



Analysis of the Use of Language in the Nyadran Ritual in Pringu Village

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Abstrak

Ritual Nyadran merupakan salah satu tradisi budaya masyarakat Jawa yang masih dilestarikan sebagai bentuk penghormatan kepada leluhur serta ungkapan rasa syukur kepada Tuhan Yang Maha Esa. Dalam pelaksanaannya, bahasa memiliki peran penting sebagai media penyampaian doa, harapan, nilai-nilai budaya, serta identitas masyarakat. Penelitian ini bertujuan untuk mendeskripsikan penggunaan bahasa dalam ritual Nyadran di Desa Pringu, meliputi ragam bahasa, fungsi bahasa, dan makna yang terkandung di dalamnya. Penelitian ini menggunakan metode deskriptif kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa ritual Nyadran di Desa Pringu menggunakan bahasa Jawa ragam krama, madya, dan ngoko sesuai dengan situasi komunikasi dan hubungan antarpeserta. Selain itu, ditemukan penggunaan ungkapan-ungkapan tradisional yang mengandung makna religius, sosial, dan budaya. Bahasa dalam ritual Nyadran tidak hanya berfungsi sebagai alat komunikasi, tetapi juga sebagai sarana pelestarian tradisi, pembentukan identitas budaya, serta pewarisan nilai-nilai luhur kepada generasi berikutnya. Oleh karena itu, penggunaan bahasa dalam ritual Nyadran memiliki peran penting dalam menjaga keberlangsungan budaya lokal di tengah perkembangan zaman.

Kata kunci: Penggunaan Bahasa, Ritual Nyadran, Bahasa Jawa, Budaya Lokal, Desa Pringu.

Abstract

The Nyadran ritual is one of the traditional Javanese cultural practices that continues to be preserved as a form of respect for ancestors and an expression of gratitude to God Almighty. In its implementation, language plays an essential role as a medium for conveying prayers, hopes, cultural values, and community identity. This study aims to describe the use of language in the Nyadran ritual in Pringu Village, focusing on language varieties, language functions, and the meanings embedded in the ritual. This research employed a descriptive qualitative method with data collected through observation, interviews, and documentation. The findings indicate that the Nyadran ritual in Pringu Village utilizes Javanese language varieties, including krama, madya, and ngoko, depending on the communicative context and the social relationships among participants. The study also found the use of traditional expressions containing religious, social, and cultural meanings. Language in the Nyadran ritual functions not only as a means of communication but also as a medium for preserving tradition, strengthening cultural identity, and transmitting noble values to future generations. Therefore, the use of language in the Nyadran ritual plays a significant role in maintaining the sustainability of local culture amid social and cultural changes.

Keywords: *Language Use, Nyadran Ritual, Javanese Language, Local Culture, Pringu Village.*

Research Background

Language is a fundamental element in human life that functions as a means of communication as well as a symbol of social and cultural identity. In sociolinguistic and ethnolinguistic studies, language cannot be separated from cultural practices because every social activity always involves linguistic norms. Indonesia, with its rich culture and diverse language, has a variety of unique traditions in each region. One of them is the Nyadran ritual in Javanese society, which is the tradition of cleaning tombs, joint prayers, and feasts ahead of the month of Ramadan as a form of respect for ancestors, gratitude to God, and a means of strengthening social solidarity (Rizqi & Fauzi, 2025; Azzahra et al., 2025).

The implementation of the Nyadran ritual is not only full of religious and social dimensions, but also contains a thick linguistic dimension. This tradition applies a system of uploading languages—such as the use of various *krama*, *madya*, and *ngoko*—which is adjusted to social status, age level, and the context of communication between participants. However, the flow of modernization, technological advancements, and the increasing intensity of the use of the Indonesian language in daily life have the potential to shift and erode the sustainability of the use of the Javanese language in various local traditional practices. The Nyadran tradition is also closely related to the cultural identity of the community and the sustainability of local values in the midst of social change and globalization (Khair Amal et al., 2024).

In the context of people's lives, the implementation of the Nyadran ritual can also be understood as a form of ritual communication. Communication that takes place in rituals not only serves to convey information from one person to another, but

also becomes part of the process of forming togetherness, maintaining social relationships, and inheriting cultural values in society. In the Nyadran ritual, communication takes place through various forms, such as prayers, *tahlil*, remarks, deliberations, traditional expressions, and conversations between participants. The language used in this process is an important part of ritual communication because through the language of the community conveys their values, beliefs, hopes, and cultural identity. Studies on ritual communication in the Nyadran tradition show that rituals can be a medium to maintain culture while strengthening social relations and the collective identity of the community (Al Aliyah et al., 2020; Fatanti & Tuti, 2020).

Pringu Village is one of the areas that consistently preserves the Nyadran tradition as a space for social interaction for residents. Language plays a crucial role in this tradition, from the delivery of prayers, greetings, the deliberation process, to everyday informal conversations. Based on a sociolinguistic point of view, the choice of language in this tradition is influenced by social aspects such as the age and status of the speaker. Meanwhile, from an ethnolinguistic perspective, the speech used is a reflection of the values, symbols, and cultural meanings that continue to live in the community of Pringu Village. Thus, the language used in the Nyadran ritual not only serves as a means of communication, but also becomes part of cultural practices and the process of inheriting community values (Al Aliyah et al., 2020; Fatanti & Tuti, 2020).

Although previous studies of Nyadran have extensively reviewed social, religious, and local wisdom aspects, research that focuses on the linguistic

dimension of the ritual is still limited. The majority of Javanese language studies so far have only focused on the level of speech and politeness of language in daily communication. Therefore, this research in Pringu Village presents novelty by in-depth analyzing the variety, function, and meaning of Nyadran ritual speech, as well as its relationship with the preservation of local culture.

Theoretically, this research is expected to enrich the sociolinguistic and ethnolinguistic treasures regarding the relationship between language, culture, and society. Practically, this research functions as a scientific documentation that supports the preservation of the regional language and Nyadran tradition from the onslaught of social change. In particular, this study aims to describe the form of language use, analyze its function at each stage of ritual, and reveal the meaning of language as a representation of the cultural values of the people of Pringu Village in the modern era.

Theoretical Studies

The study of the use of language in Nyadran rituals can be placed in sociolinguistic and ethnolinguistic perspectives. Sociolinguistics views language as a social phenomenon whose use is influenced by various factors, such as the relationship between the speaker and the speaking partner, the communication situation, the purpose of speech, and the social norms that apply in a society. In the context of the Nyadran ritual, the use of language not only serves as a means of conveying messages, but also reflects social relations, the value of politeness, respect, and the identity of the people who carry out the tradition. Therefore, the choice of language form in the Nyadran ritual can show the relationship between linguistic

practices and the social and cultural structure of the people of Pringu Village.

The people of Pringu Village as part of the Javanese society have a speech level system which is a form of language variation in social interaction. The level of Javanese speech in general includes a variety of *ngoko*, intermediate, and *krama* whose use is adjusted to the context of communication and social relations between speech participants. The *ngoko* variety is generally used in close relationships and has a high level of intimacy, while the *krama* variety is used to show respect for older people, have a certain position, or in formal situations. The intermediate variety is in the position between *ngoko* and *krama* and is used in certain communication situations that are not completely familiar or very formal. The selection of speech levels shows the existence of social and cultural norms that govern the way people communicate. In the Nyadran ritual, the use of the level of Javanese speaking is an important part because the ritual situation involves various community groups with diverse age backgrounds and social positions.

In addition to the Javanese language, the Nyadran ritual can also involve the use of Arabic and Indonesian in certain contexts. Arabic generally appears in activities related to religious aspects, such as prayer readings, *tahlil*, and religious expressions. The use of Arabic in this context shows the integration between local traditions and Islamic values that develop in people's lives. Meanwhile, Indonesian is used in communication situations that require a broader understanding or when the delivery of information is aimed at the general public. The existence of multiple languages in a series of rituals indicates the existence of multilingual practices whose

use is influenced by the function, context, and purpose of communication.

In an ethnolinguistic perspective, language is understood as a part of culture that represents a society's perspective and value system. Language is not only used to communicate, but also as a means to store, convey, and pass on knowledge and cultural values from one generation to the next. The use of language in the Nyadran ritual can reflect the values believed by the community, such as respect for ancestors, gratitude, togetherness, mutual cooperation, social solidarity, and religious values. The expressions, terms, and speech used in rituals can contain certain cultural meanings that cannot be understood through linguistic aspects alone, but need to be associated with the social and cultural context of the supporting community.

The Nyadran ritual itself is a form of Javanese tradition that has a close relationship with the social, cultural, and religious life of the community. The implementation of Nyadran is not only a ritual activity, but also a space for social interaction that brings together community members in a joint activity. In this process, language has an important role in building communication, conveying ritual messages, strengthening social relationships, and maintaining cultural values that have been inherited from generation to generation. Thus, the practice of language in the Nyadran ritual can be understood as a form of representation of the community's cultural identity as well as a mechanism for inheriting traditions.

Based on this sociolinguistic and ethnolinguistic perspective, the use of language in the Nyadran ritual in Pringu Village is studied through three main aspects, namely the form of language use, variation in the level of speech, and the

function of language in the context of ritual. The form of language use includes the use of Javanese, Arabic, and Indonesian in the stages of ritual implementation. Variations in the level of Javanese speech were analyzed based on the context of communication and social relations between speech participants, while the function of language was studied based on the role of language in conveying messages, building social relationships, expressing religious values, and representing community identity and culture. The analysis of these three aspects is expected to provide an overview of the relationship between the language, culture, and social life of the people of Pringu Village in the implementation of the Nyadran ritual.

This study places language as an integral part of cultural practices that have a communicative and symbolic function. The use of language in Nyadran rituals not only shows the diversity of linguistic forms, but also shows how people use language to maintain social norms, affirm cultural identity, and pass on life values to the next generation. Therefore, research on the use of language in the Nyadran ritual in Pringu Village is important to be carried out because it can provide an understanding of the mutual relationship between language and culture and its contribution to the preservation of local wisdom of the Javanese people.

Table 1.1 Previous Research

Y es	Previou s Researc h, (Year)	Previous Research Titles	Results of Previous Research	Research Focus That Distinguish es From Previous Research

1	Tuti, S. N., & Safitri, R. (2024)	The Ritual Communication as a Medium for Cultural Preservation and Collective Identity: Study on Nyadran Sonoageng Tradition	The results of the study show that ritual communication in the Nyadran Sonoageng tradition functions as a medium for cultural preservation, the formation of collective identity, and the strengthening of community social solidarity. This research confirms that the communication process in rituals has an important role in maintaining the existence of traditions and strengthening social relations between communities.	This study focuses on the analysis of the use of language in the Nyadran ritual in Pringu Village with sociolinguistic and ethnolinguistic perspectives. The focus of the study includes the form and variety of language, variations in the level of Javanese speech, the function of language use, and the meaning of language related to social, cultural, and religious values.
2	Azzahra, F., Mulyani, M., & Binarsae, A. (2025)	Acculturation of Islamic Teachings and Local Customs: A Sociological Study on the Nyadran Tradition in Java	The results of the study show that the Nyadran tradition is a form of acculturation between Islamic teachings and local Javanese culture. This tradition is a medium for harmonizing Islamic values with Javanese culture and plays a role in strengthening people's identity. This research provides an overview of the relationship between religious and cultural values in the sustainability of the Nyadran tradition in Javanese society.	This research has differences in the object and perspective of the study. The research conducted focuses on language practice directly through field data in Pringu Village. The study is directed at the use of Javanese as a representation of local culture, Arabic as a language in a religious context, and Indonesian in certain situations. The use of the three languages is analyzed based on sociolinguistic and ethnolinguistic perspectives to uncover their functions and meanings in the Nyadran ritual.

3.	Huda, M. D., & Purwadi . (2024)	Uncovering Spiritual Wisdom: An Analysis of the Nyadran Ritual at the Tomb of the King of Mataram Kotagede with a Theological Approach	The results of the study show that the Nyadran ritual contains spiritual and theological values, such as religious values, respect for ancestors, and spiritual strengthening of the community. This research places Nyadran as a cultural practice that has a close relationship with the religious and spiritual life of the community.	This research distinguishes itself by focusing on the linguistic aspects of the Nyadran ritual, not on the theological or spiritual aspects alone. The research analyzes how Javanese, Arabic, and Indonesian are used in various stages of ritual as well as how these languages function as a medium of communication, conveying cultural and religious values, forming identity, and preserving traditions.
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study focuses on the form of language use, variations in the level of Javanese speech, language functions, and social, cultural, and religious meanings contained in the use of language in the Nyadran ritual in Pringu Village.

Literature Review

Language is an integral part of people's social life and cannot be separated from the social context in which it is used. Sociolinguistics is a field of study that studies the relationship between language and society and how social factors affect the use of language in daily life. In a speaking community, language choice can be influenced by various factors, such as age, gender, social status, the relationship between the speaker and the speaking partner, the purpose of communication, and the situation in which the communication takes place. Thus, language is understood not only as a linguistic system, but also as a social practice that reflects the relationships between individuals and groups in society (Chaer & Agustina, 2010; Nababan, 1993).

In the context of the Nyadran ritual, the use of language can show the social relationship between the participants of the ritual. The speaker will consider who the speaking partner is, how the social relationship between them is, and in what situations the communication takes place. The choice of a certain form of language can show respect, closeness, politeness, and familiarity. Therefore, the analysis of the use of language in the Nyadran ritual can provide an overview of the social relations of the people of Pringu Village and the linguistic norms that are still maintained in the community's life.

From an ethnolinguistic perspective, language has a close relationship with culture because it is a medium to express, store, and pass on people's values and views

Based on previous research, studies on Nyadran have been carried out from the perspective of cultural identity, Islamic acculturation and local culture, local wisdom, ritual communication, and social and religious life of the community (Alivia Anjelita Syafa Rizqi & Agus Machfud Fauzi, 2025; Azzahra et al., 2025; Fatanti & Tuti, 2020; Fitriani et al., 2026; Irawati et al., 2025; Khair Amal et al., 2024). However, research that specifically examines the use of language in Nyadran rituals by combining sociolinguistic and ethnolinguistic perspectives is still limited. Therefore, this

on life. The Nyadran ritual as one of the traditions of the Javanese people contains various religious, social, and cultural values that are manifested through joint prayer activities, respect for ancestors, mutual cooperation, and interaction between communities. Previous research shows that Nyadran not only functions as a cultural tradition, but also as a space to strengthen social solidarity, instill religious values, and maintain local wisdom (Alivia Anjelita Syafa Rizqi & Agus Machfud Fauzi, 2025; Fitriani et al., 2026; Khair Amal et al., 2024).

The use of language in the Nyadran ritual also shows the practice of multilingualism adapted to the context and function of communication. Javanese is used as the main language in social interaction, deliberation, remarks, and communication between participants, while Arabic is used in religious activities such as tahlil, prayer, and Qur'anic verses. Indonesian can be used in certain situations, especially when communicating with participants from different backgrounds. These differences in language use show that language selection does not take place randomly, but is influenced by social context, communication goals, cultural norms, and religious values. Thus, the use of Arabic is a form of meeting between local culture and Islamic teachings in the implementation of Nyadran (Azzahra et al., 2025; Edi Sulaiman et al., 2024).

In this study, the use of Javanese language was analyzed through three varieties of languages, namely krama, madya, and ngoko. A variety of manners are used in situations that demand a higher level of respect and politeness, such as when communicating with an elder, a community leader, or an elder. The intermediate variety can be used in communication situations

that are between formal and intimate relationships, while the ngoko variety is more commonly used in close and intimate relationships. The selection of the level of speech does not take place randomly, but is influenced by the social context and relationships between speech participants (Chaer & Agustina, 2010; Nababan, 1993).

Based on previous research, studies on Nyadran generally focus on the value of local wisdom, religious aspects, social solidarity, and character education, while research on the Javanese language mostly discusses language uploads, politeness, and language inheritance. Studies that specifically analyze the use of language in Nyadran rituals by linking sociolinguistic and ethnolinguistic perspectives are still relatively limited. Therefore, this study seeks to fill this gap by analyzing the form of language use, variations in the level of speech, function, and social, cultural, and religious meaning in the Nyadran ritual in Pringu Village. This study also pays attention to the use of Javanese, Arabic, and Indonesian as a form of multilingual practice that plays a role in cultural preservation, the formation of community identity, and the inheritance of local values to the next generation.

RESEARCH METHODS

This research is a field research using a qualitative descriptive method. The qualitative descriptive method is a method that explains or describes the words and actions of the community as the subject of research. Therefore, this study uses a qualitative descriptive method that is useful to explain in detail the results of the research by conducting several methods including observation, interviews, documentation, along with the results of recordings. The resource person in this study is a community leader who is an elder and a key person in

Pringu Village, and he is the person who leads the Nyadran tradition in Pringu Village. The data collection technique in this study uses observation, namely detailed recording of the events under investigation. Meanwhile, the data source is carried out by conducting an interview, namely the researcher goes directly into the community to find a data. Interview data is conducted to obtain detailed and in-depth information. The researcher conducts interviews by asking several questions that are appropriate and relevant to the title of the research to be studied.

In this research method section, several things will be explained, namely the research place, research time, data sources, research instruments, data collection, and data analysis.1. Research Time and Place

This research was conducted in July 2025 in Pringu Village, Bululawang District, Malang Regency, this research produced information on the Nyadran tradition in Rengu Village.2. Data Source

Data sources were obtained from interviews, observations, recordings, transcripts, translations, and some photographic documentation. The Nyadran tradition in Pringu Village was obtained from the resource person, namely the historian of Pringu Village

1. Research Instruments

Here, the researcher uses a list of questions to make it easier for the researcher when asking questions, namely Mr. Sumadi and Mr. Drs. Moch. Subchan MA as a historian of Pringu Village, we use mobile phones as a tool to record and take pictures, we also use notebooks to record important things conveyed by the speakers.4. Data Collection

The data collection techniques used are observation, interviews, transcripts, translation, and documentation.

5. Data Analysis

Data analysis is in oral literature research, a data analysis is inseparable from the data collection process. The data obtained by the researcher from the source material is then elaborated again to find out the structure of the story, in which the researcher uses a descriptive method. This study uses a descriptive qualitative approach. The qualitative approach was chosen because this study aims to describe and understand in depth the use of language in the Nyadran ritual in Pringu Village. The research does not focus on measuring data quantitatively, but on understanding the form of language use, the context of language use, the function of language, and the social and cultural meanings contained in people's speech during the implementation of the Nyadran ritual (Creswell & Poth, 2018; Moleong, 2017)

Results

Based on the results of interviews with historians of Pringu Village, we obtained information about the use of language in the implementation of the Nyadran ritual. The language used in the ritual is not only Javanese, but also Arabic and Indonesian. Javanese is used in social interaction between communities, while Arabic is used in religious activities such as tahlil and joint prayer. The Indonesian language is used in certain situations. This is as conveyed by the following speakers.

researcher: "What do you think is meant by the Nyadran ritual?"

Speaker: "Nyadran is a tradition carried out by the community as a form of respect for deceased ancestors. In addition to remembering and praying for ancestors, Nyadran is also a form of gratitude to Allah. The community gathers together, performs prayers, tahlil, and other activities that have

been a habit of the community since ancient times."

Based on the answer of the speaker, it can be described that Nyadran is a community tradition that has a relationship between cultural and religious aspects. The Nyadran ritual is not only interpreted as an activity to remember ancestors, but also as a form of gratitude to God. The implementation of this tradition is a means for the community to maintain the habits inherited by previous generations. In addition, the activities carried out together show the value of togetherness and strong social relationships in the life of the people of Pringu Village.

Researcher: *What is the purpose of the people of Pringu Village to carry out the Nyadran ritual?*

Speaker: *"The purpose of holding Nyadran is to pray for the ancestors and families who have died. In addition, the community also expressed gratitude to Allah for the health and safety provided. This activity is also an opportunity for the community to gather, maintain harmony, and strengthen relationships between residents."*

Based on the results of the interview, it can be seen that the Nyadran ritual has several main purposes, namely as a form of respect and appreciation for ancestors, as a means of praying for the dead, and as a form of gratitude to God. In addition, the Nyadran ritual has a social function because it is a space for the community to gather and strengthen relationships between communities. Thus, Nyadran not only has a religious meaning, but also contains social values in the form of togetherness, harmony, and mutual cooperation.

Researcher: *How is the Nyadran ritual carried out in Pringu Village?*

Resource person: *"In its implementation, the community gathers and carries out activities*

that have become traditional. There are activities to clean the grave, pray together, tahlil, and other activities. The community participated in the activity together. Usually community leaders or elders also have a role in the implementation of activities."

Based on the speaker's answers, the implementation of the Nyadran ritual in Pringu Village involves community participation together. The activities carried out in the ritual show the involvement of the community in maintaining the continuity of the tradition. The presence of community leaders and elders also shows the role of previous generations in maintaining and passing on traditions to the next generation. This shows that the Nyadran ritual is one of the spaces for inheriting cultural and social values in the people of Pringu Village.

Researcher: *What languages are used in the implementation of the Nyadran ritual?*

Speaker: *"The most frequently used language is Javanese because the majority of people here speak Javanese. When entering prayer and tahlil activities, Arabic is used. Meanwhile, Indonesian is used under certain conditions, for example when conveying information to younger people or people who do not understand Javanese."*

Based on the results of interviews with historians of Pringu Village, information was obtained that the language used in the implementation of the Nyadran ritual was not only Javanese, but also Arabic and Indonesian. Javanese is used in social interaction between communities, while Arabic is used in religious activities such as tahlil and joint prayer. The Indonesian language is used in certain situations. The use of these languages shows that the Nyadran ritual in Pringu Village is an interaction space that brings together social, cultural, and religious aspects of the community.

The Use of Mantras in the Nyadran Ritual

One form of language used found in the Nyadran ritual is the use of speech in the form of mantras. The mantra is used as part of a series of rituals and contains the meaning of respect for ancestors and a plea for salvation. The following is an example of a mantra used in the Nyadran ritual:

*In order to make it happen,
In order to live a normal life,
I have come to the presence of the Most High Lord.
Ask for forgiveness from your ancestors.
The elders who have gone before,
Blessed are those who are saved.
May there be peace in life.
four brothers-in-law,
Who cares for me every day.
May you always be blessed,
Away from the occasional squirrel.*

Based on this speech, the use of Javanese seems dominant in the implementation of the Nyadran ritual. The use of vocabulary such as sangkan paraning dumadi, sangkan paraning urip, nyuwun pangestu, mugi rahayu, and pinaringan slamet shows the use of the Javanese language which has symbolic and religious meanings. The speech not only serves as a means of communication, but also as a medium to convey respect to ancestors and ask for salvation to God. Linguistically, the mantra speech uses a variety of Javanese language that tends to be subtle or krama. This can be seen in the use of the word kula which means "I", sowan which means "to come or face", nyuwun which means "to beg", and mugi which means "to hope". The choice of vocabulary shows the existence of a form of respect and politeness in the context of rituals.

In addition, the mantra has a function as an expression of prayer and supplication. The phrase "Be happy, be peaceful, and peaceful" is a reminder of the hope that those who are

still alive will be given safety and peace. Meanwhile, the phrase "nyuwun pangestu marang para ancestry" indicates a symbolic relationship between the living community and the deceased ancestors.

Thus, the use of mantras in Nyadran rituals suggests that language has a broader function than just a means of communication. Language is used as a means of ritual, an expression of respect, a request for safety, and as a form of preservation of the cultural values of the Javanese people. The use of language in mantras also shows the connection between language, culture, and community beliefs in the implementation of the Nyadran ritual.

Discussion

According to the source, Nyadran is a tradition carried out by the community as a form of respect for deceased ancestors. In addition to remembering and praying for ancestors, Nyadran is also a form of gratitude to Allah. The community gathers together to do prayers, tahlil, and other activities that have been a habit of the community since ancient times. Based on this information, Nyadran is not only interpreted as an activity to remember ancestors, but also as a form of gratitude to God. The implementation of traditions together also shows the value of togetherness and strong social relationships in the life of the people of Pringu Village.

The findings are in line with research (Fatanti & Tuti, 2020) which explains that ritual communication in the Nyadran tradition can function as a medium for cultural preservation, the formation of collective identity, and the strengthening of social solidarity of the community. Thus, the use of language in the Nyadran ritual in Pringu Village not only serves as a means of communication, but also as part of the process of maintaining tradition and

strengthening the social relations of the community.

The results of the interviews show that the use of language in the Nyadran ritual in Pringu Village not only serves as a means of communication, but also as a representation of the cultural identity of the Javanese people. The language used during the procession is dominated by the Javanese language, especially the variety of krama, madya, and ngoko. The choice of the variety of languages is adjusted to the context of communication, social relations between speakers, and the stages of ongoing rituals.

At the opening stage and joint prayer, the use of Javanese krama is more dominant because it reflects an attitude of respect for God, ancestors, religious leaders, and village elders. On the other hand, at the stage of preparation and interaction between communities, the variety of ngoko is more often used because the relationship between the participants is familiar and egalitarian. This phenomenon shows that the Javanese speaking level system is still maintained as a form of implementation of the value of politeness (upload-ungguh basa) in people's lives.

If analyzed using Halliday's (1978) language function theory, the use of language in Nyadran rituals fulfills several functions at once. Interpersonal function is seen through the use of forms of speech that show respect for the speech opponent. The ideational function can be seen from the delivery of prayers, hopes, and expressions of gratitude that represent the community's view of life. Meanwhile, the textual function is realized through a systematic arrangement of ritual speech so that the message can be received in its entirety by all participants.

From an ethnolinguistic perspective, the language used in the Nyadran ritual is part of the cultural system of the community.

Language is not only a medium for conveying information, but also a symbol that represents the values, beliefs, and collective identity of the people of Pringu Village. This is in line with the view of Duranti (1997) who states that language is always related to cultural practices that live in a speaking community.

The findings of the study also show that there are various forms of traditional expressions that contain religious and philosophical meanings. The prayers offered not only contain a request for salvation, but also a hope for the blessings of the harvest, health, community harmony, and respect for ancestors. Thus, language functions as a medium of inheriting cultural values from one generation to the next.

In addition to religious functions, the use of language in Nyadran rituals has a very strong social function. Verbal interaction that takes place during the preparation to the implementation of the ritual is able to build social solidarity and strengthen relationships between communities. Communication that takes place in an atmosphere of mutual cooperation shows that language plays a role in forming social cohesion while maintaining the social structure of the village community. From a pragmatic perspective, the choice of language variety is influenced by the context of speech which includes speakers, speech partners, communication purposes, place, and the situation of the ritual. This shows that the people of Pringu Village have good sociolinguistic competence in determining the form of language in accordance with applicable cultural norms.

The results of this study reinforce the findings of previous studies on the use of language in the Javanese tradition which states that regional languages still have an important position as a medium for local cultural preservation. However, this study

makes a new contribution because it shows that in Pringu Village, the use of the Javanese language is not only maintained as a cultural identity, but also serves as an instrument to maintain the continuity of the Nyadran ritual in the midst of social changes due to modernization. However, this study also found a tendency to use Indonesian by the younger generation in several informal situations. This phenomenon shows a shift in language choices as a result of the development of education, digital media, and social mobility. However, during the ritual procession, the Javanese language remains the main choice because it is considered to be more able to represent sacred values and respect for tradition.

Thus, the use of language in the Nyadran ritual in Pringu Village shows that there is a close relationship between language, culture, and the social structure of the community. Language not only functions as a means of communication, but also as a cultural symbol, a medium for preserving traditions, forming social identities, and a means of inheriting local values. This finding confirms that the sustainability of the Nyadran ritual is greatly influenced by the sustainability of the use of the Javanese language as an integral part of the life of the people of Pringu Village.

In addition to using Javanese as the main language in social interaction during the implementation of rituals, the results of the study show that the people of Pringu Village also use Arabic at the stages of rituals that are religious, especially when reciting tahlil, joint prayers, and the recitation of the holy verses of the Qur'an. The use of Arabic is an inseparable part of the implementation of Nyadran because people view the language as a language of worship that has sacred value.

Based on the results of observations, the use of Arabic was carried out together by all participants when entering the tahlil procession. Readings such as basmalah, Surah Al-Fatihah, Surah Al-Ikhlās, Surah Al-Falaq, Surah An-Nas, tahlil sentences (Lā ilāha illallāh), tasbih, tahmid, takbir, and closing prayers are recited in Arabic in accordance with the guidance of Islamic teachings. Although most people do not understand the entire lexical meaning of each reading in depth, they understand the religious function of the reading as a prayer addressed to Allah SWT and as a form of prayer for the spirits of ancestors.

The use of Arabic shows a process of cultural acculturation between Javanese traditions and Islamic teachings. The Nyadran ritual, which was originally a tradition of the Javanese people, developed with the entry of Islam so that religious elements, such as tahlil recitation and prayers in Arabic, became an important part of its implementation. This condition shows that the people of Pringu Village are able to maintain local traditions without abandoning the religious values they adhere to.

From a sociolinguistic perspective, the use of two languages in the Nyadran ritual shows that there is a variation of language based on function (functional language choice). Javanese is used as a medium of social communication, delivering speeches, deliberations, and interactions between participants, while Arabic is used in the context of worship and prayer. The selection of the two languages does not occur randomly, but is influenced by social norms, cultural norms, and religious norms that apply in society.

In ethnolinguistic studies, the Arabic language used in the Nyadran ritual has a symbolic meaning as a representation of human relations with God (hablum

minallah), while Javanese represents human relationships (*hablum minannas*) and respect for ancestors. Thus, the two languages complement each other in forming the overall meaning of the Nyadran ritual. Javanese strengthens local cultural identity, while Arabic strengthens the spiritual and religious dimensions of society.

The existence of Arabic also shows that the Nyadran ritual is not only a cultural activity, but also a medium to strengthen Islamic values. The recitation of *tahlil* and joint prayer create a religious atmosphere that encourages people to reflect on the value of gratitude, ask for forgiveness from Allah SWT, and pray for family members and ancestors who have passed away. Therefore, Arabic in the Nyadran ritual not only functions as a liturgical language, but also as a means of internalizing spiritual values to all ritual participants.

These findings show that the use of language in the Nyadran ritual in Pringu Village is multilingual, involving Javanese, Indonesian in certain situations, and Arabic at the worship stage. The diversity of languages reflects the harmonization between local culture and religious teachings that develop in the life of the people of Pringu Village. This phenomenon also shows that language has different functions according to the context of its use, both as a means of social communication, a medium for cultural preservation, and a means of carrying out worship.

Conclusion

Based on the results of research on the use of language in the Nyadran ritual in Pringu Village, it can be concluded that language has an important role in the implementation of rituals as well as being part of the social and cultural practices of the community. The

Nyadran ritual is not only interpreted as a tradition of respect and prayer for ancestors, but also as a form of gratitude to God as well as a means to strengthen social relations, maintain harmony, and maintain the cultural values of the community. In its implementation, the community uses Javanese, Arabic, and Indonesian in accordance with the context and purpose of communication. Javanese is the dominant language used in people's social interactions, while Arabic is used in religious activities such as *tahlil* recitation and prayer. Meanwhile, Indonesian is used in certain situations as a more common means of communication.

In addition to the Javanese language, Arabic is used in the stages of rituals that are religious, such as the recitation of *tahlil*, joint prayers, and verses of the Qur'an. The use of Arabic shows a liturgical as well as a spiritual function that strengthens religious values in the implementation of Nyadran. Its presence reflects the acculturation between Javanese culture and Islamic teachings that develop harmoniously in the community. Meanwhile, Indonesian is used in certain situations, especially when conveying information to participants from outside the region or to the younger generation who understand Indonesian more easily. This condition shows the practice of multilingualism, where the choice of language is adjusted to the context of communication, speech goals, and characteristics of speech partners.

The use of Javanese language in the Nyadran ritual also shows the application of *unggah-ungguh basa* which reflects the value of politeness and respect in Javanese culture. The selection of speech level is adjusted to the relationship between the speaker and the speech partner as well as the communication situation. *Krama* language is used when communicating with older people or elders,

while ngoko language is used in communication with peers or people who have close relationships. Thus, the use of language in Nyadran rituals not only serves as a means of communication, but also has social, cultural, and religious functions. Language is a medium to maintain cultural identity, convey life values, and pass on traditions to the next generation. The findings of this study show that the Nyadran ritual in Pringu Village is one of the important spaces in maintaining the existence of local language and culture in the midst of social changes in society.

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