

Performance of *Ngupati* Tradition in Javanese Communities at Wawoosu Village, Kolono Sub-District, Konawe Selatan Regency, Southeast Sulawesi Province, Indonesia



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ABSTRACT: This study aims to describe the process of implementing of *ngupati* tradition in the Javanese community in Wawoosu Village, Kolono Sub-district, Konawe Selatan Regency, Southeast Sulawesi Province, Indonesia. The method used in this study is a qualitative method with an empirical phenomenon approach in the field. Data collection was carried out using observation, interview and documentation techniques. In determining informants, the researchers used the snowball technique or collected information from one informant to another. The data obtained WERE then analyzed with the following steps: 1) data reduction, 2) data presentation and, 3) conclusion. The results of the study showed that *ngupati* tradition in the Javanese community at Wawoosu Village, Kolono Sub-district, Konawe Selatan Regency is as follows. First, calling relatives to help with the process of cooking the ingredients to be used in the tradition, Second, inviting family, relatives, and neighbors to carry out reciting a prayer for *ngupati* tradition, Third, this *ngupati* tradition is carried out and led by the village priest or which is entrusted by the family carrying out the tradition, Fourth, reciting the prayer, which begins with *tahlil* to send prayers to the family who has died. Fifth, the reading of surah *ngupati* at Wawoosu village is only *Surah Yusuf*, *Surah Maryam*, and *Surah Yasin*, Sixth, after finishing reciting the prayer, there is a joint eating activity as a form of togetherness. The seven participants in the tradition who will go home when the tradition is over will be given a blessing (a food parcel given as alms to the family at home) which contains side dishes of rice and *ketupat*. There are two kinds of *ketupat* used at Wawoosu village, namely *ketupat kepel* and *ketupat sinta*.

KEYWORDS: Performance, tradition, *ngupati* tradition, the Javanese communities

INTRODUCTION

The development of the times and population growth in Java forced the people to transmigrate to several regions in Indonesia, not least the Southeast Sulawesi region, which was one of several areas chosen as the destination for transmigration. The transmigration program carried out by the government for the Javanese people to various regions in Indonesia caused the transfer of Javanese culture from the island of Java to various areas outside Java as the destination for transmigration.

Konawe Selatan Regency is a regency in the Southeast Sulawesi region which is occupied by transmigrants from Java. One of the areas occupied by transmigration people from Java is Wawoosu village, Kolono Sub-district, Konawe Selatan Regency, Southeast Sulawesi. The Javanese transmigrant community in Wawoosu village still carries out Javanese traditions or culture, such as *s'lametan/kenduren*, *ngupati*, *mitoni*, *among-among*, *tedhak siten*. The traditions mentioned above are a series of traditions related to the life cycle of the Javanese people. In addition, traditions related to the life cycle are related to the life of the Javanese people until death which is carried out by *s'lametan*, in the *s'lametan* event, *ngupati* tradition or the first tradition in the life cycle ritual for pregnant women who are already 4 months pregnant in the village of Wawoosu so that the mother and the baby they are carrying are given safety and health until the baby is born as well as *s'lametan mitoni*. Whereas in the *among-among* and *tedhak siten* traditions it is done to pray for the baby to be healthy and aims to have lots of friends to play with *among-among* is done when the baby is 45 days old or commonly called *weton* baby and is done on the baby's birthday which is calculated using the Javanese calendar, Meanwhile, *tedhak siten* is performed when the baby is about to go down to the ground for the first time and this tradition is carried out so that it is known what the baby wants and given safety. Then in the *kenduri/kenduren slametan* is a tradition that is carried out to Send prayers to the families who have died for its implementation on the seventh (7th), fortieth (40th), one hundredth (100) and one thousandth (1,000) night people die.

Of the various traditions related to the life cycle, the people in Wawoosu village are currently still strong with the implementation of the *ngupati* tradition. The *ngupati* tradition is carried out by the Wawoosu village community to commemorate pregnant women whose gestational age has entered the fourth and fourth month of pregnancy, the word *ngupati* comes from the words *ketupat* or *kupat* and four or *papat*, then the Javanese people in Wawoosu village say the *ngupati* tradition is a pregnancy tradition that has

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entering the age of four months, this tradition is carried out as a form of gratitude to those in power. Because at the age of 4 months of pregnancy, the Javanese people believe that the fetus in the pregnant woman's stomach is in the process of developing perfection, where the hands, feet, ears, nose have begun to form (the fetus is already perfect) then the spirit is also sent down when the fetus is 4 months old, the community Wawoosu village also believes that if they do not carry out the *ngupati* tradition, the fetus in the womb of the pregnant woman sometimes experiences mental or physical disabilities. In carrying out this tradition, the people of Wawoosu village do it at night or after maghrib, this tradition is led by the village Priest and traditional chair in reciting prayers because in Wawoosu village there are many ethnicities and languages due to the mixing of Javanese and Sundanese people, the implementation of the *ngupati* tradition there are different, starting from the name and implementation.

In the Javanese people, especially the Banyumas people, NO call the name *ngupati* while in the Sundanese people (*kekeba*). Because the majority of the people of Wawoosu village are Banyumas people or usually call it *ngapak*, the 4 Monthly traditions is known as the *ngupati* tradition.

RESEARCH METHODS

In this study, the researchers used a type of qualitative research. According to Endraswara (2003: 86), qualitative research is a multi-method study area, which focuses on interpretation and naturalistic approaches to a problem. Sukmadinata (2011: 73) says that qualitative descriptive research is intended to describe and describe existing phenomena, both natural and human-made, which pay more attention to characteristics, quality, AND interrelationships between activities. According to Nasution (1964: 5) qualitative research is observing people in the environment, interacting with them and interpreting their opinions about the world around them. The research location is Wawoosu village, Kolono Sub-district, Konawe Selatan regency. This location was chosen because of the transmigration community from the island of Java who always carry out *ngupati* tradition even though they have mingled and married with the local indigenous people/local population.

The informant determination technique used in this research is the snowball technique. Snowball is a technique of determining informants in which informants are obtained through a rolling process from one informant to another, Neuman (2003:45). Meanwhile, informants according to Moleong (2006: 132) are people who are used to provide information about the situation and conditions of the research background. By using the technique above, the author has conducted interviews and collected data with five (5) informants to find out and understand *ngupati* tradition in Wawoosu village, Kolono Sub-district, Konawe Selatan Regency.

Research instruments according to Suharsimi (2002: 149) are tools for researchers in collecting data. The instruments used by researchers, in this case, are the main instruments and supporting instruments. The main instrument is the man himself as stated by Moleong (2007: 168), that the position of the researcher in qualitative research is that he is at the same time a planner, implementer, data collector, analysis, data interpreter, IN THE END, he becomes a reporter on the results of his research. While the supporting instruments used are interview guides, stationery, recording devices as well as communication and documentation tools.

In this study, the researchers used two data sources, namely: (a) the primary data source is in the form of interview results from several informants, namely from the government, namely the village head. In addition, it also involved interviews with the local community, including religious leaders and traditional leaders, and (b) Secondary data sources in this study are data arranged in the form of documents such as books, journals, articles and documentation that are relevant to the subject matter of the research.

In the data collection method, the data collected will be used as material for analysis in research. The method to be used in this qualitative research is the triangulation technique (Moleong, 2004: 135), namely:

1. Observation

Observations are made to obtain a real picture of an event or events to answer research questions (Guba and Lincoln, 1981: 191-193). In this study, the researcher will apply one of several forms of the observation stage, namely participatory observation. This type of observation is a research data collection method to collect research data through observation and sensing where the researcher is involved in the daily life of the informant. This method is carried out by making direct observations of objects and then the results of these observations are recorded in a note. The object of observation in this study is *ngupati* tradition in Wawoosu village, Kolono Sub-district, Konawe Selatan Regency.

2. Interview

An interview is an oral question-and-answer process, in which 2 or more people face each other physically, one can see the other's face and hear with their own ears their voice (Sukandarrumidi, in Jacobbus, 2013). Interviews are used to obtain information about how the *ngupati* tradition is carried out in society and still exists today.

3. Documentation

Documentation techniques are data collection techniques by collecting and analyzing documents, whether written, graphic or electronic. In this stage, the researcher collects information in the form of notes related to the implementation of a tradition.

RESULTS AND DISCUSSION

Processions of Ngupati Tradition (Ceremonial of the Fourth Month of Pregnancy)

Pregnancy is a period that is eagerly awaited by married couples, the process of pregnancy will give birth to offspring and will strengthen a relationship in the household and will become the successor of their parents. The process of pregnancy is not easy for a mother to run it. Then, in the birth process, there will definitely be many risks that are passed up to risk the lives of the prospective baby and the mother who contains them. In the early stages of pregnancy until the process of birth, the mother will experience many changes physically, psychologically and socially. In the process of the mother's pregnancy, there are traditions that must be carried out as in this study, namely the fourth month of pregnancy (*ngupati*).

A traditional ceremony is an act or a celebration that is carried out and held during important events. Traditional means an attitude and way of thinking and acting by always adhering to the norms and habits that have been passed down from generation to generation. The *ngupati* ceremony (ceremonial of the fourth month of pregnancy) is a custom or a ceremony that is carried out in the fourth month during a woman's first pregnancy with the aim that the spirit that will later enter a mother's womb always gets goodness in all things.

The traditional ceremony is also known as *s'lametan* from the Arabic language 'salamatan' which is interpreted as being free from unwanted incidents. In the book "Javanese Islamic Rituals and Traditions" by Muhammad Sholihin it is explained that if a pregnant wife reaches the age of 120 days (4 months), then a ritual or ceremony is held which is called *ngupati*, because it is right at the age of 4 months (*sasi papat*) and is also called *ngupati* because one of the menus that must exist and is provided as a banquet is the diamond (*kupat*).

Ngupati is one of the traditional ceremonies or traditional celebrations held when the expectant mother is 4 months pregnant. The word "*ngupat*" comes from the word *papat* (4) or *kupat* (*ketupat*). The purpose of this traditional ceremony is for the safety of the baby and its mother or to prevent various disasters, almost the same as the *mitoni* traditional ceremony (7 months of pregnancy). What is different from other traditional pregnancy ceremonies is that there is a dish of *ketupat* food at this *ngupati keduren*.

Ngupati is a symbol that the baby/the fetus has entered the fourth stage in the process of human creation. The *Ngupati* traditional ceremony is held on an auspicious day which has been determined through Javanese day calculations (Interview with Hasan Jaiz, 20 June 20

The history of the emergence of the *ngupati* tradition in Java was initially through folklore. Meanwhile, every region that has a transmigrant Javanese community has its own uniqueness in carrying out the four-month tradition (*ngupati*) for pregnant women. Likewise FOR NO the people of Wawoosu village have their way of carrying out this feast. In its implementation, it requires energy, thought, and material both in preparation and on the day of implementation. All of these stages are believed by the people of Wawoosu village to go through, starting from choosing the right day and date. In preparation for cooking two days before the event begins. The people of Wawoosu village are still strong in cooking together with relatives and neighbors who help prepare side dishes for *ketupat*.

Wawoosu village is currently not too thick with having to provide *ketupat* side dishes, usually for families who can afford the side dishes are complete and those who can't afford it usually make it sober, they don't demand to have to be luxurious in procuring side dishes for *ketupat* accompaniments. The people of Wawoosu village no longer make fruit salad menus, which are often used as the assumption that a baby boy or girl is conceived by the mother.

The four monthly ceremonies (*ngupati*) of pregnancy in families in Wawoosu village is not all the same in celebrating this tradition, the celebrations are held according to the circumstances of each family, such as only *tahlil* and *Yasinan* or reading surah of the Qur'an, as well as the beliefs of the people, or some only distribute food to mark the implementation of the four months (*ngupati*) of the pregnancy. All of this is nothing but expressing gratitude and waiting for the arrival of the baby by holding a *kenduri/slametan*, as someone who does the *kenduri* hopes that the baby will be healthy until the time of delivery later, is given smooth delivery and asks that the male or female sex will be the baby we are still grateful and look forward to his presence.

Then there is a basis for holding a traditional four-month ceremony (*ngupati*) of pregnancy as a form of gratitude for the great mandate from Allah SWT by presenting a potential successor in the family and for the fetus to be born as a pious or pious child.

The four-month ceremony (*ngupati*) of pregnancy itself is not obligatory but may be carried out as long as this tradition contains good elements such as giving charity, praying and reading *surah* of the Qur'an.

The main event of this tradition, which is usually held at night, is reading *tahlil*, surah Yasin, and surah of the Koran, by inviting relatives, close neighbors, village priests, and traditional leaders who lead the traditional event. This tradition is usually carried out when the baby is 4 months and one week less because the people of Wawoosu village believe that this *ngupati* tradition is carried out to ask for all the good things from the baby before the soul is blown so that later they can serve and make their parents proud.

But some carry out this tradition for 4 months or more for a few days, each community has different thoughts, but most think that it is better to do it before entering the 4th month of pregnancy for the baby (Interview with Hasan Jaiz, 20 June 2023).

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In *ngupati* tradition, usually before carrying out the event, there is a distribution of food called a blessing (a term for food or gifts distributed in the village of Wawoosu) which is given to relatives or neighbors who are helping to cook, this thought is due to the mothers of relatives or neighbors who are helping to cook. unable to cook at home.

These blessings are distributed usually in the morning, afternoon and evening. Then, activities in the evening are continued with the recitation of surahs of the Qur'an and tahlil, tahlil and such Yasin or all three. (Interview with Sukaryono 19 June 2023) The process of carrying out *ngupati* tradition in Wawoosu village is carried out after Isha, but usually, some families carry it out after Maghrib. Usually, it begins with a greeting or opening ceremony by the village priest or *kenduri/s'lametan* leader who has been appointed by the family that carries it out. Furthermore, before reading the surah specifically for the nun, it is usually done first to pray for relatives who have died, then, usually the leader of the traditional ceremony or *kenduri*, namely the village priest, has prepared a sheet of the Al-Qur'an surah which will be read in his first prayer. . Furthermore, the sheets of the Al-Qur'an surah that have been provided earlier are also distributed to people who come according to the order of the surahs, or usually also those who come to follow the reading from the village priest, starting with ta'awudz together. After finishing reading the sura, it is usually followed by a simple tahlil until it is finished.

This tradition is also intended as a step of anticipation, asking Allah SWT so that all is well with Him. The essence of this feast is praying, as an attitude of gratitude, submission and submission as well as a request for protection and asking Allah SWT so that later the child will be born as a complete human being, perfect, healthy, endowed with good fortune, long life, beneficial for those around him, lucky in the world and in the hereafter, as well as being a pious/ pious generation. In addition to praying at the feast, alms are also given, which are given to neighbors and relatives.

With alms can be a stronghold of bad luck (bad decisions or trials that cannot be endured). Because in Islam it is believed that prayer and alms are two energies that can be a means of penetrating destiny as long as they are done sincerely for the sake of Allah SWT. (Interview with Hasan Jaiz 28 June 2023)

Furthermore, this tradition also aims to accustom the fetus to hearing Islamic surahs and provide education from an early age in the womb. Educating the fetus from the time it is in the womb is very important. By reciting *surah* and verses of the Qur'an since in the womb, the mother has taught Islamic values (Qur'an) and the study of Islam to her child.

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It can be believed that in *ngupati* tradition this is a very good and beautiful thing because this tradition apart from praying, giving alms and providing education from the womb it also makes the community strengthen ties to become more intimate. Because in the tradition of salvation or *kenduri*, those who have a wish always ask several people who come to pray and pray accompanied by alms giving.

CONCLUSION

Based on the results and discussion above, the conclusions of this study are as follows:

Ngupati tradition is unique in its implementation where the implementation involves many people, including neighbors and family. In the process of carrying out this tradition, the focus is on reading the verses of the Holy Al-Quran which are believed by the community as ritual prayers for the safety of babies and pregnant women. The procession of carrying out the *ngupati* tradition begins with calling relatives and family and neighbors to help in cooking the side dishes that will be served during *ngupati* tradition. Then proceed with the reading of prayers led by the leader of the traditional ceremony who is usually appointed by the family who carries out *ngupati* tradition. Those appointed as leaders for the implementation of ngupati tradition are usually Kiay or traditional leaders who are considered capable of leading the reciting of prayers. After reading the verses of the Koran, namely Surah Yusuf, Surah Maryam, and Surah Yasin, sometimes there is a reciting of tahlil if the family assembles it with a *kenduren/slametan* while sending prayers for family members who have died. After reciting prayers or verses from the Qur'an, it is followed by a meal that has been served by families who carry out the *ngupati* tradition. Then the next activity is the distribution of blessings or gifts that have been filled with side dishes, rice, and diamonds, which are given to be taken home so that families who are not present can enjoy the ketupat from this *ngupati* tradition.

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