

Reimagining Nyi Roro Kidul: Environmental Values in the Rituals and Folklore of Logending Beach

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Abstract

Nyi Roro Kidul, the Queen of the Southern Sea, is a prominent figure in Javanese folktales and cultures. She is depicted as the divine queen who holds authority over all supernatural aspects in the underwater kingdom located on the southern coast of Java. However, the media have often associated the figure with mystical dangers and natural disasters over the past decade. Meanwhile, various communities may have distinct conceptualizations of Nyi Roro Kidul, especially among local communities. This study aims to analyze how local communities in Logending Beach, Kebumen, Central Java, Indonesia, perceive Nyi Roro Kidul as both a mythical character and a member of society that coexist within the local wisdom, *Sedekah Laut*. It examines the lexicons in *Sedekah Laut*, or a coastal thanksgiving ritual. In textual analysis, the ritual's lexicons, such as *joleng*, *komaran*, and *gedhang raja*, are interpreted using Stibbe's ecosophy to disclose the underlying meaning and their association with Nyi Roro Kidul. The findings highlight the dynamics of environmental values, including sustainability and harmony, which help maintain the relationship between humans, the environment, and other entities. It implies that the community in Logending Beach regards Nyi Roro Kidul as the protector of nature, the provider of prosperity, and the harmonizer of nature and human beings. It indicates how the knowledge of local communities and folklore is an effective tool for disseminating ecological awareness.

Keywords: Nyi Roro Kidul; lexicon; environmental values; folklore and rituals; Logending Beach

Introduction

Language plays a pivotal role in conveying cultural values and ecological knowledge. In many communities, it serves as a vehicle for preserving and expressing

local wisdom. Through folklore, rituals, and oral traditions, language not only perpetuates cultural practices but also acts as a repository for environmental values that have become deeply embedded in community habits. Investigating language in this context allows us to understand how communities conceptualize their environment and sustain their relationship with their surroundings.

This study centers on the concept of the lexicon and ecollexicon, which is terms and expressions specific to a community's ecological entities, practices, and concepts. These words reveal how people perceive, classify, and interact with their environments. In Indonesia, lexicons are deeply integrated into local traditions, as demonstrated by research on rice-field communities (e.g., Lubis & Widayati, 2021), indigenous forest conservation (e.g., Prastio et al., 2023), and coastal communities (e.g., Lubis & Widayati, 2021). These studies confirm that terms related to agriculture, forestry, and marine life often have meanings that extend beyond a literal sense, embodying cultural values and ecological ethics. This supports the notion that diverse communities possess distinct traditional knowledge that contributes to environmental awareness and sustainable living.

Within Javanese culture, Nyi Roro Kidul, famously known as the Queen of the Southern Sea, stands as a prominent figure connected to both ecological and spiritual dimensions. Her image, however, is shaped by multiple discourses. The masses often portray her as a mystical and dangerous force. On the other hand, the coastal communities along Java's southern coast view Nyi Roro Kidul not merely as a figure to be feared, but as one who commands respect, as expressed through various traditions. This duality highlights the importance of understanding local perspectives that are often overshadowed by sensationalized portrayals.

The community of Logending Beach in Kebumen, Central Java, demonstrates this perspective through the ritual of *sedekah laut*, a coastal thanksgiving ceremony. The ritual includes offerings such as *joleng*, *komaran*, and *gedhang raja*, among others, which are lexicons reflecting local ecological wisdom and spiritual beliefs. Through *sedekah laut*, the community expresses gratitude, seeks prosperity, and reinforces the harmonious relationship between humans, the sea, and Nyi Roro Kidul. This practice shows how folklore and ritual can be seen as cultural frameworks for ecological awareness.

Drawing on actor-network theory, Nurcholis (2024) investigates the practice of *sedekah laut* in Jetis Village, Cilacap Regency, meanwhile Mubarak et al. (2024) investigate the tradition in Rowo Village, Kebumen Regency. The studies reveal a mutual dependency between human and non-human entities, with Nyi Roro Kidul serving as a key vertical mediator within this tradition. The ritual practice of *sedekah laut* effectively regulates the behavior of local fishermen during their fishing activities. In Mirit Sub-district, Kebumen Regency, *sedekah laut* is a ritual that expresses hope and gratitude to God for the abundance of the sea (Utari et al., 2024). Additionally, for the community at Pedalen Beach, which is near Logending Beach, performing this ritual is an act of Islamic faith. It reflects the belief that humans must seek God's assistance to coexist with all of His creation, including supernatural beings (Hartono & Firdaningsih, 2019).

This study adopts the framework of ecolinguistics as outlined by Stibbe (2015, 2024), which examines how language influences human relationships with the ecological world through the “stories we live by.” These stories may encourage sustainability or, conversely, contribute to ecological harm. Central to this framework are narratives, understood as sequences of events that construct storyworlds in which humans, other species, and environments interact. Metaphors operate within these narratives by linking familiar experiences to ecological realities, thereby shaping how such stories are understood. Taken together, these concepts provide the basis for evaluating whether a narrative fosters ecological awareness, undermines it, or remains neutral.

Addressing a gap in the existing literature, this study investigates the fishing procedures and *sedekah laut* ritual related to Nyi Roro Kidul at Logending Beach to reveal the environmental values embedded in the knowledge of the coastal community. Among the many popular folklores, the figure of Nyi Roro Kidul is highlighted because her story remains relevant today and continues to live as a legend. As noted by Arwansyah et al. (2025), this folklore holds particular value due to the local community’s awareness of its role in natural hazard and disaster mitigation. The analysis first examines the lexicons associated with *sedekah laut* and their connection to the figure of Nyi Roro Kidul within the local community. It then explores the dimension of ecosophy, focusing on the underlying narratives that shape and sustain this coastal tradition (Stibbe, 2015).

Methodology

The utterances of the Logending Beach spiritual guardian served as the primary data for this study. It is mainly in Indonesian and Banyumasan dialect or Ngapak, a Javanese variety spoken in Cilacap, Kebumen, and their surroundings. The data is collected by direct interview to obtain important lexicons and to dive deeper into the folklore’s narrative. These utterances from a spiritual guardian were selected because they contain the values of the Logending Coastal community and act as a guideline for the people. Furthermore, these discourses were important to document because they originated from a revered elder figure within the community. This practice enables researchers to understand cultural meanings, spiritual values, and traditional practices directly through the words of a cultural actor at the research site (Kusumastuti & Khoiron, 2019).

The research was conducted at Logending Beach, Ayah District, Kebumen Regency, Central Java. As a beach located within the southern Java coastal region, cultural practices such as the *Sedekah Laut* ritual and *sesaji* (offerings) are still preserved here, led by a spiritual guardian (*juru kunci*). The oral data used in this study were spoken by a spiritual guardian named Mbah Suropto, who is also widely known as Mbah Pelabuh. He is the main *juru kunci* who leads various spiritual activities and customary rituals at Logending Beach and several other beaches spanning the areas of Kebumen Regency and Cilacap Regency.

Mbah Suripto, or Mbah Pelabuh, has been the spiritual guardian for eight years. He did not obtain this role through hereditary succession but through direct appointment by the previous *juru kunci*, Mbah Tasirin. Mbah Tasirin felt that Mbah Pelabuh was the appropriate successor, considering Mbah Pelabuh's sufficient capabilities, demonstrated by his ability to help cure Mbah Tasirin's illness. As a spiritual figure, Mbah Pelabuh is now responsible for numerous ritual sites, and his role is considered crucial in preserving customary values and local belief systems about the sea and nature.

The interview is further transcribed and labeled to find the lexicons centered around Nyi Roro Kidul narratives. The lexicons are classified into some categorizations and broken down accordingly into the ecolinguistics framework, notably biological, sociological, and ideological dimensions. The second section further elaborates on the ideological dimension that helps interpret the collective perception of the Logending community toward Nyi Roro Kidul and her representations. In this research, Nyi Roro Kidul and the Queen of the Southern Sea are interchangeable due to the increasing popularity and varied appellation among different communities.

Results and Discussion

Despite not being as extensively documented as Cilacap beaches, Logending posits a promising main commodity in pelagic fish. At the same time, the geographical area serves as a river sanctuary, enabling fishers to operate easily daily. The supporting geographical conditions further support regular daily fishing activities and establish tradition as part of coastal culture, including *sedekah laut*. The festive procession primarily offers prayers and sacrifices to Nyi Roro Kidul to maintain harmony between humans and nature in the coastal area.

Sedekah laut is a yearly ritual held on every Suran month that marks the beginning of the new year in the Javanese calendar. It involves all generations in the villages, and both young and old men work together to set the offerings adrift in the sea, host a Kenduri or a communal gathering for prayers, and conclude with a full-length performance of *wayang kulit* or shadow puppetry as the final set of rituals. The event is conducted under the guidance of a spiritual guardian, who is trusted to be the main connector between human beings and the mystical figure. This key informant is highly respected by people surrounding the Cilacap and Kebumen shores, especially by those seeking a transactional pact with the Queen of the Southern Sea. The daily operations and the events that can last up to two days emerge as lexicons that reflect the people's understanding of the coastal environment alongside the presence of Nyi Roro Kidul. In this research, nominal lexicons are analyzed to examine the locals' views towards the mythical figure.

1. Noun

Javanese lexicons can be realized in free morphemes that are morphologically acceptable to receive affixation. Poedjosoedarmo (2015) largely categorizes these lexical items into concrete words (those that can be sensed) and abstract words (those

that are mentally conceptualized). In this research, the conceptual nouns appear and belong to the lexicon in the coastal environment and the ritual at Logending beach.

a. Lexicons of Cultural Items

This category encompasses ritualistic items used in traditional ceremonies, spanning both major celebrations like *sedekah laut* and daily practices. It involves several types of *sesajen* or offerings intended to respect the Queen of the Southern Sea. There are *sesajen pasren*, *sesajen komaran*, *wedhus kendit*, and *jolen*. During the *sedekah laut*, *sesajen pasren* constitutes the majority of offerings presented to the sea. The lexicon *pasren* stems from the Javanese *Dewi Sri* or Shridevi, the goddess of rice and fertility. It consists of agricultural products and traditional dishes, including coconuts, bananas, chicken eggs, rice, and traditional market snacks. On the other hand, *sesajen komaran* refers to a fuller set of offerings, including a selected set of flowers that have been prayed for. *Komaran* in Javanese literally means intended for *lelembut* or spirits. Besides the largely edible offerings, the community also proposes the head of a *wedhus kendit*, a goat with a specific physical appearance, jet black fur with a white belt-like stripe. It functions as the supreme tribute to the Queen of the Southern Sea, as it symbolizes the sacrifice of life, and the goat bears significant economic value. Lastly, *jolen* refers to the fleet that brings all the offerings into the sea. It is shaped like a house and derives its name from the words *ojo* and *lali*, which mean do not forget. *Jolen* is a metaphor of advice for the community and fishermen not to forget the livelihood of their environment.

All lexical elements constructing ceremonies and rituals are the products of the community's cognitive structure about their surroundings, including nature (Stibbe, 2015). The choices of using natural items reflect the attempt to give the portion back to the environment, highlighting the dependency on nature. Additionally, the lexical identification reflects how the coastal community still highly regards Nyi Roro Kidul as a pivotal determinant of their maritime practices. The whole process of *sedekah laut* and its embedded lexicons constructs and preserves social knowledge among generations, positioning Nyi Roro Kidul as the central metaphor for the formidable power of nature.

b. Lexicons of Cultural Places

The Lexicons of cultural places encompass some spots considered sacred around the Logending Beach, with a close relationship with the marine environment and the mythical figure, Nyi Roro Kidul. The relationship is identified with the *sesajen* or offering placement in these particular areas. *Sesajen* can consist of *kembang pitung werna* or the flower arrangement of a red rose, white rose, *kantil*, jasmine, ylang-ylang, and *sedap malam* or tuberose, which has been consecrated through prayer. The first place is an acronym, TPI, which stands for *Tempat Pelelangan Ikan*, or fish auction market. Similar to the regular fish market located in the fishery port, TPI accommodates fish transactions between fishermen, wholesalers, and seafood distributors. The

distinctive aspect of the TPI is the frequent presence of *sesajen* or offerings in front of the TPI gate every morning. This has constituted an integral part of TPI's operational structures and activities in Logending Beach.

The second is *Budheran*. It is formed by the free morpheme *budher*, which means to gather, and is added by the suffix -an to indicate a meeting point or a place to gather people in a big group. Not far from the beach, there is *Watu Gong*, referring to a water tour that passes a rock cliff and a mangrove forest. The name is inspired by an old story of someone who was magically cured after visiting the area. *Sesajen* are further placed in the *Watu Gong*'s entrance. In addition to a tourism object, there is *Pesanggrahan*, which is derived from the term *sanggrah*, meaning to rest. It is also considered sacred by the villagers and must be cleaned daily. The last sacred place is *Jembatan Peken*. This refers to the main bridge into the market, essential to facilitate the community's daily commerce and routines.

From an ecolinguistics perspective, the concept of Logending's TPI, *budheran*, *watu gong*, *pesanggrahan*, and *jembatan peken* is influenced by biological and sociological dimensions. Beyond the role as the public space essentials for sustaining the community's livelihood, the combination of places and *sesajen* suggests a deeper belief in external nature forces. *Sesajen* completes these places to become cultural, and it frames a metaphor to indicate how the community acknowledges and perceives nature as an important element. The incorporation of *sesajen* highlights that the coastal people propose offerings to external forces, including Nyi Roro Kidul. Sociologically, these lexicons are the manifestation of language use in the coastal social group. The way these lexicons emerge suggests that people regard the presence of external force as equal to their efforts in sustaining life, and even play a pivotal role in protecting their source of income (fishery). It is an example of ecological social resilience, where the placement of offerings is the community's communal endeavor to deal with environmental dynamics (Podungge et al., 2025).

c. Lexicons of Fishing

The Lexicons of fishing operations refer to a collection of items that the fishermen and the coastal community understand. This includes the types of marine fauna that have a close relationship with the marine environment, as well as traditional fishing techniques. The community and fishermen's biological dimension reflect on how they named the fish categories: *manyung*, *pelik/kakap*, *lemadang*, *cucut*, *mbaleng*, *lembutan*, *kacangan*, and *tombol*. These fish are classified by size, characteristic, and function. This reflects a biological understanding of the fish, for instance, the *pelik* fish or snapper is actually derived from the Javanese "hard" as it is often challenging to capture. Meanwhile, *tombol* and *lembutan* fish are inspired by their small size and texture, similar to the Javanese *tombol* or button, as well as the texture *lembut* or soft. These fish are further regulated into high-commodity and low-commodity. The high-commodity fish are primarily sold, and the low-commodity fish are further processed into new products, particularly salted fish. This regulation reflects the sociological dimension of the coastal community, where the people develop resource management and avoid wasteful

behaviors, as the fish are considered both resources and blessings.

During the fishing season, the fishermen develop lexicons of traditional fishing techniques, including *anco*, *ulapin*, and *pasang umpan*. *Anco* is derived from the Javanese lift net, which is lowered to the water and lets fish gather before it is lifted. *Ulapin* are formed by the Javanese noun *ulap*, meaning a bright light. It is the process of catching fish using light at night. Meanwhile, *pasang umpan* is the general lexicon to involve tools and fish baits to selectively catch fish. The development of these lexicons reflects the fishermen's communal knowledge as a social group to manage the fish catch and avoid overfishing and destroying the marine ecosystem. They are also tied to some traditional prohibitions, specifically against fighting, nagging, and complaining, as such behaviors are believed to be dangerous and will disrupt the harmony in the sea. The lexicons and preferred actions are based on the shared belief of non-consumptive behaviors, as the mythical figure, Nyi Roro Kidul, would not tolerate greed and negative conduct, “*mrikane mboten purun*,” or “She would not want that,” stated the spiritual guardian, Mbah Suropto.

d. Lexicons of Sacred Times

The lexicons of sacred times refer to the shared beliefs of the community as the temporal marker. This includes *Selasa Kliwon*, *Jumat Kliwon*, and *Suran*, which are tightly linked to the tradition of *sedekah laut*. It situates the ritual within a sacred temporal framework that has been held as authoritative for generations. This practice signifies the Logending Beach community's commitment to maintaining balance among the domains of humanity, the spirit world, and nature.

Selasa kliwon and *Jumat kliwon* originate from the Javanese calendar, which combines the seven-day week with the five-day *pasaran* cycle. Regarding the offerings of *sesajen*, the coastal community of Logending Beach believes that it should be performed on *Selasa kliwon* and *Jumat kliwon*. This was found in the utterances of the spiritual guardian in the following excerpt:

“*Sesaji rutin Selasa Kliwon lan Jumat Kliwon.*”

(Ritual offerings are held regularly on Tuesday Kliwon and Friday Kliwon.)

Biologically, these days mark rhythmic cycles of time that are viewed as inseparable from natural balance. The community in Logending Beach chooses these days for *sedekah laut* to situate their ritual within a cosmic order. It affirms that the harmony of human life and nature is governed by seasonal shifts and sacred temporal patterns.

From a sociological standpoint, *Selasa Kliwon* and *Jumat Kliwon* function as crucial communal markers that schedule ritual performance. The regularity of these cycles ensures collective participation, thereby strengthening social cohesion and shared cultural identity. Furthermore, these days are broadly recognized across Javanese culture as auspicious, a belief shared by communities such as those in Pedalen Beach and Rowo Village, Kebumen Regency (Hartono & Firdaningsih, 2019; Mubarak et al., 2024). This practice thus links the Logending community's ritual life to a broader regional cultural and traditional framework.

In the Javanese calendar, *Suran* is the first month, which corresponds to the Islamic month of Muharram. The word *Suran* comes from the holy Day of Ashura, which falls on the 10th day of Muharram (Ulva & Istianah, 2024). In Javanese belief, the month of *Suran* is a time when communities reflect on the past year and prepare for the next, reaffirming the importance of cyclical balance in ecological life. This month marks the realization of *sedekah laut*, which is also called *grebeg suran sedekah laut*. “*Grebeg*” means celebration, “*Suran*” refers to the first month of the Javanese calendar, and “*Sedekah Laut*” means giving something to the sea (Utari et al., 2024).

In its sociological function, *Suran* is a communal event that strengthens unity. The ritual practices, which include offerings, vigils, and prayers, are carried out collectively, reinforcing cooperation and shared responsibility. At Logending Beach, celebrating *Suran* through *sedekah laut* further grounds ecological values in community life, where gratitude to the sea becomes a public and collective act. This ritual, which has been maintained across generations, is deeply ingrained in Javanese culture as an expression of *kula nuwun* (Hartono & Firdaningsih, 2019). This term signifies the act of formally requesting permission from the spiritual entities that the local community believes govern the southern sea.

e. Lexicons of Social-Ethical Beliefs of the Community

The social-ethical lexicons comprise the social structure and values that regulate how communities interact with the environment. These lexicons emphasize the human, in this case the spiritual guardian, along with ethical dimensions, such as honesty, are essential for sustaining ecological traditions.

The spiritual guardian is a central figure in the execution of the *sedekah laut* ritual. This importance has been established in previous research concerning sea offering traditions in fishing communities, including those in Jetis Village, Cilacap Regency, and Rowo Village and Pedalen Beach in Kebumen Regency (e.g., Hartono & Firdaningsih, 2019; Mubarok et al., 2024; Nurcholis, 2024). The guardian is responsible for overseeing the safety and activities of the fishermen while at sea. Furthermore, they serve a vital function as an intermediary between the community and the spiritual beliefs associated with the ocean, particularly concerning the figure of Nyi Roro Kidul.

Biologically, the spiritual guardian represents human stewardship of the environment, ensuring that all rituals are conducted respectfully and in harmony with natural forces. The high level of trust placed in the spiritual guardian by the Logending Beach community symbolizes their collective recognition that the natural world demands careful guardianship. This perspective is further supported by the guardian’s utterances, as evidenced in the following excerpt:

“... *Tapi kunci yang di lokasi laut itu juru kunci. Kalau sudah dibuka, ya berangkat.*”

(However, the person in charge of the coastal and ocean areas is the spiritual guardian. Once it was safe based on the spiritual guardian’s vision, they could set sail.)

From a sociological viewpoint, the spiritual guardian holds authority as a mediator between the community and the spiritual realm. This figure is responsible for leading the ritual, which includes guiding prayers for safety to God and communicating with the

rulers of the Southern Seas to secure the fishermen's well-being, enforcing cultural norms, and ensuring that tradition is upheld. This role not only sustains cultural continuity but also reinforces social hierarchy, as the community relies on the spiritual guardian for legitimacy in ritual practice.

Honesty in the context of this study does not only refer to the fishing community, but to all communities on Logending Beach, including the spiritual guardian. This was repeatedly emphasized by the spiritual guardian at Logending Beach through several utterances referring to fishermen: 1) "*Nek boten jujur, ulihe gesek*" (If you're not honest, you'll only catch small fish), utterances referring to spiritual guardian such as 2) "*Sing penting kula jujur*" (The important thing is that I [the spiritual guardian] am honest), dan 3) "... *Jujur niku pokok*" (... Honesty is fundamental).

The word "honest" is an important point in controlling ethics and morals between humans and their environment. Biologically, it shapes how humans interact with nature by stressing that offerings, rituals, and fishing activities must be performed sincerely. Purity of intention is seen as essential for maintaining ecological harmony, suggesting that the environment responds not only to human actions but also to human morality. Sociologically, honesty regulates relationships within the community. By demanding sincerity, it fosters trust, fairness, and cooperation. In the context of *sedekah laut*, honesty ensures that the community acts collectively with integrity, making the ritual a genuine expression of gratitude rather than a mere formality. Moreover, in the context of vertical relationships between a spiritual guardian and a divine figure, honesty is regarded as an essential quality. As an intermediary, the spiritual guardian facilitates communication between the community and the spiritual rulers of the South Coast, guiding the community's efforts to seek blessings from the sea and truthfully relaying all spiritual insights back to the community (Nurcholis, 2024).

2. The Representation of Nyi Roro Kidul in the Logending Community

The Logending people's way of life is recorded in the lexicon that they use every day. The lexicons of cultural places, cultural items, fishing, sacred times, and social-ethical beliefs reflect a shared knowledge that has been shaped and maintained through generations. The use of these lexicons shares a common interpretative framework, as all terms are conceptually centered around the figure of Nyi Roro Kidul. Therefore, the lexicon reveals a crucial insight into the community's conceptualization of Nyi Roro Kidul. This figure is a longstanding cultural legacy that serves as the popular folklore in the Javanese and Sundanese communities, and remains culturally relevant in modern times (Damayanti & Taum, 2025). While popular narratives concerning the figure are enriched with supernatural properties, the Logending community holds a distinct view on the Queen of the Southern Sea.

a. Nyi Roro Kidul as the Protector of Nature

Life in the coastal area imposes distinctive and recurring challenges compared to

those experienced inland, including illegal fishing, damage to the coral reef and mangrove ecosystem, abrasion, and extreme weather conditions (Sarjana et al., 2024). Despite the communities' efforts to synchronize their activities with local terrain and environment, they still face uncontrollable variables that potentially disrupt or even threaten their lives. Kasman & Triokmen's (2021) case study even found that about 17,02% of the total areas of coastal villages in Garut can experience a high-magnitude tsunami. These circumstances quickly raise alert and awareness among the locals, thus they can respond differently to the potential danger and uncertainties.

The Logending community responds to these challenges by preserving the traditional folklore of Nyi Roro Kidul. The narratives are passed down among generations and preserved through the founding of a spiritual guardian who also navigates the fishing procedures. According to the spiritual guardian, Mbah Suropto, it has been the collective belief among the fishermen to avoid fishing activities on *Selasa Kliwon* and *Jumat Kliwon*, the sacred days on the Javanese calendar. Additionally, the fishermen are constantly asked to maintain their attitude and avoid greed at sea, so as not to disappoint the Queen of the Southern Sea. The local belief further emphasizes that compliance with these spiritual demands is essential to gain ecological safety and community well-being.

Through the traditional narrative, the community regards Nyi Roro Kidul as the protector of nature. It promotes and directs the community and fishermen about self-control to sustain ecological livelihood. On top of an iceberg, Nyi Roro Kidul is indeed seen as an authority who establishes rules at sea. However, within the ideological dimension of the community, she serves an important position in protecting the marine environment from illegal fishing and the damage to marine flora. It imposes ecological morals on the coastal people, therefore leading them to believe that Nyi Roro Kidul's contribution would enable the environment (the sea and the coastal side) to remain resilient and successfully regenerate. This posits an instance that folklore is a means for delivering moral messages, and this knowledge can be the fundamental approach to sustainability and environmental conservation (Preston et al., 1995; Zolotova, 2017).

b. Nyi Roro Kidul as the Provider of Prosperity

In the context of Logending Beach, a core ideological conviction is that Nyi Roro Kidul, the Queen of the Southern Sea, is the primary source of prosperity. This worldview functions not merely as individual belief but as a shared "story" that guides the community's ecological practices, ritual activities, and identity.

This ideology is reinforced and transmitted through narrative structures, which are sequences of logically and temporally connected events communicated via oral tradition or ritual performance (Stibbe, 2015). For the Logending Beach community, this narrative unfolds through the performance of *sedekah laut* on specific sacred days: *Selasa Kliwon*, *Jumat Kliwon*, and during the month of *Suran*. These temporal markers establish a ritual sequence that directly links human action with the spiritual presence of Nyi Roro Kidul.

The ideological dimension of these specific days emphasizes the role of spiritual forces. Folklore suggests that on *Selasa Kliwon* and *Jumat Kliwon*, the boundary between the human and supernatural realms becomes more permeable. It allows offerings to reach spiritual entities with greater efficacy (Koentjaraningrat, 2002; Kamilah & Setyani, 2018). Similarly, Suran is also treated as a sacred time for the people in Logending Beach, where it symbolizes renewal and purification. In this month, the community holds *sedekah laut* with the belief that the fish they catch comes not only from God but also through the kindness of Nyi Roro Kidul, who keeps them safe while fishing at sea. Respect for Nyi Roro Kidul shows the community's spiritual life and their closeness to the Divine. From this worldview, nature and daily life are seen as guided by both divine power and spiritual protection, which helps ensure the well-being of the people now and in the future.

c. **Nyi Roro Kidul as the Harmonizer of Nature and Human Beings**

The ecosophy suggests that the continuity between animate objects (humans, fauna, and flora) and inanimate elements (rivers, ocean, air, and climate system) will be guaranteed by their mutual harmonization. An ecological harmony is largely normative, imposing different local ethics, norms, and values, which leads to variation due to different value priorities (Stibbe, 2024). The community's view toward Nyi Roro Kidul is largely represented during *sedekah laut*. This concept is an example of communal work in a traditional community, which has also been proven to maintain environmental conservation well (Hidayat, 2020).

From the emergence of lexicon in *sedekah laut* procession, the community's cognitive intelligence indicates a respect toward the mythical figure with personification of her as a bridge. This bridge will channel the community's peaceful message to nature, aspiring to live together in harmony. By proposing a transactional contract using valuable biological sacrifice, such as *wedhus kendit*, the community expects the Queen of the Southern Sea to maintain harmony and reciprocity. The proposed intentions signify that the community's acknowledgement of Nyi Roro Kidul goes beyond devotional or fear-driven due to her supernatural properties. Within the community's ideological dimension, Nyi Roro Kidul has built a cultural system where language, rituals, and traditional beliefs integrate to maintain conflicts between human economic needs and ecological limits. In essence, the community further believes that offering a portion back to the mythical figures at sea demonstrates their collective responsibilities for the livelihood of all beings.

Conclusion

The analysis of the Logending community's lexicon reveals that the figure of Nyi Roro Kidul is the central cognitive metaphor around the community's entire ecological worldview. Lexicons derived from cultural items (*sesajen pasren*, *wedhus kendit*), sacred places (TPI, *Watu Gong*), fishing practices (*ulapin*, prohibitions), and sacred

times (*Selasa Kliwon, Suran*) all converge upon the Queen of the Southern Sea. This linguistic and ritualistic centrality provides crucial insight into her conceptualization, from a popular folklore to position her as a pivotal determinant of maritime life. Essentially, the community's language acts as the repository for a shared knowledge system that has been continuously preserved and reshaped across generations.

This ideology formally establishes Nyi Roro Kidul as the Protector of Nature, serving as the spiritual authority that enforces crucial ecological ethics. By complying with the lexicon and prohibitions, the community expresses its collective responsibility for the marine environment. Furthermore, the ritual confirms her role as the Source of Prosperity; the belief that the Queen provides both safe passage and *rezeki* (sustained bounty) reinforces a necessary reciprocal contract. This spiritual enforcement is vital for a coastal community that constantly faces uncontrollable environmental conditions, ensuring that ecological safety and communal well-being are gained only through compliance.

Ultimately, the tradition of *Sedekah Laut* frames Nyi Roro Kidul as the essential Harmonizer of Nature and Human Beings. The grand ritual, led by the *juru kunci*, is a transactional contract where the symbolic sacrifice (*wedhus kendit*) guarantees the mutual harmonization of the entire ecosystem, encompassing both animate and inanimate elements. By voluntarily complying with these sacred demands, the Logending community resolves the potential conflict between human economic needs and ecological limits, creating a sustainable system where respect for the Queen is synonymous with the long-term preservation of the coastal environment. Future studies could expand this research by broadening its data sources to achieve greater representativeness by including not only the perspectives of the spiritual guardian but also those of community members who participate in the ritual of *sedekah laut*, along with their individual interpretations of Nyi Roro Kidul.

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