

Lexical and Cultural Meanings of *Majalan Sortana* Tradition in Death Ceremony of Aeng Tong-tong Madura Society

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Abstract: Aeng Tong-tong society still clings to death ceremony, one of them is doing *majalan sortana* tradition. *Sortana* is giving a religious meal which is abstract because it is given to a human with the purpose for giving the one who dies as the first stock on his journey to the afterlife. This research aims to know the lexical and cultural meanings of verbal and non-verbal language of *majalan sortana* tradition by using ethnolinguistic approach. In this research, the data are from the interview result with the informant. In addition, there are two data, verbal and non-verbal language. The verbal data are (1) term, such as *sortana*, (2) expression, such as *Sortana sangunah se mateh*, *Sortanain makle tak datang dhalem mimpeh niser ka se mateh*, *Ngaton dhalem mimpeh*. Furthermore, the non verbal data is symbolized into food types include *Nase' pote*, *massa'an*, *Koa tobung*, *Kophi*, *aeng sa-gelas*, *Dhamar talpe' / lampu*.

. **Keywords:** *Ethnolinguistic, Lexical and Cultural Meanings, Sortana Tradition, Madurese.*

Introduction

Indonesia is plural nation which consists of multiple cases that is spread through all archipelago estate by the different types of cultures, one of them is Madures' ethnic. The culture has moral values and norms which is used, abided, and granted for generations from one generation to next generation. Cultural values which becomes Madures' vision of life then settle in the tradition and mores that is sticking rigidly and materialized in one of the ceremonies are customs ceremonies (Thomas Wiyasa Bratawidjaja, 2000: 9). In each customs ceremonies has the tradition which is performed to support the role way of ceremony. The kinds of Madurese tradition called *majalan sortana* tradition that is found in Madures' death custom ceremony especially in Aeng tong-tong, Saronggi, Sumenep. This tradition is the activity in death tradition which must be done by Madures society hereditary. The tradition is an inheritance of culture which is still strong and attributed in Madures society itself up to now. There are some steps of death ceremony which done by Madures' society includes remains care such as bathing remains, shrouding, praying, extrication, departure (bring the remains to the grave), the burial ceremony, reading *talkin*, the ceremonial meal after burial.

The tradition of *majalan sortana* is done when the remains goes to grave, the term of *sortana* is the two kinds of lexical combination between "Sor" and "tana". The word "sor" is the lexical types of Arabic that has a meaning "walk", whereas "tana" is lexical of madures that has a meaning "ground". The meaning of two lexical combination is the journey of human return to the hereafter, because human comes from the ground, so it is held *sortana* as stock on his journey to the afterlife or religious meal of abstract because the religious meal which is done by the family who is still life to give religious meal of someone who died, the religious meal is not seen by the remains, in Madures language called (*sangunah semateh*). The Madures' tended to use the repetition word. The word *majalan* that means "walking" is attributed to the word "sortana" and it becomes Madurese term thereby Madurese uses the term *majalan sortana*. The traditional system of *majalan sortana* is gone to Kiai's house (kiai is someone who is clever in

Islamic religion) coincide with remains departure to the grave. This tradition as part of the death ceremonial custom equipment of Madurese becomes media to tell any ideas, concepts or vision of human life that is had by society, especially Madurese. Because, in the culture of Madures, the Madurese's attitude do reflects the value and ideas that are in two fields, simple and symbols, and *sortana* is in symbols field (Tjaroko HP Teguh Pranoto, 2009: 7). By means of *majalan sortana* tradition that is been and used in the death ceremony of Aeng Tong-tong, Saronggi, Sumenep, Madurese' society can be known how Madurese knows, inspires, and look at the things which correlates with human death. The death in the cultural term is a change, it means the individual change from universe to mysterious word (Mulyadi, 1984: 36).

The implementation of *majalan sortana* tradition has the important meaning for human life, but over time the understanding of meaning *majalan sortana* has begun to diminish understood by the Madurese even though they still carry out the tradition. Because, the implementation of *majalan sortana* is carried out by the Madurese in the traditional ceremony was assisted by Mak Nyai (the person who understood the procedures for the implementation of the concept of death the most understood). Only a few persons can understand the meaning, so that the only reason of society uses *majalan sortana* tradition in traditional death ceremony according to Madurese Customs, especially Aeng Tong-tong Village is because of the habit or the only tradition. This certainly shows that the community's knowledge of the meaning of *sortana* in the death tradition is clearly reduced. So, the purpose of this research is to find out the lexical and cultural meaning of verbal and non-verbal language from *sortana* as the tradition of Aeng tong-tong, Saronggi, Sumenep tradition in carrying out the death traditional rituals in the community view.

There is the same research by the title *Makna Ritual Kematian dalam Tradisi Islam Jawa* (Karim:2017), where the research focused on the meaning contained in the ritual death of the Javanese Islamic community in the village of Bakalan kalinyamatan Jepara. The research studied about the meaning of the traditional ceremony of death with different cultures and traditions from other regions. This is done because each region has a unique and diverse cultural concept and tradition that follows the community from time immemorial as a legacy of the ancestors. Different traditions in each region have their own concept, meaning of life and mindset for the local community. The research conducted by Abdul Karim only focused on the meanings of the terms that existed in the rituals of the death of the Javanese community in accordance with the Islamic concept.

Based on the description above which has been stated and the literature study that has been carried out, the author is very interested in researching and knowing more about the meaning of *Majalan sortana* in a lexical meaning and cultural meaning which is still running as a legacy of the ancestors. Because this study has never been conducted in the Madura area, especially it is from the ethno linguistic domain. Ethno linguistic is the study which study about linguistic types that relates to ethnology. It means that, this study observes the meaning of culture as the reference. Through Madurese can tell the culture substance and culture need. Subroto (2011:31) states that lexical meaning is the common meaning and has a function as an approximation. Thus, lexical meaning is the meaning of the word which can stand by its self into basic word or derivation. Whereas, cultural meaning of language is the specific meaning tells culture substance and culture need by cultural aspect (Subroto, 2011:36). In other word, the cultural meaning is the specific parts although it mostly cannot be translated into other languages. Furthermore, language society can tell the substance culture and culture need and it is become the interested of the researcher to know the lexical and cultural meaning through society view.

Method

This research is about the lexical and cultural meaning of *majalan sortana* tradition in the verbal and non-verbal language of the Aeng Tong-tong community, Sumenep, Madura. This type of study is an ethno-linguistic study that is qualitative descriptive which utilizes ethnographic methods with the ethnoscience model.

This study used verbal and nonverbal data. The verbal data are terms and expressions in the tradition of *Majalan Sortana*, while nonverbal data are symbols in the form of food in the tradition.

The primary data source in this study was the *Majalan Sortana* tradition, secondary data sources are documents and informants. The source of the document data in the form of photos, and the source of the data informant was an expert (kiai) named (1) Kiai Kandar (75 years) who works as a Kiai in Saronggi District, Sumenep Regency and (2) Kiai Syukur (55 years) who is a teachers and scholars from Aeng Tong-tong Village, Sumenep Regency. This study also used purposive sampling techniques and snowball techniques to establish informants.

Results and Discussion

Based on the interviewing two informants, the community of Aeng Tong-Tong, Saronggi, Sumenep, Madura has a tradition of *majalan sortana*. There were two languages, namely verbal and non-verbal language. These languages have an important meaning in human life itself both those which have died, and those left behind. Thus, the *majalan sortana* tradition is still lived and pursued as the inheritance of the ancestors until now as an abstracted of giving religious meal.

The activity can be expressed in madures' terms and expressions on the tradition and expressed by symbols. Thus, the forms of language in ethno-linguistic studies are classified into two parts, namely verbal language and non-verbal language.

No.	VERBAL	FORM	MEANING	NON VERBAL	FORM	MEANING
1.	<i>Sortana</i>	Term	<i>Sor</i> : walking <i>Land</i> : tana	<i>Nase'pote</i>	Term in phrase form	rice
2.	<i>Sortana sangunah se mateh</i>	sentence	<i>Sortana</i> : giving meal <i>Sangunah</i> : stock <i>Se</i> : which <i>Mateh</i> : die	<i>massa'an</i>	word	meat
3.	<i>Sortanain makle tak datang dhalem mimpeh niser ka semateh</i>	sentence	<i>Sortanain</i> : giving religious meal <i>Makle</i> : in order <i>Tak datang</i> : doesn't come <i>Dhalem</i> : into <i>Mimpeh</i> : dream <i>Niser</i> : pity <i>Ka</i> : to <i>Semateh</i> : someone who die	<i>Koa tobung</i>	Compound noun	Bowl of soup
4.	<i>Ngaton dhalem mimpeh</i>	Clause	<i>Ngaton</i> : come <i>Dhalem</i> : into <i>Mimpeh</i> : dream	<i>Kophi</i>	word	coffee
5.	-	-	-	<i>Aeng sa-gelas</i>	Compound noun	A glass of water
6.	-	-	-	<i>Dhamar talpe'/lampu</i>	Compound noun/word	lamp

1. Verbal Language in Majalan Sortana Tradition

As mentioned above, that verbal language is a series of ideas expressed through words, utterance, or terms that have meaning. As for the words or expressions even the terms in the *majalan sortana* tradition are as follows;

a. Sortana

The term of *sortana* is two fragments of words that are used as one word to form a term in the tradition of death. The term is a combination of two words between Arabic and Madurese. The word '*sor*' is a form of the Arabic word which has the meaning of '*walking*', while '*tana*' is the Madurese language which means '*land*'. So that, it can be said that the meaning of *sortana* in the community's view is to walk to the ground, it is identified that humans walk towards the land which means to pass away. Travel home to the afterlife, because humans come from the land, then *sortana* is held as the initial provision of the journey home or in Madurese is called (*sangunah semateh*). The tradition of sorting majalan is carried out when the body is sent to the tomb, when the body leaves for the tomb, *sortana* is also sent to the place of kiai not to the grave. This means that the *sortana* accompanied the departure of the body to the grave.

Sortana is an abstract form of giving religious meal which is done by a deceased family whose nature is to provide for a family member who dies and then is distributed to the Kiai. Just as an Islamic person dies, the death person may not bring anything into the grave except the shroud as a self-wrapping. So that the giving religious meals are not included in the ground, they are distributed to others with other word is remains' giving religious meal, or in other expression of Madurese is known by as "*sadekanah se mateh*" or "*amalah se mateh*". Therefore, giving religious meal of remains must be given to other person. So, it is said that *sortana* is an abstract form of alms or giving religious meal because it is not seen by remains (the one who is accommodating is the family member he left behind).

b. Sortana sangunah se mateh

The term above has a lexical meaning, "*sangunah*" is a form of noun that get a suffix "*nah*" from the origin of the word "*sanguh*" which means "the stock". *Se* is a conjunction in Madurese which means 'which or that (relative pronoun)', "*mateh*" is a noun word which means dead.

Overall, the word has the meaning "the stock of remains". The meaning of "the stock of remains" by the Madurese meant that alms or giving religious meals or *sortana* is the stock meals of remains in the grave, because according to the Madurese that the one who deceased has a long journey so they are equipped with *sortana* in the form of food. *Sortana* is stock at the beginning of death so that people who die do not starve later.

c. Sortanain makle tak datang dhalem mimpeh niser ka semateh

Sortana is a giving religious meals in mind of the Madurese. The word "*makle*" is a conjunction which means '*in order*', as well as the word '*tak*' is also a conjunction in the language of Madura which has the meaning '*no*', while the word '*dhalem*' is a reposition which means '*inside*'. '*mimpeh*' is a verb word meaning '*dream*', '*niser*' is a noun, the meaning is '*pity*', '*ka*' is a repositioning word, the meaning is '*to*', then the word '*se*' which is a form of conjunction which means 'that / which', '*mateh*' is a verbal word which means '*die*'.

Those words which are knotted in the clause have the overall meaning that the someone who deceased must be given charity so as not to come in a dream, because usually people who die and are not blessed in the world, they will come into someone's dream, either family relatives or his close neighbor in the form of asking for food, or starvation. With this dream, the family relatives immediately feed or give food to others people. If those who dream of their neighbors, the neighbor must tell the relatives of the deceased about the dream, in order they are provided the giving religious meal immediately.

d. Ngaton dhalem mimpeh

Another term with culturally similar meanings is expressed with “*ngaton dhalem mimpeh*”. The lexical meaning of the clause above is as follows;

Ngaton = **come**.

The lexical ‘*ngaton*’ is Verb form in Madurese.

Dhalem = **into**

The lexical ‘*dhalem*’ is preposition form in Madurese.

Mimpeh = **dream**

The word ‘*mimpeh*’ is a verb form in Madurese.

If the words above are combined into one it will have a meaning of ‘**coming into a dream**’. It means, culturally the community in the tradition of death states that people who die come in someone's dream if they are not given religious meal. Even, it has been given religious meals; people who die sometimes still come in someone's dream because there are less alms. The deceased person will come according to his wishes that will be requested.

2. Non-Verbal Language in Majalan Sortana Tradition

In carrying out sortana, there is a non-verbal language symbolized into the form of food. The symbols found are;

a. Nase’ pote

Is a form of phrases in Madurese which consists of words;

Nase’ = white rice from cooked rice.

The word is a noun form in Madura.

Pote =white symbolizes purity, clean.

The word is an adjective that expresses the previous word, the word “nase”.

The above phrase can be interpreted culturally by the people of Madura that *Nase’ pote* as one of the symbols used in sortana, is a form of food in the form of white rice that will be given to someone as alms that die so that it can be used as a provision for those who died even though those who died could not eat it. but the person who is given a blessing can eat the rice, it means that the food given to someone can also be eaten by the deceased. Symbolized with white rice because, white rice is not a staple food of the Madurese, but white rice is usually eaten when they hold a celebration or for charity to people. And also the first provision for the deceased which must be identical to something clean. Because in fact humans are created in a state of nature or clean and go home in a clean state too.

b. massa'an

massa'an = meat

The word is a noun form of Madurese.

The lexical noun above has meaning as a side dish. By the Madurese, to complete the charity *sortana*, it must be supplemented with side dishes, so that the deceased person can enjoy the pleasure of food as he is still alive even though he cannot eat it himself. Because even though the deceased cannot eat his own food through other people, he can already feel the pleasure of the food supplemented by side dishes as his friend's rice.

c. Koa tobung

It is a form of noun phrase which consists of combining two noun words which have lexical meaning as follows;

Koa = soup

The lexical above is a noun form of Madura.

Tobung = the small bowl as a container of soup

The word above is also a form of noun words in Madura.

In the community's view, the *majalan sortana* tradition is a form of food which includes "koa tobung" other than those mentioned above. This means that the soup is contained in a bowl. The gravy is a complement to the rice which is given to people so that the deceased can feel the pleasure of food as humans are still alive. Accompanied with gravy so that people who eat rice are not willing. Because people who die can feel what is eaten by the person who receives the alms.

d. Kophi

Kophi = coffee, a kind of drink which is made from a mixture of water, coffee and sugar which is contained in a cup.

The word above is also a form of noun words in Madurese.

As the symbols above, coffee is also a symbol in carrying out *sortana* as a complement to its food. It is the tradition of the Madurese in the food delivered to the guests, they provide coffee in advance as an initial meal and their casual drinks while chatting to be enjoyed. Likewise, *sortana* is given to people, also accompanied by coffee as a connoisseur after eating. Thus, the person who died can also feel the pleasure of drinking coffee after eating as he is still alive who can enjoy all food even though he is in the tomb.

e. Aeng sa-gelas

The word above is a form of noun phrase which consists of two words that have lexical meaning;

Aeng = water

The word above is also a form of noun words in Madurese.

Sa-gelas = a glass

The word is a form of noun that gets affix 'sa' in the word "gelas". *Sa* is a prefix in Madurese which means "one".

So, that a glass of water which is also a complement of *Sortana* has a meaning to drink with the aim that the person who eats ends by drinking a glass of water so that his throat does not hurt. The water drunk by the person who receives the alms will also be felt by the person who died. In the sense that the charity reaches the deceased person and the deceased person can also eat it.

f. Dhamar talpe' / lampu

It is a series of noun phrases because these two words are classed as noun words that have lexical meaning;

Dhamar = lighting lamps that have gas oil energy by using axes covered by long tubular glass to protect the fire.

Talpe' = stick to the wall (it is on the wall)

Lampu = rays emanating from electricity as are usually light.

Dhamar talpe has the meaning of a shining object that can stick to the wall or can also sit. *Dhamartalpe* is usually included in *sortana*. It has the meaning that with the existence of the *dhamar talpe*, it can illuminate the deceased who is in the grave, meaning that *dhamar* is a lighting tool for the deceased so that the grave is not dark.

Likewise, with lights, today. Lighting equipment that is given to people has rarely used '*dhamartalpe*'. A lot of people have switched to using lights. This is because the lights are more easily obtained than in the budget. Both mean the same to those who die, it is to give light for their waling way in the grave.

Conclusions

Majalan sortana tradition is a tradition carried out by Madurese in performing traditional death ceremony in the village of Aeng tong-tong, Saronggi, Sumenep. This tradition is carried out on the first day of the death of a person as an initial form of alms of the person who died. Alms is a form of initial provision of people who died as supplies to walk to the grave. *Sortana* walked along the remains journey, *sortana* was delivered to Pak Kiai's house, while the person who died went to the grave. The tradition of *majalan sortana* is called giving meals which is done by family members or relatives left behind. It consists of rice as the stock in their journey to hereafter, coffee as their drinking, a bowl of soup as a part of rice in order someone who die doesn't get sick on red lane, the lamp as the thing which shines them in walking to the hereafter, a glass of water as closing in eating food, and meat as the adding rice in order they feel delicious in eating as human life.

Furthermore, as Madurese' society in carrying out this tradition, they do believe that someone who died has a close relation with a human being in the world. They also believe that someone who died can see what their family do, they still do the giving meal to give to another person as admiration to them, society does it to hope their blessing because they believe that someone who died is closer with the creator, Allah SWT.

From the explanation above, there some terms that is expressed in this tradition such as verbal and non-verbal language that is expressed in the *Majalan Sortana* tradition in performing the traditional ceremony of death of the Aeng Tong-tong community, Saronggi, Sumenep. For the verbal terms found to have an important correlation with the person who died, includes; *sortana*, *sortana sangunah se mateh*, *Sortanain makle tak datang dhalem mimpeh niser ka se mateh*, *ngaton dhalem mempeh*.

The non-verbal language is symbolized by food. It also has an important meaning for people who have died. The foods that must be in the *sortana* tradition include, *nase' pote*, *massa'an*, *koa tobung*, *kopi*, *aeng*, and *dhamar talpe' / lampu*. These five objects are *sortana* devices as the first provision for the deceased, which *sortana* is given to others, so that charity is felt by the deceased.

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