



ETHNOBOTANICAL STUDY OF RAJABIYAH TRADITION

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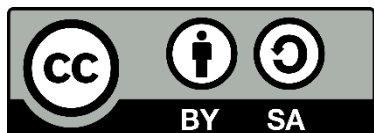
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ABSTRACT

This study, which combines ethnographic research with both qualitative and quantitative descriptive research approaches, employed a meticulous data collection process. Samples were taken using snowball sampling and purposive sampling techniques. Data was gathered through semi-structured interviews with 30 informants, including a village official, a traditional leader, a grave caretaker, a community leader, and 26 residents of Prawoto Village. The study identified 49 types of plants used in each Rajabiyah Tradition procession, which were grouped into 26 diversities at the order level. The Zingiberales order was found to be the most commonly used, with the fruit being the most frequently utilized part of the plant. Each plant used was found to hold a distinct meaning, representing the hopes of the people of Prawoto Village.



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INTRODUCTION

Indonesia is a megabiodiverse country with approximately 74 categories of unique natural ecosystems, including coastal ecosystems, shallow sea ecosystems, deep sea ecosystems, lowland ecosystems, lakes, and forests (Setiawan, 2022). Each ecosystem is inhabited by a diverse array of species, including both fauna and flora. Based on the level of flora diversity, there are approximately 25,000 to 30,000 types of plants with potential medicinal properties, and around 40,000 species of plants, of which 40% are endemic and 60% are non-endemic (Citaindah et al., 2024). In addition, Indonesia is located on the equator, which means that Indonesia has a tropical climate and is ranked second in the world with its tropical forests, which have a variety of climate variations, soil type conditions, and various other environmental factors, which means that Indonesia has a high level of ecosystem diversity (Setiawan, 2022).

Indonesia, beyond its rich flora and fauna, is a tapestry of diverse tribes, cultures, ethnicities, and religions. The varied conditions of Indonesian society, spanning different regions, have given birth to unique cultures that contribute to the archipelago's rich heritage, each with its own distinct character and allure. Culture, as the product of human creation, emotion, and initiative in community life, is indispensable for the formation of civilization. It serves as a country's identity and distinguishing feature (Irmania et al., 2021). Culture is the human ideas or systems that exist in society to facilitate individual life (Batubara & Muhajir, 2022).

Culture also encompasses the entire understanding of social rules, norms, science, religion, and art that characterize a society. Therefore, society has its own cultural values. Cultural values are believed to have a significant influence on society and serve as guidelines for behaviour and action (Resmini et al., 2021). Prawoto Village is one of the villages that continues to carry out a cultural tradition. The people of Prawoto Village are an example of a community that continues to carry out traditions from time to time, namely the Rajabiyah Tradition. The Rajabiyah Tradition in Prawoto Village is a form of preserving the culture and religiosity of the community in commemorating the life of Sunan Prawoto (Daryanti, 2015). In the Rajabiyah tradition, people prepare several types of plants to be used in each procession. In the Rajabiyah tradition, there are plant elements that can be studied from an ethnobotanical perspective.

The uniqueness of the Rajabiyah tradition in Prawoto Village lies in the combination of spiritual values, Islamic history, and local wisdom, which are still closely maintained in the form of rituals and community culture (Amin, 2020). Unlike the Rajabiyah tradition in other areas, which is generally limited to the recitation of *tahlilan* (collective prayer and remembrance of Allah) or, more commonly, the commemoration of *Isra' and Mi'raj*. Similar to the Rajabiyah tradition in Kudus, which emphasizes the recitation of *manaqib* in the pesantren environment (Rosyid, 2019). Likewise, the Rajabiyah tradition in Demak only focuses on the *pengajian akbar* (grand religious sermon or mass Islamic gathering). At the same time, Prawoto has a more comprehensive processional structure that encompasses various aspects, ranging from spiritual to local culture and the use of plants.

Ethnobotany, a field of biology, plays a crucial role in preserving cultural traditions. It has the potential to reveal the traditional knowledge of a community or ethnic group

regarding diversity, biological resources, conservation, and culture. For instance, some plants used in traditional rituals, such as *Oryza sativa L*, *Allium cepa L*, and *Allium sativum L*, *Musa Paradisiaca L*, *Cocos nucifera L*, *Alamanda cathartica*, *Pandanus amaryllifolius*, and *Bougainvillea glabra*, are used in the traditional ritual process of the Balinese people of Labuhan Maringgai District (Safitri et al., 2023). The variety of plant uses is a reflection of ethnic diversity in each region, encompassing not only the types of plants used but also the forms of use and methods of use (Rizkia et al., 2024).

Several studies, such as research conducted by Zebua (2024), show that ethnobotany is defined as a science that studies the knowledge of local communities about the management and use of plants as a source of food and traditional medicine. There is also research by Safitri et al. (2023), which states that ethnobotany studies can make a significant contribution to the process of recognizing natural resources in an area by collecting local knowledge data from the local community. The community's dependence on natural resources and its environment forms a strong pattern of interaction in the utilisation of various natural resources.

Based on the interviews conducted, there has been no study or documentation of ethnobotanical profiles in the Rajabiyah tradition. This underscores the importance and urgency of our study. Documentation is crucial in a study as it provides evidence of accurate functional processes (Rachma et al., 2024). Our study aims to fill this gap and determine the ethnobotanical profile of the Rajabiyah tradition, including the types of plants used, the parts of plants used, and the philosophical significance of plant use in the Rajabiyah tradition.

MATERIALS AND METHODS

Research Subject

The research was conducted in January and February 2025 in Prawoto Village, Sukolilo District, Pati Regency. The subjects of this study were the village head, village officials, caretakers, customary leaders, and community leaders who have an understanding of the history and Rajabiyah Tradition in Prawoto Village. These 30 individuals were selected as key informants due to their roles and knowledge in the community.

Tools and Materials Used

The tools and materials used in this research include instruments such as a voice recorder, observation sheets, interview sheets with multiple questions, and a camera to document the research process.

Research Procedure

This research is an ethnographic study with a qualitative and quantitative descriptive research approach. The data collection process was meticulously designed, involving semi-structured interviews with 30 respondents selected by snowball sampling and purposive sampling. Snowball sampling is a type of sample selection method in which every individual in the entire population has an equal opportunity to be selected as a sample. This method is used to determine the main informant sample, namely the village head, village apparatus, caretaker, customary leaders, and community leaders. Then, the purposive sampling method is a sample selection method that selects individuals based on specific characteristics or traits within a sample population to achieve the desired goal. The purposive sampling method is used to select additional informants, namely the Prawoto Village community.

Data Analysis and Interpretation

The ethnographic data obtained were analysed with great care using data reduction and data display techniques. Data reduction is the process of summarising and focusing on the most important aspects to be studied, while data presentation involves presenting data in the form of tables and images of plant characterisation results during the study (Nissa et al., 2023). Calculation of the percentage of plant parts used using the following formula.

$$P = \frac{\Sigma x}{N} \times 100\%$$

Information

P : Plant percentage gain
"Σx" : Number of plants
N : Maximum number of plants used

RESULTS AND DISCUSSION

The Rajabiyah tradition is the tradition of Haul Sunan Prawoto, which is identical to the procession of *istighosah* (communal prayer for seeking divine help), *ziarah kubur* (grave pilgrimage), *buka luwur* (ritual of replacing the grave cloth), *siraman panji-panji makam* or washing of the sacred grave banners, the *kirab luwur* (luwur procession), the *kirab budaya* (cultural procession), and the *tabligh akbar* (grand Islamic sermon). The Rajabiyah tradition begins with a *ziarah kubur* to the Tomb of Sunan Prawoto. The *ziarah kubur* ritual is one of a series of traditional processions and has become a core part of the commemoration of the scholars or wali (Bahri et al., 2022). The next procession is *istighosah*. *Istighosah* is interpreted as a form of prayer in which one seeks help, peace, and tranquillity in life (Nuruddaroini & Zubaidillah, 2020). The next procession is *buka luwur*, a ritual form of replacing the cloth or *mori* used as a cover or wrapper for gravestones, tombs, or mausoleums (Maghfiroh, 2024). The next procession is the *siraman panji-panji makam*, or washing of the banners of Sunan Prawoto's tomb. *Siraman panji-panji makam*, or washing of the banners, is done as a symbol of cleansing or purifying oneself (Anwar & Chotijah, 2019). The next procession is *kirab luwur* and *kirab budaya*, which is a procession of parading *luwur* around the village. The Rajabiyah Tradition Procession concludes with a *Tabligh Akbar*. *Tabligh Akbar* is a grand religious study held en masse to spread the Islamic religion and as a form of seeking knowledge (Akbar et al., 2024).

Our research has revealed the intricate and diverse use of plant species in the Rajabiyah Tradition. A total of 49 species have been identified, each belonging to one of the 26 botanical diversities at the order level. The use of these plants in the Rajabiyah Tradition is a testament to the richness and complexity of this cultural and religious practice, adding a unique dimension to its significance.

Table 1. Percentage of Species Utilization by Order

Ordo	Number of Species	Percentage of Spesies
Zingiberales	7	14.2
Fabales	4	8.16
Rosales	4	8.16
Poales	3	6.12
Magnoliales	3	6.12
Solanales	3	6.12
Euphorbiales	2	4.08
Sapindales	2	4.08
Liliales	2	4.08
Myrtales	2	4.08

Ordo	Number of Species	Percentage of Spesies
Arecales	2	4.08
Graminales	1	2.04
Umbelliferales	1	2.04
Rhoeadales	1	2.04
Cucurbitales	1	2.04
Bromeliales	1	2.04
Personatae	1	2.04
Piperales	1	2.04
Rubiales	1	2.04
Scrophulariales	1	2.04
Gentianales	1	2.04
Pandanales	1	2.04
Rutales	1	2.04
Guttiferanales	1	2.04
Cactales	1	2.04
Apiales	1	2.04
Total	49	100%

Based on Table 1, it is evident that the most widely used plants belong to the Zingiberales order. There are seven plants in the Zingiberales order with a percentage of 14.2%. The Zingiberales order, known for its herbs and medicinal plants, is of particular significance to the people of Prawoto Village, who widely use them as traditional medicine. The abundance of these plants in Prawoto Village is due to their compatibility with the geographical conditions of the Kendeng Mountains, which is characterized by numerous water sources and fertile soil. According to Fajriyah's (2020) statement, the Kendeng Mountains area is renowned for its fertility. It has a diverse range of plant products, including crops such as corn, rice, cassava, bananas, ginger, turmeric, and galangal.

The Rajabiyah tradition is rich in diversity, with 49 distinct plant species playing unique roles. Each of these plants, with its specific morphological characteristics and functional roles, adds a layer of intrigue to the tradition. The selection of these species is not arbitrary; it is based on their symbolic meanings, functional values, and specific roles within the ritual practices (Siswoyo, 2023). Figure 1 depicts some of these plants, each with its own story to tell.

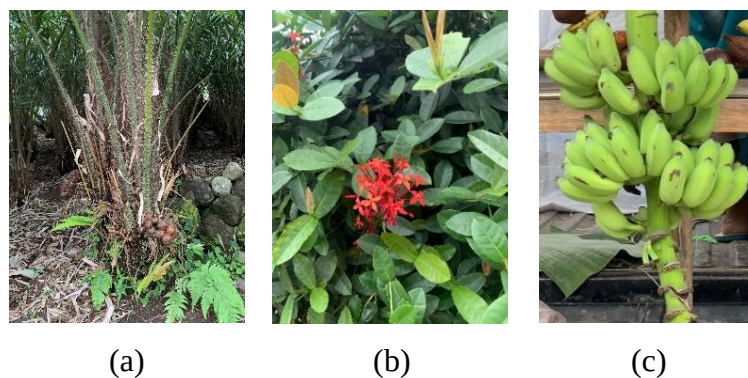


Figure 1. Several plants used in the Rajabiyah tradition a. *Salacca zalacca* b. *Ixora javanica* c. *Musa acuminata* × *Musa balbisiana* (ABB Group)

Based on the image above, several plants are used in the Rajabiyah tradition, including snake fruit, Javanese soka, and uter bananas. These plants were selected not only for their characteristics but also for their profound spiritual values. These differences reflect the integration of ecological aspects and traditional values, creating a deep connection to the cultural traditions. Some of the plants used are Zingiberales plants, including ambon bananas (*Musa paradisiaca* var. *Sapientum* (L.) Kunt), wulu kutuk bananas (*Musa* × *Paradisiaca* L. AAB), raja bananas (*Musa paradisiaca* L.), mas gading bananas (*Musa acuminata*), turmeric (*Curcuma longa* L.), kencur (*Kaempferia galanga* L.), and uter bananas (*Musa acuminata* × *Musa balbisiana*).

Plants of the Zingiberales order exhibit distinctive characteristics, including flowering plants with pseudo-stems, large spiral-shaped leaves, and striking flowers. These plants, with their unique morphological and reproductive adaptations, are a fascinating subject of study. Plants in this order generally have rhizomes that serve as food reserves or tools for vegetative propagation. Leaves in the Zingiberales order have parallel leaf veins and have leaf sheaths that are arranged to form pseudo-stems (Adisa et al., 2022). Flowers in the order Zingiberales are typically compound and have a complex structure, featuring modified petals and corollas. According to Fadillah et al. (2023), the stamens in flowers of the Zingiberales order often undergo reduction to form strikingly coloured staminodia. This unique morphological and reproductive adaptation makes the Zingiberales order a distinct and intriguing group of plants.

One of the uses of plants of the Zingiberales order is the raja bananas (*Musa paradisiaca* L.), which play a significant role in the *buka luwur* procession. One bunch of raja bananas is placed on a *tampah* container to be used as an offering. The use of raja

bananas as an offering is not just a tradition, it is a symbol of honour and a high quality of life. This suggests that the Prawoto community is thriving and achieving success in life. This meaning is in line with the statement of Mustaqin et al. (2018) that raja bananas have the meaning of *didaya mukti lan mulya*, which means being a successful person in both social status and wealth. In addition, these raja bananas also have a spiritual aspect, where the raja bananas are used as an offering to honour the ancestors before the implementation of *buka luwur*.

Other plants commonly utilized in the Rajabiyah tradition belong to species within the order *Fabales*. These plants include long beans (*Vigna sinensis* L.), soybeans (*Glycine max* (L.) Merrill), peanuts (*Arachis hypogaea* L.), and sprouts (*Vigna radiata* L.). Plants in the *Fabales* order exhibit characteristic features, including those in the form of herbs, shrubs, or trees with compound, pinnate, or fingered leaves. Flowers in the *Fabales* order are generally perfect, shaped like butterflies (papilionoid). The fruit of plants in the *Fabales* order is in the form of legumes as its main characteristic. According to Ulfa et al. (2023), *Fabales* root systems often contain root nodules where nitrogen fixation by *Rhizobium* bacteria occurs.

The use of other plants, namely Jasmine (*Jasminum sambac*), which is employed in the Rajabiyah tradition, is also utilized during the *ziarah kubur* procession, *buka luwur*, and *siraman panji-panji makam*. In the *ziarah kubur* procession, Jasmine is used as a flower to sprinkle on the grave. During the *buka luwur* procession, it is used as an offering, mixed with other garden flowers, then wrapped in banana leaves and placed on a *tampah*. In the *siraman panji-panji makam* procession, Jasmine is used as water to wash the grave banners. The meaning of Jasmine itself is a symbol of harmony in relationships. Meanwhile, according to Supriyati et al. (2017), Jasmine has a deep meaning related to purity and beauty.

Rice (*Oryza sativa* L.) is included in the *Poales* order of plants used in the Rajabiyah tradition. The use of this rice is first processed into rice. The aim is to serve as *sego tumpeng*, which will be paraded and distributed to the community during the *kirab luwur* & *kirab budaya* procession. The aspect of the symbolic meaning of rice is ecological, where rice becomes a staple food cultivation practice. The meaning of rice itself is a symbol of the abundance of agricultural products in Prawoto Village. According to the proverb "Pati Bumi Mina Tani," Prawoto Village, located in Pati Regency, is known for

its abundant rice harvest. In accordance with the opinion of Safitri et al. (2023), rice symbolises food security or a staple food for the community.

Several parts of plants are used in the Rajabiyah tradition. The use of these plant parts is tailored to their traditional use in events or ritual processions. The following parts of the plant used in the Rajabiyah tradition are illustrated in Figure 2.

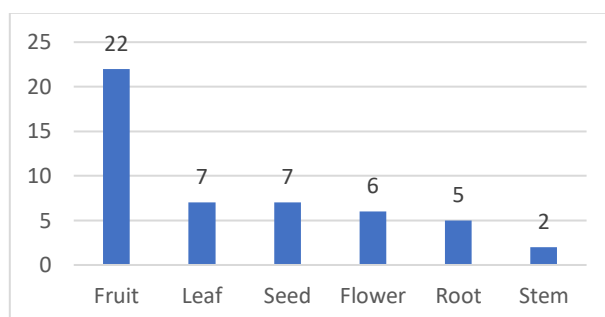


Figure 2. Parts of Plants Used in the Rajabiyah Tradition

Based on picture 2, the most widely used part of the plant is the fruit, with as many as 22. The following parts of the plant are most commonly used: the leaves and seeds, with a total of seven of each. Then the flower part is six, and the root or rhizome part is five. Then, the part of the plant that is least used is the stem, which can be as many as two. The significance of these numbers lies in the diversity of plant parts used in the Rajabiyah tradition, reflecting the comprehensive utilization of the plant. From these results, it is known that the most widely used part is the fruit. This indicates that in the implementation of the Rajabiyah tradition, many agricultural products, including fruits, are utilized, either directly or after processing. This is because Prawoto Village is home to many agricultural products, including fruits. The many agricultural products, including fruits, are supported by the geographical conditions of Prawoto Village, which is situated in the hills surrounded by gardens and forests, allowing people to utilize these agricultural products. This is in accordance with Nurhayu's (2024) statement that people tend to use and utilize more of the fruit part of the plant because it is more readily available in the surrounding environment. The utilization of these plants is done directly. Some are also processed first into food such as rice, cassava leaves, and soybeans, which are processed into *sego tumpeng urap kuluban* in the *kirab luwur* and *kirab budaya* processions, and black sticky rice, which is processed into black sticky rice porridge in the *buka luwur* procession, which is used as an offering.

The community obtains the plants used in the Rajabiyah tradition through cultivation and wild harvesting. Cultivation involves the deliberate planting and nurturing of these plants, making them easily accessible to the community. On the other hand, wild harvesting refers to the collection of plants from their natural habitat. In general, the plants used in the Rajabiyah tradition are cultivated, but the practice of wild harvesting also plays a significant role. This is in line with the statement by Yandre & Foo (2023) that humans have known for generations the benefits of using plants in their surrounding environment, both for treatment and for traditional ceremonial processes. Likewise, the people of Prawoto Village have long utilised plants from the surrounding area as agricultural products in carrying out the Rajabiyah tradition.

There are various aspects of symbolic meaning in plants used in the Rajabiyah tradition. The symbolic meaning of plants encompasses multiple aspects of life, including religious, health, aesthetic, philosophical, economic, and ecological considerations. These meanings are related to traditional values that are still upheld in the traditional procession in Prawoto Village. For instance, the use of certain plants may symbolize respect for nature, or the importance of health and well-being. The following graph of the aspects of plant meaning used in the Rajabiyah Tradition is shown in Figure 3.

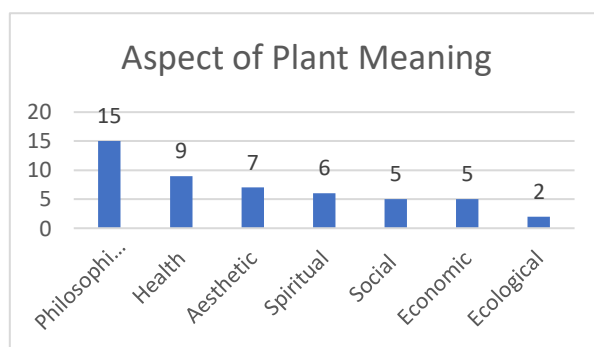


Figure 3. Aspects of the Meaning of Plants Used in the Rajabiyah Tradition

Based on Figure 3, which illustrates the symbolic meaning aspect of plants, it is evident that there are fifteen plants with philosophical meanings. The intellectual element is related to the symbol of values or teachings of life, such as cassava, which symbolises simplicity. According to Febriyanto & Kumaini (2018), the use of bamboo holds philosophical significance, symbolising steadfastness and being linked to life's teachings. Then nine plants have a health meaning aspect. The health aspect is related to the meaning of the symbol, which wards off disaster or provides protection, as well as promotes healing, such as with turmeric, a symbol of healing. In line with Angela & Alfian's (2023)

statement, the use of several plants has a health significance as a symbol of warding off disaster and avoiding disease. For the aesthetic aspect, there are seven plants. The aesthetic element is related to colour and shape as a symbol of beauty and hope, such as roses, which are a symbol of true love. In accordance with the statement of Murdiyanti et al. (2022), the colour of plants contains meaning related to the aesthetic aspects of the use of plants in a tradition.

Six plants have spiritual meaning. The spiritual aspect is related to the meaning of the symbol of purity, the connection with ancestors, and the symbol of offerings, such as the betel leaf, which represents a symbol of respect and cleanliness. In accordance with the opinion of Ristanto et al. (2020), the spiritual aspect is related to the symbol of purity or holiness, such as in the use of lotus flowers, which in Buddhist and Hindu cultures symbolise spiritual purity. For the social aspect, there are five plants. The social aspect is related to the meaning of symbols of social status or local culture, such as the pineapple, which conveys the sense of hospitality and warmth that the community offers to its guests. According to Sopiah et al. (2023), the use of plants holds meaning in the social and cultural aspects of the local community.

Five plants have economic significance, with the financial aspect related to the symbolism of fertility and prosperity, such as rice, which symbolises abundance in agricultural produce. In line with Nurilah et al.'s (2025) opinion, secondary crops have economic significance, symbolising the prosperity of society. Finally, there is the ecological aspect; two plants have ecological significance. The ecological aspect is related to the meaning of plants as a representation of nature, which shows the harmonious relationship between humans and nature, such as coriander, which symbolises the relationship between humans and nature. In accordance with the statement by Irawan et al. (2023), the use of plants has an ecological significance that highlights the harmonious relationship between humans and nature.

The symbolic meaning of the plants used in the Rajabiyah tradition of Prawoto Village encompasses various aspects of life, including abundance, luck, health, the fertility of the village land, and the welfare of the village community. These meanings are deeply rooted in traditional values that are still upheld in the traditional procession in Prawoto Village. These meanings and values are not just traditions, but they are the hopes and aspirations of the Prawoto Village community, passed down from generation to

generation (Siswoyo, 2023). The symbolic meaning of each plant used in the Rajabiyah Tradition cannot be explained scientifically. All the meanings contained in each plant used are the heartfelt hopes of the Prawoto Village community in carrying out the Rajabiyah tradition.

The abundance of plant diversity in Prawoto Village is closely tied to the geographical and ecological conditions of the Kendeng Mountains area. The Kendeng Mountains area has numerous water sources, fertile soil, sufficient rainfall, and support from abiotic factors such as limestone mountain topography, cool temperatures, and relatively stable humidity (Pravitasari et al., 2020). The topography of Prawoto Village is flat to undulating, surrounded by hills with altitudes ranging from 40 to 158 meters above sea level. Administratively and geologically, the northern part of Sukolilo District, including Prawoto, is part of the Kendeng Mountains limestone hill area, characterised by grumosol and hydromer soil types, with some parts containing red-yellow Mediterranean soils (Astuti et al., 2021). This soil has a loose to sandy clay texture, which is very conducive to agriculture and the growth of local plants. According to the statement, Juliana & Roni (2024) state that the Kendeng Mountains have high local flora potential, including medicinal plants.

The use of plants in the Rajabiyah tradition in Prawoto Village is a testament to the close relationship between the local wisdom of the community and the abundant natural potential of the Kendeng Mountains area. This tradition, not only a repository of religious values but also a stronghold of strong ecological and ethnobotanical aspects (Juliana & Roni, 2024), is a concrete example of how local cultural practices can act as guardians of local plant conservation. It reflects the harmonious relationship between humans, religion, and nature in the lives of people in the Kendeng Mountains area, especially in Prawoto Village, and underscores the importance of preserving these traditions for the future.

CONCLUSION

The ethnobotanical profile of the Rajabiyah Tradition in Prawoto Village is a testament to the cultural significance of plant species. It encompasses the use of 49 plant species, categorized into 26 distinct orders. The most widely used plants belong to the

Zingiberales order. The most commonly used plant parts are the fruit parts, which can be as many as 22, and plants are obtained through cultivation and the wild. Each type of plant used in the Rajabiyah Tradition procession holds a symbolic meaning, a reflection of the deep-rooted hopes of the Prawoto Village community.

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