

## A SEMIOTIC ANALYSIS OF JERIENG TRIBE'S SEDEKAH GUNUNG TRADITION

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APA Citation: Fernanda, A., Ansyari, I., & Farhaby, A. M. (2025). A semiotic analysis of Jerieng tribe's Sedekah Gunung tradition. *English Review: Journal of English Education*, 13(1), 329-338. <https://doi.org/10.25134/erjee.v13i1.10841>

Received: 17-09-2024

Accepted: 16-12-2024

Published: 28-02-2025

**Abstract:** Myth is a story whose origin and author are unknown. The purpose of a Myth is to explain natural processes, the creation of the world, human races, traditional customs, political institutions, or religious rituals. In Pelangas Village, West Bangka, there is a tribe known as the Jerieng Tribe. This tribe has a tradition that is still practiced by its people, which the *Sedekah Gunung* tradition. This tradition is carried out every year to coincide with the 14th night full moon. Because the *Sedekah Gunung* ritual tradition is a traditional procession that cannot be separated from people's belief in myth, this research aims to analyze the representation of myth in the *Sedekah Gunung* ritual using semiotic theory by Charles Sanders Peirce. This research uses descriptive qualitative methods with data collection techniques in the form of a combination of interviews, observation, documentation. The results of this research found several ritual practices in *Sedekah Gunung* which symbolize the Jerieng Tribe's belief in the sacredness of the *Sedekah Gunung* ritual, belief in the myth of the symbiotic relationship between humans and nature through the practice of giving and receiving, as well as the respect and communication of the Jerieng Tribe towards nature through *Sedekah Gunung*. There are some moral values that can be learned from this tradition, such as appreciation for nature, a commitment to harmony, increasing the sense of compassion and spirit of collaboration, and preserving the local wisdom of oral traditions, specifically the culture and oral literature of the *Jerieng* tribe.

**Keywords:** myth; representation; semiotics; *Sedekah Gunung*; *Jerieng* tribe; tradition.

### INTRODUCTION

Myths are narratives transmitted from one individual to another, often embodying elements of superstition or folklore. Myths are related to people's beliefs in supernatural things, and are often associated with mystical or supernatural things (Sulistiyorini, 2024). These stories are deeply rooted in tradition, passed down across generations. Additionally, myths are intricately linked to the customs, cultural values, and social structures of the community in which they are preserved (Nisfiyah et al., 2023)

Myths are the insights of past societies in seeking answers to problems arising from natural situations and conditions, at a time when scientific knowledge and discoveries had not yet emerged.

These questions could only be addressed through the way of thinking of the community, which later became known as myths (Alhady, 2023, p., 4). People's belief in myths remains and is strong today. According to Levi-Strauss (as cited in Nugroho, 2023), myth does not need to be contrasted with history or reality, because the difference in meaning between the two concepts is increasingly difficult to maintain today. Myths remain a phenomenon that has not disappeared even though Indonesia has made progress in various fields. This is proven by the large number of Indonesian people who still believe in myths (Tuffahati et al., 2023). The complexity of the cultural environment can contribute to the emergence of myths. There are also those who

believe that some myths are orders or messages from ancestors which, if violated, can result in bad consequences or karma (Masni et al., 2024). In the era of globalization, society continues to adhere closely to myths both in terms of religion and culture. However, preserving this tradition faces challenges, such as changes in modern lifestyle and declining interest among the younger generation. Nowadays, especially the teenagers tend to admire foreign cultures more and ignore their own cultural heritage (Ginting et al., 2024). It indicates that progress over time can lead to cultural shifts. There are various myths in Indonesia society that have been criticized and abandoned, but there are also those that are still believed, practiced and maintained as part of traditions, customs and culture. The basis of mutual trust in society is an important factor in the continuity of traditions. In the other hand, myths are usually believed by the society because they are conveyed through speech, which then develops into oral traditions, often told by elders to the next generation (Harista, Bohhori, & Firdaus, 2023). In addition, these myths can change along with political changes and existing social dynamics. Myths are also often considered as ideas whose truth is still in doubt (Muhammad Irfan Maulana, Hisyam Zaini & Ridwan, 2024)

Myths today seem to still be relevant and believed by many people. In fact, special abilities or certain events are often made into myths and accepted excessively. This makes society vulnerable to fraud by irresponsible parties. Unlike the past, where myths were considered sacred and became a guideline for living together, today myths are often misused for personal gain. In the past, myths were more collective and functioned to regulate the social life of society (Juliant, 2024). Therefore, as it is a crucial part of human culture, myth symbolizes the need for humans to seek explanations on certain subjects. Through its narratives or practices, the content of a myth contains a message that it wishes to tell subtly to its audiences. As it is passed down from generation to generation, myths evolve into traditions that are associated with certain groups or individuals, based on existing cultural values.

Tradition has become the main aspect for building and creating social relations between communities, preserving cultural values, and passing on knowledge between generations (Ferescky et al., 2024). In addition, myths are closely related to various forms of tradition, especially oral tradition. The existence of myths in various forms of oral tradition is spread and

told in a complementary way (Yulianti, et al., 2024). Myths are also often feared by society as punishment for actions that violate existing life or traditions, because most myths explain the creation of the universe, the world, the creatures in it, stories of supernatural beings, and provide natural records or explanation of rituals.

Apart from myths, ethnicity is also closely related to tradition, which is an important element culture. According to legal expert F. Geny, tradition is an element of culture that is always manifested to fulfill the needs of society (as cited in Masrin, 2021). These traditions reflect ethnic identity and play an important role in forming and maintaining a group's culture. Ethnicity is a group of people identified based on similarities in aspects of nationality, language, religion, race or cultural origin (Desike et al., 2021). Ethnic identity encompasses a rich and varied cultural heritage, which is passed down from generation to generation, shaping their way of life and worldview.

An ethnic group generally continues to live quite close to its natural environment and is less affected by acculturation, which the meeting and influence of two or more external groups, when compared to other ethnic groups (Azzahra et al., 2024). It cannot be denied that in reality, there are still many differences in views between the younger generation and their ancestors regarding the relevance of tradition. However, in reality the implementation of traditions has a crucial role in the social and cultural formation of society. It can be concluded that culture and customs function as a guide for human actions and behavior, shape culture and influence people's thinking patterns. However, traditional culture is still are carried out to maintain cultural identity and preserve heritage values. Every society generally has customs that reflect the character and personality of its people (Fazillah et al., 2024). Besides that, each region has unique traditions that reflect local norms, values and wisdom in people's daily lives. Many myths have emerged in the Bangka Belitung Islands Province, covering topics such as public relations, medicine, travel guidelines, and more. For a long time, the people of this province have believed that there are life rules closely tied to natural laws, where violations by individuals or groups can lead to consequences (Palar et al., 2023). Moreover, amongst various traditions that exist in Indonesia with various tribes and ethnicities, *Sedekah Gunung* which is practiced by the Jerieng tribe in Bangka Island is one that is based on myth as a human belief.

*Melayu Jerieng* is one of the indigineous tribes in the western part of Bangka Island, specifically in the Simpang Teritip district of West Bangka Regency, Bangka Belitung Islands Province. *Melayu Jerieng's* territorial boundaries include: to the north with the Natuna Sea and Jebus district, to the south with the Bangka Strait, to the east with Kelapa district, and to the west with Muntok district. They have lived permanently in that area and still depend heavily on nature to meet their daily needs. Their daily life mainly results from farming activities and direct interaction with the surrounding natural environment. *The Jerieng* tribe implemented a gardening method called *behume*, which is clearing the forest by cutting it down or burning it (Aprianti, 2023). As the majority of the *Jerieng's* population adheres to Islam, this tribe strongly believes in mystical phenomena and practices. One of the proofs of the *Jerieng* tribe's belief in mystical phenomena and practices can be seen in their *Sedekah Gunung* Tradition.

*Sedekah Gunung* or Mountain Offering is a ritualistic tradition that is performed on the fourteenth night of the full moon by the *Jerieng* Tribe community (Saputra, Ramadhani & Sinabutar, 2021). The name of this tradition derived from a hill that locals in Pelangas Village refer to as *Gunong*. The purpose of this ritual is to express the tribe's gratitude to nature for the harvest and natural resources obtained by the *Jerieng* tribe throughout the year. Moreover, this ritual also symbolizes their wish to receive even more bountiful harvest in the following year. In general, the practice of *Sedekah Gunung* is in line with Ramadhan et al., 2024 definition of rituals which refers to activities carried out regularly and continuously by community groups, the implementation of which is regulated by applicable community rules. The event of this ritual tradition involves several procedures. Generally, the series of events is divided into two days: One day before the ritual and the day of the *Sedekah Gunung* ritual. On the day of the ritual, various activities were carried out by *Jerieng* tribe community, starting from reciting prayers led by the village shaman, cleaning the path to the ritual site, bringing harvests and food to the ritual site, holding a feast with all the villagers and invited guests at the ritual site, and various other festivities. This illustrates the method used by the ancestors of the *Jerieng* tribe to pass on the values and traditions of their ancestors to the next generation. The oral storytelling process, which continues to be preserved until now, has a very

vital role in maintaining the continuity of the culture and local wisdom of the *Jerieng* tribe. In this way, the knowledge and history that have existed since ancient times remain alive and developing, becoming an inseparable part of the identity and life of the *Jerieng* tribe (Andri Fernanda, Irvan Ansyari & Arthur Muhammad Farhaby, 2024).

There are several significances to the *Sedekah Gunung* tradition, one of which is as a means of conveying gratitude and hope for goodness to come. Then, strengthen solidarity because by upholding traditions which ultimately creates an atmosphere and sense of togetherness between each other. On the other hand, what is no less important than upholding this tradition is being able to help the maintain their identity and cultural heritage, ensuring that every inherited value and tradition remains alive and running in everyday life.

Since the tradition of *Sedekah Gunung* is rooted in their belief in the myth that this ritual can bring prosperity to them, analyzing the depiction of myth within this ritualistic tradition involves understanding the cultural and symbolic significance of the ritual. According to Rudolf Bultmann (as cited in Malik et al., 2023), mythology is the use of images or perspectives to convey things that are transcendent (which do not originate from this world) by using terms that exist in this world, and describing divine things in the context of human life. This is because mythology functions to convey meaning and ideas through symbols and narratives. Mythology is not just a collection of stories, but also an effective tool for expressing complex concepts about life, morals, and also human relationships with the world around them. Mythology describes how humans interpret and understand the world around them (Arahman et al., 2024). But sometimes, mythology is often viewed as ancient knowledge used to explain rare, strange, or surprising phenomena, which society considers to be the result of evil forces. Therefore, this article focuses on providing an insight into the *Jerieng* tribe's worldview, values, and their harmonious relationship with the environment through the context of *Sedekah Gunung* tradition. As tradition was intended to convey an indirect message to its adherer, it can also be interpreted as a sign that signified a meaning. In order to analyze the myth on this tradition through its sign and signifier, Charles Sanders Peirce's theory of semiotic will be utilized as this article main analysis method. In general, Peirce's theory of semiotic focuses on

how signs function, their three parts (object, representamen, and interpretant), and their relationship to their objects either iconically, indexically, or symbolically (as cited in Tabrani et al., 2023). Therefore. This theory is deemed to be the most appropriate analysis method.

## **METHOD**

This research used descriptive qualitative approach, which means a comprehensive analysis of form, function and expression, generally obtain the main data through interviews and observation to explain in detail the portrayal of myth on *Sedekah Gunung* tradition performed by the Jerieng Tribe. According to Mairita et al., 2023 a qualitative descriptive method aims to describe and explain scientific phenomena and engineering carried out by humans. This method focuses on an in-depth understanding of various events or processes that occur in a particular context, emphasizing a more detailed description of the aspects involved in the phenomenon. Generally, qualitative research methods emerged as a result of a paradigm shift in the way of viewing phenomena or reality (Wada et al., 2024). In qualitative research, the researcher acts as the main instrument who is active in all stages of the research. This means that the researcher is directly responsible for the collection, analysis and interpretation of data. Researchers' abilities, experience and subjectivity greatly influence research results, because they are directly involved in interactions with participants and the research context.

Moreover, data analysis is conducted by categorizing the collected data, sorting, integrating data according to the research objectives, and identifying patterns of the studied issues. Furthermore, this approach provides better flexibility in the analysis process, because the researcher can organize and arrange data obtained from interviews, field notes, and other sources systematically, so that it is easy to understand and can be conveyed to others (Fadilla et al., 2023). In addition, this research also uses data analysis techniques that according to Miles and Huberman (as cited in Adref et al., 2023) is conducted in an interactive and ongoing manner until it is considered adequate.

Moreover, during the research process, data collection is done through interviews, observation, and documentation. Specifically, Descriptive phenomenological interview techniques were used during research. The phenomenological-descriptive research also aims

to gain insights from participants regarding a particular phenomenon (Dole, 2024). Furthermore, this method involves questions based on experience contextualization, apprehending the phenomenon, and clarifying it. In addition, informants for this research are selected using purposive sampling techniques by setting informant criteria based on the research data needs. The criteria applied were for the members of the *Jerieng* tribe, traditional elders, and community leaders that are familiar with the tradition. The purposive sampling technique is one of the sampling techniques based on research needs, meaning informant selection is based on specific considerations. In addition, secondary data used to support this research were extracted from published articles, news, and academic journals related to the topic of the research.

## **RESULTS AND DISCUSSION**

### *How Sedekah Gunung is practised by the Jerieng tribe*

As mentioned earlier, the procedure of *Sedekah Gunung* in Pelangas Village is divided into two phases of festivities, which took place on a day before *Sedekah Gunung* and on the day of *Sedekah Gunung* (Saputra et al., 2021). Therefore, this subsection focuses on the ritualistic procedure held by the Jerieng Tribe in Pelangas.

One day before the main event begins, the *Jerieng* tribe community held a community work which locals refer to as "Gotong Royong" to clean the path leading to the hill where the ritual will take place tomorrow. Additionally, they also clean the village roads that will be used by participants in the ritual ceremony. After clearing the roads, members of the *Jerieng* tribe decorate their home and front yards while also preparing various traditional foods to be brought to the main event tomorrow. On the night before the *Sedekah Gunung* is performed, locals of the *Jerieng* tribe gather at their village center to watch art performances that involve several traditional dance performances and various other local cultural arts.

Later at midnight, the locals gather at the village shaman's residence to held a preparation ritual which they refer to as *Mandi Gong*. On this part of the ritual, the locals of *Jerieng* tribe gather to bathe themselves with the water that they put into a large container called *Gong*. Furthermore, the water that they used to bathe themselves in is collected from seven different springs. This mass bathing ritual is said to purify and clean

themselves for the upcoming main ritual on the next day.

On the day of the main event of *Sedekah Gunung* ritual, the locals of *Jerieng* tribe gather at the village shaman's house. After that, they held prayers which were led by the village shaman. Upon finishing the prayer, everyone involved then held a communal feast. After the feast, the locals gather at the village center and also pay a visit to the graves of their ancestors before they proceed to the location of their main ritual which is the peak of a local hill. Followed by invited guests and shamans from other villages, the locals of *Jerieng* tribe begin their march by walking through the path that they cleaned yesterday.

Upon arriving at the main site, the ritual begins with the village shaman leading their prayers. After they finish the prayer ritual, the locals begin to share the food that they prepared to everyone present at the main ritual site. In addition, the foods that they prepared consist of local cuisines that were made from a portion of their harvest that year. While they held another feast on top of the hill, several other art performances were also performed to entertain everyone involved. After the ritual is finished, the locals clean the site before they head back to the village. When they left the hill, the locals also left a portion of their food such as turmeric, jasmine flowers and honey at the peak of the hill. For the last step of this ritual, the locals gather at the village center once more to watch another art performances for the closing ceremony. Furthermore, Janum in Ismi

(2022) stated that after the day of *Sedekah Gunung* ritual, the locals are prohibited from farming, fishing, slaughtering farm animals for three days.

#### *Myth sSymbolized in Sedekah Gunung tradition*

The *Sedekah Gunung* tradition practiced by the *Jerieng* tribe involves several procedures. After analyzing the procedures of *Sedekah Gunung*, it can be inferred that activity carried out during the event is symbolic and carries meaning. Therefore, the actions performed by the *Jerieng* tribe during the preparation and the ritual itself are classified as signs or representamens, as explained by Peirce in Hoopes (1991) in his triadic model concept within his semiotic theory. In this subsection, this research focuses on how each procedure symbolize a meaning and represented *Jerieng* tribe's belief on myth through the context of their *Sedekah Gunung* tradition.

#### *Representamen in Sedekah Gunung tradition*

Representamen is a subject in a triadic relationship that produces a sign. According to Peirce in Cobley (2001, p. 8) The representamen is something that enters into relation with its object. Meanwhile, from Amarsa et al., (2023) perspective representamen in a discourse has various functions, depending on the context of the discourse. Therefore, procedures in *Sedekah Gunung* ritual are considered as representamens or signs.

Table 1. *Representamens in Sedekah Gunung Tradition*

Representamen or signs	R1	Cleaning the path to the site of <i>Sedekah Gunung</i> , cleaning the village's roads, and decorating their front yard.
	R2	Preparing food for the feasts that were made from that year's harvest.
	R3	Watching art performances, the night before the ritual, during the ritual, and at night after the ritual.
	R4	On the midnight before the main ritual day, the <i>Jerieng</i> tribe held "Mandi Gong" in which they bathed with water that was collected from seven different springs.
	R5	On the ritual day, the <i>Jerieng</i> tribe held a prayer ceremony twice. First at the village shaman's house before they began the march to the peak of the hill. Then second at the top of the hill to express their gratitude to God and Nature for the bountiful harvest.
	R6	The locals of the <i>Jerieng</i> tribe held feasts twice on the day of the main event which are after the morning prayer ceremony and after another prayer ceremony on the peak of the hill.
	R7	Before leaving the main ritual site, locals of the <i>Jerieng</i> tribe left some of their food on top of the hill intentionally.
	R8	After the day of the ritual, locals of <i>Jerieng</i> tribe are prohibited from doing activities such as farming, fishing, and slaughtering farm animals for three days.

#### *Interpretant in Sedekah Gunung tradition*

According to Peirce in Cobley (2021, p. 29), interpretant is a result of the representamen's interrelation with the semiotic object and their own interrelation with the sign's meaning.

Meanwhile, from Haase's (2022) perspective, Interpretants in Peirce's theory of semiotics refer to the explanation of signs associated with the utterer and interpreter and a shared process enabling communication between

communicators. Based on those statements, it can be concluded that interpretant is the process of interpretation of a sign. Since, sign refers to something outside of itself, it can be understood

by a person and has an effect on the mind of the interpreter. Therefore, these are the interpretations of each representamens found in *Sedekah Gunung* tradition.

Table 2. *Interpretant in Sedekah Gunung tradition*

Interpretant in <i>Sedekah Gunung</i>	
Representamen 1	Cleaning the path to the site of <i>Sedekah Gunung</i> , cleaning the village's roads, and decorating the front yard. These three activities symbolize the Jerieng tribe's respect for nature by cleaning their environment. In addition, because <i>Sedekah Gunung</i> is a sacred ritual, clearing the path leading to the ritual site is a representation of their belief in the sanctity of the event. Furthermore, decorating their yard also symbolizes their respect for the natural surroundings, especially the nature where they live and live every day.
Representamen 2	Because this event is an expression of gratitude to nature for the abundant harvest that the <i>Jerieng</i> tribe received that year, the activity of cooking together using the harvest as ingredients is a representation of gratitude and a sense of wanting to give back what they got from nature back to nature. This form of activity is also a symbol of the <i>Jerieng</i> tribe's belief in the myth that <i>Sedekah Gunung</i> tradition is a cycle of giving and receiving between them and nature.
Representamen 3	During the event, the <i>Jerieng</i> tribe held art performances three times, which were the night before the ritual, during the ritual, and the night after the ritual was finished. The various art performances that they watch and perform are in the form of local arts such as traditional dances and silat. By holding art performances three times, this symbolizes and emphasizes the <i>Jerieng</i> tribe's respect for their culture and art. Apart from that, traditional art practices also symbolize the spiritual closeness between the <i>Jerieng</i> Tribe with nature and the culture they inherited from the ancestors
Representamen 4	At midnight before the day of the ritual, the <i>Jerieng</i> tribe holds a cleansing ritual which they call Mandi Gong. In this ritual, the <i>Jerieng</i> tribe bathes using water they collect from seven different springs. This Mandi Gong activity symbolizes the <i>Jerieng</i> tribe's belief in the sacredness of the <i>Sedekah Gunung</i> ritual that they perform. Before holding ritual activities tomorrow, they must clean themselves and ensure that they are pure. Moreover, collecting water from seven springs is also a representation of the <i>Jerieng</i> tribe's respect for the nature around them. Because water is the source of life, collecting and bathing with waters from different springs is a representation of their dependence and gratitude towards the nature that has nurtured them.
Representamen 5	On the main day of the ritual, the <i>Jerieng</i> tribe held prayer ceremony twice. This prayer procession is led by the village shaman who also acts as the local traditional leader. During the event, all local residents were asked not to carry out farming activities. This symbolizes the <i>Jerieng</i> tribe's belief on the ritual processions they carry out as very sacred and should not take precedence over other activities. This prioritization of the ritual ceremony symbolizes how the <i>Jerieng</i> tribe believes in the myth that this ceremony can influence their future harvests if not done or respected properly.
Representamen 6	During the event, the <i>Jerieng</i> tribe held a Feast twice. First feast was held in the morning after praying at the village shaman's house and the second feast was held in the afternoon after the main ritual took place on the hill. This activity symbolizes the <i>Jerieng</i> tribe's gratitude for the abundant of harvests that the nature provided them. By cooking their harvest and sharing it with their relatives, neighbors and guests, the <i>Jerieng</i> tribe also strengthens their social relations. Additionally, the Feast also symbolizes the happiness and gratitude that the <i>Jerieng</i> tribe feels for the blessings they receive from nature which indirectly also caused by the <i>Sedekah Gunung</i> they held last year.
Representamen 7	Before descending from the hill where the ritual was held, the <i>Jerieng</i> tribe prepared some cooked food from their harvest and left it on the hill. This procedure is a representation of the <i>Jerieng</i> tribe's belief in the myth of the circle of give and take between themselves and nature. By giving back their harvest to nature, the <i>Jerieng</i> tribe hopes to receive similar blessings for the following year.

Representamen 8	The prohibition on activities such as farming, fishing and slaughtering livestock for three days symbolizes the <i>Jerieng</i> tribe's respect for nature. After they perform the <i>Sedekah Gunung</i> ritual, the <i>Jerieng</i> tribe takes a break from activities related to interfering with natural resources around them. Because they already carry out these productive activities all year round, this ban gives nature time to rest from human interference.
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#### *Object in Sedekah Gunung tradition*

According to Peirce in Cobley (2001, p. 8), object is the 'semiotic object' which the sign relates. Additionally, objects are signs that do not have to be concrete, do not have to be visible (observable) or exist as empirical reality, but can also be other abstract entities, even imaginary and fictitious (Firdayani, Syamsudduha & Hajrah, 2023). Therefore, these are objects that relate to representamens that found in *Sedekah Gunung* tradition: feast, art performance, prayer ceremony, gong, water from seven different springs, harvest, food.

#### *Interpretation of the rite in Sedekah Gunung*

This research describes the representation of the *Jerieng* tribe's beliefs in the myth behind the *Sedekah Gunung* tradition held in Pelangas Village, West Bangka. This tradition is an important part of *Jerieng*'s tribe culture as well as strengthening their identity because this tradition has been practiced for generations. The myths that can be found from this traditional ceremony are various representations that indicate that the *Jerieng* tribe believes in the sacredness and ability of the ceremony to influence their harvest. The myth that can be inferred from these various procedures is that the *Jerieng* tribe believes in a symbiosis cycle of give and take between themselves and nature. Because this ritual is a form of gratitude and a way for the *Jerieng* tribe to give their harvest back to nature through various processions such as reading prayers and offerings left on the ritual site. Not only that, the myth about this ritual is also symbolized by various forms of respect that the *Jerieng* tribe expresses towards the nature around them. Starting from collecting water from seven different springs to implementing prohibitions on farming, fishing and slaughtering livestock, these things are a representation of the way the *Jerieng* tribe respects nature and their environment.

Moreover, when the main ritual was taking place, Datuk Janum, the leader of the *Sedekah Gunung* procession and the village shaman, stated that he tried to be an intermediary to communicate with living creatures in nature, be they plants, animals or the supernatural. However, everything is still intended in the name of the Creator (Ismi,

2022). From that statement, it can be concluded that *Sedekah Gunung* is meant to be a ritual in which Suku *Jerieng* would communicate with the nature through the medium of this ritual. Furthermore, Datuk Janum in Ismi (2022) also stated that during the pandemic of 2020 the *Sedekah Gunung* ritual had to be postponed due to health issue. As a result, locals of *Jerieng* tribe suffered from bad harvest throughout those years. Based on that statement, *Jerieng* tribe expressed their belief that the absence of this ritual might resulted in bad harvest and so on.

In addition, Masliadi, leader of Kelompok Sadar Wisata Desa Pelangas, stated that Through *Sedekah Gunung*, they are taught to be wise in managing natural resources, sharing with others, and comply with existing restrictions taught by the ancestor (Ismi, 2022). The statements from the two community figures certainly represent the beliefs of the *Jerieng* tribe in general. Belief in the myth of a symbiotic relationship of giving and receiving between the *Jerieng* tribe and the nature around them is symbolized through the *Sedekah Gunung* tradition.

#### *Moral value in Sedekah Gunung tradition*

*Sedekah Gunung* tradition offers an array of valuable lessons that can be gleaned from the study of literature and culture. These include an appreciation for nature, a commitment to maintaining harmony between human to human and human to nature, increasing the sense of compassion, building the spirit of collaboration, and mutual respect. More importantly, it is of paramount importance to safeguard the local wisdom of Bangka, particularly its rich cultural heritage and oral traditions, including the unique oral literature of the *Jerieng* tribe.

#### **CONCLUSION**

*Sedekah Gunung* is a tradition passed down from generation to generation that has been practiced by the *Jerieng* tribe since ancient times. This tradition is a tourist attraction and cultural heritage that is highly valued by the local community. Moreover, this activity is also a cultural heritage that shows the various essences and traditions possessed by the *Jerieng* tribe community originating from Bangka Island,

Bangka Belitung province, Indonesia. The results of research regarding The Portrayal of Myth in *Jerieng* tribe's *Sedekah Gunung* Tradition found several points of myth representation based on Charles Sanders Peirce's Semiotic theory. Through the *Representamen*, *Object*, and *Interpretant* that have been described, the *Jerieng* tribe uses this ritual as a medium to communicate with nature and express their gratitude. Therefore, this tradition symbolizes the myth of the symbiotic relationship between humans and nature. Not only that, various communal activities held during the ritual also strengthen social relations between the various parties involved. Therefore, *Sedekah Gunung* by the *Jerieng* tribe does symbolize the myth that this tribe adhere to. With this analysis, it can help to understand the cultural values that are upheld by Indonesian society, especially *Sedekah Gunung* tradition.

## ACKNOWLEDGEMENT

The authors would like to thank the Research Institutions and Community Service of Universitas Bangka Belitung for providing funds in this research, so that this research which related to *Sedekah Gunung* of *Jerieng* tribe can be done completely.

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