

# Philosophical Values in the *Mudun Lemah* Tradition Sumbakeling Village, Pancalang District, Kuningan Regency

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## ABSTRACT

This research is motivated by the current community in Sumbakeling village, a community that has a unique tradition of *Mudun Lemah* involving the tools and materials used. The study aims to investigate the philosophical values of the tradition by using a descriptive method, where facts were collected and analyzed to generate an overall explanation by analyzing the philosophical values contained in the tradition. The data collection techniques were literature review, observations, direct interviews and documentation. The research results identified 22 elements of semiotics including six elements of icons, seven indices and nine symbols. In addition, there are also 26 points of philosophical values, all of which contain philosophical values in life.

**Keywords:** *Mudun Lemah*, philosophical values, tradition, semiotics

## 1. INTRODUCTION

Each region has certainly different habits and traditions. The traditions are commonly the habits of the ancestors and are carried out by the previous community and passed down from generation to generation. The traditions that exist in each region cannot be separated from the people in their environment because traditions are created and used by the people themselves. Based on the Sundanese dictionary Danadibrata (2006), culture or tradition is the result, energy, thoughts, and feelings of people to increase pleasure and enjoyment.

One of the traditions that exist in Sumbakeling village, Pancalang district, Kuningan regency, is the *Mudun Lemah* tradition which must be maintained and preserved by the community. There are also traditions in different regions. Even though the procedures or processions and the purposes are the same, the tools and materials used are different. *Mudun Lemah* is called *Tedhak Siti*, and in terminology *Tedhak Siti* comes from the two words *Tedhak* and *Siti*. *Tedhak* means down and *Siti* means land. According to Murniatmo, Sumintarsih, Harnoko, and Suparlan (2000), *Tedhak Siti* was the first time the child was allowed to go down to the ground, the community thought that the land was guarded, namely *Batharakala*. Therefore, *Sianak* was introduced to

*Batharakala* the land guard so that he always looked after the child and did not disturb him. If *Batharakala* got angry, it could be said that disaster befell the child.

From the beginning, the procession of the *Mudun Lemah* tradition was carried out until it was finished. Many philosophical values were depicted in the form of symbols. The symbols or actions are not arbitrary but contain good meaning and purpose and are of great benefits. To find the philosophical values this study used a semiotic approach. In semiotics, there are icons, indices and symbols. The researcher discusses the semiotic elements of tools, materials or tools in the *Mudun Lemah* tradition.

The symbol in the *Mudun Lemah* tradition contains siloka, which has a philosophical meaning to describe the baby's life in the future. One example is when carrying out the *Mudun Lemah* tradition, he must provide food that his eight-month-old child will step on, namely lunthead and porridge. After the *Mudun Lemah* tradition is carried out, it is usually the family who has an event to offer loose change mixed with rice, sweets and flowers.

This tradition is the result of the creation and work of ancestors. Nowadays many people in Sumbakeling village do not understand the meaning of the implementation of the *Mudun Lemah* tradition, especially

regarding the tools, materials or food and clothes used. This can be seen from the lack of children today to understand the content and purpose of this tradition being carried out, which finally today's children consider this tradition an event for entertainment only. The purpose of this tradition is very simple: hoping the baby in the future to be a person who is honest, obedient to religion, useful for society and the country, an expert in worship and can practice knowledge or practice good things. The purpose of the *Mudun Lemah* tradition has many meanings, including to awaken or remind people who carry out this tradition to always be grateful to God.

The lack of interest of today's children in the traditions in Sumbakeling village is due to the lack of sources that explain that this tradition has benefits for those who carry it out. One of the ways to preserve this tradition is to introduce it from now on. The disappearance and establishment of this tradition depend on the community in Sumbakeling village, whether it must be maintained, preserved, or abandoned. One of the causes of this tradition being lost is the lack of public understanding of the contents and values of the *Mudun Lemah* tradition.

The existence of globalization provides benefits for human life and has a great influence on humans. Nowadays, people do not think about the traditions that exist in their environment. This is because people know foreign cultures are very influential. Hence, many people think that the traditions or culture in their environment are not advanced and cannot keep up with the times.

To maintain and preserve the traditions in Sumbakeling village, scientific explanations are needed. This is what supports the researchers to indentify philosophical values in the *Mudun Lemah* tradition.

## 2. METHOD

The method used in this research was a descriptive analysis method. This method was used because the data studied cover more materials that can be analyzed by descriptive means (Arikunto, 2010). Qualitative descriptive prioritizes describing data through words. Words contain thousands of meanings, and each word supports millions of meanings (Endraswara, 2009).

## 3. FINDINGS AND DISCUSSION

### 3.1. *Mudun Lemah*

#### 3.1.1. *History of Mudun Lemah*

*Mudun Lemah* is called *Tedhak Siti*, and in terminology, *Tedhak Siti* comes from the two words *Tedhak* and *Siti*. *Tedhak* means down, and *Siti* means land. According to Murniatmo et al. (2000), *Tedhak Siti* was the first time the child was allowed to go down to the

ground, the community thought that the land was guarded, namely *Batharakala*. Therefore, *Sianak* was introduced to *Batharakala*, the land guard, so that he always looked after the child and did not disturb him. If *Batharakala* got angry, it could be said that disaster befell the child.

The *Mudun Lemah* ceremony is a ceremony to welcome 7 eight babies. 7 eights is 35 x 7 days = 245 days, so not 7 months. In the Javanese calendar, selapan is 35 days. That is, if the baby is born on Saturday *Pahing*, in 35 days, he will be eight years old. So, *Mudun Lemah* is a safety event for babies aged about eight months and 2-4 days. At that age, the baby has started to play with his hands, crawl, sit, stand, laugh, and make a sound. Babies already have the desire to take things with their hands. Thus, from that moment, the baby can begin to be lowered from the sling.

A child who has reached the age of eight months usually has started to learn to walk. The child has begun to be taught by his parents, or those who take care of him are guided by his hand so that the child steps his foot to walk. This means that it must have descended to the ground (Utomo, 2002). Usually, the *Mudun Lemah* ceremony takes place in the afternoon in the house's courtyard where the child is born. For example, the child is born on Wednesday *Legi*, then the ceremony is held on Wednesday *Legi* again (Bratawijaya, 1997).

Based on the explanation, it can be concluded that the *Mudun Lemah* ceremony is a ceremony intended for babies when they are first allowed to touch the ground or step on the earth. This ceremony is held when the baby is about 245 days old or around the age of 8 months and 2-4 days and is carried out in the afternoon in the yard.

According to one of the elders of Sumbakeling village, Mr. Ono, the *Mudun Lemah* tradition was originally carried out by the people of the Yogya court, but by the Sundanese, it was adapted and preserved. That is why this tradition is only carried out by the Sundanese and Javanese. Seeing its origin, the *Mudun Lemah* tradition begins with the story of *Rajawali*. In Demak there was a child whose name was Raden Said or Sunan Kalijaga. At that time, Sunan Kalijaga's father asked a smart person, namely Sunan Bonang, because he wanted to know the life of the child in the future. Sunan Bonang ordered the child to carry out the *Mudun Lemah* tradition. The purpose of holding the *Mudun Lemah* tradition, according to Sunan Bonang is to be able to imagine or have a picture of the child's life when he is older. When the *Mudun Lemah* tradition is being carried out, Sunan Kalijaga is stepped on the food that has been provided, namely porridge, lunkhead, and flour and Sunan Kalijaga chooses flour which is then sprinkled. Sunan Kalijaga also asked Sunan Bonang. "Why does my son choose flour and sprinkle it?" Sunan Kalijaga also answered. It illustrates that your child will practice goodness, but something is blocking it.

According to Mr. Ono, the *Mudun Lemah* tradition is carried out, namely having a purpose and purpose in life, as gratitude, gratitude, and praying to God for married couples for the birth of their child in the world. And with the hope that their children will become honest children, obedient to religion, experts in worship and can practice knowledge or good things. Indirectly, this tradition also teaches the child to be more careful in carrying out a life that has many trials and educate children so that they do not have an arrogant nature, meaning that the child has good behavior.

The *Mudun Lemah* tradition is sacred because the people who inherit it and believe in performing it will not get sick easily. According to the people of Sumbakeling village, this is proven, not only one or two children who get sick easily until the age of 5 years if they do not carry out this tradition.

### 3.1.2. Procession of the *Mudun Lemah* Tradition

In the *Mudun Lemah* Tradition, there is a sequence or steps, and there are tools and materials that must be provided, namely:

- Before the event begins, children who want to carry out the *Mudun Lemah* tradition are read a prayer first by the elders or clerics in Sumbakeling village.
- Then the child is led to walk, his feet are stepped on a ladder made of sugar cane and stepped on the food that has been provided for seven turns by following the free-range chicken which was first stepped onto the stairs and the food provided was held by one of the relatives who participated in the event this tradition.
- After the seven turns, the child must choose the tools and materials that have been provided such as gold, rice, pens, pencils, glass and many more. Meanwhile, free-range chickens are included in the community with the intention that future children will have broad insight and association.
- Next, the *sawers* of coins and rice are sprinkled. *Sawer* is an additional event that enlivens the event because the community and invited guests who take part in the tradition compete for coins. The origin of the word *nyawer* is *awer*. Like a bucket of liquid, this object can be spread out easily. So, physically the meaning of *Nyawer* is to spread out (Surjadi, 1985).

### 3.1.3. Tools and Materials in the *Mudun Lemah* Tradition Procession

In the *Mudun Lemah* Tradition, there are tools and materials used, namely:

- Stairs made of sugar cane
- Dodol
- Paddy

- Jenang (white porridge and red porridge)
- Flowers
- Changes that contain prosperity, meaning that they must be willing to share with the poor and orphans (Aryani, 2015).
- A set of stationery (pens, pencils, books)
- Scissors
- Knife
- Hoe
- Make-up
- Gold
- Rice
- Sewing needle
- Sickle
- Kampong chicken

### 3.2. Semiotic

Etymologically, the term semiotic comes from the Greek word *semeion* which means sign. According to Isnendes (2010), semiotics is the science of signs. The figure who is considered a semiotic expert is Ferdinand de Saussure, according to (Sudjiman & Van Zoest, 1996) what is called semiotics, namely the science that studies signs as part of human life.

Peirce (in Isnendes, 2010), explains the sign. According to him, there are two principles in signs, namely the signifier which marks or represents one thing, and the signified, which is the meaning or meaning of the sign. The sign is inseparable between the signifier and the signified. Therefore, comprehensive knowledge of the signs in human life can be a single regional culture or tradition that exists in that environment.

According to the relationship between the signifier and the signified by Peirce (in Isnendes, 2010), signs are divided into three types, namely:

- 1) Icon can be interpreted as a sign, which shows a natural relationship between the signifier and the signified. The relationship is the similarity relationship that the sign has.
- 2) Index is a sign that shows a causal relationship (cause and effect) between the signifier and the signified.
- 3) Symbols are signs that have a natural relationship between the signifier and the sign. Relationships are unique because they are arbitrary or arbitrary. Symbols are one of the human tools to reach knowledge and experience beyond their cultural boundaries.

### 3.3. Philosophical Value

According to Setiadi (2013), value is something good that is always desired, aspired and considered important by all humans as members of society. Based on the Sundanese Dictionary (Danadibrata, 2006), the value is

to judge or respect. Human life cannot be separated from values because values have an important role for humans. The existence of a value can measure the high and low of something that can be noticed. The value is a measure of the degree of high-low or level that can be observed, studied or internalized in various objects that are physical (concrete) or abstract.

The word value means assessing, namely weighing a human activity that is connected with other things to get a decision. Decisions are values that are called useful and useless, right and wrong, good and bad. Values have a relationship with human sensory elements, as subjects who judge from physical, spiritual, reason, taste, intention and belief elements. Therefore, value is something that is useful to make people aware and can measure the high and low of humans from their worth and dignity. Values have a function to direct and encourage human attitudes or behavior. Value as a system is one form of social culture and work.

The term philosophy in English is philosophy. The term philosophy comes from two words from Ancient Greek, namely *philein* or *philos* which means love or likes, and *sophia* or *shopos* which means wise. Based on the origin of the word, *philosophia* (philosophy) means love or liking for wisdom.

Hadiwijono (in Sumarna, 2010) explains that philosophy is a number of ideas or full of wisdom. This means that humans can be called philosophizing when humans make efforts to gain wisdom. Immanuel Kant (in Sumarna, 2010) explains that philosophy is a science which is the principal and base of all knowledge. According to Kant, there are three problems studied by philosophy. The three points are: (1) what can humans know (answered by metaphysics); (2) what should humans know (answered by ethics); (3) to what extent is human hope (answered by religion).

According to the concept of Rene Descartes, philosophy is a collection of all knowledge, where God, nature and humans are the main subjects of his investigation. Meanwhile, according to the concept of John Dewey, philosophy must be seen as an expression of the continuous struggle of humans to adapt the various traditions that shape the human mind to new scientific tendencies political ideals that do not exist. In line with the recognized authority.

The benefits of philosophy in human life are:

- As the basis for taking action;
- As the basis for making decisions;
- To reduce the time of misunderstanding and conflict;
- To be prepared when the situation in the world changes.

Philosophy has the laws of science, the science of God, the science of nature, the science of man. In the life of the three sciences, they complement each other

because humans cannot live alone and do not have their own rules of life. In a general sense, philosophy can be used to answer some questions that arise from the human mind about some things because of the difficulties being carried out.

Etymologically, philosophy can be interpreted as:

- Knowledge of wisdom;
- Knowledge of the principle or basis in all matters;
- Seeking the truth;
- Discuss consciously what will be the discussion.

Based on the previous discussion of values and philosophy, it can be concluded that philosophical values are a measure of the good and bad of human behavior in society and can measure the high and low of human dignity by means of wisdom.

### ***3.4. Discussion of the series of Mudun Lemah Traditional Processions***

#### ***3.4.1. Reading prayers for children***

All things or all activities for the better and blessings must read the prayer first, while in carrying out the *Mudun Lemah* tradition procession begins with reading a prayer for children who will carry out this traditional procession. The main thing is to pray for safety so that children are safe in this world and in the hereafter.

#### ***3.4.2. Stepping on stairs, lunkhead and porridge seven times***

Before the child steps on the ground, the baby must step on a ladder made of sugar cane. Stairs attached to huts, lunkhead made from three essences namely sugar, flour and coconut milk and porridge made from rice which the baby will step on until seven turns. So before the baby steps on the ground, the baby must carry out the *Mudun Lemah* tradition procession first, including the baby must step on the stairs, lunkhead and porridge.

#### ***3.4.3. Choose the tools and materials that have been provided***

This is done after the baby steps on the stairs, lunkhead and porridge, then the baby is provided with several tools and materials to choose from, which are usually placed in a tray. The goal is for the baby to get a picture of life in the future. Tools and materials such as rice, gold, combs, glass, make-up, scissors, needles, pens, pencils, knives and others.

#### ***3.4.4. Sawyer***

Sawer is the last procession in the *Mudun Lemah* tradition that the community has been waiting for. The existence of a sawer is one of them to enliven the people

who follow or witness the *Mudun Lemah* tradition. In addition, the goal is to share some of the sustenance and indirectly help the community's economic problems. In the sawer, there are usually loose change, candy, rice, and flowers.

### **3.5. Semiotic Elements in the *Mudun Lemah* Tradition**

In the *Mudun Lemah* tradition, there are figurative elements called semiotic elements. The results of the study contained 22 semiotic elements which were divided into three types, namely six icons, seven indices and nine symbols. This is the result of data analysis of semiotic elements of tools and materials in the *Mudun Lemah* tradition.

The tools and materials of the *Mudun Lemah* tradition all contain semiotic elements, most of which indicate a livelihood according to the purpose of the *Mudun Lemah* tradition, namely to get a picture of the baby's life in the future.

This can be seen from the results of the analysis of several tools and materials that must be present or selected when holding the *Mudun Lemah* tradition procession, namely:

- Rice is an icon of farmer's livelihood which means that the baby will become a successful farmer in the future.
- The pen is an icon of the secretary who has the goal that the baby will work in the office.
- Scissors are an icon of a tailor who has the goal that the baby will become a tailor in the future.
- The knife is an icon of the butcher who has the goal that the baby will become a butcher in the future.
- A small hoe is an icon of a vegetable farmer who has a goal that the baby will become a vegetable farmer in the future.

The tools and materials in the *Mudun Lemah* tradition that signify the meanings of life as a result of the analysis are:

- Dodol is an icon of parental love, which has the aim of making the child understand parental love.
- Make-up shows the index of people who are smart in managing themselves.
- Gold shows an index of wealth that has a purpose so that the child learns not to be greedy for wealth and can save.
- The change shows an index of power which means that the child has the power to meet his needs.

- Rice shows the index of life, which means that the child is active or diligent in trying to get a source of life.
- The needle shows the index of the tool used for gluing, which was previously separated, which means that it is necessary to glue the brotherhood together.
- Sugarcane shows an index of prudence in stepping which means that the child will be more careful in the future in stepping on his life path.
- Sickle shows the index of farmers who can provide food to others, meaning that the child will be able to find sustenance in the future to provide for his family or pets.
- Chicken is a symbol of looking for something from the ground which has a meaning so that the child must be able to live like a chicken, must work and not be lazy.
- The comb shows the symbol of a tool for cleaning or straightening hair which has a meaning so that the child in the future can solve all the problems that exist in his life.
- The glass shows a symbol of yourself which means you have to study yourself as you are, don't always look up.
- Candy is a symbol of the sweetness of life, which means that life is not always smooth or sweet.
- Flowers represent symbols of fragrances that have a purpose in life to be fragrant and happy.
- Leaves show symbols of things in the form of covering up ugliness with the aim that the child can cover up ugliness in speech or behavior.
- White porridge and red porridge are symbols of good and bad in life.
- The side is a symbol of parental love which means that the child knows that the parent's love will always be with his child.

### **3.6. Philosophical Values in the *Mudun Lemah* Tradition**

Of the four series of processions of the *Mudun Lemah* tradition, all of them have philosophical values, namely:

- The child is read his philosophical prayer. That is, all efforts must be included by prayer so that all efforts can be granted or made easier.
- The child is stepped on the stairs, lunkhead and porridge in seven turns, philosophically, seven can be interpreted as a child in carrying out the *Mudun*

*Lemah* tradition at the age of more than seven months, which is eight months, meaning that if the child is seven months old, remind his parents to prepare the *Mudun Lemah* tradition. Besides, it can also mean the number of days, the seven layers of the earth, and the sky created by God.

- Children choose the tools and materials that have been provided, philosophically, that is to achieve a goal or ideal that must be prepared from before.
- The philosophical sawer is that when you meet happiness, you must remember to share some of the sustenance that we have.

The tools and materials have their respective philosophies related to signs (livelihoods) and the meaning of life, most of which contain elements of goodness, namely:

- Philosophical rice is the result of farmers' efforts in cultivating their fields. We must live like dense rice because if it is denser, the rice will be more bent, meaning that if we are successful, we should not be arrogant.
- Philosophical comb that is of neat lines indicates that it can solve all the problems of life.
- Make-up has a philosophy of several colors that can be chosen in order to make it better in terms of appearance and has the meaning of applying make-up so that you can make yourself better.
- Glass has a philosophy of shadow if we approach it, it means we have to study ourselves and don't always look up and must always be grateful for what God has given us.
- Gold has a philosophy that is to remember to live in the future because no one knows the fate of a person. We will not be young forever, will not be healthy or strong. Therefore it must be able to save or save.
- Pens, pencils and books are tools for writing that have a philosophical meaning that they are used to complement each other in studying. If you study seriously, in the future you will become a person who has a good job, is successful, and proud.
- Changes have a small and hard round shape, have a philosophical sign that the smallest human needs in life must use money, besides that money is a force in life.
- Rice is the source of his philosophical life, namely the source of life or necessities in daily life which is used as the staple of all food, which means that we must be able to become a source of benefits for many people.
- Candy tastes sweet philosophically, that is, in facing the bitter sweetness of life, we must be grateful because there will be sweetness or happiness even though it is a little in bitterness or sadness if we always accept it.
- Flowers have a beautiful and fragrant shape, have a philosophy so that we can always contain goodness to heed in living life. We must be able to make beautiful works and be accepted by the community so that our names will be remembered fondly because of our work or making good things.
- Scissors have a philosophy to cut things that are not important, so we must be able to choose what is important and what is not, so that life is good.
- Knives are used to cut. The philosophy is that we must be able to cut or stop and not obey the will that is less necessary and must be adjusted to the needs. This means that we must comply with the needs, not according to the will.
- Needles are used for sewing, philosophically, that is to indicate that our fellow brothers and sisters must be closer, more compact, not to be far away and do not get along or have hostility.
- A small hoe is a farmer's tool in cleaning gardens or fields with a lot of grass. The philosophy is that life can be clean by cleaning the heart. Far from envy, envy or shirk.
- Sickle has a philosophy that is the needs of farmers or the necessities of life in taking rice, grass, or looking for sustenance to feed pets.
- Besides the blanket, it is also used to hold a child, which symbolizes parents' love for their children. The philosophy is for children to know that in their lives, they are accompanied by parental love.
- The philosophical chicken is that we have to live like chickens who have to look for a lot of things we need, don't just rely on parents or family, but we must learn to be independent, try and not be lazy.
- Dodol is an essence made from rice, sugar and coconut milk which is processed into dodol to make it sticky. The philosophy is that parental love will be attached throughout his life and will not change even though it is far away because prayers from parents will never break.
- White porridge and red porridge are made from rice into colored and uncolored porridge. The philosophy is that the good and the bad in life must experience it, but it is hoped that the child will be able to carry out the good in his life more than the bad.

- The philosophical soil is the origin of humans from the essence of the soil, which will later return to its origin. Therefore, as humans, we must always remember that life in this world is only temporary, so do lots of charity and worship.
- Leaves taken from trees such as banana trees are used for the base and cover of lunthead and porridge so as not to get dirty. The philosophical meaning is that we must be able to cover up the bad behavior of ourselves or others.
- Sugarcane is made a philosophical ladder, namely if you have a desire or aspiration to reach it, you must really try, be patient, never give up and be diligent in order to achieve it and in carrying it out, you must be careful so that there are no obstacles and don't take the wrong step.

#### 4. CONCLUSION

Based on the discussion of philosophical values in the *Mudun Lemah* tradition, they consist of the *Mudun Lemah* tradition procession, semiotic elements in the *Mudun Lemah* tradition (especially the tools and materials), and philosophical values in the *Mudun Lemah* tradition, Sumbakeling Village, Pancalang District, Kuningan Regency.

In the series of *Mudun Lemah* tradition processions, there are four stages, namely, praying for the child, the child being stepped on the stairs, lunthead and porridge, the child choosing the tools and materials that have been provided to determine the picture of his future life, and the last one is sawer. Of the four processions have a goal for the happiness of their children. The first is to pray for the child to be safe in the hereafter. The two children were stepped on the stairs, lunthead and porridge seven behind. This was intended to give hope to the child so that he could step more carefully in life. The three children choose the tools and materials chosen by him, meaning that parents who carry out this traditional procession know the description of their child's talents, although not necessarily the truth, so that parents can support their goals. The last one, sawer, describes the happiness of parents for their children because they have started to be able to step on the ground in their lives.

From the analysis of semiotic elements (icon, index and symbol) in the *Mudun Lemah* tradition, there are 22 semiotic elements which are divided into three, namely, six icons, seven indices, and nine symbols. This means that the *Mudun Lemah* tradition contains symbols about life. Besides, it also contains icons of livelihood.

From the analysis of the philosophical values of the *Mudun Lemah* tradition, it was found that philosophical values were divided into two categories, namely the category of procession or series of activities and categories of tools and materials, and 26 items of philosophical values were found which all contain philosophical values in life.

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