

“You Must Attend to My Wedding Party”: The Power of Punjungan as a Symbol of Wedding Invitation


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Abstract

Punjungan is a tradition of giving meals to the neighbor for expressing gratitude. It had been happened for long time, however this tradition is still applied by Javanese in Indonesia. Moreover, It is also implemented by Javanese who live in Central Lampung. This research aims at revealing the values of the *punjungan* and the consequences of this custom among the community. Moreover, this study used Pierces' Semiotics analysis and the theory of gift by Strauss. It is descriptive qualitative research that used interview and observation as the way to collecting data. Then, the data analyzed interactively. The data obtained from respondent of central Lampung citizen especially Sritejokencono village. It was found that the tradition is still applied and has a function as an invitation that has consequences for the receiver to attend the invitation. This research is useful for the society in order to avoid miscommunication among them.

Keywords: Pierces Semiotics Analysis, Punjungan as Symbol, Analysis of Semiotic

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INTRODUCTION

Communication is a basic part of human life to share and obtain idea or information. It is a process of transferring messages or intention from a person to another (Nurhadi & Kurniawan, 2017). Moreover, the essence of a communication is a message. The clear and effective message will lead both the communicators, speaker and the listener, are able to recognize the essence of the communication (Rammal, 2017). Furthermore, in the routine process, the speakers and the listeners sometimes use non-verbal communication. The non-verbal communication applies signs and symbols as a means of delivering the messages (Marfo et al., 2015; Hans & Hans, 2015). Therefore, in the process of communication, the symbols have meaning. However, the symbol has different meaning among people in a community.

Moreover, among society, culture or traditions relating to birth events, death, marriage has a lot of diversity. In Javanese society these traditions are happened from period to period of their predecessors and preserved by the local community, where these traditions have meaning and purpose in accordance with Javanese society's view of life. In addition, tradition is also a source of ethics and value systems that influence the life of a

community (Gupta et al., 2003). In the application of traditional ceremonies, namely birth, death, and wedding party, every member of society has rights and responsibility to help each other, whether in form of goods and money as well as physical helps.

Punjungan as part of cultural symbol which contain works, taste and creativity of that society has a very large function for humans and society (Csikszentmihalyi, 2014). Rural communities are still attached to traditions or habits that make these habits as part of culture in social life. In addition, in the case of wedding invitation, the function of *punjungan* is as like giving a gift that need to be pay back in the future. Because the person who is given with the *punjungan* will have obligation to pay back the gift. Thus, the illiterate meaning sometimes cannot be understood by the members of the society. Therefore, this study aims at revealing the values underpinning the wedding *punjungan* based on the semiotics' perspectives and the theory of gift.

There are many researchers conducted the research on the tradition of *punjungan* or *munjung*. One of them is (Anisah, 2019) found that the application of the *Munjung* the tradition of wedding has experienced a shift. *Munjung* which originally served for showing respect, compassion and harmony, is now used as invitation. The shift in the *Munjung* tradition is influenced by several issues namely economic, social and cultural issues. There are also factors that affect the change in the *Munjung* tradition which change the perceptions of the people to the tradition. People judge the shift is something that is normal and tends to accept. The community's enthusiasm to keep on with applying the *Munjung* tradition at weddings was high enough, because it could preserve tradition as well as gaining benefit, both material and non-material benefits.

Another researcher is (Mahfudziah et al., 2013). The study aims to provide an overview of the *punjungan* tradition used by the Javanese people who live in Argomulyo Village, namely perception community towards the *punjungan* tradition, the community leaders' views towards preservation the *punjungan* tradition, the public's interest in the use of the *punjungan* tradition. The research used qualitative methods, the sample technique aims (purposive sampling) followed by snowball sampling technique. Obtaining data Primary used interview techniques, secondary data used documentation. Analysis data, namely qualitative analysis with data reduction, data presentation and withdrawal conclusion. The research results obtained: 1) Public views *punjungan* as a means to obtain economical benefit. 2) Perceptions of community leaders on tradition preservation *punjungan* is a positive activity, but the *punjungan* tradition is misused as business land. 3) Public interest in the use of the *punjungan* tradition people still want to preserve the *punjungan* tradition even though it has experienced changes in accordance with increasingly modern times. A research conducted by Lupitasari & Jalil (2016) found that the changing of the meaning of this tradition was caused by the new tradition or culture from the society and their economic level. The other findings show the application of *munjung* or *punjungan* tradition. This custom is not only implemented on wedding party, but also for other events namely *khitanan* (circumcision), *syukuran* (thanksgiving), *aqiqah* (birth) and *tahlilan* (praying together) in once a week.

Finally, the previous researchers conducted these studies focusing on the obtaining the meaning beyond the cultural symbols called *punjungan* or *munjung*. They used qualitative study in conducting the research. Moreover, the subjects of the study were Javanese community that applies the tradition. However, This research aims at revealing the values of the *punjungan* as the wedding invitation. In addition it is beneficial for the society on understanding the message of the tradition to avoid miscommunication. The different part of this study is on the implementation of the method in analyzing data. This research view *punjungan* from the perspective of pierce's semiotics analysis. Moreover, it is also analyzed with the theory of gift by Marcel Mauss.

Literature Review

Charles. S Pierces' Semiotics

Semiotic is a new study, it investigates on how sign convey the values and messages as well as all of the things related to them (Sebeok, 2001). In addition, semiotic is a study about sign and everything about it (Yakin & Totu, 2014). Clowes (2007) also added that semiotics is the theory of symbols. Furthermore, Copley (2014) also assumes that semiotic is a general science about sign and related with signification which are not separated each others. Thus, it means that semiotic focuses on the study of signs and symbols that is inseparable with the meaning and the usage (Yohana, 2015).

There are three important areas in the semiotic studies namely signs, codes and cultures (Fourie, 2001). The sign focuses on studying the sign varieties and its way on revealing the message that relate to the people who use them (Fiske, 2010). Moreover, the signs are constructed by the human that can be understood in terms of the uses that people put them to (Leonardo, 2002). Furthermore, the codes or systems are organized signs that view the varieties of ways on the development of codes which meet the need of a society or culture (Almanna & Al-Shehari, 2018). The last important area of semiotics are the culture within which these codes and signs operate (Obeng, 2006).

Moreover, the main point of Charles Sanders Pierce's theory of semiotics is a trichotomy that consists of three levels and nine subtypes of signs (Gravells, 2016). The first level trichotomy, representamen consists of quail signs, sinsigns, and legisigns (Deledalle, 2001). Object is the second level trichotomy which consists of icon, index, and symbol (Kralemann & Lattmann, 2013). Moreover, the original object corresponds to the shape of icon or sign (Fay et al., 2013). Thus, sign and the object is similar in relationship (Seligman & Weller, 2019). Furthermore, different from sign and object, index and symbol has difference in meanings. The index represents a sign that provide causality on it meanwhile symbol provides arbitrary meaning that represents natural relationship between the sign and its marker (Cheney et al., 2004). The last level trichotomy is interpretant, and it consists of rheme, dicent sign, and argument (Hébert, 2019).

The Gift Theory of Marcel Mauss

The gift basically voluntary activity but it experienced an exchange that lead the giver and the receiver depends on each others due to the will of attaching other people under obligation (Jones et al., 2009). In other words, the givers and the receivers are on the same obligation to repay the gift. Furthermore, it is happened based on factors which influenced that action. Therefore, Mauss in Philippe Chanial, (2014) assumes that there are several factors which influence the givers in giving the gift to the receiver that is called total social phenomenon. Moreover, the total social phenomenon of the gift includes, economic, social, moral, religious, aesthetic and juridical, (Pyyhtinen, 2016).

In addition, the economic factor influenced the form of the gift. It is not bounded by the tradition being applied in that society, however it is bounded with the price of the gift (Gehrt & Shim, 2002). Furthermore, the social factor is based on the givers' motivation of sharing without any other intention (Giesler, 2006). Besides that, the moral values are also influenced the gift of giving or present that includes respect, honesty and justice (Cheney et al., 2004). Moreover, the religious orientation toward the giving of a gift is based on the expression of gratitude, the higher level of spirituality the more expression of gratitude (Emmons & Kneezel, 2005). Another view of religious motivation on giving gift is that showing the kindness of the givers as well as an expression of sincerity (Belbağ, 2020). The aesthetic dimension of the gift also influences the receivers' perception, it is related to the ability of the gift or present grasp the attention of the receivers visually (Kennedy, 2016). In addition, the juridical motives are related to the moral, social and religious. It

becomes correct action juridically when the action of giving gift also meet the moral, social as well as religious aspects (Timmons, 2019).

Thus, the aspects underpinning the motives of gift giving divided into economics, social, moral, religious, aesthetic and juridical. Those aspects are able to be minimized in economics, humanity, aesthetic and juridical. The economics motive views the gift as valuable goods that have economical values. However, the humanity dimensions see the gift as the expression of kindness which provides sincerity on it. Furthermore, the aesthetics aspect views the gift as goods that have beauty and are visually interesting. And finally, the legal aspect shapes the gift from the law point of view. It is influenced by the humanity aspects of gift giving motives. If the motives break the norms of humanity then it will also break the law.

***Punjungan* Tradition**

Tradition is a habit that develops in society, it is usually customary, or assimilated by traditional or religious rituals (Otto & Pedersen, 2005). In other words, it has been done for a long time and become a part of the community, usually from a country, culture, time, or the same religion (Suraya et al., n.d.). Furthermore, tradition applies hereditarily either through oral information in the form of stories, or written information in the form of ancient books or also those found in the inscription notes (Bronner, 2000).

Punjungan means giving a gift, in the form of food as the representation of gratitude to the families and neighbors (Viliandis, 2020). The *punjungan* tradition is known as a visit or arrival those who bring food, that can be brought in the form of rice, side dishes, cakes and fruits that are brought using a basket made of bamboo (*rinjing*) (Hasyim & Nuryatin, 2018). *Punjungan* is also held on certain days to express happiness and gratitude, such as wedding party, circumcision, giving birth party and etc. So in other words, the *punjungan* can mean as respect, gratitude, happiness, even in the form of invitation (Anisah, 2019).

At the beginning, the *punjungan* was implemented in small-scale neighbors and close relatives like which is still only one lineage, moreover it also aims as a tribute to the elders (Mahfudziah et al., 2013; Mhd Nor et al., 2016). This *punjungan* tradition is carried out in the morning, due to avoid the redundancy of food. Moreover, the *Punjungan* in ancient times were foods that were neatly arranged in a bamboo basket. The contents of the *punjungan* are almost the same as the *slametan* or thanksgiving. The first level contains Javanese traditional snacks namely *jenang*, *lapis*, *wajik*, *nagasari* and bananas. The second level contains vegetables which are usually in the form of noodles, green beans and chili sauce. Then on the third level contains side dishes namely chicken meat, *bacem* eggs or boiled eggs with flavoring, and fried chili sauce. The last level is rice. All the food inside each of these has meaning (Viliandis, 2020).

Jenang and *lapis* (layer cake) are on the first level has the most important meaning in this *punjungan* tradition. *Jenang* that black color and white means that everyone from every group is treated equally. In addition, *Jenang* and *wajik* are on one place with layer cake, with black and white mean that every one can live together. At the second level there are noodles represents hope to have welfare continuously as well as tightening the brotherhood amongs the family (Rosalia, 2020).

Finally, the *punjungan* has deep meaning amongs Javanese society. It is a symbol of gratitude and happiness. Physically, the *punjungan* consists of Javanese traditional snack, rice and the side dish. It is arranged structurally based on the meaning represent it. As a tradition, the *punjungan* still implemented among Javanese society. Furthermore, it is also applied by Javanese community who live out of Java island such as Javanese transmigrant in Lampung, North Sumatra and South Sumatra.

METHOD

This research used qualitative approach especially descriptive qualitative. Besides, the research also used the grand theory namely theory of Pierce's semiotics analysis and the theory of gift by Marcel Mauss. Moreover, the sources of the data were the people of Javanese transmigrant at Sritejokencono village in central Lampung. Furthermore, to collect the data, the researchers used, interviews as well as sharing online questionnaires, observation and documentation. Then the data analyzed interactively. The data came from people representing six subdistricts in Sritejokencono. They represented elder people including 60-80 years old, middle-age respondents who included 45-59 years old. The third were young respondents that included 17- 44 years old.

Furthermore, the data were the information dealing with the tradition and the implementation of the *punjungan* in Sritejokencono. It also came from the observation of the process of wedding party that used *punjungan* as the wedding invitation. After the data obtained, these data were reduced based on the focus of the study. These data focused on the implementation of the *punjungan* tradition and the meaning of the *punjungan* as the wedding invitation. The next step was displaying data, it was done by describing the natural information from the field. And the last step was drawing conclusion based on the research problems and objectives, these were the implementation of *punjungan* tradition and the meaning of the *punjungan* as the wedding invitation.

RESULT AND DISCUSSION

The Structure of the *Punjungan*

The structure of *Punjungan* found in Sritejokencono, Central Lampung consisted of several foods. Those are (1) rice, (2) fried chicken, (3) Boiled egg, (4) Saute potatoes and beans, (5) Fried Chicken, (6) Instant noodle. Moreover, sometimes the *punjungan* completed with the invitation on it. The following is the picture of *punjungan*.

Figure 1. *Punjungan*



Moreover, according to the interview to several elder people of Sritejokencono, it was found that there were shift on the structure of the *punjungan*. Based on the interviews, the structure of *punjungan* at the beginning, consisted of Javanese traditional snacks, side dish, fried chicken and rice. However, the *punjungan* did not consist as previous one. It consisted of instant noodle, side dish and rice. The following is the field note of the interview.

Result Interview 1

- Peneliti : *Katika anda pertama kali datang di kampung ini, apa sih yang biasanya terdapat didalam punjungan?*
- MbahPLM : *Seperti biasanya, mirip seperti yang saya lihat waktu saya masih tinggal di Gunung Kidul (Jawa Tengah)*
- MbahJKR : *Mie pada punjungan mengalami perubahan, kalau dulu memakai mie yang direbus dan diberi bumbu. Punjungan sekarang menggunakan mie instant yang dibungkus.*
- MbahJM : *Kalau sekarang tidak ada kuenya jadi ada perubahan.*
- Mbah BYNG: *Ya sama saja tapi sekarang lebih sederhana (simple)*

Pierces' Semiotics Analysis of the *Punjungan*

In addition, all parts of the foods on the *punjungan* have deep meaning. It is analyzed with the Pierces' Semiotics. It consists of sign, object and interpretant. The first part of *punjungan* is explained below.

Table 1. The Pierces' Analysis on the Structures of *Punjungan* (rice)


Sign	Object	Intepretant
	It is white, small seed and sticky. The rice is edible, it is main food of Indonesian.	The rice is a symbol of natural resources. This white rice also aims to make things happen in Chastity

Table 2 The Pierces' analysis on the structures of *punjungan* (Saute potatoes and beans)


Sign	Object	Intepretant
	It consists of potatoes and beans mixed together. It is mixed with the seosening.	It is a symbol of togetherness, kinship and simplicity

Table 3 The Pierces' analysis on the structures of *punjungan* (Instant noodle)


Sign	Object	Intepretant
	It is intant noodle. In a small box made of palstics.	It is a symbols of welfare and brotherhood.

Table 4 The Pierces' analysis on the structures of *punjungan* (fried chicken)



Sign	Object	Intepretant
	It is fried chicken. It fries with the sasoning.	the meaning of respect to the elders, community leaders and relatives.

Table 5 The Pierces' analysis on the structures of *punjungan* (boiled egg)

Sign	Object	Intepretant
	It is boiled egg. It usually chicken egg	Although the outer part of egg is brown but the inside is still white. Means the values of the person is inside of their hearts. And at the core of the egg is yellow which symbolizes socialism

The Gift Theory of The *Punjungan* as a Wedding Invitation

The *punjungan* in Sritejokencono, Central Lampung, was used as a symbol of a wedding invitation. Commonly, it is completed with the paper functioned as an invitaion. The paper completed with the name of the bride and groom as well as time,date and place of the wedding party. The *punjungan* is given to all people of Sritejokencono seven days before the wedding party be held.

Figure 2 The *punjungan* and the invitation paper



Furthermore, based on the interview also found that the *punjungan* was commonly used as wedding invitation. They assumed that using *punjungan* can make people attend to the party. They believed the gift interm of *punjungan* will make the receiver pay more attention. They also explained that by giving the *punjungan*, the receiver should repay the gift by attending the invitation.

The theory of gift says that the giver and receiver depends on each other, both of them are under obligation to give back the gift (Sahoo, 2021);(Schrift, 2014). This theory is inline with the *punjungan* tradition in Sritejokencono, Central Lampung. However, the *punjungan* in Sritejokencono functioned as an invitation, especially wedding invitation. Moreover, The wedding invitation in term of *punjungan* has more power than paper based invitation. It is as stated in field note 2 that *punjungan* invitation is a gift which should be attended by the receiver. The people of Sritejokencono believes that *punjungan* is a debt which must be pay back by the receiver. Therefore, people of Sritejokencono will attend *punjungan* based invitation then paper based invitation. Moreover, the people of Sritejokencono village central Lampung has different reasons on attending the *punjungan* based invitation. Based on the givers and receiver perspectives, there were three main reasons underpaining the reason of giving *punjungan* namely economic, social and moral. Those three reasons were mostly found in this village. The following are the transcript of the interview.

Result Interview 2

- Peneliti :* *Apakah anda pernah memberikan punjungan dan alasannya apa? Apakah alasan anda berkenan menghadiri undangan yang menggunakan punjungan?*
- Pak LRH:* *Saya pernah munjung saat anak pertama saya menikah. alasannya simple sih untuk menghormati para tetangga. Sedangkan kalau alasan saya menghadiri undangan yang menggunakan punjungan ya sama dengan alasan saya memberikan punjungan. Berarti orang yang memberi punjungan menghormati saya jadi saya juga harus menghormati dia dengan menghadiri undangannya*
- BuIS:* *Pernah, waktu pernikahan anak saya yang ke 3. Alasan saya karena saya pernah juga menghadiri undangan punjungan. Jadi mereka yang pernah munjung saya ya saya punjung. Saling bantu lah*
- BuAN:* *Pernah, alasannya karena saya juga sering dapat punjungan dan saya selalu hadir. Jadi saya punjung juga mereka. Dan saya yakin mereka pasti hadir walaupun tidak hadir pasti nitip.*
- Pak SLH:* *Tentu pernah, saya munjung karena anak saya menikah dan kenapa punjungan saya ngikut umumnya orang sini. Saya sih pernah dapat punjungan, kalau tidak ada halangan saya yo hadir.*
- Peneliti:* *Pernahkah anda mendapat punjungan dan bagaimana makna punjungan bagi anda?*
- MasTY :* *Pernah sering sekali, punjungan itu ya undangan, biasane kalau dapat punjungan ya mau tidak mau kita harus hadir*
- Mbak NA:* *Hampir setiap hari mas, kalau saya dapat punjungan didalamnya ada undangannya kecil. Punjungan itu ya pemberian yang harus kita kembalikan.*
- Mas AY:* *Sering sekali, punjungan sama dengan undangan tapi saya lebih sering menghadiri undangan yang menggunakan punjungan dari pada yang undangan kertas. Ya karena kayak hutang gitu, harus dibayar.*
- Pak AT :* *Iya mas pernah dapat, kalau dapat punjungan ya saya harus hadir nanti kalau saya punya acara dia juga saya punjung. Ya intinya saling bantu lah mas.*
- Mbah MT:* *Sejak saya pertama disini sudah banyak sekali mas. Ya punjungan itu mirip hutang, ya harus dikembalikan.*

Mbah YM: *Sering mas, punjungan itu ya undangan kalau dipunjung ya harus datang.*
Pak SU : *Sering dapat mas. Punjungan itu ya undangan tapi undangan yang harus dihadiri.*

Finally, there were three main reasons of people in Sritejokencono Central Lampung give and receive the *punjungan*. In addition, it is called total social phenomenon that influences the giving and receiving a gift namely economic, social, moral, religious, aesthetic and juridical (Gofman, 1998; Lévi-Strauss, 1997). However, those total social phenomenon items were not found in the giving and receiving the *punjungan* at Sritejokencono Central Lampung.

DISCUSSION

The researcher only found three items of total social phenomenon those are economic, social and moral. The economic reason of giving and receiving the *punjungan* was not explicitly expressed by the people of Sritejokencono Central Lampung, but it was expressed by saying *saling bantu lah*. This expression show the dependence of the receiver and giver. It assumes that the receiver of the *punjungan* attends the invitation due to help the giver of the *punjungan* economically.

Moreover, another item found in the gift of the *punjungan* is social reason. The people receive and give the *punjungan* based on the perception of common views. They assumes that the *punjungan* tradition is commonly used by the people of Sritejokencono Central Lampung. Therefore, they obtain the tradition and apply it as commonly people do it. In addition, other item of total social phenomenon is moral values. It is dealing with the respect to others, the researcher found that the interviewee expressed the respect to others by attending the invitation based *punjungan*. They assumes that attending the invitation is inline with the giving respect and honor to the giver of the invitation. Meanwhile, it is also happened to the giver of the *punjungan*, the giver expresses the respect and honor to the people by giving the *punjungan*.

This research was line Anisah, (2019) found that the application of the *Munjungin* the tradition of wedding has experienced a shift. *Munjung* which originally served for showing respect, compassion and harmony, is now used as invitation. The shift in the *Munjung* tradition is influenced by several issues namely economic, social and cultural issues. There are also factors that affect the change in the *Munjung* tradition which change the perceptions of the people to the tradition (Wahyuning, 2018). People judge the shift is something that is normal and tends to accept. The community's enthusiasm to keep on with applying the *Munjung* tradition at weddings was high enough, because it could preserve tradition as well as gaining benefit, both material and non-material benefits.

While other research Mahfudziah et al., (2013) found that Public views *punjungan* as a means to obtain economical benefit. 2) Perceptions of community leaders on tradition preservation *punjungan* is a positive activity, but the *punjungan* tradition is misused as business land. 3) Public interest in the use of the *punjungan* tradition people still want to preserve the *punjungan* tradition even though it has experienced changes in accordance with increasingly modern times. A research conducted by Lupitasari & Jalil (2016) used qualitative method. Based on the result finding, the use of *punjungan* and *munjung* tradition has experienced as if on the meaning and implementation. The reciprocal activity is the purpose of *munjung* or *punjungan* tradition. Therefore, the sincerity in giving help has already vanished. The changing of the meaning of this tradition was caused by the new tradition or culture from the society and their economic level. The other findings show the application of *munjung* or *punjungan* tradition. This custom is not only implemented on wedding party, but also for other events namely *khitanan* (circumcision), *syukuran* (thanksgiving), *aqiqah* (birth) and *tahlilan* (praying together) in once a week.

This research has effect as well as contribution to the society. It effects to the point of view of the society on the structure and the meaning of the *punjungan*. This research also contributes to restore the meaning and the structure of *punjungan* on the society. Thus, the findings of the research can return the purity of *punjungan* as a tradition. It is also warns the society on the sift of the tradition to economics motives.

CONCLUSION

The *punjungan* has a lot of meaning for Javanese community in central Lampung, especially in Sritejokencono. It is the structure of *punjungan* has also deep meaning. It is consisted three layers that includes rice, side dish and snack. However, the structures of the *punjungan* experienced a sift, to day *punjungan* does not have Javanese snack on it. Moreover, in Sritejokencono uses *punjungan* as a symbol of wedding invitation that has more power than paper based invitation. Therefore, people of Sritejokencono will attend *punjungan* wedding invitation rather than paper based invitation. This research had revealed the meaning in side the *punjungan* tradition among Javanese community in Sritejokencono, central Lampung. Moreover, it is also found that there are three items of total social phenomenon underpinning the reason of giving and receiving the *punjungan* namely social, moral and economics issues. Hopefully, this will lead the member of the society aware of the meaning and avoid the miscommunication among them. However, this research was restricted on the meaning of the structure of the *punjungan* and its meaning as a wedding invitation. Thus, for the next researchers are able more focus on investigating the pejouration of the *punjungan*

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AUTHOR CONTRIBUTION STATEMENT

This research was conducted by the researchers, started from the construction of the literature review, the data collection and the data analysis processes, and the research conclusion.

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