p-ISSN 2252-7427, e-ISSN 2541-3635
https://journal.uniku.ac.id/index.php/IEFLJ/index

p-ISSN 2252-7427 e-ISSN 2541-3635
Indonesian EFL Journal
AISEE
The Association of Indonesia Scholars of English Education

REINTERPRETATION OF THE *INGKUNG* TRADITION: AN ANALYSIS OF MEANING AND CONTEXT IN JAVANESE SOCIETY BORN IN SUMATRA

Harianto II[1]*, Sutikno Sutikno[2], Rahmat Kartolo[3], Asnawi Asnawi[4], Herman Herman[5]
[1,4]*Department of English Education, Universitas Muslim Nusantara Al-Washliyah, Indonesia*
[2,3]*Department of Indonesian Language and Literature Education, Universitas Muslim Nusantara Al-Washliyah, Indonesia*
[5]*Department of English Education, Universitas HKBP Nommensen Pematangsiantar, Indonesia*

Corresponding author's email: hariantoii@umnaw.ac.id

APA Citation: II, H., Sutikno, S., Kartolo, R., Asnawi, A., & Herman, H. (2026). Reinterpretation of the Ingkung Tradition: An analysis of meaning and context in Javanese society born in Sumatra. *Indonesian EFL Joufrnal, 12*(2), 583-592. https://doi.org/10.25134/ieflj.v12i2.120

Received: 15-01-2026 Accepted: 21-03-2026 Published: 30-05-2026

Abstract: This study examines the reinterpretation of the *Ingkung* offering tradition among Javanese people born in Sumatra, particularly in Karang Anyar Village, Simalungun Regency. The study aims to answer three research questions: (1) What are the symbolic meanings of *Ingkung* offerings as interpreted by the community? (2) How do these offerings function as a medium of communication with God and ancestors, a symbol of harmony, and a carrier of moral values? (3) How has the *Ingkung* tradition been adapted in the diaspora context? This research employs a descriptive qualitative approach using Charles Sanders Peirce's semiotic framework. Data were collected through participatory and non-participatory observations conducted over three months and in-depth interviews with 12 participants, including community leaders, traditional leaders, and local residents. Document analysis was also used to support the findings. The results reveal that *Ingkung* offerings function as a complex symbolic system. The *Ingkung* chicken, shaped in a prostrating position, symbolizes submission and devotion to God; tumpeng rice represents the cosmic mountain and harmony; while fruits signify fertility and prosperity. These elements collectively convey life messages related to gratitude, balance, and social solidarity. The study also finds that the tradition has undergone adaptation in the Sumatran context while maintaining its core philosophical values. This study contributes to the understanding of cultural reinterpretation in diaspora communities and demonstrates the applicability of Peirce's semiotic framework in analyzing traditional rituals in contemporary socio-cultural settings.
Keywords: *Ingkung offering; festive feast; Javanese people born in Sumatra; Karang Anyar village; Simalungun regency.*

INTRODUCTION

The migration of Javanese communities to Sumatra represents a significant socio-cultural process that has enabled the transmission and transformation of cultural traditions beyond their place of origin. Among these traditions, ritual offerings (*sesajen*) remain central to the spiritual and social life of Javanese people. Offerings function not only as acts of devotion addressed to God, ancestors, or spiritual entities, but also as symbolic systems through which cultural values are expressed and maintained (Herman et al., 2019; Setiati, 2020; Wibowo, 2023; Nabilla et al., 2024; Rahardjanto et al., 2025). As part of a broader cultural system, these practices continue to evolve while preserving their core meanings, reflecting what cultural scholars describe as the dynamic reinterpretation of tradition across generations (Karomah & Masyuri, 2024; Vitrianto, 2023).

In diaspora contexts, such as Javanese communities born in Sumatra, ritual practices serve additional functions beyond spirituality. They become important mechanisms for maintaining identity, reinforcing social cohesion, and transmitting cultural knowledge across generations (Abdullah, 2019; Kellner et al., 2020; Sujoko, 2021; Asih et al., 2023; Sutikno et al., 2025). Studies on cultural adaptation emphasize that migrant communities actively negotiate their traditions in response to new social environments

while preserving essential symbolic meanings (Vertovec, 2020; Clifford, 2021; Putri & Nugroho, 2023; Rahman & Sari, 2024). This suggests that Javanese ritual practices in Sumatra should be understood not as static inheritances but as evolving cultural expressions shaped by local contexts.

One important form of offering within Javanese tradition is *Ingkung*, a whole cooked chicken prepared and presented in ritual contexts. Previous studies have shown that *Ingkung* symbolizes submission, gratitude, and harmony, functioning as both a religious and social symbol within communal rituals such as *kenduri* or *selamatan* (Sartini et al., 2023; Herawati, 2024; Lukman, 2025; Wardana & Setiarto, 2024). Research on Javanese ritual food more broadly indicates that food operates as a medium of communication that conveys moral values, social relations, and cosmological beliefs (Belasco, 2021; Montanari, 2020; Stano, 2022; Kapitany & Kapitany, 2023). However, existing studies on *Ingkung* tend to be descriptive and focus primarily on communities in Java, with limited attention to diaspora contexts or systematic analytical frameworks.



Figure 1. *Kenduri Selamatan* event in Karang Anyar Village, Simalungun Regency

From a theoretical perspective, semiotics provides a useful approach for interpreting cultural practices as systems of meaning. Classical and contemporary semiotic studies emphasize that cultural phenomena—including rituals and food—can be understood as signs that represent deeper social and symbolic structures (Barthes, 1972; Astarini, 2018; Barthes, 2020; Eco, 2020; Danesi, 2021; Chandler, 2023; Cobley & Randviir, 2022; Stano, 2022). In particular, Charles Sanders Peirce's triadic model of signs—comprising icon, index, and symbol—offers a framework for analyzing how meaning is constructed through relationships between representation, object, and interpretation (Danesi, 2024). While semiotic approaches have been widely applied in cultural studies, their application to specific ritual food practices, especially within diaspora settings, remains limited.

Previous empirical studies on Javanese rituals consistently highlight their role in maintaining social harmony, reinforcing moral values, and connecting the human and spiritual realms (Turner, 2020; Smith, 2020; Anisyah et al., 2025; Damaryanti & Sayuti, 2025). Other studies have examined symbolic communication and identity formation in Javanese diaspora communities, emphasizing the importance of ritual practices in sustaining cultural continuity (Zustiyantoro, 2024; Khairani & Hendra, 2025; Zanah, 2025). However, these studies have not specifically examined how *Ingkung* offerings are interpreted among Javanese people born in Sumatra, nor have they applied Peirce's semiotic framework to analyze the structure of meaning embedded in these practices.

Based on this review, several research gaps can be identified. First, although Javanese ritual offerings and *Ingkung*traditions have been studied, most research focuses on communities in Java rather than diaspora populations. Second, while semiotic approaches have been employed in cultural analysis, no study has systematically applied Peirce's triadic framework to *Ingkung* offerings as a structured system of signs. Third, the specific context of Karang Anyar Village in Simalungun Regency has not been documented in academic research, despite its rich cultural practices. Addressing these gaps is

important for advancing both theoretical and empirical understanding of cultural adaptation and symbolic meaning in diaspora communities.

This study aims to analyze the meaning of *Ingkung* offerings in thanksgiving rituals among Javanese people born in Sumatra, focusing on how these meanings are constructed, interpreted, and internalized in everyday life. By applying Peirce's semiotic framework, this research examines *Ingkung* as a system of signs that conveys spiritual, social, and moral messages.

This study offers several specific contributions. First, it provides a focused application of Peirce's icon–index–symbol framework to the analysis of *Ingkung* offerings, extending semiotic studies of food and ritual. Second, it contributes to diaspora studies by examining Javanese people born in Sumatra, a group that has received limited scholarly attention. Third, it presents empirical documentation of cultural practices in Karang Anyar Village, thereby supporting efforts to preserve local traditions and cultural heritage.

The significance of this study is threefold. Theoretically, it demonstrates how semiotic analysis can be applied to ritual food practices within diaspora contexts, contributing to the development of cultural semiotics (Kull, 2020; Danesi, 2024). Practically, it provides insights that may support cultural preservation initiatives and community-based efforts to transmit cultural values to younger generations (Purnaningsih, 2024). Methodologically, it illustrates the use of qualitative semiotic analysis in interpreting ritual practices, which can be applied in future cultural studies (Creswell & Poth, 2021).

METHOD

This research uses a descriptive qualitative approach, a method chosen for its ability to explore the deep meanings and interpretations of cultural phenomena (Miles et al., 2020). This approach allows researchers to understand the *Ingkung* offering in its rich and complex context and to explore how Javanese people born in Sumatra interpret and internalize this tradition.

This study involved 15 participants consisting of 3 traditional leaders, 4 religious leaders, and 8 community members. Participants ranged in age from 30 to 75 years and had lived in Karang Anyar Village for more than 10 years. All participants were actively involved in the practice of *Ingkung* offerings.

Observations were conducted over a period of three months, involving six ritual events, including thanksgiving ceremonies and community gatherings. Each observation session lasted approximately 2–3 hours.

Interviews were guided by semi-structured questions focusing on participants' understanding of the meaning of *Ingkung*, their experiences in performing rituals, and their views on cultural changes.

Data were coded manually by the researcher. The analysis followed three stages: identification of signs, classification into icon, index, and symbol, and interpretation of meaning. To enhance reliability, repeated readings and cross-checking between data sources were conducted.

The researcher acted as a non-native observer with an academic interest in cultural studies. Informed consent was obtained from all participants, and anonymity was maintained (Creswell & Poth, 2021). This study followed ethical research standards for cultural research.

Charles Sanders Peirce's semiotic approach is used as the primary analytical framework. Peirce, with his theory of signs, allows researchers to unravel the symbols contained in the *Ingkung* offering and interpret their meaning within the context of Javanese culture. Peirce's theory, which distinguishes between icons, indices, and symbols, provides a powerful analytical tool for understanding how meaning is produced and interpreted in the practice of offering (Bhabha, 2020). To ensure the validity and reliability of the data, this study employed triangulation, which involves collecting data from various sources and methods. This triangulation was achieved by combining three main methods:

Observations were conducted in both participatory and non-participatory ways, allowing researchers to observe the practice of *Ingkung* offerings in various contexts, such as thanksgiving feasts, family ceremonies, and community events. Observations included: (a) The types of offerings presented, including the ingredients used, the method of presentation, and the arrangement. (b) The procedures for carrying out the offerings, including the sequence of rituals, the prayers recited, and the symbolic actions performed. (c) Community behavior during the offerings, including interactions between community members, emotional expressions, and participation in the ritual. (d) Detailed field notes were made during the observations, including descriptions of visuals, sounds, and other sensory experiences (Denzin & Lincoln, 2018). The data from these observations were then compared with data from interviews and document studies to gain a more comprehensive understanding.

In-depth interviews were conducted with community leaders, traditional leaders, and community members involved in the practice of *Ingkung* offerings. The interviews aimed to explore: (a) Community understanding of the meaning of *Ingkung* offerings, including the symbols contained within them and their interpretations of these symbols. (b) Community experiences in carrying out offerings, including motivations, feelings, and the impact of the ritual on their lives. The results of the interviews were used to confirm and deepen the findings from the observations, as well as to provide additional context for the symbolic analysis.

Document studies were conducted on relevant literature, such as books, journals, articles, and local documents (Baedhowi et al., 2024; Aziza et al., 2024) related to the tradition of offerings in Javanese society, both in Java and in Sumatra. The document study aims to: (a) Obtain information about the history, development, and meaning of *Ingkung* offerings in the context of Javanese culture. (b) Compare and analyze the differences and similarities between offering practices in Java and in Sumatra. (c) Identify factors that influence the adaptation and modification of the tradition of offerings in Javanese society born in Sumatra.

The collected data was analyzed using Charles Sanders Peirce's semiotic analysis techniques. This analysis includes: Identification of signs: Identifying elements in the *Ingkung* offering that function as signs, such as food, flowers, incense, and other objects. Decoding the meaning of signs: Decoding the symbolic meaning of each sign, based on community interpretation and the Javanese cultural context. Interpretation of signs: Interpreting the meaning of the signs within the cultural context of Javanese people born in Sumatra, taking into account factors such as migration history, intercultural interactions, and social change.

RESULTS AND DISCUSSION

General pattern of Ingkung offerings in Karang Anyar village

The findings indicate that offerings in Javanese diaspora communities in Karang Anyar Village, Simalungun Regency, function as structured ritual practices that are consistently performed during thanksgiving ceremonies (kenduri selamatan). These practices are not limited to religious expression but are also deeply embedded in cultural life as collective activities that reflect shared identity. The preparation and presentation of offerings are carried out communally and are understood by participants as an essential part of maintaining tradition and expressing gratitude in both spiritual and social dimensions.

Forms and physical characteristics of Ingkung

Ingkung is identified in the field as a whole chicken that is prepared and presented intact as part of ritual offerings. The form of *Ingkung* can be seen in Figure 2.



Figure 2. *Ingkung chicken*

Observations and interviews show that the chicken is cooked in a specific manner that preserves its complete physical form, including the head and legs. Community members consistently describe its posture as resembling a human figure in a prostrating position, which locally is referred to as “manengkung,” meaning a position of face-down submission. This physical configuration is widely recognized by participants as a distinctive feature that differentiates *Ingkung* from ordinary culinary dishes.

Composition of Ingkung offerings

p-ISSN 2252-7427, e-ISSN 2541-3635
https://journal.uniku.ac.id/index.php/IEFLJ/index

The study finds that *Ingkung* is never presented as a single item but always as part of a structured set of offerings. The central element is the *Ingkung* chicken, which is accompanied by tumpeng rice and various fruits. The composition of offerings is illustrated in Figure 3.



Figure 3. Complete offerings

The tumpeng is shaped like a cone and is consistently placed alongside the *Ingkung* as part of the main ritual arrangement. Fruits such as bananas and oranges are included as complementary elements. Field observations show that these components are arranged in a deliberate and patterned manner during the *kenduri* ceremony, forming a unified offering system that is recognized by the community as a complete ritual expression.

Ritual process of offering practice

The offering ritual follows a consistent sequence across observed events in Karang Anyar Village. The process begins with the preparation of food and ritual materials, followed by a communal prayer led by a religious or community figure. After the prayer, the offerings are formally placed in a designated location as part of the ritual performance. The ceremony concludes with communal eating, in which participants share the prepared food together. This sequence is repeated across different ritual occasions, indicating a stable and collectively understood ritual structure.

Community understanding of Ingkung meaning

Interview data reveal that community members share a relatively consistent understanding of the meaning of *Ingkung*. It is widely associated with expressions of gratitude to God, respect for ancestors, and prayers for safety and well-being. Many participants explain that the physical form of *Ingkung*, particularly its prostrating posture, symbolizes humility and submission in worship. Others emphasize its function as a form of thanksgiving for life blessings, sustenance, and communal harmony. These interpretations are collectively shared and transmitted through cultural participation in ritual practices.

Social function of the offering practice

The findings show that *Ingkung* offerings play an important role in strengthening social relations within the community. The ritual is attended collectively by families and neighbors, and participation is considered an important aspect of social engagement. The practice encourages interaction among community members and reinforces a sense of togetherness during ceremonial events. The offering tradition also functions as a medium for maintaining continuity of cultural practice across generations, particularly through participation of younger community members in ritual activities.

Adaptation of the tradition in diaspora context

The study finds that the *Ingkung* tradition in Karang Anyar Village has undergone adaptation as a result of its diaspora context. An example of adapted offerings is shown in Figure 4.



Figure 4. *Adapted Ingkung offerings in Karang Anyar village*

Compared to practices commonly found in Java, the ritual implementation in this village is relatively simpler and adjusted to local conditions, including the availability of materials and the structure of the community. Despite these modifications, the core practice of using *Ingkung* as the central ritual element remains unchanged. The symbolic and ritual importance of *Ingkung* is still maintained, indicating continuity of cultural meaning despite changes in form and practice.

Summary of observed patterns

Overall, the results demonstrate that *Ingkung* offerings in Karang Anyar Village are characterized by a consistent ritual structure, collective participation, and stable symbolic elements. The practice involves the use of *Ingkung* as the central offering, supported by complementary ritual foods, and is carried out through a fixed sequence of communal ritual actions. While certain aspects of the tradition have been adapted to local conditions in the diaspora setting, the fundamental structure and meaning of the practice remain intact within the community.

Ingkung as a semiotic system of cultural meaning

The findings demonstrate that *Ingkung* offerings function as a complex semiotic system rather than merely a ritual object. Using Charles Sanders Peirce's triadic framework, the *Ingkung* can be understood as operating simultaneously at the levels of icon, index, and symbol. Its physical form, resembling a human in a prostrating position, functions as an icon that visually represents submission. Its presence within ritual settings acts as an index, indicating the occurrence of sacred or communal events. More importantly, its culturally agreed meanings—such as gratitude, devotion, and respect for ancestors—position it as a symbol within the Javanese cultural system.

This layered structure confirms that meaning in ritual practices is not inherent in objects themselves but emerges through interpretive processes shaped by cultural context. This supports semiotic perspectives that view cultural practices, including food and ritual, as systems of signs that communicate social and spiritual meanings (Revilla & Salet, 2018; Suamba & Mudana, 2018l Singh et al., 2021). The findings therefore extend previous studies on Javanese ritual food by demonstrating how *Ingkung* operates as a structured sign system rather than a purely symbolic or descriptive cultural artifact.

Ritual as communication with the sacred

The role of *Ingkung* offerings as a medium of communication with God and ancestors reflects broader theories of ritual as symbolic interaction with the sacred. The findings show that ritual actions—such as preparation, prayer, and offering—are not merely procedural but function as communicative acts through which participants express gratitude, hope, and requests for protection.

This aligns with ritual theory, which emphasizes that rituals serve as structured symbolic acts connecting humans with transcendent realities (Eliade, 1957/2020; Bell, 1992/2021). In this context, *Ingkung* operates as a symbolic medium that facilitates this connection. The shared understanding among participants reinforces the idea that ritual meaning is collectively constructed and sustained through repeated practice.

Representation of harmony and Javanese cosmology

The findings also highlight that *Ingkung* offerings reflect the Javanese worldview of balance and harmony between humans, nature, and the divine.

p-ISSN 2252-7427, e-ISSN 2541-3635
https://journal.uniku.ac.id/index.php/IEFLJ/index

The structured arrangement of offerings, including *Ingkung*, tumpeng, and fruits, represents a microcosm of this cosmological order. The tumpeng, with its mountain-like shape, symbolizes the cosmic center, while other elements complement this representation of interconnectedness.

This supports previous research suggesting that ritual food systems embody cosmological beliefs and social values (Kapitany & Kapitany, 2023; Montanari, 2020). The coexistence of multiple symbolic meanings within a single ritual structure also confirms that cultural symbols are inherently polysemic, carrying layered interpretations depending on context (Vaz et al., 2021). In Peircean terms, this reflects the interaction between indexical and symbolic meanings within a unified system of signs.

Transmission of moral and ethical values

Beyond spiritual and cosmological meanings, *Ingkung* offerings also function as a medium for transmitting moral and ethical values. The study shows that values such as gratitude, humility, respect for ancestors, and social responsibility are embedded within the ritual practice and learned through participation.

This finding supports the argument that symbolic systems play an active role in shaping social behavior and cultural norms (Kull, 2020). The meanings associated with *Ingkung* are not explicitly taught but are internalized through repeated engagement with ritual practices. This demonstrates how culture operates as a lived experience, where meaning is continuously produced and reproduced through practice.

Cultural identity and social cohesion in diaspora context

In the context of Javanese communities born in Sumatra, *Ingkung* offerings play a significant role in maintaining cultural identity and strengthening social cohesion. The findings indicate that participation in ritual practices reinforces a shared sense of belonging and collective identity among community members.

This supports diaspora studies that emphasize the role of cultural practices in sustaining identity in new environments (Vertovec, 2020; Clifford, 2021). Rituals such as *Kenduri Selamatan* function not only as religious events but also as social spaces where cultural values are reaffirmed and transmitted across generations. The involvement of younger participants further highlights the role of ritual in intergenerational cultural continuity (Sujoko, 2021; Vitrianto, 2023).

Adaptation and continuity of tradition

One of the key findings of this study is that the *Ingkung* tradition has undergone adaptation in the diaspora context while maintaining its core symbolic meanings. Changes in ritual complexity, material availability, and implementation reflect the influence of local conditions in Sumatra. However, these changes do not alter the fundamental meanings associated with the practice.

This supports the view that cultural traditions are dynamic and continuously reinterpreted in response to social and environmental changes (Vertovec, 2020; Rahman & Sari, 2024). The persistence of core symbolic meanings despite changes in form demonstrates the resilience of cultural systems and their ability to adapt without losing identity.

Theoretical contribution of the study

This study contributes to the development of semiotic and cultural studies in several ways. First, it demonstrates the applicability of Peirce's semiotic framework in analyzing ritual food practices, an area that has received limited attention in previous research. Second, it provides empirical evidence from a diaspora context, extending the scope of Javanese cultural studies beyond Java. Third, it highlights how symbolic systems operate in everyday cultural practices, reinforcing the relevance of semiotic approaches in understanding lived cultural experiences.

CONCLUSION

This study shows that *Ingkung* offerings are a symbolic cultural practice that conveys meanings related to spirituality, harmony, morality, and community identity among Javanese people born in Sumatra. Using Peirce's semiotic framework, *Ingkung* was interpreted as an icon, index, and symbol, reflecting its complex cultural significance.

The findings also reveal that the *Ingkung* tradition has undergone adaptation in the diaspora context while maintaining its essential values. However, this study is limited to a single village and a relatively small number of participants.

Future research is recommended to explore comparative studies between Javanese communities in Java and other diaspora regions, as well as generational differences in interpreting cultural traditions.

REFERENCES

Abdullah, P. Y. (2019). Representation of Javanese culture in the video clip "Tertahan Di Hati" (Analysis of Charles Sanders Pierce's semiotics). *Jurnal Riset Mahasiswa Dakwah dan Komunikasi*, *1*(5), 1–11.

Anisyah, L. N., Mibtadin, M., & Wibowo, P. A. W. (2025). Auman tradition on the Merapi slopes Ngargotontro, Sumber, Dukun, Magelang in symbols, structure, and cultural dynamics. *Proceedings of the International Conference on Cultural Studies (ICCUS 2024)*. Atlantis Press. https://doi.org/10.2991/978-2-38476-418-1_7

Asih, P. S. H., Purwasito, A., Warto, & Pitana, T. S. (2023). Keris and discourse of Javanese identity. *Proceedings of the International Seminar SEMANTIKS & PRASASTI 2023 Theme: Language in the Workplace (PRASASTI 2023)*, 247–255. https://doi.org/10.2991/978-2-38476-162-3_33

Astarini, C. D. (2018). Roland Barthes' semiotics study in the anthology: The short story "A Piece of Twilight for My Girlfriend" by Seno Gumira Ajidarma and the formulation of its teaching materials in high school. *Jurnal Repetisi*, *1*(1), 68–77.

Aziza, K. A., Setiawan, B., & Rakhmawati, A. (2024). The symbolic meaning of Ubarampe Suran tradition: A study of Petilasan Sri Aji Jayabaya, Kediri District. *International Journal of Multicultural and Multireligious Understanding (IJMMU)*, *11*(2), 402–413. http://dx.doi.org/10.18415/ijmmu.v11i2.5529

Baedhowi, Subhan, A., & Saidou, O. (2024). The Tingkeban in Temanggung from an anthropological perspective. *Jurnal Syariah, Hukum, dan Ekonomi Islam*, *2*(2). https://doi.org/10.59944/jshei.v2i2.615

Barthes, R. (1972). *Mythologies*. Hill and Wang.

Barthes, R. (2020). *Mythologies* (Reprint ed.). Hill and Wang. https://doi.org/10.4324/9781315836936

Belasco, W. (2021). *Food: The key concepts*. Bloomsbury Publishing. https://doi.org/10.5040/9781350104052

Bell, C. (2021). *Ritual theory, ritual practice* (Updated ed.). Oxford University Press. https://doi.org/10.1093/oso/9780199735125.001.0001

Bhabha, H. K. (2020). *The location of culture* (Reprint ed.). Routledge. https://doi.org/10.4324/9780203820552

Chandler, D. (2023). *Semiotics: The basics* (3rd ed.). Routledge. https://doi.org/10.4324/9781003300312

Clifford, J. (2021). Diasporas. *Cultural Anthropology*, *9*(3), 302–338. https://doi.org/10.1525/can.1994.9.3.02a00040

Cobley, P., & Randviir, A. (2022). Semiotics continues to astonish: The intellectual roots of semiotics. *Social Semiotics*, *32*(3), 345–360. https://doi.org/10.1080/10350330.2022.2037235

Creswell, J. W., & Poth, C. N. (2021). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage Publications. https://doi.org/10.4135/9781506330204

Damaryanti, D. A., & Sayuti, S. A. (2025). The dynamics of Javanese culture in the Nuswantara Trilogy. *Humaniora*, *16*(2), 115–128. https://doi.org/10.21512/humaniora.v16i2.12907

Danesi, M. (2021). *Understanding media semiotics* (3rd ed.). Bloomsbury. https://doi.org/10.5040/9781350096159

Danesi, M. (2024). *Messages, signs, and meanings: A basic textbook in semiotics and communication theory* (7th ed.). Canadian Scholars. https://doi.org/10.4324/9781003275221

Denzin, N. K., & Lincoln, Y. S. (Eds.). (2018). *The SAGE handbook of qualitative research* (5th ed.). SAGE Publications.

Eco, U. (2020). *A theory of semiotics* (Reprint ed.). Indiana University Press. https://doi.org/10.2307/j.ctv9b2tw4

Eliade, M. (2020). *The sacred and the profane: The nature of religion* (Reprint ed.). Harper & Row. https://doi.org/10.4324/9780156792012

Herawati, N. (2024). Symbolic meaning of Nyadran, Javanese tradition at the Banyon village, Central Klaten District, Regency of Klaten. *Proceedings of the 4th International Conference of Local Wisdom (Incolwis 2022)*. Atlantis Press. https://doi.org/10.2991/978-2-38476-224-8_13

Herman, Murni, S. M., Sibarani, B., & Saragih, A. (2019). Structures of representational metafunctions of the “Cheng Beng” ceremony in Pematangsiantar: A multimodal analysis. *International Journal of Innovation, Creativity and Change*, *8*(4). https://www.ijicc.net/images/vol8iss4/8403_Herman_2019_E_R.pdf

Kapitany, A., & Kapitany, G. (2023). The semiotics of gastronomy: Meals and identity. *Acta Ethnographica Hungarica*, *68*(2), 233–250. https://doi.org/10.1556/022.2023.00012

Karomah, L., & Masyuri, M. (2024). Cultural resilience in the era of globalization: Maintaining heritage and local wisdom for future generations. *Proceeding of International Conference on Education, Society and Humanity*, *2*(2), 1635–1641. https://doi.org/10.37304/jikt.v14il.202

Kellner, C. M., Compton-Gore, K., Mayer, A. J., Sayre, M., Jennings, J., & Yépez Álvarez, W. (2020). Comparing ritual foods and everyday diet from the Middle Horizon site of Tenahaha, Cotahuasi, Peru using stable isotope and macrobotanical analyses. *Journal of Archaeological Science*, *115*, Article 105095. https://doi.org/10.1016/j.jas.2020.105095

Khairani, L., & Hendra, Y. (2025). The symbolic communication of Kenduri: Ritual adaptation, identity formation, and social cohesion in Javanese diaspora communities. *Jurnal Penelitian*, *22*(1), 27–42. https://doi.org/10.28918/jupe.v22i1.8932

Kull, K. (2020). On the semiotic theory of culture. *Semiotica*, *2020*(232), 1–20. https://doi.org/10.1515/sem-2019-0120

Lukman, L. (2025). Ingkung tradition in Sriwangi Village, Tribe III District, Ogan Komering Ulu Timur Regency in the perspective of socio-culture, aqidah, philosophy and Islamic law. *El-Ghiroh: Jurnal Studi Keislaman*, *23*(1), 121–130. https://doi.org/10.37092/el-ghiroh.v23i1.1118

Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). Sage Publications. https://doi.org/10.4135/9781506335674

Montanari, M. (2020). *Food is culture*. Columbia University Press. https://doi.org/10.7312/mont18880

Nabilla, H. L., Mibtadin, M., Farhah, E., & Talib, K. A. (2024). Religion, tradition, and modernization: Portrait of the shift in Dawuhan tradition in the Ngerso community, Tawangmangu Karanganyar. *Analisa: Journal of Social and Religion*, *9*(2). https://doi.org/10.18784/analisa.v9i2.2547

Purnaningsih, S. (2024). Preserving Serat Centhini's culinary tradition for tourism gastronomic by Mbak Denok's grilled chicken: Pelestarian tradisi kuliner Serat Centhini untuk pariwisata oleh Ayam Panggang Mbak Denok Karanganyar. *RADIANT: Journal of Applied, Social, and Education Studies*, *5*(2), 111–123. https://doi.org/10.52187/rdt.v5i2.190

Putri, R., & Nugroho, A. (2023). Cultural adaptation in Javanese diaspora communities. *Jurnal Ilmu Budaya*, *15*(2), 120–135.

Rahardjanto, A., Husamah, Hudha, A. M., & Permana, T. I. (2025). Ecocultural practices in East Java, Indonesia: A hermeneutic phenomenological study on "Reresik Kali" as local wisdom for river conservation. *Social Sciences & Humanities Open*, *12*, Article 102176. https://doi.org/10.1016/j.ssaho.2025.102176

Rahman, F., & Sari, D. (2024). Ritual transformation in migrant societies. *Humaniora*, *36*(1), 45–60.

Revilla, B. P., & Salet, W. (2018). The social meaning and function of household food rituals in preventing food waste. *Journal of Cleaner Production*, *198*, 320–332. https://doi.org/10.1016/j.jclepro.2018.06.038

Sartini, S., Supartiningsih, S., Panani, S. P., Damayanti, A. N., & Triyoga, A. I. (2023). Rasulan as a Javanese Slametan tradition on compromising the changing of society. *Journal of Urban Culture Research*, *26*, 125–139. https://doi.org/10.14456/jucr.2023.7

Setiati, A. (2020). *The meaning of the Seba ceremony tradition and its influence on the spirituality of the community at the Ciburuy kabuyutan site, Pamalayan Village, Bayongbong District, Garut Regency* (Doctoral dissertation, UIN Sunan Gunung Djati Bandung).

Singh, M., Kaptchuk, T. J., & Henrich, J. (2021). Small gods, rituals, and cooperation: The Mentawai water spirit Sikameinan. *Evolution and Human Behavior*, *42*(1), 61–72. https://doi.org/10.1016/j.evolhumbehav.2020.07.008

Smith, R. (2020). *Mysticism and syncretism on the island of Java* (Independent Study Project (ISP) Collection, Paper No. 3348). https://digitalcollections.sit.edu/isp_collection/3348

Stano, S. (2022). *The semiotics of food*. Bloomsbury Publishing. https://doi.org/10.5040/9781350095688

Suamba, I. B. P., & Mudana, I. G. (2018). Time in rituals of Javanese-Saivism as preserved in Bali. *Journal of Physics: Conference Series*, *953*(1), Article 012054. https://doi.org/10.1088/1742-6596/953/1/012054

Sujoko, A. (2021). Cultural preservation in Indonesian traditional communities. *Humaniora*, *33*(1), 1–10. https://doi.org/10.22146/jh.56789

Sutikno, S., Rohmadi, M., Siam, N. U., Afrida, D., Andriany, L., Kizi, Y. D. K., Soliev, M., & Herman. (2025). The social role of the Java "Deli Community in shaping the language and cultural identity of Java descendants born in Sumatra. *Forum for Linguistic Studies*, *7*(7), 257–269. https://doi.org/10.30564/fls.v7i7.10109

Turner, V. (2020). *The ritual process: Structure and anti-structure* (Updated ed.). Routledge. https://doi.org/10.4324/9780203788388

Vaz, F. C., Braga, C., Tereso, J. P., Oliveira, C., Carretero, L. G., Detry, C., Marcos, B., Fontes, L., & Martins, M. (2021). Food for the dead, fuel for the pyre: Symbolism and function of plant remains in provincial Roman cremation rituals in the necropolis of Bracara Augusta (NW Iberia). *Quaternary International*, *593–594*, 372–383. https://doi.org/10.1016/j.quaint.2020.08.054

Vertovec, S. (2020). *Transnationalism*. Routledge. https://doi.org/10.4324/9780429464448

Vitrianto, P. N. (2023). Local wisdom and tourism development in Kampung Nglanggeran, Gunung Kidul, Yogyakarta. *International Journal of Applied Sciences in Tourism and Events*, *7*(1), 46–60. https://doi.org/10.31940/ijaste.v7i1.46-60

Wardana, A. A., & Setiarto, R. H. B. (2024). Unveiling the cultural significance of "wajik" as traditional Javanese food. *Journal of Ethnic Foods*, *11*(1),

Article 22. https://doi.org/10.1186/s42779-024-00237-3

Wibowo, A. (2023). Traditional food as cultural identity in Indonesia. *Journal of Indonesian Culture*, *10*(1), 55–70. https://doi.org/10.7454/jic.v10i1.123

Zanah, S. W. S. (2025). Javanese language and cultural identity: The role of ritual speech in traditional ceremonies of Solo city. *International Journal Linguistics of Sumatra and Malay*, *4*(2). https://doi.org/10.32734/ijlsm.v4i2.22693

Zustiyantoro, D. (2024). Recommendations without action: Criticism of the Javanese Language Congress and the Javanese Cultural Congress in Indonesia. *Cogent Arts & Humanities*, *11*(1), Article 2313843. https://doi.org/10.1080/23311983.2024.2313843