol, the prayer symbol is also a monad symbol. Prayer is a request to God or God Almighty. The purpose of prayer is to ask for safety for both, especially safety for pregnant women and babies in their wombs.

### Conclusion

In the tradition of Liwetan Gerhana in Sukomulyo Village, Mojowarno, Jombang, East Java, there are symbols initiated by Northof Frye, namely image symbols, symbols, monads, and archetype symbols. Image symbol. The Image symbol states that the symbols used are a reflection of society. Monad symbols are symbols related to human relationships with God, and archetype symbols are patterned symbols, which are found in symbols in other places without any deliberation.

Symbolic images in the Liwetan Eclipse Tradition in Sukomulyo Village, Mojowarno, Jombang, East Java are seen in liwet white rice and egg whites which symbolize the cleanliness of the heart and soul. In addition, there is a symbol of threatened cucumber food, which is a symbol that signifies the desire to be fresh and healthy from healthy foods.

Monadic symbols in the Liwetan eclipse tradition in Sukomulyo Village, Mojowarno, Jombang, East Java appear in the kenduri symbol, which is gratitude to the Creator by means of kenduri (sharing food) to neighbors and others. The symbol of prayer signifies that humans are obliged to ask God Almighty as the creator of heaven and earth. The success of one's life is because it is blessed by God Almighty so that one must ask Him.

The Archetype symbol appears in the symbol of Betorokolo or evil giant. Not only in Java, but also in Bali there is Leak which is an evil giant that often disturbs humans.

### References

- Aida, N. R. 2021. *Malam Ini Ada Bulan Purnama Pink Supermoon, Berikut Cara Melihatnya*. Kompas. <https://www.kompas.com/tren/read/2021/04/27/120500165/malam-ini-ada-bulanpurnama-pink-supermoon-berikut-caramelihatnya>.
- Eko, D. 2021. *Tradisi Liwetan Bagi Ibu Hamil di Jombang Saat Terjadi Gerhana*. Kabar Jombang. <https://kabarjombang.com/sosialbudaya/tradisi-liwetan-bagi-ibu-hamil-dijombang-saat-terjadi-gerhana/>.
- Embon, D. 2018. Sistem Simbol Dalam Upacara Adat Toraja. *Rambu*. Solo: Kajian Semiotik. *Jurnal Bahasa Dan Sastra*, 4(7), 1–10.
- Fahmi, Y. 2021. *Melestarikan Tradisi Liwetan di Magetan Jelang Kelahiran Saat Gerhana Bulan*. Liputan 6. <https://m.liputan6.com/surabaya/read/4569869/video-melestarikan-tradisi-liwetan-di-magetan-jelang-kelahiran-saat-gerhanabulan>.
- Hendro, E. P. . 2020. Simbol: Arti, Fungsi, dan Implikasi Metodologisnya. *Jurnal Ilmiah Kajian Antropologi*, 3(2), 160.

- Hidayat, Y. A. . 2020. Makna Simbolis Tradisi Tingkeban dalam Kehidupan Masyarakat Jawa di Kelurahan Tanjung Solok. Kecamatan kuala Jambi Kabupaten Tanjung Jabung Timur. *Skripsi*, 1–61.
- Hidayatullah, M. . 2021. *Tradisi Ritual saat Gerhana Bulan yang Tak Lekang oleh Zaman di Probolinggo*. Jatimnow. <https://jatimnow.com/baca-35438-tradisiritual-saat-gerhana-bulan-yang-tak-lekangoleh-zaman-di-probolinggo>.
- Jung, C. G . 2020. *EMPAT ARKETIPE* (A. M. Fakhri (ed.)). IRCiSoD.
- Landy, K. 2017. Symbols in the novel the scarlet letter by Nathaniel Hawthorne. *Symbols in the Novel the Scarlet Letter by Nathaniel Hawthorne*.
- Mangundis, F. S. 2021. *Analisis Arketipe Seperti Terefleksi Dalam Novel Harry Potter And The Philosopher's Stone karya JK Rowling*. 15.
- Meilisa, H. . 2021. *Tradisi Liwetan Saat Gerhana Bulan Dipercaya untuk Keselamatan Ibu Hamil*. Detiknews. <https://news.detik.com/berita-jawatimur/d-5583529/tradisi-liwetan-saatgerhana-bulan-dipercaya-untukkeselamatan-ibu-hamil>.
- Murniasih, S., Yolanda, D. G., & Irma, C. N. 2021. Kajian Nilai Pendidikan Karakter Dalam Novel Tapak Jejak Karya Fiersa Besari. *Wanastra: Jurnal Bahasa Dan Sastra*, 13(1), 66–71.
- Sugiyono, P. D. (2017). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*.
- Syahdi, I. (2016). Analisis Arketipe dalam Cerita Rakyat Legenda Siti Payung. *Sirok Bastra*, 4(2), 187–192.
- Weismann, I. T. (2009). Teori Individuasi Carl Gustav Jung. *Jurnal Jaffray*, 7(2), 23. <https://doi.org/10.25278/jj71.v7i2.24>.
- Rusmana, Dadan. 2014. *Filsafat Semiotika*. Bandung: Pustaka Setia.
- Zulfikar, F. (2018). *Beberapa Tradisi dan Mitos di Indonesia Saat Gerhana Bulan, Apa saja?* Goodnewsfromindonesia. <https://www.goodnewsfromindonesia.id/2018/07/27/beberapa-tradisi-dan-mitos-diindonesia-saat-gerhana-bulan>.

## Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).