

Symbolism And Local Wisdom in the Traditional Ceremonies of the Community of Jombang, East Java

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ABSTRACT

This study examines the symbolism and local wisdom in the traditional ceremonies of the Jombang community, East Java, using Clifford Geertz's theory of cultural interpretation. The traditions studied include Grebeg Apem, Wiwit Kopi and Sedekah Bumi, Bersih Desa, Kenduren Wonosalam, and Kungkum Sinden. The research was conducted using a qualitative interpretive approach through library research and descriptive analysis of literary sources and cultural documentation. The results show that each tradition contains a system of symbols representing religious, social, moral, and ecological values present in Javanese agrarian society. Grebeg Apem includes symbols of self-purification and social solidarity. Wiwit Kopi and Sedekah Bumi reflect gratitude for the harvest and respect for nature. Bersih Desa emphasizes collective awareness of social and spiritual balance. Kenduren Wonosalam expresses togetherness and local identity through agricultural products. Meanwhile, Kungkum Sinden demonstrates the relationship between art, spirituality, and the preservation of ancestral heritage. Thus, all these traditions form a meaning system that integrates humans, culture, and nature into a symbolic unity, confirming the identity of the Jombang people amid modern social change.

KEYWORDS

Symbolism, Local Wisdom, Traditional Ceremonies, Javanese Culture, Jombang Society



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INTRODUCTION

The Jombang Regency in East Java is widely known for its rich cultural heritage, which is still preserved with great respect today (Vander Klok, 2019). As a region often called *Kota Santri* (City of Santri), Jombang not only reflects the religiosity of its people but also showcases how Javanese cultural symbols and values harmoniously blend with Islamic teachings through various traditional ceremonies. These traditions include *Grebeg Apem*, *Wiwit Kopi* and *Sedekah Bumi*, *Bersih Desa*, *Kenduren Wonosalam*, *Kungkum Sinden*, and post-harvest rituals, which form an integral part of the agrarian community's life cycle. These ceremonial practices serve as collective expressions of gratitude, respect for nature, and as a means of preserving social and spiritual values passed down through generations (Putri et al., 2024).

Traditions play a crucial role in maintaining the identity and continuity of a community's culture (Bo & Abdul Rani, 2025). According to Geertz (1973), culture is a system of symbols that enables humans to interpret experiences and organize their behavior. These symbols appear in the form of language, actions, and objects that carry specific cultural meanings. Thus, traditional ceremonies are not merely ceremonial activities but also serve as a medium for reinforcing the symbolic meanings embedded in the collective consciousness of society. For example, the *Grebeg Apem* ceremony in Jombang is not only seen as a religious celebration before Ramadan but also as a symbol of self-purification and a plea for forgiveness from God. The apem cake at the center of this tradition is believed to symbolize blessings, prosperity, and togetherness in human relationships.

The study of symbolism in local traditions is becoming increasingly relevant to understanding how communities maintain cultural values amidst modernization, which is changing social life patterns. According to Goodenough (1971), culture consists not only of

knowledge and beliefs but also of a system of meanings internalized by members of society. Through symbols and rituals, these values are revived and passed down across generations (Bertaux, 2020). In this context, symbols in traditional ceremonies serve a dual function: first, as religious and moral expression, and second, as a social mechanism to strengthen solidarity and community cohesion.

Local wisdom inherent in traditional ceremonies also reflects the community's ability to adapt to both its social environment and nature (Pesurnay, 2018). According to Clynes (1989), the cultural communication systems in Javanese and Balinese societies exhibit a speaking style and symbolic behaviors filled with values of respect, harmony, and balance. This is similarly reflected in various rituals in Jombang, which represent social ethics based on harmony. In the traditions of *Weweh*, *Unjung*, and *Lebaran Ketupat*, the people of Jombang practice values of social solidarity, friendship, and acknowledgment of faults as a form of self-purification after Ramadan. Through these traditions, social bonds are strengthened among the community, as Kramsch (2014) explains, where language and culture shape reciprocal relationships reflecting how societies build meaning and identity.

Traditional ceremonies also carry profound symbolic dimensions, as Geertz (1973) argued, that symbols are both a "model of" and "model for" social reality. This aligns with the view of Thomas and Wareing (2004), who state that the power of culture lies in the ability of language and symbols to subtly yet effectively reproduce social relations and power.

The symbolic values in traditional ceremonies can also be interpreted as expressions of the local value system and knowledge (Robbins, 2015). Hidayah (2018) affirms that in traditions, ritual symbols communicate religious, familial, and communal values. In the context of Jombang, this symbolic function is also reflected in the *Tedhak Siti* ceremony, which uses various specific plants as spiritual and educational media. This ritual portrays the Javanese worldview on the human relationship with the earth as a sacred source of life that must be respected (Hidayah & Ami, 2021).

In addition to spiritual expression, traditional ceremonies in Jombang also serve as a medium for transmitting moral and social values. As Sakinah et al. (2025) point out, each object and item used in Javanese rituals holds deep symbolic meaning and represents local wisdom. In Javanese marriage ceremonies, items such as *janur* (young coconut leaves), betel leaves, and *kembar mayang* (two small banana plants) are not just decorations but symbols of prayers and hopes for marital prosperity. The same concept applies to the traditions in Jombang, where each ritual element carries moral messages that have been taught for generations. Thus, symbolism in Javanese culture, as Bloomfield (1933) explains, is not only expressed through verbal language but also through the "language of behavior," which is internalized in social practices.

From a cultural theory perspective, the phenomenon of symbolism in traditional ceremonies reflects the integration of spiritual, social, and ecological values. The people of Jombang construct their cultural reality through a series of symbols that represent their worldview and social relationships. Ceremonies like *Kenduren Wonosalam* and *Sedekah Bumi* become expressions of gratitude for the fertility of the land, while also reinforcing the agrarian community's ecological awareness of environmental sustainability. This is in line with Geertz's

(1973) view that rituals serve as a communication system that articulates the worldview of the supporting society.

Previous studies have shown that symbolism and local wisdom cannot be separated from the social dimensions of the communities that uphold them. According to Thomas et al. (2007), symbolic power in society operates through linguistic and cultural practices that shape collective consciousness. In Jombang's traditional ceremonies, symbolism serves as a means of social and spiritual legitimization, strengthening local identity amid changing times. The community preserves traditions not merely for nostalgic reasons but as an effort to maintain a balance between old values and the demands of modernity.

Therefore, this study focuses on understanding symbolism and local wisdom in various traditional ceremonies of the Jombang community as a living cultural expression. Using Clifford Geertz's symbolic theory approach, this study aims to uncover the hidden meanings behind symbols, language, and actions in these traditional rituals. This approach is expected to reveal how the people of Jombang interpret the world through the symbols they create and preserve in their daily lives while also highlighting the role of traditions in sustaining local wisdom for the future.

METHOD

This study employed a descriptive qualitative approach to explore the symbolic meanings and cultural values embedded in traditional ceremonies of the Jombang community in East Java. This approach aligned with the research objective of understanding cultural phenomena through the interpretation of symbols, meanings, and values present in community practices. The qualitative method enabled interpretation of traditions and rituals as systems of meaning expressed through language, actions, and cultural symbols.

The research focused on five main traditions: Grebeg Apem, Wiwit Kopi and Sedekah Bumi, *Bersih Desa*, Kenduren Wonosalam, and Kungkum Sinden. These were selected due to their strong symbolic value and their preservation across generations as part of Jombang's cultural identity. Data were collected through literature studies and document analysis of scholarly and online sources offering empirical descriptions of these ceremonies.

Data collection involved reviewing scholarly literature, textual documentation, and cultural discourse analysis of narratives representing symbolic values in each ceremony. Sources were chosen purposively based on relevance and academic credibility.

The analysis revealed how the people of Jombang build, maintain, and affirm their cultural identity through oral traditions, symbolic rituals, and social practices rich with meaning. This study highlights not only the forms and practices of these traditional ceremonies but also how systems of symbols and language shape social relations, solidarity, and religious meaning in the local community's life.

RESULTS AND DISCUSSION

Grebeg Apem

The Grebeg Apem tradition is an intangible cultural heritage of the Jombang community, held annually before the month of Ramadan. According to Putri et al. (2024), Grebeg Apem holds a strong symbolic position as an expression of gratitude, a request for forgiveness, and a representation of social togetherness. This tradition centers around a

procession of apem mountain, which are round cakes arranged in the shape of a mountain and paraded around the village before being distributed to the community. Etymologically, the word "apem" comes from the Arabic word *afwan*, meaning "forgiveness" or "pardon," which then underwent phonological and semantic adaptation into the Javanese language (Putri et al., 2024). This lexical meaning indicates the connection between language and culture, as explained by Bloomfield (1933), where every change in linguistic form reflects cultural adjustments of the speakers.

This tradition illustrates the process of acculturation between Islamic teachings and Javanese culture, which have been rooted since the time of the Wali Songo's missionary efforts. Isti and Kurnia (2022) explain that Grebeg Apem symbolizes the harmonization of religious values and local traditions, where Islamic values of forgiveness and kinship are internalized in the form of community rituals. This acculturation process aligns with Goodenough's (1971) view that culture is not static but rather the result of the continuous interaction between old and new value systems. In its implementation, Grebeg Apem becomes a space for the people of Jombang to integrate Islamic symbols, such as prayers and communal charity, with Javanese cultural symbols, such as processions, gamelan music, and the sharing of agricultural produce. This pattern emphasizes Clifford Geertz's (1973) interpretive theory, where rituals are "social acts that interpret meaning" and reflect the collective symbolic system of society.

Grebeg Apem displays a layered system of signs. The apem mountain, prayers, and the procession serve as signifiers, while the signified meanings are gratitude, self-purification, and requests for forgiveness ahead of the holy month. According to Kramsch (2014), the relationship between language, symbols, and actions in such rituals plays a role in shaping the cultural identity of society. The Grebeg Apem tradition is not merely a ceremonial activity but also serves as a symbolic communication medium between community members, strengthening social solidarity, and affirming egalitarian values in spiritual togetherness. The community participates not only as spectators but as active participants in a collective meaning system that affirms their religious and cultural identity.

The social values embedded in Grebeg Apem include values of worship, *muamalah* (social interactions), and *silaturahmi* (kinship) (Isti & Kurnia, 2022). The value of worship is reflected in the prayers and charity, representing devotion to God, while *muamalah* is seen in the social interactions that emphasize brotherhood without regard for social status. *Silaturahmi* is manifested in the collective preparation and sharing of apem. According to Thomas and Wareing (2004), the use of collective symbols in such social activities becomes a means of maintaining inclusive social power that unites all layers of society. This pattern of togetherness shows how symbolic language in Javanese culture carries moral messages and social ethics passed down through ritual actions.

Grebeg Apem can be understood as a representation of the local wisdom of the people of Jombang in balancing the spiritual and social dimensions. As Geertz (1973) stated, culture is a network of meanings woven by humans themselves, and Grebeg Apem is a manifestation of that meaning network in symbolic actions. Through this ritual, the community not only revives ancestral traditions but also renews the meaning of togetherness amid social changes.

Thus, Grebeg Apem proves that local traditions can adapt to universal religious values without losing their original identity. The cultural acculturation occurring within it shows that

the people of Jombang have the ability to maintain a balance between traditional heritage and religious teachings, ultimately strengthening solidarity and social harmony in the region.

Wiwit Kopi and Sedekah Bumi

The Wiwit Kopi and Sedekah Bumi traditions in Jombang Regency, East Java, represent the manifestation of local wisdom born from the community's interaction with its agrarian environment. Both traditions function not only as religious and social rituals but also as symbolic communications between humans, nature, and the Creator. In the Jombang community, cultural practices like Wiwit Kopi and Sedekah Bumi contain symbols that reflect the Javanese worldview of cosmic harmony, social balance, and gratitude for the earth's bounty. As Geertz (1973) explains, agrarian ceremonies in Java are symbolic systems that structure the meanings of life, where ritual actions serve as expressions of moral and spiritual values passed down through generations.

The Wiwit Kopi tradition, which developed in Carangwulung Village, Wonosalam District, Jombang, is a form of honoring the earth's produce, especially coffee, which is the region's main commodity. This tradition stems from the community's perception of coffee plants as symbols of prosperity and the sustainability of life. According to Pangestu and Indah (2024), Wiwit Kopi is understood as an expression of gratitude to the Creator for abundant coffee harvests and a form of respect for nature's blessings. The Wiwit Kopi ritual takes place in June or July, coinciding with the coffee harvest season. This ritual includes the preparation of ceremonial items such as *cok bakal* (offerings), *uborampe*, and *pusaka kampung* (village heirlooms), each carrying symbolic meaning. *Cok bakal* includes banana, eggs, spices, rice, coins, and incense, symbolizing life, fertility, and prosperity. *Uborampe* such as *nasi tumpeng* (cone-shaped rice), *ayam ingkung* (chicken), and various kinds of *jenang* (traditional rice cakes) symbolize gratitude and requests for safety. The *pusaka kampung*, consisting of a *keris* (dagger) and spear, affirms the spiritual and historical dimensions of life, maintaining a connection with ancestors.

Pangestu and Indah's (2024) research reveals generational differences in the perception of this tradition. Older generations appreciate the symbolic values of Wiwit Kopi more deeply, while younger generations show limited understanding. This phenomenon reflects the dynamics of local knowledge affected by social and cultural changes. In Kramsch's (2014) framework, language and culture shape and act as instruments in transmitting cultural values. Through speech, prayers, and the symbols used in Wiwit Kopi, the people of Jombang transmit cultural meanings that strengthen their collective identity.

Meanwhile, the Sedekah Bumi tradition in Karanglo Village, Mojowarno District, Jombang, is an annual ritual performed during Muharram as an expression of gratitude for the rice harvest. According to Farhan, Aziz, and Fajriyah (2023), this ceremony serves as a medium for teaching local historical values and strengthening social solidarity among villagers. Sedekah Bumi reflects the philosophy of "*memayu hayuning bawana*" (maintaining the balance and harmony between humans, nature, and God). The ritual begins with religious activities such as *khotmil Qur'an*, *istighosah*, public recitations, and shadow puppet shows as expressions of the community's culture and spirituality. The term *sedekah* in this tradition signifies a sincere offering to the earth and God as an expression of gratitude, which simultaneously serves as symbolic communication with the universe.

As Goodenough (1971) emphasizes, culture is a system of knowledge passed down socially to interpret and understand the world. In Sedekah Bumi, symbolic meanings are inherent in every element of the ritual, from the food offerings to the prayers uttered. The communal meal (slametan) represents social togetherness and equality, where all members of society sit together regardless of social status. Thomas and Wareing (2004) explain that social language and symbol practices in rituals like this become instruments of cultural power that reinforce the social structure while strengthening community cohesion.

Thus, Wiwit Kopi and Sedekah Bumi are expressions of the local wisdom of the people of Jombang, carrying spiritual, social, and ecological values. They not only show how the community understands their relationship with nature and God but also reflect the sustainability of local knowledge passed through symbols, language, and social practices. As Clynes (1989) states, communication systems in Javanese society emphasize harmony and respect for the hierarchy of cultural values. Through these traditions, the people of Jombang demonstrate that symbolism and rituals are not merely traditional forms but manifestations of living cultural identity that continue to evolve within the currents of modernization.

Bersih Desa

The *Bersih Desa* tradition in Jombang Regency is a form of local wisdom reflecting the collective consciousness of the community regarding the harmonious relationship between humans, nature, and the Creator. This tradition embodies the Javanese philosophy of "memayu hayuning bawana" (preserving the welfare and balance of life) through symbolic and social actions. In an anthropological view, as Geertz (1973) explains, traditional ceremonies in Javanese society function as symbolic systems that affirm the moral and spiritual structure of society. *Bersih Desa*, therefore, is not merely a ceremonial activity but also a manifestation of social, spiritual, and ecological values passed down through generations.

In practice, *Bersih Desa* in Jombang resembles ceremonies held in other regions of East Java, such as in Jombangan Village, where it is understood as an expression of gratitude for the abundance of fortune, safety, and agricultural produce (Inayah, Huda, & Sukron, 2024). The *Bersih Desa* procession in Jombangan begins with a communal effort to clean the environment, followed by a joint prayer in the form of tahlilan and istighosah, attended by all segments of the community. In its implementation, all residents actively participate through collective cooperation, demonstrating the values of togetherness and mutual assistance. As religious figures in the study explain, this tradition is seen as a form of gratitude to God for the blessings received and as a plea for protection from calamities.

The symbolic meaning of *Bersih Desa* also encompasses efforts of spiritual purification. The village elders interpret this ritual as a way to purify oneself from bad behavior and a reminder of the obligation to maintain good relationships with God and fellow humans (Inayah et al., 2024). This view shows that cultural practices are not only outwardly expressed but also possess a deep inner dimension. Goodenough (1971) states that culture is a system of knowledge socially inherited to understand and interpret the world. In this case, *Bersih Desa* functions as a medium for local knowledge that teaches the community about balance, moral awareness, and social responsibility.

From a social perspective, *Bersih Desa* serves as a means of strengthening solidarity among residents. This tradition becomes a moment for intergenerational interaction, where the Symbolism and Local Wisdom In The Traditional Ceremonies of The Community of Jombang, East Java

community can get to know each other and strengthen familial bonds. Young generations in Jombangan Village, as found by Inayah et al. (2024), see *Bersih Desa* as a moment of togetherness that brings them together with other residents through joint prayers and shared meals. This perspective shows the continuity of the values of mutual cooperation in modern life while also illustrating a shift in the younger generation's pragmatic outlook while still respecting ancestral cultural heritage.

A similar phenomenon can also be seen in the *Bersih Desa* Tanjung Sari tradition in Klaten, studied by Jaenuri (2024). This tradition serves as a means of character education and religious moderation in the midst of a diverse society. In the ritual, prayers are led by figures from various religions—Islam, Christianity, Catholicism, and Hinduism—demonstrating acceptance of diversity and fostering interfaith tolerance. This interfaith collaboration conveys a symbolic message that cleanliness is not only physical but also represents the purification of hearts and minds from social or religious prejudices. Kramsch (2014) emphasizes that language and culture intertwine in shaping social identity, and traditions like *Bersih Desa* become a symbolic medium for reinforcing values of harmony and inter-cultural communication.

Bersih Desa also reflects the use of a distinctive speech style in Javanese culture that emphasizes politeness and respect, as explained by Clynes (1989). The use of respectful language in prayers, greetings, and interactions between community figures shows how social structures manifest through language. Thomas and Wareing (2004) add that linguistic practices in traditional ceremonies are instruments of symbolic power that reinforce social and moral order in society. Therefore, *Bersih Desa* is not just an agrarian ritual but also a medium for moral and cultural education that strengthens the social fabric of rural society.

Overall, the *Bersih Desa* tradition in Jombang illustrates the fusion of spiritual, social, and cultural values embedded in the daily life of the community. This tradition contains profound symbolism, with cleanliness as a symbol of self-purification, prayers as an embodiment of solidarity, and mutual cooperation as a manifestation of Javanese social ethics. According to Bloomfield (1933), language and symbols in traditions serve as tools for transmitting culture that maintains social cohesion in a community. Through the *Bersih Desa* tradition, the people of Jombang not only preserve ancestral heritage but also reaffirm cultural identity and local wisdom values that align with the spirit of modern life.

Kenduren Wonosalam

The Kenduren Wonosalam tradition represents the local wisdom of the people of Jombang, reflecting a harmonious relationship between humans, nature, and God through symbolism of agricultural products and collective rituals. This ceremony is held annually during the durian harvest season, particularly from February to March, in Wonosalam District, Jombang. The term Kenduren originates from "Ken-Duren," an abbreviation for "Kreatif Ekonomi Nyata Durian" (Creative Economy of Durian) and a phonetic play on the word "kenduri," which in Javanese culture means a communal prayer for safety and well-being (Hidayah, Wisanti, & Kristinawati, 2021). The philosophical meaning of kenduri, as described by Geertz (1973), is a religious expression that unites the spiritual and social aspects of society into one symbolic whole, where such symbolic actions strengthen social solidarity and reaffirm communal moral order.

The implementation of Kenduren Wonosalam begins with a procession of agricultural produce from nine villages in the Wonosalam area to the district field. This activity is accompanied by traditional music and is participated in by locals and visitors alike. The main symbol of the ceremony is a giant tumpeng (cone-shaped rice) made of durian fruits and adorned with other produce like petai (stink beans), salak (snake fruit), and bananas. This giant tumpeng symbolizes the fertility of Wonosalam's land and expresses gratitude for the abundant harvests bestowed by God (Hidayah et al., 2021). Durian becomes the central symbol of this structure, as it is not only the region's main commodity but also serves as a cultural identity that strengthens Wonosalam's image as an agricultural and eco-tourism hub.

As explained by Goodenough (1971), culture is understood as a system of knowledge transmitted through social symbols with collective meanings. In Kenduren Wonosalam, symbols like durian, petai, and ketupat (rice cake) serve as cultural communication tools conveying moral, spiritual, and social values. Ketupat carries the philosophy of *ngaku lepat*, which signifies an acknowledgment of mistakes and the importance of forgiveness and self-purification in social life (Hidayah et al., 2021). This symbolism shows that Kenduren Wonosalam is not only seen as an agrarian ritual but also as a medium for moral and spiritual education, teaching self-awareness and community togetherness.

In addition to the giant tumpeng and agricultural offerings from the nine villages, Kenduren Wonosalam also includes supporting activities like planting 100 durian trees, a coffee festival, local durian contests, cycling events, Wonosalam Expo, and performances of traditional arts like ludruk, jaranan, and reog (Hidayah et al., 2021). These activities demonstrate the integration of tradition and creative economy, showcasing the local community's ability to adapt cultural heritage as a means of regional development. Bloomfield (1933) explains that language and symbols in culture serve as tools for transmitting values and collective identity. Through these expressive celebrations and oral narratives, the people of Wonosalam preserve cultural memories passed down through generations, making them a dynamic part of their regional identity.

As Clynes (1989) and Thomas & Wareing (2004) note, linguistic practices in traditions like Kenduren Wonosalam reflect a social structure that emphasizes etiquette, respect, and deference to social hierarchies. In the prayer and greetings, the language used is full of respect and sanctity, symbolizing the relationship between the community and spiritual authority. The opening prayer, led by the Regent of Jombang, represents the synergy between government structures and local values, where the state is not a substitute for tradition but a protector and facilitator of cultural preservation.

Hidayah et al.'s (2021) research indicates that the people of Wonosalam have a strong understanding of the Kenduren tradition, with comprehension levels ranging from 80-100% regarding its meaning, purpose, timing, and the symbols used. This demonstrates that local knowledge remains strong within the community, becoming an integral part of daily life. Kramsch (2014) affirms that the relationship between language and culture is inseparable, as both shape society's worldview. In this case, Kenduren Wonosalam serves as a cultural communication medium that unites religious, agrarian, and social narratives into a cohesive meaning system.

Thus, Kenduren Wonosalam is not just a community celebration or harvest festival but a representation of a symbolic system that embodies ecological awareness, social solidarity, Symbolism and Local Wisdom In The Traditional Ceremonies of The Community of Jombang, East Java

and Javanese spirituality. This tradition illustrates how symbols of agricultural products serve as a medium for communication between humans, nature, and God, as well as between the older and younger generations in the cultural transmission chain. Through the preservation of this tradition, the people of Wonosalam have reaffirmed values of *memayu hayuning bawana*—maintaining balance and harmony in life—while demonstrating the adaptive capacity of local culture in the face of global modernization.

Kungkum Sinden

The Kungkum Sinden tradition in Made Village, Kudu District, Jombang, is an expression of Javanese culture representing harmony between religious, social, and aesthetic values internalized in everyday life. This ceremony is held annually in the Selo month of the Javanese calendar, which is believed to be a month full of blessings. According to Nadhifah (2019), this tradition originated from folklore passed down through generations, where the community still believes in the blessings and spiritual power contained within it. Symbolically, Kungkum Sinden is not only a ritual honoring ancestors but also a form of self-purification, a prayer for safety, and an effort to strengthen the social identity of the Made community amid changing times.

The ritual is typically performed at Sendang Made, a spring believed to have supernatural powers. In this ritual, the *sinden* (traditional female singers), *dalang* (puppeteers), and community members participate in the *kungkum* (bathing) in the spring as a symbol of physical and spiritual purification. Water in this tradition symbolizes purity, life, and cosmic balance between humans and nature.

CONCLUSION

The study of five key Jombang traditions—Grebeg Apem, Wiwit Kopi and Sedekah Bumi, Bersih Desa, Kenduren Wonosalam, and Kungkum Sinden—revealed that their symbolic elements represent a harmonious relationship among humans, nature, and the Creator, conveying values such as gratitude, purity, togetherness, and respect for life. These rituals function as social mediums that strengthen communal solidarity through mutual cooperation, kinship, morality, and aesthetics, while also reflecting ecological awareness rooted in local wisdom that promotes environmental balance. This symbolism forms an adaptive cultural system that preserves Jombang's identity and sustains its core values amid changing times. Future research could explore how these traditional symbolic practices influence contemporary environmental behaviors and community resilience in Jombang.

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