



THE EDUCATIONAL VALUE OF THE MUNGGAH MOLO TRADITION IN SUMUB LOR VILLAGE, SRAGI DISTRICT, PEKALONGAN DISTRICT

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ABSTRACT

The aim of this research is to describe the form of the mungguh molo tradition and the educational values in the mungguh molo tradition in Sumub Lor Hamlet, Sragi District, Pekalongan Regency. This research uses a qualitative descriptive method using observation, interview and documentation techniques. The approach used is a folklore approach. The results of this research are that the mungguh molo tradition is a tradition that is partly oral, because the mungguh molo tradition is a hereditary activity of the people in Sumub Lor Hamlet which is still carried out every time they build a house. The form of the mungguh molo tradition is a series of processions, traditions and rituals contained in the mungguh molo tradition. The processions include pitung, sitting batur, mungguh molo, walimahan. The educational values contained in the mungguh molo tradition include, among others, the value of mutual cooperation in the batur sitting procession, the value of caring in the walimahan procession, religious values in the mungguh molo procession.

Keywords: *Values, Education, Tradition, Mungguh molo*

1. INTRODUCTION

Javanese culture is a rich and varied panorama, one of which is through traditions that are still preserved today. In general, traditions are cultural heritage that reflect the way of life, values and norms of society that are passed down from generation to generation (Sudirana, 2019). One tradition that is still preserved is Mungguh Molo, Sumub Lor Village, Pekalongan Regency is one of many villages that still preserves this tradition.

"*Mungguh Molo*" comes from two syllables in Javanese, from the words "Mungguh" which means to rise, raise and "Molo" which means (part of) the roof frame (Miftahul Ula, nd). Mungguh molo is a

celebration event which is held when the highest roof of a house under construction is raised. (Ana Mustafida, 2022). This tradition is carried out on a day that has been determined according to the calculation date of the Javanese calendar or what is usually called pitung.

In implementing the mungguh molo tradition, there are several stages that must be carried out, including: (1) Pitung or counting weton according to the date of birth of the owner of the house. (2) Sit down or make a foundation. (3) Mungguh molo. (4) Walimahan or prayer reading.

The mungguh molo tradition has many things that can be expressed and understood by the public. Traditions around society have their own meaning and function depending

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on their creator (Pramana Widagda et al., 2022). There are forms and meanings contained in each uba rampe used in this tradition, including the red and white flag, a bunch of bananas, a bunch of rice, coconut, umbrella, bengking, and sugar cane.

For the people in Sumub Lor Hamlet, Sragi District, Pekalongan Regency, the mungguh molo tradition cannot just be eliminated. The connection between this tradition and mystical nuances is one of the factors that this tradition still carries out. Apart from that, the uniqueness of the mungguh molo tradition found in Pekalongan Regency is different from other areas in Java as well as the meaning and values contained in it.

This tradition not only functions as a traditional ceremony, but also contains deep educational value. According to Zakiyah and Rusdiana in (Sanjaya, 2022) The value of education is teaching the values of truth, goodness and beauty through a process of changing attitudes and behavior in an effort to mature humans through teaching and education efforts. Meanwhile, according to Uli, Yudha, Wiguna Dalam (Zitnie Amalia Putri, 2021) The value of education is everything that basically educates towards maturity, which is good or bad so that it can be used and is useful for life which is obtained through the educational process that is passed through, the educational process is not only carried out in one place or one time but is carried out in an orderly, and connected with the value of life and human existence.

In the Mungguh Molo tradition, the educational values contained include learning about the importance of caring, mutual cooperation and religion. This ceremony teaches young people about these values in a practical and meaningful way, connecting them to their cultural identity and strengthening social cohesion in the community.

This research is strengthened by findings as references, including research Aziz (2019), researching the Ngemblok tradition in the Mount Lengis area, Sluke District, Rembang Regency (Partially Oral Folklore Study). Study Henggo

(2019) researching the analysis of the form, meaning and function of Nggahi Ncemba in Donggo society in Palama Village, Donggo District, Bima Regency. Fadlillah & Supriyanto (2020) researching the Ngasa Traditional Ceremony in Dukuh Jalawastu, Ciseureuh Village, Brebes Regency. Study Afriani & KA, (2020) researching the Nyadran Tradition in Ngasem Village, Batealit District, Jepara Regency. These studies are different from this research because this research examines the Mungguh Molo Tradition in Sumub Lor Hamlet, Sragi District, Pekalongan Regency.

Based on this background, this research will examine two research problems, namely (1) What is the form of the mungguh molo tradition for the people of Sumub Lor Hamlet, Sragi District, Pekalongan Regency? (2) What educational value is contained in the mungguh molo tradition in Sumub Lor Hamlet, Sragi District, Pekalongan Regency?

This research aims to (1) describe the form of the mungguh molo tradition in Sumub Lor Hamlet, Sragi District, Pekalongan Regency. (2) Describe the educational value contained in the mungguh molo tradition in Sumub Lor Hamlet, Sragi District, Pekalongan Regency.

Folklore in English is folklore, which comes from the two words folk and lore. Folk is a group of people who have physical, social and cultural identifying characteristics, so that they can be distinguished from other groups. Lore is a folk tradition, that is, a part of culture that is passed down from generation to generation orally or through examples accompanied by gestures. (James Danandjaja, 1991).

Today's young generation is familiar with modern technology but still wants to preserve traditions when they know the meaning and function of the traditions themselves (Elfarissyah & Attas, 2022) This research was carried out because in the modern era like now, amidst the large number of modern house developments that rarely pay attention to local traditions and rituals, the people in Sumub Lor Hamlet still carry out and preserve these traditions. Apart from that, there is still little research related to the form and educational values of the

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mungguh molo tradition, thus the mungguh molo tradition is worthy of being studied academically, using a folklore approach.

2. METHOD

The research method used in this research is a qualitative descriptive research method which functions to provide a clear and detailed picture of the research subject in sentence form. Meanwhile, the approach used in this research is a folklore approach which clearly reveals the traditions of a community's culture.

Data in research on the mungguh molo tradition in Sumub Lor Hamlet, Sragi District, Pekalongan Regency are divided into three types, namely, (1) Data in the form of information regarding the mungguh molo tradition obtained from interviews with several sources, (2) Data in the form of documentation, this data was obtained from personal documents, taking photos during the mungguh molo traditional procession, (3) Ubarampe or equipment used during the mungguh molo traditional procession. Meanwhile, the data sources in this research come from selected sources, divided into two, namely: (1) Primary data sources are data sources obtained directly from the research site. Primary data sources are carried out through interviews and observations. (2) Secondary data sources are indirect data sources. Secondary data sources are additional data used to strengthen research.

The data collection techniques used in research on the mungguh molo tradition in Sumub Lor Hamlet, Sragi District, Pekalongan Regency are (1) observation techniques; (2) interview; (3) documentation.

Data analysis in this research uses descriptive qualitative techniques. The data collected was in the form of field notes and documentation at the mungguh molo tradition event in Sumub Lor Hamlet, then selection was carried out based on certain categories. These categories are the form of the mungguh molo tradition, and the public's perception of the mungguh molo tradition. The data that has been obtained from observations, interviews, and documentation in the form of photos, recordings, and so on is then

analyzed using qualitative descriptive methods.

3. RESULTS AND DISCUSSION

The results of this research are to discuss the mungguh molo tradition in Sumub Lor Hamlet, Sragi District, Pekalongan Regency. The mungguh molo tradition is one of the traditions that is still carried out by the people of Sumub Lor Hamlet, Sragi District, Pekalongan Regency. This tradition has existed since ancient times and continues to be carried out from generation to generation to this day.

Mungguh molo It is a tradition to raise the planar wood along with the molo which is used as a support for the roof of the house. Molo is a cloth sewn into a pouch that functions as a place for ponjen or small change. This tradition is carried out when the house building process is finished or as a sign that the highest roof will be raised on the house building. Mungguh molo is carried out on a predetermined day according to the calculation date of the Javanese calendar or what is usually called pitung.

In the implementation of the mungguh molo tradition, there are several stages that must be carried out, including: Pitung, which is a procession of counting weton based on the Javanese calendar. This procession is carried out based on the date of birth of the prospective home owner. Pitung is carried out to determine the date the house will be built, as well as determining where the house will be built. Pitung calculations are usually carried out by caretakers or people who are experts in the field, guided by the primbon book. Sitting at Batur, after the pitung procession is carried out, the construction of the house will begin. The house building process will begin with sitting down or making a foundation. In this procession, the community will usually participate and work together to help build the foundation. After the initial foundation is complete, we continue with the construction of walls on all sides of the building. Sitting Batur is done as a forerunner to a new life. Through the process of sitting at batur, it teaches us to help each other and work together among

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communities to create a peaceful environment.

Mungghah molo, is the essence of the mungghah molo tradition. Mungghah molo is the process of raising blandar wood along with molo and ubarampe. This procession is carried out according to the date the pitung falls at the beginning of the pitung counting process and is carried out for one day. Mungghah molo is done as a form of expression of gratitude to God Almighty for the construction of the house. Before being raised, the molo will be fitted with an ubarampe and other requirements. Ubarampe and the conditions used in this procession include gold nails, a bunch of rice and sugar cane, white bengking, setaman flower water, young coconuts and bananas, and an umbrella. After the mungghah molo procession is complete, the construction of the house will be stopped until the pitung date arrives. This procession contains religious values that teach us to always be grateful for what God has given us, and Walimahan or group prayer. The stage of the mungghah molo procession will close with walimahan or group prayer. In this procession, the home owner will invite all local residents, bricklayers, builders, friends and relatives to pray together. After the group prayer event is finished, it will be followed by a meal together. The purpose of the walimahan procession is to ask God Almighty to always give blessings to the owner of the house, and to avoid dangers that come from inside and outside the house. This walimahan contains religious values and the value of caring for others. This procession teaches us to share with others.

Rituals and Offerings in the Mungghah Molo Tradition**1. Mungghah molo**

Mungghah molo is the essence of the mungghah molo tradition. Mungghah molo is the process of raising blandar wood along with molo and ubarampe. This procession is carried out according to the date the pitung falls at the beginning of the pitung counting process and is carried out for one day. Mungghah molo is done as a form of expression of gratitude to God Almighty for

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2. Walimahan or joint prayer

Procession stages *Mugghang molo* will close with walimahan or prayer together. In this procession, the home owner will invite all local residents, bricklayers, builders, friends and relatives to pray together. After the group prayer event is finished, it will be followed by a meal together. The purpose of the walimahan procession is to ask God Almighty to always give blessings to the owner of the house, and to avoid dangers that come from inside and outside the house. This walimahan contains religious values and the value of caring for others.

Ubarampe* which is used in the mungghah molo tradition*1. Gold spike**

The gold nail is an object that symbolizes strength. Gold nails have the function of being believed to be able to provide strength to the house, besides that it also provides long life to the home owner.

2. A bunch of rice and sugar cane

Rice and sugar cane have different symbols and meanings. Rice symbolizes sustenance while sugar cane symbolizes sweetness. These two objects have meaning as a symbol of decorating the house or as a form of hope that the household of the occupants of the house will always be romantic.

3. White bengking

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Bengking is a long cloth that is usually used as a binder for jarik cloth. In the munggah molo bengking tradition, white symbolizes purity. During the munggah procession, the molo bengking will be installed on a piece of wood with the ends of the bengking left hanging down and submerged in the water of the setaman flower that has been placed under the molo. The bengking symbolizes the relationship between humans and their creators who must be connected to each other.

4. Setaman flower water

Setaman flower water or what is usually called seven kinds of flower water is water that has been mixed with seven kinds of flowers. The setaman flower water is a form of request so that the house can look pleasing to the eyes of people who come to visit.

5. Young coconut and banana

Just as with coconut and banana plants, every part of the body has benefits, the house that is built is also expected to be useful. The residents of the house become a strong family and can be of benefit to others.

6. Umbrella

Umbrellas are a symbol of shade and tranquility. Apart from that, it is also a form of request to God Almighty so that the house that is being built can later become a place of shelter from the heat and rain, and be made into a comfortable and peaceful place.

4. CONCLUSION

The munggah molo tradition is a tradition that is still developing and being preserved, especially by the people of Sumub Lor Hamlet, Sragi District, Pekalongan Regency. This tradition has many meanings in its implementation. This tradition is included in the form of partly oral folklore as evidenced by the form of the munggah molo tradition, which is a series of processions, traditions and rituals that belong to a group of traditional beliefs. Processions in the munggah molo tradition include pitung, sitting batur, munggah molo, and walimahan.

The Munggah Molo tradition has educational value that we can take as a guide in life. These educational values include: The value of mutual cooperation, the process of sitting at batur teaches us to help each other and work together between communities to create a peaceful environment. The value of caring, in this Walimahan procession contains the value of caring for others. This procession teaches us to share with others, apart from that it also has religious value. This procession contains religious values that teach us to always be grateful for what God has given us.

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