

# Ubarampe Ritual 'Guyang Jaran' in the Jaran Kepang Turonggo Mudo Art in Temanggung: A Semiotic Study by Charles Sanders Peirce

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## KEYWORDS

Jaran Kepang; Guyang jaran;  
Temanggung; Ubarampe;  
Charles Sanders Pierce

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## ABSTRACT

Jaran Kepang dance is a Javanese art form that features horses made of woven bamboo. This dance is not only entertainment for the community, but also holds values that symbolize life in Javanese society. This research aims to reveal the meaning of ubarampe in the guyang jaran ritual performed in the art of jaran kepang. This research used a descriptive qualitative method with Charles Sanders Peirce's semiotic theory. The research involved the Jaran Kepang Turonggo Mudo group in Legoksari Village, Tlogomulyo District, Temanggung Regency. Data were collected through interviews, observations, and documentation, then analyzed using data source triangulation. The results showed that, the guyang jaran ritual means bathing horses in the sendhang which starts from installing offerings to end praying together at pepundhen as a form of respect for ancestral spirits, repelling bad luck, and preserving culture. Some types of ubarampe used are tumpeng, sega kapidata, sega bakar, endhog jawa, ingkung, cambah pethek, juaddah pasar, jenang abang putih, incense, candles, cigarettes, kembang setaman, kembang durang, kembang wangi, degan ijo, and wedang 7 warna. Overall, the ubarampe in the guyang jaran ritual has the meaning of prayer requests, gratitude, and a form of harmonious relationship between humans and nature as well as a medium for the Legoksari village community and makes it integral in cultural and spiritual practices.

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## Introduction

Jaran kepang traditional art is widely developed in rural communities or farmers. Agreeing with this statement, the art of jaran kepang can be found in the people of Legoksari Village, the majority of whom earn a living as farmers, still maintain and favor the art of jaran kepang (Agustin & Wiyoso, 2019a). In mountainous areas they still maintain local traditions well. In addition, they also still believe in natural spirits or spiritual forces. Jaran kepang is a folk art or horse-riding dance (Indrahastuti et al., 2018). Jaran kepang Turonggo mudo in Legoksari village has been passed down from the ancestors of the Kedu sekerasidenan named simbah makukuhan since 1970. Their ancestors had horses that were

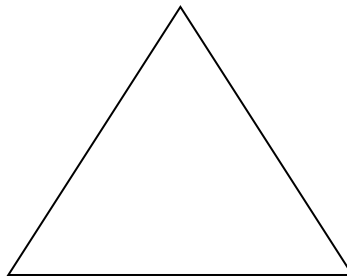
used as vehicles and taken anywhere. From there the community was amazed and liked it. Then after the ancestor passed away, they tried to commemorate by making horses from woven bamboo. From there, the name jaran kepang art began to appear. Jaran kepang is a traditional folk dance characterized by group dancers like hussars, who dance using woven bamboo properties shaped to resemble a horse by painting with paint and adding livestock hair such as cows, goats or even horse hair placed on the head and tail of the horse property to resemble a real horse (Agustin & Wiyoso, 2019a).

In its long journey, jaran kepang not only presents stunning graceful movements, but also involves a series of profound rituals, one of which is the "guyang jaran ritual". Based on the meaning of the word, guyang jaran means to bathe a horse in a spring, this ritual is one of the traditional ceremonies as a form of community customs. (Malinda Pudyastuti, 2017; Muliati, 2016). Rituals are carried out by a community or individual either as a form of respect for ancestral spirits, belief in activities to repel bad luck or as a form of preserving the cultural heritage of their ancestors. (Agustin & Wiyoso, 2019a). The guyang jaran ritual is indeed one of the interesting phenomena in the art of jaran kepang. Almost all jaran kepang associations in Temanggung perform the guyang jaran ritual. Basically, the meaning of this tradition is the same, but there are differences in the time and the paraphernalia used. Each region has its own ubarampe that suits its own needs. As in Legoksari, the guyang jaran ritual is held to coincide with the village merti.

The guyang jaran ritual in Legoksari Village is a way for the surrounding community to express gratitude to God and ancestors who have opened life in Legoksari Village. This ritual is carried out through several stages. The ritual is carried out starting from the members who take part in the procession leaving for the sendhang on foot together led by the elders of the association. When they arrive at the sendhang, offerings in the form of setaman flowers and durang flowers are placed in a special place for offerings, which is next to the sendhang shower. Incense and incense are burned next to the flower offerings. After that, the horse's hair is smoked with the smoke from the burning incense and incense which has previously been prayed for. Then, the horse is brought to the water destruction and bathed one by one by the elders of the association by praying for blessings to always be given safety. After completion, the horse is brought to the pepundhen. The ritual procession carried out at pepundhen is actually the same, starting from the placement of offerings next to a large stone. Then, the elder prays by lighting incense and incense. When the incense burns out and the fire from the burning has died, all members follow the procession of praying solemnly by bowing their heads and not talking. This is evidence of their seriousness in coming to the village pepundhen with good intentions to carry out rituals and as a form of gratitude and respect for their ancestors.

In this study, researchers used Charles Sanders Peirce's semiotic theory. In the basic concept of this theory according to Peirce, semiotics involves three important elements: object, sign, and interpretant. The object is something real, the sign is a representation of the object, and the interpretant is the understanding or interpretation that receives the form message. These three components are closely related and interact through the process of semiosis. Where the interpretant will develop into a representation and so on. The elements of the performance will be divided into three triads and then interpreted and interpreted with meaning outside the object. Charles Sanders Peirce, also argues that semiotics is an action, influence, or cooperation of three subjects namely sign, object and interpretant or interpretation commonly referred to as triangle meaning, (Fitri Ramadhani et al., 2023). So, when Peirce defines a meaning by the way something is created it can enter the mind.

Interpretant (X=Y)



Representamen (X) Object (Y)

Representamen (X) : sign/sign/sentence/text

Object (Y) : something that is represented

Interpretant (X=Y) : meaning

**Figure 1. triadic**

Source: (Karomah, 2021)

Some previous studies, the authors who took this research topic by discussing the meaning of dance, costumes, music, and ritual processions in the art. An example of previous research, research conducted by Ade Ayu Mawarni which discusses the meaning of the guyang jaran tradition in the Purworejo area. And other research, conducted by jaran kepang. That way in this study, researchers focused on the meaning of ubarampe in the procession of the guyang jaran ritual. The researcher wants to reveal the meaning of each ubarampe used in the guyang jaran ritual. The researcher chose the ubarampe in the guyang jaran ritual because it has uniqueness and meaning contained in it.

## **Research Methods**

This research uses a descriptive qualitative method using Charles Sanders Peirce's semiotic theory. In his theory, semiotics departs from three main elements, called the triangle theory of meaning. (Yuliaswir, 2019). Triangle meaning theory is in the form of a sign (physical form that can be captured by human senses), object (reference of the sign referred to by the sign), and interpretant (meaning that arises in a person's mind about the object). By using this theory, researchers will discuss the meaning of ubarampe in the guyang jaran ritual carried out in the Jaran kepang art.

The research was conducted in Legoksari Village, Tlogomulyo District, Temanggung Regency. The research subject is a group of Turonggo mudo jaran kepang paguyuban consisting of elders, dancers, and musicians. This study uses field research with data collection methods through interviews, observation, and documentation. The interview was conducted with the elder of Turonggo mudo paguyuban Mr. Jumbadi to get information about the ritual and the meaning of the guyang jaran ritual paraphernalia. Observation and documentation were conducted during the guyang jaran ritual held in Legoksari village. After the data is obtained, then the data is analyzed using data source triangulation techniques. Researchers use data source triangulation techniques, namely interviews, observation, and documentation. Triangulation technique is an analysis technique that provides a comprehensive view of a problem or phenomenon to obtain the stability and truth of the data so that conclusions are obtained. (Istiqomah & Lanjari, 2017). Therefore, to see the validity of this research, researchers compared the data obtained from observations during the implementation of the guyang jaran ritual with the results of





interviews with the Turonggo mudo paguyuban elders so that the results of the research on the meaning of the ubarampe in the guyang jaran ritual obtained adequate results.

## Results and Discussion







Ubarampe is a series of tools needed in ritual processions and traditional ceremonies. Ubarampe has an important role, especially in the context of culture and religion in various societies. Various types of ubarampe presented in the guyang jaran ritual have their own meanings. Starting from tumpeng, sega kapirota, Javanese endhog, Ingkung, cambah pethek, juaddah pasar, jenang abang putih, incense candles, incense, cigarettes, setaman flowers, fragrant flowers, durang flowers, dhegan ijo, and wedang 7 warna. In this study, researchers discussed the meaning of ubarampe according to analysis using Charles Sanders Peirce's semiotic theory, namely the concept of triangle meaning theory in the form of a sign (sign), sign reference (object), and Interpretant. With this theoretical concept, researchers will discuss the meaning of ubarampe in the guyang jaran ritual according to Peirce's theory.

The following is an analysis of the sign (T), object (O), and interpretant (I) contained in the guyang jaran ritual paraphernalia in Legoksari Village using Charles Sanders Peirce theory.

**Table 1. Analysis of the sign (T), object (O), and interpretant (I) contained in the guyang jaran ritual paraphernalia in Legoksari Village using Charles Sanders Peirce theory**







Sign (S)	Object (O)	Interpretant (I)
	Tumpeng	Tumpeng is a cone-shaped white rice that is usually used for celebrations by Javanese people.
	Sega kapiroto	Sega kapiroto is white rice topped with turmeric, giving it a yellow color and savory taste.
	Grilled butter	Sego bakar is white rice that is steamed and grilled. Sego bakar is usually served with cambah pethek.
	Endhog Java	Endhog Java is an oval-shaped white egg produced by native chickens. Endhog Java is usually used in various Javanese rituals and ceremonies.

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	Inkung	Inkung is a free-range chicken cooked in one piece. When cooking, the legs and neck are tied and then wrapped in traditional spices.
	Cambah pethek	Cambah pethek is a mixture of salted fish, shrimp paste, chili, shallots, and grains put together. It is usually served with grilled sega.
	Market Juaddah	Juaddah pasar is any food that comes from the market. Juaddah pasar usually contains market snacks, wajik, sticky rice, jenang presian, and fruits.
	Jenang abang putih	Jenang abang putih is rice cooked into porridge with a mixture of coconut, salt and brown sugar. The white color has a savory taste and the abang color has a sweet taste.
		
	Incense	Incense is a fuel that produces fragrant smoke. Incense is usually used in ritual events.

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	Candles	Candles are objects made of paraffin with a wick in the center that are burned to produce light.
	Frankincense	Frankincense is a crystal-shaped fragrance whose use is burnt. Frankincense is considered to have sacred properties and is able to cleanse or purify the environment.
	Cigarettes	Cigarettes are products derived from the main ingredient of tobacco wrapped in paper and then burned and smoked to get nicotine.
	Fragrant flowers	Kembang wangi are red roses and white roses served in a bowl of water. This flower is used in the guyang jaran ritual as a tool to purify the jaran kepeng.
	Kembang durang	Kembang durang is a red rose, white rose, ylang ylang, and kanthil wrapped in banana leaves. These flowers are usually used as offerings in rituals.
	Flower arrangement	Setaman flowers are flowers that contain 7 forms of flowers. It is usually used as offerings in ceremonies or rituals.

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	Dhegan ijo	Dhegan ijo is a young coconut with green outer skin, fresh water, and soft flesh. Dhegan ijo is usually used as an offering in rituals.
	Wedhang 7 warna	Wedhang 7 warna is a drink consisting of 7 types with different colors and flavors. This drink is usually served in ceremonies and rituals.

Source: picture (Fitrotul arofah, June 20, 2024)

### Tumpeng

In the dictionary Bausastra Jawa (Poerwadarminta, W.J.S 1939) Tumpeng means sega diwangun pasungan or rice used for selamatan. Meanwhile, according to KBBI, Tumpeng means rice served in the form of a cone. From both dictionaries, it can be interpreted that Tumpeng is a cone-shaped white rice that is usually used for celamatan. In the guyang jaran ritual in Legoksari village, the tumpeng used is usually an odd number.

According to Charles Sanders Pierce's theory on tumpeng ubarampe found Sign / sign in Figure 1 in the image table above. The object is a white tumpeng which is white rice. Brown color which is cething as a tumpeng place. And the cone shape is the shape of the tumpeng. Then the interpretant is found that tumpeng comes from white rice cooked using a "steamer" so that it is cone-shaped.

Tumpeng or also known as nasi buceng is white rice in the form of a "steamer" or cone like a mountain that is placed on a tampah. (Nursyifa, 2018). The form of "kukusan" or cone in question is the form of tumpeng that resembles the form of a steamer. Kukusan itself is a traditional cooking utensil made of woven bamboo with a conical shape and is usually paired above the dhandhang. Tumpeng has the meaning of a form of human relationship with the surrounding nature to preserve nature and peace while living in the world. (Septia, 2024). Tumpeng is made of savory white rice, the savory taste of tumpeng can be realized as gratitude. (Nursyifa, 2018).

The cone shape symbolizes balance and unity. The pointed cone can symbolize the human heart as the center of feelings to always have a stand on what is asked to God. Then, the savory taste of tumpeng is a form of community gratitude for the life that has been given by God. The top of the tumpeng has a meaning like a human heart that has panyuwunan or requests. Tumpeng also symbolizes the safety and purity of the community's soul. In this ritual, tumpeng is found to have a meaning as a thanksgiving, a request for safety and peace in the lives of the people of Legoksari village.

### Sega kapidata

Sega kapidata is one of the important elements that must be present in the guyang jaran ritual tradition. Sega kapidata is served with other elements accompanied by prayers for all hopes to be realized. Usually, it is placed in a place that is considered sacred according to the beliefs of the community elders.

Based on Charles Sanders Pierce's semiotic theory, a sign is found in Figure 2 of the table above. Then the object is found in the form of sega kaporata. Interpretant found, sega kapiroto is yellow rice. The color produced comes from natural ingredients, namely turmeric. The way to cook the rice is directly mixed with turmeric to produce a nice yellow color. Then sega kaporata is shaped like a cone. However, it can also be served using banana leaves. In contrast to kaporata rice, kaporata rice itself usually contains white rice, grated turmeric, coins, and incense. The kaporata rice is the initial intention and is scattered in the neighborhood before carrying out the ritual.

Sega kaporata in the context of offerings has a deep meaning. Sega kaporata is believed to be a symbol of repelling bad luck. (Agustin & Wiyoso, 2019b; Akbar, 2018). Where elders lead prayers and the community together pray for protection and safety. Sega kaporata also symbolizes simplicity and humility. All kinds of offerings are accepted regardless of the amount. As an important element, the sega kaporata is also a form of respect for ancestors and spiritual power. In addition, sega kaporata also concludes the offerings as a form of gratitude for something that has been achieved.

### **Grilled butter**

Sega bakar consists of two words, "sega" meaning rice and "bakar" meaning obong. This means that sega bakar is rice that is shaped like a small tumpeng and then burned. As an offering, sega bakar is offered to ancestors, spirits, as a sign of respect and a request for blessings.

In Charles Sanders Pierce's semiotic theory, in this ubarampe, a sign is found in the form of picture 3 in the table above. Then the object is found in the form of grilled Sega. Interpretant found in the form of sega which is shaped like a small tumpeng and wrapped in banana leaves and then grilled. After being grilled, sega is complemented with shallots, garlic, and chili. Grilled sega will emit a distinctive aroma.

In the Guyang jaran ritual, sega bakar, which is shaped like a small tumpeng, must be burned in its entirety so that it becomes a burning spirit. (Akbar, 2018). The burning spirit can be likened to a flame when the burning process takes place. Sega bakar is offered to the ancestors as a tribute and a request for blessings. In addition, sega bakar also has a meaning of simplicity and sincerity. The symbol can be seen from the way it is served.

### **Endhog Java**

Endhog jawa consists of two words: "endhog" and "jawa". In the Bausastra dictionary (Poerwadarminta, W.J.S 1939) "endhog" itself means a body of urip kang kabuntel ing kendhangan while "Java" is a region. Where the native chicken usually lives in Java, it is often called Endhog Java. Endhog Java is usually used in various Javanese rituals and ceremonies. As used in the guyang jaran ritual in Legoksari village.

In Charles Sanders Pierce's semiotic theory, in this ubarampe, a sign is found in the form of image 4 in the image table above. Then the object is found in the form of a white Javanese Endhog. The interpretation found in the form of Endhog Java is a native chicken egg produced by roosters with natural food such as bran, corn, and grains. This egg is white in color and has a small oval shape.

Endhog Java has a strong meaning in human life. Endhog Java can be symbolized as the beginning of life (Sukimo et al., 2022). Where the Javanese endhog as a symbol of human life from the embryo to develop and be born into the world until it returns to its god. Javanese endhog symbolizes



prayers offered to God, the spirits of ancestors and nature, so that they always bestow their blessings and protection on humans (Malo, Ruja, and Ruja, 2015). (Malo et al., 2022).

Endhog Java can be likened to the human heart which is the center of feelings. Where the intention or whatever is done comes from. Then, the white color of the egg is a symbol of purity and purity. A person can cleanse themselves of all things that are not good such as evil spirits and negative energy. Purity is a symbol of self that returns clean and pure to continue life in the world. The Javanese endhog is also a symbol of prayer offered to God. Endhog Java is a prayer that is prayed that is believed to purify the self and return to the pure self.

### **Inkung**

Inkung comes from the word *ingsun lan kung* to *manekung* which means to pray earnestly. Inkung in the Javanese Bausastra dictionary (Poerwadarminta, W.J.S 1939) means *pitik* processed *wutuhan ditaleni gulu lan sikile*. Inkung is a whole chicken whose neck and legs are tied and cooked with traditional spices. The neck and legs are tied so that during the cooking process the *ingkung* does not separate and remains intact together. The chicken used for *ingkung* is usually male native chicken.

In this ubarampe, based on Charles Sanders Pierce's semiotic theory, a sign is found in Figure 2, namely. The object found is a yellow-colored *ingkung*. Then the interpretant found in the form of *ingkung* is a whole chicken that is tied to the legs and neck and cooked in "*ungkep*" with traditional spices. The word "*ungkep*" is usually synonymous with cooking techniques with yellow spices.

*Inkung* comes from the word *manekung*, as the human heart does not need to think about anything else if it is facing God. *Inkung* is like opening your heart to realize your desires by asking only God. Through *ingkung* humans can convey, can ask for something they want to God. *Inkung* also has the meaning of human submission to the Almighty God. (Nursyifa, 2018). In Javanese culture, *ingkung* is also believed to be able to cleanse itself of negativity, so *ingkung* can symbolize purity (Aryanto 2013). (Aryanto, 2013).

The yellow color of *ingkung* in life, has a meaning of glory and majesty. *Inkung* itself is a form of human resignation to God. Where humans are sincere with everything that is destined by God. *Inkung* is also proof of one's faith in God. *Inkung* in the *jaran kepang* ritual paraphernalia is a form of *manekung* or a form of one's faith in God to ask for salvation.

### **Cambah Pethek**

In the bausastra dictionary (Poerwadarminta, W.J.S 1939) *cambah* means "sprouts" and *pethek* "*iwak segara*". Meanwhile, in KBBI *cambah* and *pethek* mean sprouts or grains and sea fish. From both dictionaries, it can be concluded that *cambah pethek* is a grain and fish used as one of the offerings in the *Guyang Jaran* ritual. The *cambah pethek* offerings are not only used in this ritual, there are also several *Legoksari* village traditions that use *cambah pethek*. Such as the tradition of *lekas macul*, *lekas nandur*, *lekas pluck*, and *tungguk*.

According to Charles Sanders Pierce's semiotic theory, a sign was found in Figure 6 in the table above. Then the object is found in the form of a picture of *pethek* sprouts. The interpretant found is that *cambah pethek* is a grain, *pethek*, shallots, garlic, chili and shrimp paste. The grains used are bean seeds, *gleyor* seeds or long beans, and *landes* seeds. *Cambah pethek* is usually served with grilled *sega*. The grilled *sega* is served with red chili, shallots, garlic, shrimp paste, salted fish, and grains placed on a banana leaf.

The chili, shallot and white onion skewers symbolize the spear to ward off misfortune. The grains used are likened to sangkan paraning dumadi, which is the origin and end of life originating from nature. Then pethek has a meaning of unification where humans coexist with other creatures. Cambah pethek which aims to reject bad luck and ask for safety and smoothness in everything that is done by the Legoksari village community. (Agustin & Wiyoso, 2019b; Ummah, 2019). The presentation of cambah pethek is also a tribute to the ancestors, besides that cambah pethek is a form of hope for survival, fertility, and balance between humans and nature.

### **Market Juaddah**

Juaddah pasar according to the Bausastra dictionary (Poerwadarminta, W.J.S 1939) means "food" and pasar "board kang dianggo tinuku". Meanwhile, in KBBI Juaddah means "food for provisions" and "market" means "place of buying and selling". From both dictionaries, it can be concluded that juaddah pasar is a traditional food that comes from the market.

According to Charles Sanders Pierce's theory, a sign was found in Figure 7 in the table above. The object found in the picture is juaddah pasar. Then the interpretant found, juaddah pasar is a traditional food from the market made from natural ingredients such as glutinous rice, rice flour, coconut milk, brown sugar, and grated coconut. In this Guyang jaran ritual, the market juaddah offerings are divided into two, namely wet juaddah in the form of nyamikan, namely diamonds, sticky rice, apem, klepon, and jenang. Then dry juaddah in the form of fruits, while the fruit that must be used is one tangkep plantain.

The form of wet market juaddah, seen from the materials used, means "rumaket" or the stickiness of a person's heart to their god. While dry market juaddah means that humans grow and return to nature. To make offerings, market juaddah must be purchased from the market as a form of gratitude and respect for ancestors. (Ummah, 2019). In addition, market juaddah is also a form of togetherness, a form of mutual cooperation to maintain a sense of brotherhood between the people of Legoksari village.

### **Jenang abang putih**

Jenang in the Bausastra dictionary (Poerwadarminta, W.J.S 1939) means "porridge or jenenge warna sarta akeh sing dianggo selamatan". According to KBBI, it means porridge made from rice with coconut milk and salt, some of which is added with brown sugar. Jenang abang putih is usually a mandatory ubarampe in various Javanese traditions or celamatan.

According to Charles Sanders Pierce's theory, there is a sign in Figure 8 in the table above. The object found is white jenang abang. Then the interpretant found in the white jenang abang is a food made from rice with coconut milk and salt for the white color, which is partly added with brown sugar for the red color.

Jenang abang putih is likened to red blood cells and white blood cells. The color of jenang abang represents the mother and the color of jenang putih represents the father. (Akbar, 2018). Where the salvation requested is actually through the intermediary of human awareness of the great services of both parents. Jenang abang putih is also likened to weakness and clouds. (Akbar, 2018; Ummah, 2019). This is a symbol so that people do not forget to be grateful for the life given by God. In the Guyang jaran ritual, jenang abang putih is a form of respect for the ancestors and as a form of gratitude for

the people of Legoksari village. In addition, it is also a form of request for safety, protection, and blessings. The two colors presented have a meaning of harmony between humans and nature.

### **Incense**

In the Bausastra dictionary (Poerwadarminta, W.J.S 1939) incense is *kutug* or *kebul*. Meanwhile, according to KBBI, incense is something that when burned produces fragrant smoke. From both dictionaries, it can be interpreted that incense is a fragrance. Incense is usually used in various religious ceremonies, meditation, and traditional rituals. Incense comes from natural ingredients such as agarwood, sandalwood, and other spices.

According to Charles Sanders Pierce's theory, sign is found in Figure 9 in the table above. The object found is incense where in the picture there is a stick that is burned and paired on a young coconut. Then the interpretant found is incense is a fragrance that is burned and produces sweet-smelling smoke. The fragrant smoke produced is believed to connect humans with nature.

Incense is an object that is burned and emits smoke, the smoke released can deliver subtle spirits to God. (Sabda et al., 2023). The incense smoke that comes out after burning is believed to be able to connect between humans and nature. The form of prayers offered by the community during the ritual process will be carried by the smoke. The incense smoke will reach God so that the prayers will be answered. The prayer that is prayed when burning incense "intention *ingsun ngobong dupo, kukuse dumugi angkoso, kang anggondo arum pinongko tali rasan ingsun manambah dumateng gusti kang akaryo jagad*". After the prayer is said and the incense is lit, it is moved so that the flame is extinguished until it remains lit at the end of the incense and lets it emit a fragrant odor. In the *Guyang jaran* ritual of Legoksari village, incense is considered a form of prayer. The hope that the people of Legoksari village want for their future life. Incense is also often considered a form of respect, worship, and invocation of ancestral spirits.

### **Candles**

*Lilin* according to Bausastra *odor* (poerwadarminta, W.J.S 1939) has the meaning of *diyan*. In KBBI, candle means a strong unit of light. From both dictionaries, candle has the meaning of a light source as illumination. Candles also have their own meaning in the context of rituals, namely as spiritual light.

According to Charles Sanders Pierce's theory, from the results of the analysis, a sign was found in Figure 10 in the table above. The object found is a candle. Then the interpretant found in the form of a candle is a source of light as a light made of bee material, paraffin with a wick in the middle. *Sunbu* will be burned so as to produce light as a source of illumination in the process of the *guyang jaran* ritual.

Candles and fire are not only ritual properties, but also symbols to summon ancestral spirits. (Santoso & Pramonojati, 2020). In the *guyang jaran* ritual, candles are presented as *pepadang* or lighting. When the ritual process is carried out, only candles are used as a light source. Candlelight is also considered a symbol of life and death. Life is likened to a lit candle, short and easily extinguished. Candles are also believed to be a spiritual light that cleanses negative energy. The prayers offered during the ritual will protect and create a circle of energy that is safe from evil spirits.

### **Frankincense**

Kemenyan in the Bausastra dictionary (Dirjasupraba: 1931) means gul gula. Gul gula refers to the slightly sweet flavor of frankincense. In KBBI frankincense means a fragrant plant when burned. From the two dictionaries, it can be concluded that frankincense comes from plants that when burned produce fragrant smelling smoke. Frankincense has been used for centuries in various rituals such as in this guyang jaran ritual.

According to the theory of Charles Sanders Pierce, from the results of the analysis found sign / sign image 11 in the table above. The object found is frankincense. Then the interpretant found in frankincense is a plant derived from the frankincense tree (genus *styrax*), which when burned produces fragrant smoke. Frankincense has a calming aroma for those who inhale it, providing a spiritual and relaxing experience. When burned, frankincense is described as having a sweet, spicy, and bitter flavor.

In the context of offerings, frankincense has many connections between the human world and the spiritual world. Frankincense is often regarded as a medium of connection between humans and god and also ancestors who have died first. (Ni'am et al., 2024). As a Javanese community, incense is considered a witness to the intentions that will be carried out by the community. This means that the soft and aromatic smoke of incense also symbolizes clarity of heart and mind, and shows one's sincerity. Frankincense is also a means of introducing prayers, everything that is prayed for will reach God through the smoke of burning incense. In addition, frankincense is considered a form of respect for ancestors. The soaring smoke of incense is considered a deep respect and communication with the ancestors.

### **Cigarettes**

Cigarette in the Bausastra dictionary (Poerwadarminta, W.J.S 1939) means "linthingan mbako". If in KBBI cigarettes have the meaning of tobacco rolls. From the two dictionaries, it can be concluded that cigarettes come from rolled tobacco plants. Cigarettes in offerings are an important element in the Javanese tradition as offerings to ancestors or spirits in traditional ceremonies or rituals.

In Charles Sanders Pierce's semiotic theory, a sign was found in Figure 12 in the image table above. The object found is cigarettes. Then the interpretant, cigarettes are products made from tobacco leaves and rolled in special paper. The paper used is "garet" which is rectangular and thin and has a slightly sweet taste. The main ingredients used in making cigarettes are tobacco, nicotine, and chemicals (tar, carbon monoxide). Cigarettes are usually equipped with a filter that will be burned at the end and the smoke is inhaled through the mouth. There are 2 types of cigarettes, namely clove and non clove cigarettes. Kretek cigarettes are cigarettes made from a mixture of tobacco and cloves, while non-kretek cigarettes are only made from pure tobacco. The cigarettes commonly used in rituals are clove cigarettes. Cigarette brands used include klobot cigarettes, red salt warehouse, and dji samsoe.

Cigarettes in the context of offerings have a deep meaning. Tobacco as the main ingredient of cigarettes, where tobacco is the main income of the Temanggung community. This is a form of community gratitude to God who has provided abundant sustenance. Then cigarettes are also referred to as a symbol of closeness and social relations. By sitting together enjoying cigarettes as a form of establishing good relations between people. In addition, cigarettes are one of the ubarampe favored by ancestors. Because smoking is a habit from them when they were alive where they are

local residents who uphold the ancestors. Then the main meaning of cigarettes as a form of gratitude, cigarettes are served as a sign of asking for blessings and respect for ancestors or spirits.

Tobacco is not only correlated with the economic context, but also closer to the existence of an individual and the Temanggung community as a reflection of socio-cultural connectivity. (Palevi et al., 2016; Ummah, 2019) Tobacco has its own place in culture and rituals, but it has led to various debates regarding the health impacts for users and the surrounding area. It can be seen that tobacco is the main source of income for the Temanggung community, especially Legoksari village. Although this has many challenges related to price fluctuations and government policies. For the people of Temanggung, tobacco is not just a plant, but also a cultural and economic heritage that continues to develop today.

### **Fragrant flowers**

Kembang wangi in the Bausastra dictionary (Poerwadarminta: 1939) consists of two words: kembang meaning "sekar" and wangi meaning "ambu kang sedhep". From the dictionary, it can be interpreted that kembang wangi is a flower that has a fragrant odor. In rituals, fragrant flowers are usually used as offerings and served in a bowl of holy water.

In Charles Sanders Pierce's semiotic theory, from the results of the analysis, a sign was found in Figure 13 in the table above. The object found is a fragrant flower. Then the interpretant, fragrant flowers are flowers that have a strong and refreshing aroma. The aroma is the focus of spiritual cleansing or offerings in the ritual process. The types of flowers consist of jasmine flowers, rose flowers, kenanga flowers, and cempaka flowers.

In a cultural and spiritual context, fragrant flowers have several meanings that local people believe in. Fragrant flowers symbolize purity and purity of heart. The fragrant aroma of fragrant flowers symbolizes the cleanliness of the soul and heart of the people of Legoksari village. In addition, fragrant flowers are also a tribute to ancestral spirits. Fragrant flowers are a symbol of hope (Ummah, 2019). The form of hope prayed by the Legoksari village community to God in the ritual process is a great hope. The fragrance of fragrant flowers is also believed to have a calming and peaceful effect. This is a form of prayer so that the people of Legoksari village always have a calm and peaceful life. The fragrance of fragrant flowers can also attract the attention of ancestral spirits. The presentation of fragrant flowers has an important part as a symbol of purity, honor, and spiritual cleansing.

### **Kembang durang**

Kembang durang is often referred to as a sow flower. Kembang durang is served in woven containers and on banana leaves. The use of durang flowers as a form of offering to ancestral spirits, danyang, and other spiritual forces. In the theory of Charles Sanders Pierce, from the results of the analysis found a sign in Figure 14 in the table above. The object found is the durang flower. Then the interpretant, kembang durang is a series of flowers used in the tradition of sowing flowers or commonly called nyekar. The tradition of sprinkling flowers on the grave reflects appreciation and respect for the life that has passed. The flowers usually used are roses, jasmine, kenanga, and hibiscus.

Fragrant flowers symbolize sincerity, beauty, and respect for those who have passed away. Roses symbolize love, respect, and beauty. Jasmine flowers symbolize purity, refinement, and purity.

Ylang ylang has a distinctive aroma as a symbol of majesty and respect. Finally, the cempaka flower symbolizes spirituality.

In the context of rituals, kembang durang is considered a link between the physical and spiritual worlds. It becomes a medium that helps balance the relationship between the living and the dead. Then when included in offerings, according to the people of Legoksari village, durang flowers are believed to convey prayers and good intentions, then because with good intentions prayers will be received well too. The presentation of durang flowers in rituals and full of meaning shows that durang flowers symbolize happiness, abundance, and welfare of the Legoksari village community.

### **Flower arrangement**

Kembang setaman according to the Bausastra dictionary (Poerwadarminta, W.J.S 1939) means mixed flowers - colorful dinggo sarat misuhi panganten. The name kembang setaman is taken from the word "man" which means "safe". Kembang setaman is a flower that contains 7 forms, namely jasmine, kanthil, red rose, white rose, sedap malam, kenanga, and kemuning. Setaman flowers are usually used in various ceremonies and rituals including the Guyang Jaran ritual in Legoksari village. In this Guyang Jaran ritual, setaman flowers are placed near the shower when the ritual is performed at the sendhang to bathe the Jaran kepeng. And it is placed next to a large stone when the ritual is performed at pepundhen.

In Charles Sanders Peirce's semiotic theory, Sign is found in Figure 1 in the image table above. The object found is a setaman flower. Interpretant found, setaman flowers are colorful flowers containing 7 forms, namely jasmine, red roses, white roses, kanthil, sedap malam, kenanga, and kemuning. Setaman flowers are mandatory ubarampe in Javanese traditional ceremonies. Where setaman flowers have a symbol of harmony and happiness of life (Jurnal Pendidikan Bahasa, Wahyuti, and Rumadi 2019). Seven forms of flowers have their own meaning, namely jasmine flowers are a symbol of purity and sincerity. Rose flowers have the meaning of love and affection. Kenanga flowers have a symbol of fragrance and prosperity. Kathil flowers symbolize eternity and sincerity. Kemuning flowers have the meaning of purity and protection. Sedap malam flowers have the meaning of purity and pleasure.

Red and white roses can also be likened to the red and white blood in the human body. In addition, setaman flowers have the meaning of cleansing oneself from evil spirits and negative energy. Setaman flowers symbolize harmony and happiness in life. (Jurnal Pendidikan Bahasa et al. 2019). This symbol means harmony in people's lives so as to create fragrance and peace in Legoksari village. Setaman flowers also have a safe meaning, where all prayers uttered mean that they will get safety. It can be interpreted that setaman flowers mean beauty, purity, harmony, and safety for the entire Legoksari village community.

### **Degan ijo**

Degan ijo in the Bausastra dictionary (Poerwadarminta: 1939) means "krambil enom (banyune legi)". Then according to KBBI degan ijo means "young coconut fruit". From both dictionaries, it can be concluded that degan ijo is a young coconut fruit. Coconut itself is a palm plant whose fruit is covered with a shell and inside has meat containing coconut milk and water. Degan ijo is often served in various rituals as offerings.

In Charles Sanders Peirce's theory, according to the results of the analysis, a sign is found in table number 16. The object found is degan ijo. Then the interpretant found, Degan ijo is a young green coconut and has fresh, sweet-tasting water that contains isotonic, and has soft flesh with a jelly-like texture. Degan ijo is usually placed in the offerings along with other ubarampe.

Degan ijo has various spiritual meanings in its use as offerings in rituals. Degan ijo water is often considered holy, and able to purify because it has not been mixed with other water. (Akbar, 2018). The holy water produced from degan ijo is expected to be able to purify the body and mind of the people of Legoksari village. Degan ijo water is considered to have the power to remove negativity from a person. Then degan ijo is also often used in rituals as protection, for example degan ijo water will be sprinkled when someone experiences spiritual disturbance or trance. Then someone who is in a trance will recover because degan ijo is considered a money drink favored by evil spirits. Degan ijo is also believed by the Legoksari village community to be able to provide blessings from ancestral spirits who are offered offerings. In addition, degan ijo is a crop that symbolizes harmony with nature where degan ijo is likened to running water that continues to support the people of Legoksari village. Young green coconut or degan ijo has a meaning as a symbol of the perfection of life. (Akbar, 2018; Nugrahenni, 2016). Where degan ijo is believed to be able to show a close relationship between humans and natural forces and is able to provide a harmonious balance in the perfection of the life of the Legoksari village community.

### **Wedang 7 warna**

Wedang 7 warna in the Bausastra dictionary (Poerwadarminta: 1939) means "godhogan banyu". Then in KBBI wedang means a drink made from sugar and coffee (tea, ginger, etc.) brewed with hot water, usually to warm the body. Wedang 7 warna in some rituals is served as one of the offerings.

In Charles Sanders Peirce's semiotic theory, according to the results of the analysis, sign number 17 was found in the table above. Then the object found from the sign is wedang 7 warna. Interpretant found, wedang 7 warna is a drink that has several colors and flavors. The wedang that is usually served consists of wedang putihan, dawet, sweet tea, bitter tea, sweet coffee, bitter coffee, and coconut milk. Each wedang will be served in a separate container, usually served in a clear glass as shown on the sign. Wedang 7 warna is served in the front or center of the various other components of the offerings. Everything is arranged so that no offerings are left behind as it may affect the process of the ritual.

Wedang 7 warna served symbolizes pitulungan / help (Akbar, 2018; Rudiyanto & Dkk, 2020; Septia, 2024). Where the people of Legoksari village ask for help only to God. The color of wedang 7 warna has a different meaning. The color of white water and coconut milk has a holy meaning, white water that has not been mixed is believed to cleanse the soul of the Legoksari village community. Then the brownish yellow color of tea is a manifestation of the power of the earth, from the prayers that are prayed it is hoped that it can show the relationship between humans and nature. The black color of coffee has a symbol between life and death. The flavors in wedang 7 warna on offerings also have a deep meaning. The bland, bitter and sweet flavors of wedang 7 warna are just like the harmony of life. Every journey of human life will definitely pass through the joyful part like the sweet taste of wedang, sorrowful like the bitter taste, and tasteless like the taste of coconut milk and plain water. Where everything that happens in life must be accepted and lived in balance. The taste in wedang 7 warna is

expected to be able to form an attitude of wisdom, sincerity, fortitude from life that can help the people of Legoksari village to harmonize themselves with nature.

## Conclusion

Ubarampe is a series of tools and materials that have an important role in ritual processions and traditional ceremonies, especially in the Guyang jaran tradition in Legoksari village. Each ubarampe contains deep symbolic meanings related to the culture and spirituality of the community. Like tumpeng, it symbolizes balance, gratitude, and supplication to God. Sega kapidata is yellow sega as a repellent and reflects simplicity. Sega bakar symbolizes the spirit of sincerity, and respect for ancestors. Endhog jawa is an egg that symbolizes the beginning of life, purity, and protection. Ingkung symbolizes submission and nobility of heart. Cambah pethek symbolizes fertility and hope for survival. Juaddah pasar means togetherness and gratitude and depicts the cycle of life. Jenang abang putih symbolizes harmony. Then, incense and incense as a symbol of prayer and a means of communication with ancestors through smoke. Candles symbolize life and spiritual protection. Cigarettes as a form of gratitude and respect for ancestors and socio-cultural reflection. Perfumed flowers symbolize purity and spiritual cleansing. Durang flowers as a form of respect for those who have passed away and as a form of connection between the physical and spiritual worlds. Setaman flowers symbolize harmony and are believed to cleanse negative energy. Then degan ijo is a sacred young coconut fruit, usually used for spiritual protection. Wedang 7 warna is a drink that has a meaning of color and a sense of life's journey. The uparampe in the Guyang jaran ritual as a whole reflects gratitude, supplication, and the connection between humans, nature, and spiritual forces. Uparampe is also a medium to convey the prayers and hopes of the people of Legoksari village and makes it integral to their cultural and spiritual practices. .

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