

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

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### ABSTRACT

Many people should be aware of the mungguh molo tradition. The purpose of this study is to characterize the structure, significance, and use of the mungguh molo tradition. A technique based on folklore is employed in this study. Qualitative descriptive research methodology was employed in this study. The findings of this study demonstrate that the Sumub Lor Hamlet inhabitants follow the Mungguh Molo custom, which has been passed down from generation to generation, when building a dwelling. Processions such pitung (calculating good time), mungguh molo (raising the highest wood to support the roof), and sitting batur (building foundations) are part of this custom. Every step reflects thanksgiving and a plea for salvation, and has a profound spiritual and symbolic significance. A harmonious life for the occupants of the new residence is also hoped for, together with blessings of good fortune. The walimahan procession, a group prayer for the protection and blessings of the newly constructed house, marks the conclusion of the custom.

**Keywords:** *values, education, tradition, mungguh molo*

## 1. INTRODUCTION

One area with a diversity of cultures is Java Island. A type of culture is customs. Customs that are consistently followed over an extended period of time and become ingrained in the daily routine of a social group within the same nation, culture, era, or religion are commonly referred to as traditions. (Sudirana, forthcoming). Even when a custom is deeply ingrained in a culture, changes in advancements over time and the rising diffusion of human thought patterns can cause traditions to shift (Marianus Patora, 2021). As a result, society plays a crucial part in upholding and conserving traditions. Sumub Lor Hamlet in the Sragi District of the Pekalongan Regency is one of the places on the island of Java where customs are still upheld and preserved.

One of the neighborhoods of Sragi District, Pekalongan Regency, is Sumub Lor Hamlet. This rather big hamlet has a reputation for being rich and free of conflicts and altercations. Most people are employed as laborers, farmers, or government employees. The mungguh molo tradition is one of the customs of Sumub Lor Hamlet, Sragi District, Pekalongan Regency.

In Javanese, "Mungguh Molo" literally translates to "to rise, raise." The words "Mungguh" and "Molo" indicate "to rise" and "part of the roof frame," respectively. (Miftahul Ula, undated). When a house that is still under construction raises its topmost roof, it is celebrated with a mungguh molo. Mustafida, Ana (2022). This custom is performed on a day that is chosen based on

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the Javanese calendar's calculating date, or what is commonly referred to as pitung.

The following steps must be taken in order to carry out the mungguh molo tradition: (1) Pitung or weton count based on the home owner's birthdate. (2) Take a seat or lay a base. (3) Mungguh Molo. (4) Reading the prayers, or Walimahan. The purpose of the pitung procession is to choose the location for the home and the day on which the molo will be raised. The prospective home owner's date of birth or weton is used to compute this procession. The process of constructing the house's foundation is known as sitting batur. Volunteers from the neighborhood will typically help the stone masons in this procession with laying the foundation. The mungguh molo procession comes next. This tradition's central event is the raising of the ponjen sacks and blandar wood, which serve as roof supports for the dwelling. The united prayer or walimahan procession comes last. Following the completion of all the processions, the homeowners will gather for a joint prayer and meal, inviting family, friends, and neighbors.

There are a lot of elements in the mungguh molo heritage that the general public can communicate and comprehend. Depending on who created them, social customs have unique meanings and purposes (Pramana Widagda et al., 2022). Each of the uba rampe used in this tradition, such as the red and white flag, a bunch of bananas, a handful of rice, a coconut, an umbrella, a bengking, and sugar cane, has forms and meanings.

For the residents of Sragi District, Pekalongan Regency's Sumub Lor Hamlet, the mungguh molo custom cannot simply be abandoned. One of the reasons this ritual is still practiced is the relationship it has with magical undertones. In addition, the significance and ideals inherent in the mungguh molo heritage present in Pekalongan Regency set it apart from other

parts of Java. In addition, each nomenclature of uba rampe employed in this tradition has symbolic forms.

Numerous studies have been conducted in the past on mungguh molo. Aziz (2019) conducted a partial oral folklore study on the Ngemblok tradition in the Gunung Lengis area of Sluke District, Rembang Regency. Examine In Palama Village, Donggo District, Bima Regency, Henggo (2019) conducted research on the shape, meaning, and function of Nggahi Ncemba in Donggo society. The Ngasa Traditional Ceremony in Dukuh Jalawastu, Ciseureuh Village, Brebes Regency is being studied by Fadlillah & Supriyanto (2020). Examine Researching the Nyadran Tradition in Ngasem Village, Batealit District, Jepara Regency is Afriani & KA (2020). Since this research looks at the Mungguh Molo Tradition in Sumub Lor Hamlet, Sragi District, Pekalongan Regency, it differs from these other studies.

This context will be used to analyze the form, significance, and use of mungguh molo for the residents of Sumub Lor Hamlet, Sragi District, and Pekalongan Regency. Even if they are accustomed to contemporary technologies, today's youth still wish to uphold traditions when they understand their significance and purpose (Elfarissyah & Attas, 2022). This study was conducted because the residents of Sumub Lor Hamlet continue to practice and maintain their local customs in the face of several contemporary housing complexes that rarely give thought to the customs of the area. A folklore technique should be used to study the mungguh molo tradition academically because, aside from that, there is still a dearth of research on its structure, meaning, and purposes.

## 2. METHOD

A folklore approach is employed in the study of the Mungguh Molo Tradition in Sumub Lor Hamlet, Sragi District,

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Pekalongan Regency. One type of Indonesian folklore that has structure, function, and significance for the local community is the munggah molo tradition. In order for the community as a whole to understand the form, purpose, and significance of this tradition, information from community leaders is gathered.

Qualitative descriptive research methodology was employed in this study. When conducting research utilizing qualitative methods, information is typically gathered through documenting of study activities, interviews, and observation. In addition, it draws from reliable and authentic materials, including books, recordings, and documents (Fitria Roosinda, 2021). As stated by Moleong (2013), qualitative research employing procedures such as document examination, interviews, and observation.

### 3. RESULTS AND DISCUSSION

#### Munggah molo tradition

The munggah 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 is carried out when the house building process is finished or as a sign that the highest roof on the house will be raised. The results of interviews with sources related to the munggah molo tradition are as follows.

*"Munggah molo is a tradition of building a residential house which is arranged from making the foundation to installing the roof based on pitung. Munggah molo means raising the highest wood in a house which functions as a support for the roof."*(Interview with Mr Bambang Udiyono).

*"Munggah molo is a tradition of raising molo or ponjen bags wrapped around the blandar, the blandar wood functions as a*

*support for the roof"*(Interview with Mr Harto)

**Results**The interview shows that the munggah molo tradition is a tradition of raising blandar wood along with the ponjen bag which is the highest part of the house which functions as a support for the roof of the house. This tradition is the process of building a residential house which is arranged from making the foundation to installing the roof based on the pitung. Munggah molo is believed by the community as a form of gratitude and a request for safety for future residents of the house. The results of interviews with community leaders are as follows.

*"This munggah molo has a purpose which is believed to be a form of safety for the occupants of the house"*(Interview with Mr Suharto).

*"The purpose of carrying out the munggah molo is to congratulate the owner on the construction of the house and as a form of preserving the traditions passed down from generation to generation in this village"*(Interview with Mr Harto).

The implementation of munggah molo is a form of preserving traditions that have existed since ancient times. Munggah molo also aims to ask for safety for the residents of the house.

*"The munggah molo procession is a form of prayer to God Almighty to make a palace in life in the world full of love and always sufficient in everything, safe from everything, safe from all disasters whether coming from outside or from within your own home. "*(Interview with Mr. Bambang Udiyono).

Based on the results of interviews, it shows that the general aim of implementing the munggah molo tradition is to preserve traditions that have existed since ancient

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times. Apart from that, the purpose of this tradition is as a form of prayer to God Almighty to provide safety for the occupants of the house and ask them to avoid all kinds of dangers both coming from outside and inside the house.

**Mungguh molo Tradition Procession**

The mungguh molo traditional procession includes pitung or count weton, sitting batur, mungguh molo, and walimahan. The results of the interview obtained data from several sources as follows.

*"Before the mungguh molo procession there is the pitung procession or counting weton, there is the batur sitting procession or making foundations, then the mungguh molo procession, and finally the walimahan procession or group prayer. "The mungguh molo procession is carried out for one day, but the process of building the house after the mungguh molo will continue according to the initial pitung count."(Interview with Mr Bambang Udiyono).*

Other data results From an interview with Mr Suharto, the following information was obtained.

*"The mungguh molo procession depends on the pitung count. "After the molo is raised, the house construction process will be stopped first to rest until the fall of Pitung day arrives."(Interview with Mr Suharto).*

Results the interview explained that the mungguh molo tradition includes several processions, namely the pitung procession, sitting batur, mungguh molo, and walimahan. The data shows that the mungguh molo procession is carried out for one heart, but the finishing process of building the house will be stopped or rested first and will continue according to the day the pitung falls on the initial pitung count.

The core activities of the mungguh molo tradition according to the results of the following interview.

*"The procession of raising the molo begins with reading a prayer and driving a gold nail into the blandar wood. The carpenter will drive in a gold nail, followed by tying the molo bag. The molo that has been installed will be re-wound using a white bengking, the ends of which are left hanging down, and submerged in water from the setaman flowers. The bengking hanging down symbolizes a baby's umbilical cord which functions as a source of life, apart from that it also symbolizes the relationship between the creator and humans who must be interconnected. Then a bunch of rice and sugar cane are installed. This bundle of rice and sugar cane symbolizes good fortune and sweetens life so that after occupying the house the owner of the house is always given the blessing of good fortune and has a sweet life. "After everything is installed, the molo will be lifted to the top by the builders."(Interview with Mr Bambang Udiyono).*

Other data was obtained from interviews with Mr Suharto as follows.

*"After the molo and uba rame are raised, the carpenter will make the call to prayer and the komat beside the molo wood. The call to prayer and komat symbolize like a new born baby and it is hoped that all goodness will accompany it. "After that, it was followed by the raising of other uba rampe such as young coconut and setundun banana which symbolizes the philosophy of jowo antarane wong omah-omahan kudu roso koyo santen kelopo and neighbors must be harmonious together."(Interview with Mr Harto).*

*"When all the processes for raising the molo have been completed, the final molo will be given an umbrella to cover the molo.*



*Umbrellas have meaning as shade and a symbol of peace. "After everything is finished, the walimahan procession or group prayer will continue."*(Interview with Mr Suharto).

According to the interview's findings, it was clarified that the first steps in putting the munggah molo tradition into practice include reading a prayer and putting a mas nail into the blandar wood, which will serve as the molo's support. The blandar wood will then be wrapped with the molo. A pocket full of spare coins represents good fortune in plenty. After that, the blandar will be wrapped once more in a white bengking, which stands for purity. The ends of the bending will be left hanging down as it is wrapped around the board timber. A bucket has been set underneath the molo, and the end of the hanging bent will be left immersed in floral water. The setaman flower water is a request made in order to improve the appearance of the house for guests. In addition, the bengking represents the connection that exists between the creator and humanity. Then arrange a handful of rice and sugar cane on top of it. This bundle of rice and sugar cane represents wealth, and the sugar cane represents sweetening the home or offering optimism that the residents' home would always be a romantic one. Raising it is the next procedure. Moloalong, performed by three individuals, with a uba ramp. I shall issue the komat and call to prayer after the molo is erected above. The azani and komati of a newborn baby are represented by the adhan and komat, and it is anticipated that goodness would abound. Subsequently, other uba rampe were raised, like young coconuts and setundun bananas, which represent Jowo's belief that "antarane wong omah-omahan kudu roso koyo santen kelopo"—that neighbors should live in harmony with one another. The molo will receive an umbrella following the last ramperarise of Alluba. The umbrella is a representation of peace and shade. In addition, it is a kind of prayer to God Almighty asking that the house be built to be a comfortable and serene place to live in the future, protected from the heat and rain.

#### 4. CONCLUSION

Based on the article about the "Munggah Molo" tradition from the people of Sumub Lor Hamlet, Sragi District, Pekalongan Regency, it can be concluded that this tradition has several important aspects:

1. Meaning and Purpose of Tradition: The "Munggah Molo" tradition is a procession of raising blandar wood and ponjen bags as the highest part of the house, which is considered a symbol of safety and gratitude for the construction of the house. This tradition also aims to preserve cultural heritage and as a form of prayer to God to provide protection from all dangers.

2. Traditional Procession: The "Munggah Molo" procession includes several stages such as pitung (counting weton), sitting batur (making the foundation), munggah molo (raising blandar wood and ponjen bags), and walimahan (group prayer). After the munggah molo procession is complete, house construction will be temporarily stopped and continued according to the pitung count.

3. Symbolism in the Procession: The munggah molo procession is filled with symbols such as gold nails, white bengking, and water flower setaman which have philosophical and spiritual meanings. For example, white bengking hanging down symbolizes the relationship between humans and God and a bunch of rice and sugar cane symbolizes fortune and household harmony.

4. Closing of the Procession: The munggah molo procession closes with the installation of an umbrella as a symbol of shade and tranquility, as well as a request that the house being built be a place of comfort and abundance of blessings.

Thus, the "Munggah Molo" tradition is not just a series of house-building rituals, but is also a manifestation of religious values,

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social harmony and respect for ancestral traditions that are rich in meaning for the local community.

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