



Interaction in the Tradition of *Tolak Balak* by *Juru Ladi* at a Javanese Traditional Wedding: An Ethnolinguistic Study

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Abstract: This study explores the tradition of “tolak balak” (warding off bad luck) by “juru ladi” (female traditional leaders) in Javanese traditional wedding ceremonies in one village in Central Java, Indonesia, through an ethnolinguistic approach. Using a qualitative descriptive method, data were collected through observation and interviews. Data analysis was conducted to identify the form and meaning of linguistic units and local wisdom. This research aims to provide a deeper understanding of the richness of local culture and give new insights into ethnolinguistics. The study findings reveal various forms and meanings of linguistic units that illustrate the community's cultural wealth and local wisdom, such as words, phrases, and discourse. Words include multiple terms and objects used in ceremonies, such as offerings, traditional tools, ritual feasts, and food. In addition, phrases are used in the “tolak balak” process, such as the offerings' names and attributes. These discourses contain spiritual and mystical values that are believed by the local community as part of local wisdom. Local wisdom in the form of taboos is also found in the *tolak balak* tradition. The community believes in maintaining the sanctity and smoothness of the wedding ceremony. This study's contribution to ethnolinguistics is to enrich the understanding of the interaction between language and culture in a local context. Thus, it can provide new insights into how traditional practices and language are interconnected in forming and preserving local wisdom.

Keywords: tradition, *tolak balak*, javanese wedding, traditional, ethnolinguistics

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INTRODUCTION

A good country is a country that respects and preserves its cultural heritage, just as good citizens are those who are proud and aware of the importance of maintaining their national culture (Agatta, 2022; Aliskhanova et al., 2023). This is because the preservation of cultural heritage plays a crucial role in restoring and maintaining cultural originality and national identity (Jayme, 2022; Nekhai & Kulbako, 2023). Interpretation and appreciation of Indonesia's diverse society can foster a spirit of unity amid cultural diversity (Suryatni & Widana, 2023). Indonesia possesses a rich cultural heritage, manifested in various valuable legacies, both material, such as temples and inscriptions, and moral-spiritual, reflected in the beliefs and faiths of the people. The cultural diversity in Indonesia, including in the Javanese region, is a result of the vastness of this country (Akun, 2023). Javanese society holds firmly to traditions passed down by their ancestors, shaping their lives with rich customs and cultures, which in turn generate much knowledge through culture (Andiana & Wahyuningsih, 2020). Culture itself is the way of sensing and thinking manifested in all aspects of human life within a society, forming social unity in the context of time and space (Hanif et al., 2024). The village of Jlegong, located in the Bejen District, Temanggung Regency, Central Java Province, has various cultural traditions, including traditional Javanese wedding ceremonies. One unique tradition at weddings in Jlegong Village is the *tolak balak* tradition. The *tolak balak* ceremony is one component of religious rituals (Koentjaraningrat, 2009). *Tolak balak* is a tradition that cleanses oneself from unwanted or harmful things (Andiana & Wahyuningsih, 2020). This tradition is crucial for the local community as it is believed to bring blessings and smoothness to the wedding ceremony.

The *tolak balak* tradition also reflects the process of acculturation between the beliefs of Javanese and Hindu communities (Agatta, 2022). The implementation of the *tolak balak* tradition for the local community carries a profound meaning in terms of belief, showing respect for the cultural heritage of ancestors through symbolism and magical appreciation (Zulyan & Hasibuan, 2022). *Tolak balak* is usually performed by a “juru ladi” (traditional wedding organizer) with particular expertise in traditional ceremonies. The *tolak balak* tradition has become a traditional ceremony carried out regularly and orderly according to custom. Although the *tolak balak* tradition is an integral part of Javanese traditional ceremonies, few studies have examined the ethnolinguistic aspects of this practice. Ethnolinguistic study involves learning about language and culture, where ethnolinguistics is used to investigate the uniqueness of lexicons used by each ethnic group in their culture (Fauzia et al., 2021). Ethnolinguistics, a branch of linguistics that studies the relationship between language and culture in society, is highly relevant to preserving cultural heritage. In this case, cultural heritage is not only

limited to physical artifacts and traditions but also includes language as an important aspect of an ethnic group's cultural identity. Language is the main means of transmitting cultural knowledge, values, and norms from one generation to the next.

This approach is chosen because this study aims to examine linguistic and non-linguistic forms that express social aspects within cultural life (Kowalczyk, 2022). Besides language skills, humans can also develop their thoughts and feelings and grow and develop socially through their interactions and culture. Thus, culture fundamentally always has values inherited, interpreted, and implemented according to social changes in society (Fauzia et al., 2021). Additionally, integrating cultural elements into human capital development broadens the potential for perspective and enhances intellectual interaction, fostering more significant intellectual potential (Halyna & Yaroslav, 2023). Therefore, this study aims to delve deeper into the *tolak balak* tradition by "juru ladi" in traditional Javanese wedding ceremonies in one village in Central Java, Indonesia, through an ethnolinguistic approach. According to Abdullah (2014), ethnolinguistics is a linguistic study focusing on language aspects such as vocabulary, phrases, clauses, discourse, and other linguistic units in social and cultural contexts. This language dimension is closely related to culture reflected in various ritual ceremonies, cultural events, folklore, and so on (Riana & Indrawati, 2021). More broadly, ethnolinguistics aims to advance and preserve society's cultural practices and social structures (Ganna, 2022).

The researcher found several studies relevant to this research. The first is an ethnobiological study written by Kielak (2024), which mentions that plant names convey information about appearance, taste, smell, use, and related beliefs and convictions. The analysis of plant names in Polish reveals important features and shows that folk names and traditional knowledge complement each other. This ethnolinguistic study provides insights into the use of plants from the past to the present and can be a starting point for further ethnobotanical research. Furthermore, Surikova and Berezovich (2023) also use ethnolinguistic studies to analyze new and unique mythological characters in Russian linguistic traditions and culture, especially in dialects that emerge from linguistic signs or text fragments. These character names derive from standard vocabulary forms and folklore texts that unite their main texts. Noortyani et al. (2023) also conducted research using ethnolinguistic studies. Their research mentioned that the traditional Indonesian lullaby "Dindang Maayun Anak" reflects Banjar culture in South Kalimantan. These findings were made through analyzing the song's linguistic units, cultural functions, and meanings. Yanti (2022) also used ethnolinguistic studies to investigate the language codes used by immigrant communities from the Tapal Kuda area, commonly referred to as the Pendalungan group (the result of the acculturation of Madurese and Javanese cultures living and settling in the coastal areas of Roomo Pesisir Village, Gresik). The results found that there are three language codes spoken by this community: Indonesian, Javanese, and Madurese. Additionally, seven language selection patterns were found in the daily interactions of these immigrant communities. Furthermore Syafuruddin et al. (2021) also investigated Indonesian sarcasm culture within an ethnolinguistic framework in South Sulawesi. The aspects analyzed include semantic, pragmatic, and sociolinguistic aspects. The results concluded that sarcasm in Indonesia aims to express thoughts and feelings in various emotional situations. Semantically, sarcasm can have harmful and insulting meanings that can trigger conflicts.

Although various ethnolinguistic studies have been conducted to understand cultural and linguistic aspects in various contexts, there is still a research gap in the in-depth study of Javanese traditional wedding traditions, specifically the *tolak balak* tradition performed by the "juru ladi" in one village in Central Java, Indonesia. Previous studies have not explicitly explored the ethnolinguistic aspects of the *tolak balak* ritual in the context of Javanese weddings, particularly regarding linguistic meanings, symbolism, and the acculturation process reflected in this tradition. This research aims to fill this gap by analyzing the linguistic and non-linguistic forms that express social and cultural aspects of the *tolak balak* tradition, as well as its contribution to the preservation of Javanese cultural heritage.

This research is essential as it will provide a deeper understanding of local cultural wisdom in Central Java, Indonesia. Furthermore, this research will enrich ethnolinguistic studies by expanding the understanding of the relationship between language and culture in traditional practices such as *tolak balak*. Thus, this research is expected to significantly contribute to understanding and preserving local cultural heritage and enriching ethnolinguistic studies with new contexts from traditional cultural practices. By revealing the various forms and meanings of linguistic units that reflect the community's cultural richness and local wisdom, this research can help strengthen cultural identity and traditional heritage. In addition, by identifying the spiritual and mystical values contained in the discourses used in the *tolak balak* tradition, this research can provide a deeper understanding of religious beliefs and practices in local communities.

METHODS

The research method used in this study was an ethnolinguistic approach with a qualitative descriptive research design. The qualitative approach in this study is used to understand social and cultural phenomena

deeply and comprehensively (Alhazmi & Kaufmann, 2022). This approach explored the forms and meanings of linguistic units and local wisdom found in the tradition of *tolak balak* by "juru ladi" (traditional wedding manager) in traditional Javanese weddings in one village in Central Java, Indonesia. The target of this research is "juru ladi" or "Judi", whom the community believes knows the tradition of *tolak balak*. The data collected in this study consisted of utterances spoken by the "juru ladi" and other related parties involved in the tradition of *tolak balak* in traditional Javanese marriage. The data source came from the entire process of the traditional Javanese wedding ceremony in one village in Central Java, Indonesia.

Data collection techniques include observation and interviews. Observations were conducted actively to observe the process of the tradition, while interviews were conducted to gather further information about the tradition. Data analysis was conducted using qualitative descriptive analysis techniques. The collected data are reduced and presented systematically, and then conclusions will be drawn based on the analysis (Ahmad & Muslimah, 2021). The research participants in this study were "juru ladi" or "Judi" who are directly involved in implementing the tradition of *tolak balak* in traditional Javanese marriage. They were chosen as research subjects because they were believed to have in-depth knowledge of the tradition. The use of unstructured interview sheet instruments aimed to provide flexibility for respondents in answering questions (Glewwe & Todd, 2022), thus allowing researchers to gain an in-depth understanding of the practice and meaning of the *tolak balak* tradition. The data analysis process was carried out in several stages. First, the collected data were transcribed and organized into relevant categories. Second, the data were coded to identify emerging themes or patterns. Next, the data were analyzed by considering the cultural and linguistic context to understand the meaning of each utterance or action in the *tolak balak* tradition. This analysis helps explore the relationship between language, culture, and tradition in a particular local context.

RESULT AND DISCUSSION

Based on the research results, it is known that the names of rituals in the tradition of "tolak balak" in Javanese traditional weddings consist of 36 linguistic units classified into six categories. Based on the research results, linguistic units in words, phrases, sentences, and discourse will be elaborated in the table below. Here is the list of linguistic units in the "tolak balak" tradition performed by *juru ladi* in the traditional Javanese wedding ceremony in one village in Central java, Indonesia.

Table 1. Form and Meaning of Linguistic Units

Category	Form	Linguistic Unit Meaning
<i>Sesajen</i>	1. Unjet [unjət]	Rice shaped like a cone resembling a miniature <i>tumpeng</i> is placed on the <i>ancak</i> as one of the offerings.
	2. Tapak [tapaʔ]	Piper betle as <i>susur</i> .
	3. Catu [catu]	The offerings are made to commemorate the anniversary of the death of a family member. It consists of coffee, tea, plain water, red and white porridge, money, and cigarettes (<i>lintingan</i>).
	4. Jenang baning [jənaŋ banɪŋ]	Red and white porridge for offerings (<i>catu</i>).
	5. Susur [susur]	The offering of betel leaf rolls (<i>sirih</i>), equipped with gambier and slaked lime and tied using particular white-colored thread.
	6. Merang [məraŋ]	Dried rice plants, used in the ritual of raising rice or <i>nalení beras</i> .
	7. Pliwat [plɪwat]	The offering consists of a village chicken.
	8. Gawa [gawa]	Papaya fruit for market offerings.
	9. Kembang wangi [kəmbaŋ waŋɪ]	The offering is in the form of flowers accompanied by frankincense and special oil, wrapped in banana leaves.
	10. Kembang boreh [kəmbaŋ bOɾəh]	The offering is like fragrant flowers, but the only difference is the presence of frankincense and oil.

The placement area for offerings	1. Poro [pOrO]	The place for storing food and arranging offerings.
	2. Tumang [tuman]	The edge of the stove serves to place offerings.
	3. Pelis [pəlIs]	The wooden frame beside the door for placing offerings in the form of yellow coconut leaves.
Tools of the tradition of 'tolak balak'	1. Ancak [ancaʔ]	The place for placing offerings, which include items such as <i>unjet</i> , money, dishes, cigarettes, fragrant flowers (lintingan), sliced round bananas, and market provisions."
	2. Gobang [gObaŋ]	Tools for cutting, such as large-sized knives.
	3. Dunak [dunaʔ]	Made from woven bamboo, it serves as a place to put meat.
	4. Cepon [cəpOn]	The tool made of woven bamboo serves as a place to put offerings.
	5. Sopak [sOpaʔ]	A long, thin cloth used as a tool for tying women's hair.
	6. Kukusan [kukusan]	Made from woven bamboo for making "bucu" or the cone-shaped part of the "tumpeng" rice dish.
	7. Kegep [kəgəp]	The tool functions as a cover for the steamer when cooking rice to make 'nasi tumpeng' using a steamer.
	8. Kenceng [kəncəŋ]	A pot for cooking glutinous rice as market provisions.
	9. Bugel [bUgəl]	A large wooden stick for cooking.
	10. Irek [Irɛʔ]	Made of woven bamboo, shaped like a 'tampah' but hollow inside, used as a tool for placing market provisions during the 'slamatar' ceremony.
	11. Lengser [lɛŋser]	As a container for placing offerings.
Selamatan	1. Natas tali [natas talI]	<i>Selamatan</i> marks the beginning of a celebration.
	2. Mule luhur [mulɛ luhur]	Requesting prayers from ancestors or forebears by redeeming through a 'selamatar' ceremony.
	3. Masari [masarI]	A 'selamatar' commemorating the seventh day of marriage.
	4. Bubaran [bubaran]	A 'selamatar' marks the end of a celebration.
	5. Rasulan [rasulan]	A 'selamatar' featuring 'nasi tumpeng'.
	6. Bucu lumpang [bucu lumpaŋ]	A 'selamatan' to seek blessings.
Food	1. Lanyahan [lanyahan]	Consists of vegetables such as green beans and nuts as one of the foods in the "slametar" for the birth of the Prophet.
	2. Telesan [tələsan]	It consists of wet food, which can be meat or other dishes, served at weddings or for 'ater-ater'.
	3. Mata kebo [mata kəbO]	" <i>Citak</i> " or food made from glutinous

		rice, is a type of food in the category of " <i>telesari</i> "
	Nek wis gawe sesajen sing bener ora bakal ana sing kampilan. [nɛʔ wɪs gawɛ səsajɛn sɪŋ bənər Ora bakal ana sɪŋ kampilan] 'kalau sudah membuat sesajen tidak bakal ada yang kampilan'	Explaining the situation when after making offerings, no one will get possessed or fall ill.
	2. Bismillah, badhara- Badhara [bɪsmillah, badhara-badhara]	A prayer so that the slaughtered meat will not be insufficient.
	3. Niat ingsun aku arep nyembelih pitik kanggo sarana syukuran, ngaturaken maturnuwun dhumateng gusti ingkang maha kuasa, kula sakluwarga dipunparingi ayem tentrem, waras, selamat lan muga kula sakluwarga dipuntebihaken saking bebalak lan bilahinipun, caketna rejekipun napa seja lan pinuwunipun gusti ngijabahi, jaya-jaya wijayanti lebur dening pangastuti. [nɪat ɪŋsun aku arɐp nyɛmbɛlɪh pɪtɪʔ kɔŋgO sarana syuʔuran, ɲaturaʔən maturnuwun dhumatɛŋ gustɪ ɪŋʔaŋ maha kuasa, kula saʔluwarga dɪpunparɪŋɪ ayɛm tɛntɾɛm, waras, sɛlamɛt, lan muga kula saʔluwarga dɪpuntebɪhaʔən saʔɪŋ bɛbalaʔ lan bɪlɪhɪnɪpun cakɛtna rɛjɛʔɪnɪpun napa sɛja lan pɪnuwunɪpun gustɪ ŋɪjabahɪ, jaya-jaya wɪjayantɪ sura dɪra jayanɪŋrat lɛbur dɛnɪŋ paŋastutɪ]	A prayer for the slaughtering of animals for " <i>tolak balak</i> ".
<i>Tuturan</i>		

The linguistic unit in the traditional custom of *tolak balak* by the "juru ladi" in the traditional Javanese wedding is analyzed using ethnolinguistic studies, with the first being words. The classification of words can be grouped into two forms, namely monomorphemic and polymorphemic (Rustamov et al., 2022). The following is an explanation of the linguistic units in the form of words (monomorphemic and polymorphemic): Linguistic units in the tradition of *tolak balak* by the "juru ladi" in the traditional Javanese wedding, which have been analyzed based on monomorphemic forms, can also be referred to as base words that already have meaning, can stand alone, and are not bound to other morphemes (Fitrawahyudi et al., 2022). The research findings identified 17 forms of monomorphemic linguistic units. Here are the linguistic units in the tradition of *tolak balak* by the "juru ladi" in the traditional Javanese wedding, which have been analyzed based on monomorphemic forms.

Table 2. Monomorphemic Form

Words	Category	Distribution
Ancak [ancaʔ]	Noun	Free morpheme – can stand independently
Unjet [unjɛt]	Noun	Free morpheme – can stand independently
Tapak [tapaʔ]	Noun	Free morpheme – can stand independently
Susur [susur]	Noun	Free morpheme – can stand independently
Merang [məraŋ]	Noun	Free morpheme – can stand independently
Catu [catu]	Noun	Free morpheme – can stand independently
Gawa [gawa]	Noun	Free morpheme – can stand independently
Poro [pOrO]	Noun	Free morpheme – can stand independently
Tumang [tumaŋ]	Noun	Free morpheme – can stand independently
Pelis [pəlɪs]	Noun	Free morpheme – can stand independently
Gobang [gObaŋ]	Noun	Free morpheme – can stand independently
Sopak [sOpəʔ]	Noun	Free morpheme – can stand independently
Dunak [dunaʔ]	Noun	Free morpheme – can stand independently
Cepon [cəpOn]	Noun	Free morpheme – can stand independently
Lengser [lɛŋsɛr]	Noun	Free morpheme – can stand independently
Kenceng [kɛncɛŋ]	Noun	Free morpheme – can stand independently
Bugel [bUgəl]	Noun	Free morpheme – can stand independently

Polymorphemic forms consist of two or more words and can be observed through morphological

processes (Agustina & Syaifudin, 2021). Polymorphemics can also be defined as words composed of two or more morphemes (Taft, 2023). Polymorphemic linguistic units are capable of changing form into new morphemes. This can be observed through morphological processes such as affixation (prefixing or suffixing), reduplication (repetition), and compound words (composition) (Habibie, 2021).

Table 3. Polymorphemic form

Type	Word	Process Polymorphemic
Adding Suffixes (Affixation)	Telesan [tələsan]	teles + an
	Lanyahan [lanyahan]	lanyah + an
	Rasulan [rasulan]	rasul + an
	Kukusan [ʔuʔusan]	kukus + an
Composition and Compounding	Mule luhur [mulɛ luhur]	mule (pulang) + luhur (duhur)
	Natas tali [natas talɪ]	natas (memotong) + tali (tali)
	Mata kebo [mata kəBo]	mata (mata)+ kebo (kerbau)
	Bucu lumpang [bucu lumpaŋ]	bucu (tumpeng) + lumpang (alat untuk menumbuk)

Therefore, this analysis illustrates that in the tradition of *tolak balak*, various words, both monomorphemic and polymorphemic, are used, all of which play an important role in enriching and conveying meaning in the context of Javanese culture. A phrase is a combination of words unrelated to the predicate in a clause (Anggraeni, 2019). In the study of interactions in the tradition of *tolak balak* by the "juru ladi" in the traditional Javanese wedding, phrases can be analyzed based on their distribution and elements within the language units. Based on its distribution, the linguistic units in the tradition of *tolak balak* in traditional Javanese weddings by the "juru ladi" yield only endocentric phrases. Endocentric phrases can replace the entire position or phrases with the same distribution, so when one element is removed, the phrase will still be used (Melani et al., 2019; Uktolseja & Gaspersz, 2021). In the analysis of data on the tradition of *tolak balak* by the "juru ladi" in traditional Javanese weddings, there is one component of endocentric phrases, namely attributive endocentric phrases.

Table 4. Phrases Based on Their Distribution

Phrase	Distribution
Jenang baning [jənaŋ banɪŋ]	"Jenang" as the core element categorized as a noun and "baning" as attributive.
Kembang wangi [kəmbaŋ waŋɪ]	"Kembang" as the core element categorized as a noun and "wangi" as its complement.
Kembang boreh [kəmbaŋ bOɾɐh]	"Kembang" as the core element categorized as a noun and "boreh" as its complement.

Based on the data, endocentric phrases refer to linguistic units consisting of two or more words where one word functions as the core or head, while the others function to modify or complement that core (Palaloi & Azelia, 2022). These examples illustrate how endocentric phrases function in traditional Javanese wedding customs, particularly in providing attributes or characteristics to specific elements involved in the ritual, as analyzed by the "juru ladi." Based on the linguistic unit elements, the linguistic unit form of *tolak balak* tradition by the "juru ladi" in traditional Javanese weddings takes the form of phrases structured as word + word.

Table 5. Linguistic Unit Elements

Phrase	Distribution
Jenang Baning [jənaŋ banɪŋ]	"Jenang baning" has a structure (W + W) or word + word, consisting of the words "jenang" and "baning."
Kembang wangi [kəmbaŋ waŋɪ]	"Kembang wangi" has a structure (W + W) or word + word, consisting of the word "kembang" and the word "wangi."
Kembang boreh [kəmbaŋ bOɾɐh]	"Kembang boreh" has a structure (W + W) or word + word, consisting of the word "kembang" and the word "boreh."

There is a linguistic unit in the form of discourse, namely the Javanese mantra in the tradition of *tolak balak*, obtained from listening to the process of *tolak balak* tradition and interviews with the "juru ladi" in the traditional Javanese wedding of one village in Central Java, Indonesia. The linguistic unit in the form of discourse in this research is the mantra used during animal slaughtering to ward off bad luck. Here is the mantra for slaughtering animals to ward off bad luck.

"Niat ingsun aku arep nyembelih pitik kanggo sarana syukuran, ngaturaken maturnuwun dhumateng gusti ingkang maha kuasa, kula sakluwarga dipunparingi ayem tentrem, waras, selamat lan muga kula sakluwarga dipuntebihaken saking bebalak lan bilahinipun, caketna rejekinipun napa seja lan pinuwunipun gusti ngijabahi, jaya-jaya wijayanti lebur dening pangastuti."

[nIat Insun aku arəp nyəmbəliḥ pItI? kangO sarana syu?uran, ḡatura?ən maturnuwun dhumatəḡ gustI In?an maha kuasa, kula sa?luwarga dIpunparInI ayəm təntrəm, waras, səlamət, lan muga kula sa?luwarga dIpuntəbIḥa?ən sa?In bəbala? lan bIlahInIpun, cakətna rəjə?InIpun napa səja lan pInuwunIpun gustI ḡIjabahI, jaya-jaya wIjayantI sura dIra jayanInrat ləbur denIn paḡastutI]

'I intend to slaughter a chicken for thanksgiving, expressing gratitude to the Almighty God. May my entire family be granted peace, health, and safety, and we be kept away from danger. May our sustenance be increased, and may God grant all our wishes'.

The linguistic unit above can be categorized as discourse based on the mantra theme of slaughtering animals to ward off bad luck, which is the most complete, highest, and largest unit. The discourse in the explanation above has cohesion and coherence; therefore, it can be written or spoken directly. Local wisdom is a part of the culture that is still evolving and preserved, passed down from generation to generation by a community (Rohtih & Afifuddin, 2023). Local wisdom is obtained through the ancestors' beliefs and is still believed by the community to this day. It is a tradition that is passed down through generations with a spiritual, mystical orientation. In the tradition of *tolak balak* by the "*juru lad*" in the traditional Javanese wedding of the village, there is a belief in the ability of the community to ward off negative energy or supernatural beings that may disrupt the event from beginning to end. The use of offerings such as "*ancak*" and "*catu*" placed in sacred places and in the houses contributing to the wedding event is believed to be able to overcome disturbances or dangers caused by supernatural beings. This has been proven by cases where someone who did not believe in offerings and the village guardian, known as "*mbahne*" by the people of the village, suffered from mysterious illnesses, and the event they were hosting encountered obstacles. This is related to the mystery of the village guardian or ruler, commonly referred to as "*mbahne*" by the people of the village.

Wisdom of Taboos comprises a series of prohibitions or taboos passed down through generations and deeply believed and adhered to by the people of the village. These prohibitions are not merely arbitrary rules but hold profound significance, closely linked to local beliefs and customs. The community believes violating these taboos can invite disasters or dangers during or after the wedding ceremony. One of the most prominent forms of local wisdom of taboos is the tradition of *tolak balak* through a process known as "*nyeret*". This tradition cannot be performed arbitrarily; only a "*juru lad*" (a person entrusted or possessing special authority in the traditional ceremony) is permitted to carry it out. This process must be conducted by the *juru ladi* without interference from others, underscoring this tradition's sacredness in the community's eyes.

In practice, "*nyeret*" involves the act of lifting rice that has been mixed with *merang* and *kampirata* rice. *Merang* is the husk residue after separating rice grains, while *kampirata* rice is believed to possess certain symbolic or potent qualities. There is a prohibition or taboo that must be observed during this process: only the *juru ladi* is allowed to handle the rice. This indicates that not everyone has the right or capability to perform this rite; only those appointed or possessing deep knowledge of local customs and traditions are permitted. Furthermore, only a small quantity of rice is prepared for this ceremony, which must not be entirely consumed during the event. This practice is not without reason; the people of the village believe that leaving a small portion of rice uneaten symbolizes the belief that everything will be sufficient and there will be no lack during the event. This is a symbolic representation of the faith in blessings and sufficiency that is believed to abound if the tradition is observed correctly.

This local wisdom of taboos embodies multiple dimensions that reflect the community's wisdom in maintaining harmony and balance with nature and their ancestors. The "*nyeret*" process is not merely a physical act but also encompasses profound spiritual and social values. It serves as a way for the community to honor their ancestors, maintain harmony with nature, and ensure that everything proceeds smoothly without obstacles. Moreover, this local wisdom of taboos also functions as a tool to reinforce the cultural identity of the village community. By adhering to inherited traditions and prohibitions, they preserve cultural continuity and strengthen social bonds among them. This tradition imparts values of togetherness, responsibility, and respect for long-standing norms. Therefore, the local wisdom of taboos is not just a series of prohibitions but reflects the community's wisdom in understanding and living life. It is a tangible expression of how traditions and customs can serve as a life guide that helps the community maintain balance and harmony in their daily lives. Traditions like "*nyeret*" are a concrete example of how local wisdom can be crucial in preserving cultural continuity and positive values within the community. Discussion on linguistic units in the tradition of *tolak balak* in Javanese

weddings in one village in Central Java, reveals the diversity of linguistic forms employed in these rituals. Analysis of word categories highlights two primary forms: monomorphemic and polymorphemic. Monomorphemic words like *ancak*, *unjet*, *tapak*, *susur*, *merang*, *catu*, *gawa*, *poro*, *tumang*, *pelis*, and others are standalone and not bound to other morphemes. On the other hand, polymorphemic words such as *telesan*, *lanyahan*, *rasulan*, and *natas tali* result from morphological processes like affixation (prefixing or suffixing) and composition (word combination).

The variety of these word forms reflects the complexity and depth of meaning in the execution of the *tolak balak* tradition. For instance, words like *ancak*, referring to offering places, and *unjet*, describing mini rice cones, serve practical functions in the ceremony and embody symbolism and cultural values. Similarly, polymorphemic words like *telesan*, derived from the base word "teles" with the suffix "an," demonstrate the use of morphological processes to form new words with additional meanings in the ritual context. Furthermore, phrases like *jenang baning* and *kembang wangi*, as well as discourses in the form of mantras, play significant roles in enriching and communicating meanings in the tradition of *tolak balak*. For example, *jenang baning* is an endocentric phrase depicting the attributive relationship between offering materials (*jenang*) and color (*baning*), while mantras in discourse express the purpose and prayers associated with ritual activities.

Moreover, the analysis of monomorphemic and polymorphemic words, phrases, and discourses used in the ritual unveils the complexity and depth of Javanese cultural meanings embedded within. The use of words like *ancak*, *unjet*, and *tapak*, among others, not only serves practical functions as offerings and ritual tools but also reflects the symbolism and spiritual values believed by the local community. Similarly, endocentric phrases like *jenang baning* and *kembang wangi* provide specific attributes and characteristics to elements in the ceremonial context. Furthermore, discourses such as mantras used during animal slaughter to ward off bad luck reflect strong cohesion and coherence in conveying prayers and spiritual purposes in the tradition. These mantras are not mere words but meaningful expressions that demonstrate unity and strength in Javanese customary rituals. Lastly, discussions on local wisdom in the form of prohibitions or taboos (*nyereti*) illustrate how the community of the village maintains harmony and balance with nature and their ancestors. The tradition of *nyereti* is not only a physical act but also involves profound spiritual values, reinforcing their cultural identity. This study provides deep insights into how language and traditions are crucial in preserving cultural continuity and positive values within the local community. By understanding and respecting cultural heritage like this, it is hoped that communities can strengthen their social bonds and preserve local wisdom for future generations..

CONCLUSION

The tradition of *tolak balak* in the traditional Javanese wedding of one village in Central Java reflects the local wisdom that is rich in mystical spiritual values and taboos highly respected by the local community. Using offerings, mantras, and ceremony processes led by the "juru ladi", it is believed that negative energy and supernatural beings that may disrupt the smooth flow of the wedding ceremony can be warded off. Taboos such as the tradition of *tolak balak* through "nyereti" demonstrate the strong belief of the community in the continuity and smoothness of the ceremony, as well as their respect for traditions passed down through generations. Thus, the tradition of *tolak balak* becomes an important part of traditional Javanese weddings and demonstrates the cultural richness and enduring local wisdom within the community.

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