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Meaning of Symbols in Traditional Death Ceremonies *Nyatus, Nyiu, Nyoyang* in Karang Raden Village, Tanjung District, North Lombok

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Abstract

The traditional and cultural processions that have developed are very varied, ranging from traditional birth, marriage, to death processions. The people of Lombok recognize several series of traditional ceremonies after a person's death, starting from the third anniversary of death (*nelung*), nine days (*nyiwaq*), 40 days (*petang dase/petang pulu*), one hundred (*nyatus*), up to a thousand days *(nyiu*). Traditional ceremonies *nyatus, nyiu, nyoyang* is a series of traditional ceremonies to commemorate the anniversary of someone's death, namely the centenary anniversary (*nyatus)*, a thousand days (*nyiu),* as well as (*nyoyang)* which is the culminating event of the entire series of processions in traditional death ceremonies. In this series of customs there are many symbols with various meanings. This ceremony is still preserved in Karang Raden village, Tanjung subdistrict, North Lombok district. The aim of this research is to understand the meaning of the symbols contained in traditional processions *nyatus, nyiu, nyoyang*. To understand the entire series of traditional processions *nyatus, nyiu, nyoyang* this requires a direct research methodology, namely interview methods, documentation, and skilled methods using note-taking techniques. The results obtained from this research are that the meaning of symbols contained in death customs has various meanings. The traditional death procession in the North Lombok Region is very complex and full of meaning. Each symbol in the traditional death ceremony procession has a meaning for the good of the person who died. It turns out that each organ in the human body has a symbol in the form of an object with a different meaning from one another.

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1. Introduction

Indonesia is an archipelagic country consisting of various ethnic groups, customs, and culture. The culture that develops from one region to another varies, but it does not rule out the possibility that it is also the same. This is one of Indonesia's attractions in international eyes, apart from Indonesia's extraordinarily beautiful nature. Let's just say that Bali is an icon of Indonesian tourism in the international world, following Lombok which is becoming a halal tourist destination in Indonesia.

Lombok is not only famous for its charming beaches and waterfalls but is more closely associated with traditional villages whose existence has been preserved for a long time. Lombok Island as part of West Nusa Tenggara Province is located between the Lombok Strait from Bali and the Alas Strait from Sumbawa. As an island that is quite close to Bali Island, the customs and culture on Lombok Island are heavily influenced by Balinese Hindu culture. The majority of the population of Lombok Island is Muslim, so the customs that developed on Lombok Island are a combination of Islamic and Hindu cultural traditions. This is quite often discussed in Bali-Lombok cultural studies.

The cultural customs on Lombok Island range from birth, marriage, to death. Some of the customs that developed on Lombok Island are still preserved, some have been forgotten, eroded by changing times. Among the cultural customs that are still preserved, one of them is the custom of death. Almost all Lombok people hold events to glorify someone's death. This traditional death procession is carried out for followers of the Islamic faith in Lombok. In each procession, the event is almost the same in each region, the difference is that some carry out the complete (perfect) traditional procession, while others only take the essence.

The regions of Central Lombok and East Lombok generally carry out traditional death ceremonies over a three-day event (*nelung*), nine days (*nyiwaq*), forty days (*petangpulu*), one hundred days (*nyatus*). In general, the peak event is a person's death on the 100th day or so-called *nyatus*. Things are different in the North Lombok Region, especially in Selamat Village, parts of Tanjung District (Karang Raden Village), and Bayan Traditional Village. These villages carry out the traditional procession of someone's death perfectly, starting from the night after the death, carrying out a recitation event, for 3 consecutive nights, then tomorrow morning the event is held *begawe nelung* (3 day party), followed by *mituq* on the 7th day, *nyiwaq* on the 9th day, *petang pulu* on the 40th day, *nyatus* on the 100th day, *nyiu* on the 1000th day or coinciding with the 3rd year after the death of the deceased, and closed with *nyoyang* as the peak event in the traditional procession of someone's death. *Nyoyang* at the same time as implementing it *nyiu*, so it is often called the closing series of events *nyatus, nyiu, nyoyang*.

This research is entitled "The Meaning of Symbols in Traditional Ceremonies *Nyatus, Nyiu, Nyoyang* in Karang Raden Village, Tanjung District, North Lombok Regency." The target of this research is to understand the meaning of symbols contained in traditional processions *nyatus, nyiu, nyoyang*. Basically, the aim to be revealed in this research is to find out the meaning of the symbols contained in traditional procession of *nyatus, nyiu, nyoyang*.

2. Materials and Method

2.1 Relevant Research

Lubis, Khatib Fauna Semiotic Research in Events *Mangupa* on South Tapanuli Traditional Marriage: Ecolinguistic Study. The aim of the research carried out by Lubis was to understand the semiotics of fauna at the event *mangupa*. The research results obtained are (1) in life, especially in

traditional ceremonies, in society South Tapanuli uses a lot of flora and fauna as a tool to express its thoughts and feelings; (2) the overall meaning of the fauna lexicon in traditional ceremonies *mangupa* in the South Tapanuli traditional marriage it is in the form of hopes and prayers for happiness, prosperity and perfection of life for the person being paid; (3) the people of South Tapanuli realize how important ecology is in maintaining survival, this can be proven by the use of fauna lexicon in traditional ceremonies *mangupa*.

2.2 Theory

2.2.1 Ecolinguistics

Ecolinguistics is a scientific discipline that studies the environment and language. Ecolinguistics is an interdisciplinary linguistics, combining ecology and linguistics (Meko, Aron 2008:1). This scientific discipline examines the reciprocal relationship between language and the human/social environment and the natural environment. The term ecolinguistics (language ecology) is related to the word 'ecology', namely the science that studies interactions between organisms and their environment and others. Ecolinguistic studies have parameters, namely *interrelationships* (interrelation of language and environment), *environment* (physical and socio-cultural environment) and *diversity* (linguistic and environmental diversity) (Mühlhäusler, 2011).

2.2.2 Customs and Culture

Adat comes from Arabic which means habit, so etymologically, custom can be defined as an activity that is repeated over and over again and then becomes a habit. Customs grow and develop in a society that considers what is done to be valuable and is obeyed by all the people living in that place. According to Lindstrom, L. and White (1993), custom is defined as a rule (action) that has been commonly followed or carried out since time immemorial.

Culture, which comes from the basic word culture, is something that has value. According to Eagleton (2016), culture is the plural form of the words budi and power which have the meaning of love, intention and feeling. The word culture comes from the Sanskrit budhayah, which is the plural of buddhi which means mind or reason.

Whiten et al. (2011) define culture as its form, which includes the whole of (1) ideas; (2) behavior; and (3) behavioral outcomes. Furthermore, Dayakisni and Yanuardi confirmed Koentjaraningrat's opinion above that academics will look at everything that exists In the human mind, what is carried out and produced by human behavior is culture, culture as a noun construct. Thus, here culture is believed to be a product either in the form of ideas or in the form of visible or material behavior. Dayakisni and Yanuardi believe that what is called culture is more than just a massive product but rather lives dynamically and is an inseparable internal part of humans.

2.2.3 Meaning and Symbols

Meaning has been adopted as a general term that includes sense and reference in linguistics and is stated in the philosophy of language (Allan, 2014). The main terminological opponent to this broad definition is a narrow definition in which meaning is defined as a synonym for meaning or content. In the definition of meaning and reference, meaning has been defined both as a conceptual entity and a real entity, or as a relationship between semiotic entities (Pinto, 2013). In the first perspective, meaning is an idea, concept, object, or thing. In the second perspective, meaning is a function of the relationship between the signifier and the signified, the signifier and the user, the signifier and other signs.

Meaning, according to Greimas and Courtes, is something that "can be determined" and "arises before semiotic production": "nothing can be said about meaning, except for the introduction of metaphorical presuppositions full of implications". there is only the effect of meaning, which is produced by the senses when it comes into contact with meaning, and this effect is a single reality that can be understood but which cannot be seen directly (Patte, 1982).

Symbols Ogden and Richards define symbols as signs used in human communication and as examples they give words, images, signal signs, pictures or mimetic sounds. In aesthetics, Goodman uses the term symbol as a colorless and very general term. This term includes letters, words, texts, images, diagrams, maps, models, and more but carries indirect or occult implications (1968 in Noth 2006). German Industrial Norm DIN 44 300 defines symbols as signs or words that have meaning.

Peirce's definition of symbols as conventional and arbitrary signs has been widely adopted in semiotics. A variant of this class of definitions is a class of definitions that marks symbols as substantive signs. According to terminological usage, symbols are a group of elementary arbitrary signs

2.3. Method

The method used in this research is a qualitative method. Bungin (2001) said that data using qualitative methods is expressed in the form of sentences and descriptions, and can even be in the form of short stories. This research is descriptive in nature, which is a depiction of the meaning of symbols, expressed in the form of statements which are then analyzed in narrative form.

Qualitative research aims to explain the data as it really is. In this case, the researcher does not have direct control or manipulation of the independent variables (Sukardi, 2004: 24). It can be said that this research data in accordance with the qualitative approach has a natural, factual and accurate nature that reveals linguistic phenomena in particular. The method used in research on the meaning of symbols in death processions *nyatus, nyiu, nyoyang* This is an interview method using note-taking techniques.

2.3.1 Research Location

The research location is in North Lombok Regency, Karang Raden Village, Tanjung District, precisely located to the south of the KLU regent's office, namely at the house of Datu Artadi who also acts as an informant. He is currently around 68 years old. He acts as a traditional elder in Karang Raden Village.

2.3.2 Data Collection Techniques

In collecting data for this research, several techniques were used, namely speaking techniques, recording techniques, and listening techniques. The researcher made his own initial observations, followed by research. The interview was conducted directly with informant Datu Artadi as a traditional figure in Karang Raden Village, Tanjung District, North Lombok Regency.

2.3.3 Data Analysis Techniques

Data was analyzed by listening to existing recordings, then analyzed in depth. Sort out the photos that have been taken previously with the explanations obtained from the informant.

3. Result and Discussion

Nyatus

As explained above that *nyatus* is part of a series of traditional death events, namely commemoration of the 100th day after someone's death. Usually an event alert *nyatus* this is done with *begawe* (parties) in Lombok society in general. Celebration*nyatus*In Central and East Lombok society, this is the peak event in a series of events involving someone's death. However, in the people of North Lombok *nyatus* combined with the main event.

Nyiu

Nyiu the term for the event of 1000 (one thousand) days of someone's death, *nyiu comes* from the Sasak language, namely *nye-ribu*, thousand in Sasak language is called *iu*, *nye-iu* become *nyiu.* Some people in Lombok commemorate the 1000th anniversary of the death of their family (someone) by slaughtering a cow and inviting relatives to gather to enjoy the dishes that have been provided. In some areas in Lombok, commemorating 1000 days is the main event *work* (party). The thousand-day commemoration is carried out in the 3rd year after the death of the deceased. In the people of North Lombok *nyiu* combined with *nyoyang.*

Nyoyang

Nyoyang is the culminating event of the entire series/traditional procession of someone's death. At events *nyoyang* this is done *begawe beleq* (massive party). Various series of customs that had been prepared long ago were completed on the 1000th day. *Nyonyang* itself has the meaning of peak (last). Not the meaning of the day as such *nyatus* and *nyiu* which is denoted by numbers.



Picture 1

Picture 1 above is a pile of 44 kinds of snacks and fruit which symbolize the 44 organs of the human body. Among them (1) *tikel* made from sticky rice, wrapped in coconut leaves and then tied with string as a symbol of human muscle; (2) *ure* made from rice flour mixed with brown sugar then fried in a sieve, so that it is shaped like veins, this snack is believed to symbolize human veins or nerves; (3) *rengginang* is symbolized as the human chest; (4) watermelon as a symbol of the human stomach (womb); (5) pineapple as a symbol of the human head; (6) sugar cane is symbolized as a

human foot; (7) cucumber is symbolized as a male organ man; there are bananas, *ketupat*, *jajan bantal*, steamed bread, *sumping, celilong*, cassava , and several other snacks that were not specifically mentioned during the interview. The informant only mentioned what was seen in the picture, the rest was not explained in more detail.

The piles of cakes were collected by residents who came *begawe.* At the end of the event, families and relatives fight over piles of snacks. The meaning to be conveyed is the love and affection of the surviving family for their sibling who has died so that they scramble to save their sibling's body organs which are symbolized by these snacks, as if they don't want their family to leave their side. By successfully getting these snacks, it is hoped that the body of his deceased sibling will merge with the person who ate the snacks. All of these snacks are placed on *guess for a moment* or *a moment* (*berugaq* four-pole or six-pole).



Picture 2 (*dulang*)

In picture 2, there is rice and side dishes placed on a tray (*dulang*). Most of the people of Lombok if *begawe* always serve dishes like this. This *dulang* usually consists of vegetables *ares* (young banana tree curry) or jackfruit *pudak (koe)* (coconut shoot curry), *ebatan* (*urap*), egg curr, *beberuk* (raw eggplant chili sauce). This *dulang* is intended for 2 or 4 people *begibung*. *Begibung* symbolizes a sense of togetherness, mutual cooperation, helping each other in good things.



Picture 3

In picture 3 there is a stone wrapped in white cloth. These stones are gravestones to be planted in the middle of the grave of the deceased. The number of tombstones symbolizes the number of relatives of the deceased/deceased who have died, to be planted together. The meaning of this symbol is the close ties of brotherhood that will not be separated even after death.



Picture 4

Picture 4 is a bucket containing flower water. Flower water is used to water the graves of the deceased. It is hoped that the fragrance from the flowers will bring glory to the good name of the deceased during their lifetime. There are also those who think this is to protect the tomb of the deceased from anima.



Picture 5

Picture 5 is a picture of a traditional elder carrying a torch or torch during the event *nyerah sedekah*. This is interpreted as a road light. It is hoped that in a different realm the deceased/deceased will have their path illuminated, their grave illuminated, and their path will be made clear to face God the Creator.



Picture 6

Picture 6 is a picture of a traditional procession *nyerah sedekah. nyerah sedekah* means handing over alms in the form of property owned by the deceased/deceased, symbolized by the handing over of various household utensils that the deceased/deceased often used during their lifetime, starting from eating utensils, bathing equipment, to sleeping equipment. In the picture there are children, grandchildren and relatives of the deceased/ deceased walking hand in hand delivering alms to their familie has died. Alms are handed over to the headman or influential person in the village, and then distributed to people in need in the village. It is hoped that by giving this alms, the deceased/deceased will be free from alms debt during their lifetime.

Until now, the symbols in the traditional death procession of the people of North Lombok are still preserved. The languages used in the traditional death procession are languages that have sacred meanings that are only used in certain circumstances, such as the words *nyerah sedekah, nyatus, nyiu, nyoyang.*

5. Conclusion

The traditional death procession in the North Lombok Region is very complex and full of meaning. Each symbol in the traditional death ceremony procession has a meaning for the good of the person who died. It turns out that each organ in the human body has a symbol in the form of an object with a different meaning from one another.

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