

## Conference Paper

## Nganggung as a Local Wisdom in Andrea Hirata's *Dwilogi Padang Bulan*

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### Abstract

This study aims to analyze how local wisdom values and symbolic meaning of *nganggung* as the slogan of *sepintu sedulang*, which reflects the nature of mutual cooperation, exist. *Nganggung* or *sepintu sedulang* is a local wisdom that reflect a social life of a society in Belitong based on *gotong-royong*. *Nganggung* tradition can hopefully represent the reflection of society nowadays as a role value and norm to solve all the problem faced. The analysis is based on the theory of local wisdom by Rahyono (2010) and Sibarani (2014) which describe that local wisdom is the genuine knowledge and intelligence of human come from the culture and the experience to manage the sosial life of society. Using descriptive qualitative analysis by objective approach of Sarjono (2011), the findings shows that *nganggung* tradition has local wisdom values such as religious, *gotong-royong*, responsible, appreciative, submissive, and independent. Symbolic meaning of the features of *nganggung* tradition which is *tudung saji* is the preservation of plants of the custon which is wild pandanus. Its form like a parabolic antenna signs that *nganggung* tradition is the protector of all society. The use of red colour for *tudung saji* signs bravery and high work performance. The straps on *tudung saji* signs to bond the diversity by the sense of belongings. The shape of *dulang* which is round signs the dynamic manner of the society.

**Keywords:** *nganggung*, tradition, local wisdom, *tudung saji*

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## 1. Introduction

*Nganggung* is an activity done by society in the ceremony of the great day of islamic religion, in welcoming a prestigious guest, in the event of *selamatan*, in marriage, etc (Zulkifli, 2007: 53). In this ceremony, the citizens brings meals in on a *dulang* (tray) closed with movable food cover to the mosque, *surau* (small mosque), or village hall to be eaten together after the religious ritual. Every father should bring big round tray made from aluminum or brass in the *nganggung* tradition. This brass tray is only used by

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several citizens now. On the tray meals are arranged deal with the rule. If the tradition is about *nganggung* of cakes, the tray must be fulfilled with cakes on. If it is *nganggung* of rice, must fulfilled with rice on, if *nganggung ketupat*, fulfilled with *ketupat* and so on. *Nganggung ketupat* is usually held on led Al-Fitr. The tray is covered with food cover made from pandanus leaves, and painted. This food cover can be found in markets. This tray full of meals is brought to mosque or to the place agreed to be served and to be eaten together. The meals on the tray is served in the sense of sincerity and proud.

A tradition of course is done to sustain local wisdom. Local wisdom in foreign language is often conceived as local policy, local knowledge, or local genius. Local wisdom can also be meant as a thought of live. The thought is based on clear mind, good attitude, and the other positive things. Local wisdom can be translated as the masterpiece of mind, deep feeling, attitude, behavior, and also a suggestion for glory. Dominant local wisdom will create good mind and attitude.

## 2. Literature Review

Rahyono (2010: 7) states that local wisdom is human intelligence owned by certain ethnic group obtained through experiences in society. It means that local wisdom is the product of certain society through their experiences. Other society do not experience it also. The values strongly tied in a certain society for long time. Sibarani (2014: 180) says that local wisdom is a genuine wisdom and knowledge of a society heritaged from noble value of local culture to manage the social life of society. Regarding to this, local wisdom is not only a cultural values but the cultural value can be utilised to managa the society llife in achieving the welfare and peace.

It can be simplified that local wisdom is owned by society with good attitude and personality to develop the local potentiial and resources to the better life. So, local wisdom utilised can be sourced from cultural values which can be applied nowadays, both cultural value for peace creating and also welfare increasing.

Although local wisdom is not a science, it can be a source of modern knowledge by creating theories and paradigma which can be formulated and counted logically. It is also being a noble culture created by human ancestor by an experience and then being a certain formula and can be utilised to managa the social life of young people.

In the context above, local wisdom becomes unseparated part of society life as portrayed and described in Andrea Hirata's Novel *Dwilogi Padang Bulan*. The novel tells about the local wisdom in the society especially aspect of life which support the creating of good attitudes. The tradition of religious ceremony as the ceremony of the

Birth of Muhammad Prophet which *nganggung* tradition exists. The tradition contains religious value, responsibility, respect, gotong royong, obedient, and independent.

Malay culture is one of a social phenomenon described in the novel *Dwilogi Padang Bulan*. The focus of this study is the sociology of literature on the *nganggung* tradition as a religious ritual. Ratna (2011: 1) states that sociology is a science centered the attention on the aspects of society in general and the attempt to get the general schemes in the society life. Damono (2010: 3) describes that there are two trends of approach in literature sociology study. First, an approach standardised to the consideration that literature is a mirror of economics proses. Second, an approach used in literature sociology is text analysis to find out the structure to be used to understand the story representation of the novel.

### 3. Research Method

This research uses descriptive qualitative analysis with objective approach. Saryono (2011: 1) states that qualitative research is a research used to investigate, to illustrate, and to describe the quality or the speciality of social influence which can not be explained. The data of this research are the words, phrases, and sentences in the novel. Moleong (2010: 157) says that data source for qualitative research is the words and the acts as the primary data. the rest, documents and so on is the secondary.

### 4. Discussion

#### 4.1. Local wisdom values in Nganggung tradition

##### 4.1.1. Religious or spiritual value

*Nganggung* tradition has a dimension of religious or spiritual values. It can be seen in the process of the ceremony. *Nganggung* tradition always holds at the mosques not houses as known, mosque is a symbol or the sacred place to pray for moslem.

Before the meals eaten together, they read Al Fatihah for the Profet Muhammad SAW, His friends, family, and for moslem. In Islam perspective, this tradition is similar with the *tafakul* concept which means sharing or caring. Helping each others, loving each others among moslems are the characteristics of *tafakul* concept.

#### 4.1.2. Gotong Royong (Mutual Cooperation) value

In *nganggung* tradition, *gotong royong* value exists. For the example, when one of the society members died, the society will together do *nganggung* to mosque to decrease the burden the abandoned family *Nganggung* will be held on the third day, seventh day, twenty fifth day, forty day, a hundred day and a year as not to burden the abandoned family.

#### 4.1.3. Hospitality value

Viewed from the perspective of Islam, *nganggung* can be categorised as the concept of hospitality. *Nganggung* is not only a tradition of eating together but also a tradition to create the spirit of gatherness among members of the community. The society, especially their men, has their own activities in the farm, garden, or office that is way this tradition becomes a perfect time to meet and exchange thoughts, as well as to melt the fatigue of working all days. The tradition is often interspersed with questions about the condition of each peppered with jokes so that strengthening the social networking among the members of the community. The people in the tradition swap the *dulang* to taste and to enjoy the dishes brought by the other people, sitting face to face with a tray arranged lengthwise making it easier to eat the dish.

#### 4.1.4. Responsibility and social value

There are sociological values that should be maintained in the *nganggung* tradition. For example, when the citizens held *nganggung*, indirectly the citizens carry out a social communication, a social care, and even a sense of gotong royong. It can be seen when a member of the society get a calamity, the society will hold *nganggung* in the mosque. This proves the caring and condolences to the bereaved with voluntary. That is way the tradition has a sociological value. This tradition must be preserved to prevent the crisis of alienation. Social communications is built in the tradition.

### 4.2. Symbolic meaning

#### 4.2.1. Tudung Saji (Moveable food hood)

*Tudung saji* is made of pandanus leaves. It is a characteristics of this province. The use of pandanus leaves as *tudung saji* symbolises the persistence and skill in processing

forest resources of the society of Petaling villagers. The awareness of the struggle of the ancestors who have built the village in the past time can be preserved by the young man. Pandanus plants are still used and preserved as an icon as well as a form of respect to their noble values of the ancestors.

The shape of *tudung saji* likes a parabola. It contains the symbolic meaning that diversities are accommodated in a place so that no citizen is more special than the others. All of them have the same rights and duties, have guaranteed security and comfort to live and to work in Petaling village wherever they come from.

The dominant color of the serving hood is red. The used of the color symbolizes courage to tell the truth as well as describe the high work motivation. For example, when they feel disturbed by members of the community who are doing unsettling actions, they do not hesitate to rebuke.

#### 4.2.2. Tape binding

Tape binding is used to bind the leaves of the pandanus leaves. The tape binding is made of rattan blades. The tape made circular to sides, outside and inside, while between the rattan and pandanus leaf sheets are knitted forest and reinforced with rattan rope. symbol that emphasizes that people can prosper and prosper if the differences are tied with togetherness and sense of belonging to the village in which they live.

#### 4.2.3. Tray

Tray is used to place the meals on. The tray form is round which symbolise that the society lives dynamics and flexible.

## 5. Conclusions

The symbolic meaning of the attribute of the *Nganggung* tradition in the form of a hood is: the preservation of traditional plants in the form of forest pandanus, as well as meaningful preservation of the noble values of the ancestors; of its parabolic shape symbolizes the *Nganggung* tradition as a guidance for all; the color red as the dominant color of the hood symbolizes the courage and high work ethic; straps symbolize the binders of diversity with togetherness and belonging; the rounded shape of the tray symbolizes the dynamic attitude and flexibility of its inhabitants.

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