

Transmission of Environmental Values in *Wawacan Sulanjana* for Majalengka Community

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Abstract

Majalengka community has been intertwined with environmental issues for many years. It can be observed through oral literature Gaok, specifically in a manuscript entitled *Wawacan Sulanjana*. The manuscript talks about Nyi Puhaci who reincarnated as various plants, taking care and maintaining the environment. This study proposes to reveal the transmission of environmental value in *Wawacan Sulanjana* for Majalengka community using Bascoms' theory. This study applied a folklore approach. It used the first reading technique of semiotics (heuristic) to compile the data. Furthermore, the second technique of semiotics (hermeneutic) was utilized to analyze the data. In this study, the data were lines and stanzas from *Wawacan Sulanjana* manuscript. The results demonstrated that *Wawacan Sulanjana* contains a function of food security system. The manuscript has a transmission that people must be in hands to reach common good. Moreover, the food security system has to maintains over generations. In this context, upholding religious teachings fundamental to contributing for mutual benefits. This manuscript transmits the urgency of knowledge in farming to preserve food security. The system must be focus too fairly and responsibly.

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INTRODUCTION

Indonesian communities historically have using rice plants as viands resulting to become their main a food. Furthermore, every region in Indonesia, especially Java, has wide-spread rice fields. Peoples' habit going to saving their yields on a storage system in the rice granaries. The rice granies are evidently a part of Indonesian culture as they can be found in so many places. West Java, for example, has many rice granies because that is the rice production center area.

West Java people is dominant inhabited by the Sundanese who choose rice as their staple food. Thus, the Sundanese perceive a food security system in terms of a rice barn called leuit. The community frequently held a seren taun ceremony which means handing over crops; they stored the rice for approximately one year in leuit (Riyanto, Adriati, & Komunitas Padi, 2001). It goes in line with with Karawang region, which so far has been acknowledged as a national rice producer (granary). It is indeed a national rice granies and the second largest rice producer after the Indramayu as the central region (Chofyan, Rustan, & Hariyanto, 2016). However, the rice fields in Karawang have been change become into factories. Ningsih, Hakim, & Ariyani (2022) state that land conversion occurs due to increased population growth which triggers the increasing need for infrastructure such as housing, roads, industrial areas, office buildings, and other buildings.

In addition to Karawang, Majalengka region also takes part as a rice production center with the rice barn system (Pilla, 2020). Unfortunately, the rice fields there began to change their function into factories and other infrastructure at the present. Some massive infrastructures are even carried out by the government, such as the West Java International Airport (BIJB) in Kertajati District, claiming 7,500 hectares (Hidayat, Ismail, & Ekayani, 2017). According to Paramasatya & Rudiarto (2020), there has been an increase in the expansion of industrial estates in the area due to land conversion activities.

The industrial are masively growth area in Majalengka brings a huge change in livelihood. People was preferring to be another profession than farmers decide to work in another sector, such as the young generation who commonly focus on factories. As a result, fields are widely to companies. By considering this phenomenon, it can be revealed that the young people have leaving their culture than likes a farmer. The culture has been starting to change. This is quite an irony since Majalengka is related to farming activities, it proved by a traditional art called Gaok.

Gaok means "ngagorowok" that means "screaming" or "shouting". Gaok is a form of beluk art in Majalengka. It was born and developed from peoples' tradition since a long time ago when they were farming in the field. During the days of managing their yields into granaries farm areas, they are played certain beautiful voices unintentionally (Setiawan, 2018). Therefore, beluk becomes a way of expressing gratitude for bountiful yields (Ningsih, Rahmat, & Lustyantie, 2021).

During Gaok performance, the spoken verses are in Sundanese language since Majalengka is in West Java, they dominated by Sundanese people (Asteka et al., 2020). Today, only one-man Aki Rukmin saves this manuscript with others, namely Wawacan Manakib, Ahmad Muhammad, Samawi, Sulanjana, Sejarah Ambiya, Babad Talaga Manggung, and Babad Majalengka.

One of the manuscripts related to agriculture is Wawacan Sulanjana. It tells the story of Nyi Puhaci who reincarnated into various kinds of plants on earth, especially rice (Sunarti et al., 2021). Nyi Puhaci/Nyi Pohaci/Dewi Sri is described as a beautiful looking goddess who gives life to the Sundanese people. Nyi Puhaci is believing to be the goddess who rules the earth. Therefore, everything related to nature is created by her. The rice story related to Nyi Puhaci/Dewi Sri is not only acknowledged in West Javanese but also in Bali, East Java, and Central Java. However, the variations do exist (Kalsum, 2010).

Wawacan Sulanjana also talks about how to grow rice and how to treat rice from various pests that cause failure. Even though there are many manuscripts telling stories about Nyi Puhaci/Dewi Sri, such as Serat Cariyos Dewi Sri, Wawacan Sulanjana has the uniqueness in terms of story plot, Nyi Puhaci is told died due to physical and mental illness. Meanwhile, Serat Cariyos Dewi Sri describes that the goddess died because she was poisoned by the gods (Hartanto, 2013).

Furthermore, Wawacan Sulanjana is clearly if in the past Majalengka region relates to the agriculture world. The people who was change that occurred in the area, namely from a farmer to a factory employee, that has the potential to reduce the carried out the culture. This correlates with the Wawacan Sulanjana that is increasingly being abandoned and less motivate to study by young generation. In fact, this manuscript has various functions for our society. According to Iswidayati (2007), myth functions to develop meaningful symbols, explain phenomena as a guideline for the supporting community, and make both effective educational tools, especially for strengthening cultural values.

Some previous studies are taken as the bases for this recent work. A study by Sutaryanto & Kartika (2016) demonstrates that folklore can be used as educational material to overcome everyday life problems. Folklore also contains messages to society in the form of meanings, functions, values, norms, and local wisdom. Then, in terms of function of wawacan, Saripin (2014) that Wawacan Bidayatussalik contains the teachings of sufism to get closer to God through spiritual adjustments and increasing worship. Furthermore, Suherman (2017) analyzed Wawacan Pandita Sawang and concluded that the script functions as teaching or advice. this also provides an entertainment function through the chanting of attached songs. Another result can be referred from Nurlatifah (2021), stating that religious texts are commonly oriented towards getting closer to God. They also propose it as a tool for communicating the culture of ngaruwat (maintenance), hajat

(event), kifarot, prayer, tawassul (approaching the God), and religious knowledge.

Those relevant studies possess a similarity in terms of study object (wawacan and its function). However, the specific material is different. This study used Wawacan Sulanjana, an oral literature of Gaok Majalengka. The object is counted as the novelty.

Therefore, this study focuses on examining the function of Wawacan Sulanjana by using the function theory of folklore from William R. Bascom. According to Bascom (in Azi, 2015; Efrison, 2017; Uzlak & Susilo, 2021; Sulastri & Apriyani, 2021), oral literature/folklore has four functions, namely (a) as a form of entertainment, (b) as a means of validating cultural regulation or institutions, (c) as a tool for children education, and (d) as a means of coercion and control so that the norms of society will always be obeyed by its collective members. By using Bascoms' function theory, this study examines more comprehensively the function of Wawacan Sulanjana for the Majalengka people as its supporting community.

METHODOLOGY

The approach in this study was folklore. Folklore approach is the right approach to use in a study related to oral traditions in culture (Fadlillah & Supriyanto, 2020). This study examines one of the manuscripts of Gaok oral literature from Majalengka society. It used the first reading technique of semiotics (heuristic) to compile the data. Furthermore, the second technique of semiotics (hermeneutic) was utilized to analyze the data. According to Mirantin (2018); Hartati, 2019; Supriyanto (2021), heuristic is the first reading technique without involving context and this can be used for data collection. Furthermore, the data is interpreted to obtain its function by using hermeneutics. Supriyanto (2021) says that hermeneutics is a second-level reading based on literary, social, and cultural norms and codes. The reading is also the second stage of interpretation, involving a lot of codes outside the language—combining them integratively

until the reader can reveal the meaning of the highest system (the entire text as a sign system) (Muchti, 2017). Bascom's theory was utilized as the analytical as the basic. The data source was getting from the Wawacan Sulanjana manuscript.

At first, Wawacan Sulanjana was read in depth to comprehensively elaborate the story, plot, characters, and various actions or events. After that, the data get the lines and stanzas were drawn intentionally based on the contained function. All data organized on cards. The compiled data were eventually interpreted to demonstrate the functions descriptively.

RESULTS AND DISCUSSION

Wawacan Sulanjana is one of folklore/oral arts named Gaok from Majalengka Regency. It consists of nine pupuh, namely (1) Asmarandana, (2) Sinom, (3) Pangkur, (4) Durma, (5) Pucung, (6) Dangdanggula, (7) Durma, (8) Pangkur, and (9) Kinanti. The script is acknowledged to tell the origin of plants on earth, typically the rice which becomes the main food for Sundanese people from Majalengka. It told that the majority are farmers, it can be proved by the huge areas of the rice fields in Majalengka.

The supporting community believes that rice and other crops originate from the reincarnation of a goddess named Nyi Puhaci. Nyi Puhaci has other names such as Nyi Pohaci, Nyi Sang Hyang Puhaci, or Dewi Sri. Thus, Wawacan Sulanjana manuscript is dominated by narratives about the environment such as rice fields, the condition of the community, and the applied law. For more details, the following is the transmission of environmental values in Wawacan Sulanjana.

Wawacan Sulanjana has a function to legitimize social regulation or institutions such as mutual cooperation in rice cultivation. The function directs to the management of the collective food security system. The phenomenon can be reviewed in the following Pupuh Sinom stanza 29.

*"Rame pisan nu dibuat
Kabeh awewe lalaki
Harita geus dibuatan
Dibagikeun baris bibit
Sasangga eta pasti
Reujeung pikeun tebar tandur
..."*

The preceding stanza elaborates that the community back then cultivated rice collectively. Men and women worked together on seeds divided in sasangga (ten bunches of rice). The lyrics imply mutual cooperation each other between people. In this case, it is the power of team work building for their common good in the form of attempts for gaining food.

The cultivation in Majalengka is still exist with tradition a method by each farmers. The existence of farm workers can ease the burden on farmers during cultivation season even though they have to spend more money to pay the workers. If we take a look at developed countries or other regions, today's cultivation has already used machines. This has an impact on the erosion of the agricultural labor profession.

These different conditions indicate a specific message. The recruitment of farm workers leads to stable economic wheels among the people. When pulled further, the message also campaigns for build teamwork habit to instead of egocentrism. In the stanza above, equality between farmers are also portrayed well through the distribution of seeds.

Furthermore, the farmers are guided to build leuit, a rice granaries to store the yields. This building is a form of food security system. It can be seen in the following Pupuh Sinom stanza 37—38.

*"kocap deui Ki bagawat
Eukeur dangdan nyieun leuit
Sakabeh para darangdan
Pikeun wadiah Nyi Puhaci
..."*
*"Sakabeh urang Pakuwan
Geus pada baroga leuit
..."*

The quote points out that all farmers must build leuit, a rice granary for Sundanese people.

Leuit plays a significant role in the collective food security system (Kusdiwanggo, 2020). Therefore, this manuscript transmits an element of the food security system as it will be helpful for survival.

The guidance can be used by the next generations to establish a food security system from small circles as mentioned communities. All are oriented to contribute to the nations' food security system. If people have sufficient food reserves and can consistent to build a food security system, then the country will go along with that. In this case, the government has contributing as stated in Pupuh Sinom on the seed distribution to all farmers. Thus, the conveyed function of transmitting social institutions is to strengthen food security with the leuit system by empowering local agriculture such as seeds, farmers, and fields.

Then, Wawacan Sulanjana has a transmission of preserving the community in terms of education. Various educational functions are found, one of which is the prohibition against incest. The rule can be seen in the following Pupuh Sinom stanza 3.

*"Panji Narada curiga
Ngucap sajeroning ati
Puhaci geus gede pisan
Tangtuna meureun dikawin
Sabab tina langkung geulis
Matak ngabubarkeun hukum
Tangtuna ngarusak agama
Nu nyusuan Nyi Puhaci
Dewi Umah nu ngasuh ti leuleut"*

Based on the lyrics, it is told that Panji Narada had his suspicions on Batara Guru who fell in love with Nyi Puhaci. In fact, Nyi Puhaci was a child who was breastfed by the wife of Batara Guru, namely Dewi Umah. Therefore, Nyi Puhaci is considered a biological child. It was also presented that if Batara Guru were to marry Nyi Puhaci, it would certainly damage the law and religion. This phenomenon has also something to do with Islam since according to Wangsaharja in Setiawan (2018), Gaok art in Majalengka has grown since the arrival of Islam in the area. Islam was brought by Prince

Muhammad (Sunan Gunung Jati) (1490) from Cirebon. Therefore, there is a charge that incest marriage is prohibited. Humairah (2017) states that incestuous marriage is strictly prohibited in the Quran (invalid).

The preceding quote is a transmission for the current generation: people must to follow the shari'a to uphold the religion. Obeying the teachings of Islam is the muslim must be servants. One of the most important forms of shari'a is to pay attention to the relationship that will be forged, such as blood relations. Blood marriage is strictly prohibited. Violating the law will undermine the religion itself. Those who transgress the law also defame the Gods' name. Therefore, this educational transmission teaches us to manage existing desires and uphold the religious law.

Another educational transmission can be seen in Pupuh Sinom stanza 8-9 as follows.

*"...
Eta mayit ayeuna geura mandian"
"geus beresih terus wuluan
Dibungkus masingna buni
Sarta make candana
Reujeung make minyak seungit
Tali paranti ..
Di awaknya make kapuk
Awaknya geura bungkusuan
Pikeun kami ngan nyusuci
Geus suci mah geura bawa ka kuburan"*

Both stanzas explained the order of Batara Guru to respect the corpse by taking care of it as soon as possible. The referred corpse, in this context, Nyi Puhaci who died due to her illness. Batara Guru instructs to give her a bath, clothes, cendana perfume, straps, and hood. After that, the corpse can be clothed perfectly. In the lyrics, "nyusuci" can be referred to as cleaning up, purifying, and even doing a prayer over. For the last, the corpse is brought to her grave.

The depicted respect for the corpse refers to the procedure in Islam. In Islam, every corpse must be taken care of ideally based on the sharia. The status is fardu kifayah which puts an obligation for all moslem community as a whole world. The treatment for corpses consists of four

stages, namely washing, shrouding, giving prayers, and sending to the burial ground (Mubarok & Arif, 2020). The procedure majorly remains from the tradition then as it is stated in sharia. In addition, the treatment is also inserting cotton into every hole in the body, between joints and other intimate parts. A cendana parfum can be substituted with other fragrances. Below is an additional education about corpse treatment, as contained in Pupuh Pangkur stanza 15.

”...
Kacarita Budug Basu
Harita teh tuluy wafat
Ngujur ngaler badana Ki Budug Basu
 ...”

The quote tells about another corpse Budug Basu. His head position is on the north, while the feet are on the south. This way, if the body gets tilted, the face will direct to the qiblah. In Indonesia, including Majalengka Regency, the qibla is direct on the west. This position indicates the funeral rites in Islam. The direction of the tomb is a must even though it has different istimbath (Daud & Kamalussafir, 2018).

Not only educational transmissions related to religion in this manuscript. However, it also contains educational transmission on the environment, typically farming—leading to a collective food security system. It can be seen in the following Pupuh Sinom stanza 26.

”...
Enggal mapag Nyi Puhaci
Kabeh jalma geus sadia
Tegalan geus lalimit
Di sawah geus beresih
Melak jambe reujeung kawung
Sakabeh geus dicawisan
Pagerma enggeus ngajedir
Engges rame kabeh jalma di nagara”

The preceding verse states that the field and rice fields have been cleared and were ready for cultivation. People then planted rice, areca nut, and palm sugar. The word “Nyi Puhaci” does not refer to the goddess, but the rice is the reincarnation of the goddess. This part focused

in line with the story in Wawacan Sulanjana, mentioning that rice came from one part of Nyi Puhaci's buried body. Therefore, people call rice as "Nyi Puhaci". be a side, everyone has been notified that the fields should be properly fenced.

In this case, the depicted transmission is to prepare fields or land from wild grass or weeds before cultivation. Stones and other disturbing objects are usually removed. Wawacan Sulanjana photographed various detailed farmer preparations to obtain maximum results. Farmers must well prepare to plant, choose the best seeds and fence their fields tightly so they are not damaged by pests such as wild boar.

Treatment of plants from various pests is also mentioned in the following Pupuh Durma stanza 10-11.

”...
Manuk dua diboro dibaledogan
Eunteup dina kawung leutik
 ...”

The quote explains two sparrows that perch in a field. The two sparrows were being chased by Ki Semar, Dawala, Gareng, and Camuris. The two played a role in looking after the rice. Sparrows are small-beaked birds that are classified as pests for farmers because they eat grains. Therefore, the yields can get impacts (Hardiansyah, 2020). The positioning of sparrows as a pest can be seen in the following stanza 14.

”*Pare ruksak dipake eunteup-eunteupan*
Tuluy dilajer ku kai
Anu ngaran kayu kumbang
Reujeung kayu sulangkar
 ...”

The quote transmits environmental values related to agriculture, namely protecting plants from pests. There is a teaching to hunt sparrows and only chase them away. These two attitudes are considerably wise because if all sparrows are hunted and become extinct, the ecosystem would be harmed. However, there is a mentioned case that rice plants fall because they are used as perches. They fortunately can still be

saved by providing a wooden stick. The selected woods are kumbang and sulangkar. Simply, this transmission of environmental education teaches people to protect the environment by paying attention to the ecosystem. People must not hunt indiscriminately. They have to take care of plants.

In addition to rice cultivation, the guidance for betel nut and palm sugar is also explained in the following Pupuh Durma stanza 17-18.

”...
Leungeun kawung dipotong sakali”
”saenggeusna dipotong ku Aki Semar
Tuluy bae bijil cai
Ki Semar neangan ruas
Manggih awi pipir hma
Tuluy dipotong sakali
Dijieun ruas
Dipake nandean cari”

In this part, it is told that Ki Semar was chasing sparrows which perched on the male flower stalks of the palm trees (leungeun kawung), which usually produced palm juice. When the bird landed, Ki Semar pounded on the stalk until he finally slashed it once. Water then appeared and Ki Semar looked for a container. The container he chose was from bamboo he had cut not far from the palm tree at the edge of the field. This story has implications for environmental transmission, especially regarding the utilization of sugar palm. In more detail, the transmission obtained is the process of tapping beneficial sap water. It is used by the people of Majalengka to make palm sugar. Until now, people in Banjaran Sub-district (Majalengka) still use these natural elements, as well as use the fruit (buah kolang kaling) and a part fiber as ropes and brooms.

Moreover, this text also transmits education on pests that can harm the rice. The following Pupuh Pangkur stanza 7 describes stink bugs and rice black bugs as pests.

”*Kungkang lembing maruntang*
Dina pare kabeh engges ngagawing
Gancangna bae pagebug
Sumawona nu di sawah”

Kabeh gamrang pare teh jadi garabug
...”

The stanza explains that stink bugs and rice black bugs result in empty rice. According to Manueke, Assa, & Pelealu (2017), many organisms such as rice green bugs (Nezaraviridula) can harm the rice plants. These pests attacks plants by sucking the liquid inside, resulting in no intake reaching the rice substance. Therefore, in this part, the text transmits that protecting rice is significant important because Indonesian, especially Sundanese people, choose rice as a staple food. The story is considerably beneficial for the basic knowledge of plant protection from pests.

Wawacan Sulanjana also contains a story about Prabu Siliwangi who instructed his people to plant rice. The king also explained the tax collection from the yields. The story can be seen in the following *Pupuh Sinom*.

”*Ulah aya nu teu melak*
Kabeh jalma kudu misti
Ki Bagawat nu papatah
Ieu guru mere bibit
Nu matak ieu paparin
Ku urang kudu diturut
Ieu bibit rupa-rupa
Kajadian Nyi Puhaci
Eta kitu matak datang ka Pakuwan”

Based on the quote, after Nyi Puhaci was buried, the seeds of various plants were collected and brought to Batara Guru. Batara Guru then instructed Ki Bagawat to take them to Pakuwan to be planted and cultivated there. The order in the form of a letter reached Parebu Siliwangi, who then forwarded the message to the people. Pupuh Sinom stanza 25 explains that everyone should plant the seeds because the seeds were from Batara Guru originated from Nyi Puhaci. Pakuwan itself is the territory of Parebu Siliwangi, the King of Sunda. Therefore, the Sundanese people also made farming a livelihood priority. The Sunda region (West Java) is indeed geographically very suitable as an agricultural area.

As the times progress, farming is increasingly being abandoned by the younger generation for various reasons such as dirty, old-fashioned, unclear income, and risky in terms of crop failure. However, this transmission reminds us to understand the importance of farming because no matter, we as humans need natural products as food ingredients. If the paradigm of the importance of farming continues to diminish with time, unhealthy foods with various chemicals inside will become more prevalent as they are nowadays. Therefore, based on King Siliwangi's instructions on supervising the benefits for people of that time and in the future, farming is greatly essential.

As the authority holder, King Siliwangi empowers taxes from crops if it reaches a certain count. All farmers must obey taxes, considering that their seeds and fields are facilitated by the king. This situation can be seen in the following *Pupuh Sinom* stanza 32.

"*Geus meunang sarewu sangga
Kabeh dipenta pasaksi
Dicokot asal bibitna
Unggal taun eta misti
Parentah Bagawat Sang Seri
Eta saksi ku Sang Ratu
Nya eta Raja Pakuwan
Sang Parebu Siliwangi
Eta kabeh sawah kudu dipajegan"*

The stanza above demonstrates that rice that has reached a thousand sangga will be asked for witness by asking for the seeds. Sasangga is the size for ten bunches of rice (Aras, 2017). The testimony is carried out routinely every year because of Ki Bagawat's orders and witnessed by the King of Pakuwan, namely King Siliwangi. All fields must also be counted for tax.

In this story, the obligation enforced by King Siliwangi is order and monitor the norms of the Pakuwan people. With this tax, farmers can set aside a portion of their rice if it reaches a predetermined minimum limit. King Siliwangi applied the tax because he believed that the rice belonging to Batara Guru (gods' supreme leader). If we correlate it with existing Islamic religious teachings, setting aside a portion of the

yields if it reaches a certain limit is named as agricultural zakat. According to Rahim, Dangnga, & Abdullah (2021), zakat is not only for money. It can also be for property if the total has reached a certain nishab (standard). Agricultural products are included. This story can be correlated because the growth of oral literature cannot be separated from the spread of Islam in Majalengka Regency at this times.

CONCLUSION

Wawacan Sulanjana is one of the manuscripts from Gaok oral literature from Majalengka Regency. It contains countless values for its supporting citizen. The script also transmits the Sundanese food security system, emphasizing that people must carry out mutual cooperation for common good. Furthermore, the food security system must be maintained to keep for the next generations. Another function is to uphold religion by putting aside desire or lust.

Wawacan Sulanjana also transmits the emergence of cultivation guidance to preserve food security in the community. It starts from cleaning up the field, cultivating the plants, to taking care of them until the harvest season. Another transmission is the obligation to manage the society responsible for common order. People with authority must rule with integration to avoid power abuse that might harm the community. In particular, it is necessary to have rules that take society into account so that they can collectively form a food security system from various layers.

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