



Seven Monthly Process as a Cultural Symbol of the Community of Dompu NTB (Nusa Tenggara Barat)

Nurrahmania^(✉) and Kun Setyaning Astuti

Yogyakarta State University, Yogyakarta, Indonesia
nurrahmania428@gmail.com

Abstract. The cultural wealth owned by a community is apparent in its traditions. A seven-month tradition, as the result of this nation's diverse cultures, is also one of the traditions owned by the Dompu community. This has been passed down from generation to generation by their ancestors until now, it continues to develop and be preserved by the Dompu community. Seven months is an obligation for pregnant women who are pregnant with their first child. The purpose of the study was to find out the procession of the seven-monthly implementation and the cultural symbols of Dompu contained in it. The research is descriptive qualitative through an ethnographic approach. The qualitative method aims at understanding what phenomena occur and producing data in the form of words, documents or videos. These data were obtained through the interview, observation and documentation stages (pictures, videos or recording related to the procession of the seven-monthly event using a cellphone). While ethnography is an approach that analyzes the culture that is owned by the community. Because seven months is a tradition that is owned by the Dompu community, of course in terms of its implementation it includes cultural factors related to the lifestyles of the Dompu community.

Keywords: Seven Months · Tradition in Dompu · NTB

1 Introduction

Dompu, a regency in the province of NTB (West Nusa Tenggara), is located on the island of Sumbawa, where Dompu Regency is in the middle of the cities of Bima and Sumbawa. The people in Dompu Regency are predominantly Muslim with potential for farming and farming. For its wet use, the Dompu people use the Mbojo language or commonly called drngan “nggahi mbojo” where the mbojo language does not have a final consonant. In living daily life, of course, people will be bound by customs and traditions that have prevailed in society public. One of the traditions owned by the Dompu community is Seven Months.

Seven months is a tradition of praying for safety for pregnant women and their unborn children that has existed for a long time and developed in the life of the Dompu community, because seven months is one of the traditions inherited from their ancestors. As a seven-monthly tradition, the Dompu people are still doing it in the same way.

In terms of tradition, society has its own character and differences from other communities. Because tradition is a behavior that guides the human being concerned in various daily activities, of course the traditions that are owned by the community are very diverse and unique which until now are still maintained and preserved. For example, the implementation of the seven-monthly tradition in Dompu (West Nusa Tenggara) with the implementation of the seven-monthly tradition on the island of Java, especially the Sleman area of Yogyakarta.

In Sleman, the seven-monthly event is held at night and before the event takes place, offerings are prepared containing coconut ivory drawn by wayang, jenang/red porridge, 7 Rupah flowers, Javanese chicken eggs, ingkung (whole fried Javanese chicken), rice, Gudangan or urap, and money are all placed in a container called a tenggok, 7 colors Javanese traditional clothes and 7 finger prints of different shapes/styles for the pregnant woman. The mitoni or seven-month process is carried out at springs in the village or at home, the prospective mother is read prayers by the elders in the village then her husband bathes his wife up to 7 times or until the last clothes and fingers run out, when the pregnant woman wears the last clothes and fingers, the pregnant woman is considered suitable and beautiful with her last clothes. (Based on an interview with Mrs. Harsi). Meanwhile, the seven-monthly implementation in the Dompu area of NTB (West Nusa Tenggara) is the seven-monthly implementation starting with a family meeting, the Tosi mangonco event (slicing fruit to make salad) which is carried out one day before the seven-month event is held, the next day it is held several series of events such as, remembrance and prayer events, asrafal anam (praying), giving rujak to guests who come, sarere heko loko kai dolu (stroking the stomach with eggs), kandeu (bathing), pale dolu (throwing eggs) ranca piti (fighting for change).

2 Theoretical Review

2.1 Procession

According to (KBBI: 1990) the procession is a solemn parade/procession of ecclesiastical ceremonies (weddings and so on).

2.2 Seven Months

Mitoni, tingkeban, or seven months is a traditional Javanese procession shown to women who have entered the seventh month of pregnancy. Mitoni itself comes from the word "pitu" which means the number seven. Even so, pitu can also be interpreted as pitulungan which means help, where this event is a prayer so that help comes to mothers who are pregnant. Besides asking for prayers for smooth delivery, this mitoni event is also accompanied by prayers so that later the child becomes a good and devoted person.

2.3 Symbol

Symbols are signs, terms, names, or images that are quite commonly used in everyday life. However, it has a specific connotation beyond its real and conventional meaning.

Symbols are used by humans to express words both orally and in writing to be delivered. Symbols appear spontaneously and naturally, symbols also arise from various psychic manifestations, sometimes in the form of symbolic thoughts, feelings and sometimes also as symbolic actions and situations. Etymologically the symbol (symbol) comes from the Greek word “symbollein”, which means to unite different elements by connecting the mind of a person with natural processes (Hartoko & Rahmato, 2009).

According to A. N. Whitehead in his book Symbolism cited by Dilliston, the human mind works in a symbolical way when some components of its experience evoke awareness, beliefs, feelings and images about other components of its experience. The previous set of components is the “symbol” and the component sets which then give the “meaning” to the symbol while the “reference” is the organic function that makes the changes from the symbol to the meaning. The symbol actually takes part in the reality that makes it understandable, its high value lies in a substance along with the idea presented. Symbols more or less connect two entities. Each symbol has the property of referring to what is highest and ideal. An effective symbol is a symbol that gives light, its power is emotive and stimulates people to act [2].

2.4 Culture

The word culture itself is a language that comes from two languages namely Sanskrit and English. According to Sanskrit the word culture means buddhayah which means the plural form of the word buddhi which means buddhi or reason, while in English, the word culture comes from the Latin colere, meaning ‘to cultivate or work’. The term culture is also used in Indonesian with the loan word, namely culture. Culture is a pattern or way of life that is developed by a group of people, then passed on to the next generation.

According to [1] in the Philosophy of Culture: says that the term “culture” comes from the word “Abhyudaya” or Sanskrit which means good results, progress, complete prosperity.

Understanding culture according to Alexander (2003: 134) states that humans penetrate the world that surrounds them. In the sense that humans are provided by the creator of nature who has abundant wealth, with these natural resources humans change their shape and are transformed into sources of livelihood, traditions and other sources of life.

So from the above opinion it can be concluded that culture is a way or habit that has been occupied by the community and is bound by the norms and values that apply in that society. And then it happens from generation to generation and passed on to the next generation.

3 Method

This research is classified as qualitative descriptive research. The aim is to comprehend what phenomena occur and produce data (words, documents or videos). Then the data will be processed and analyzed so that it becomes a research result. This research also aims to give description of the “seven-monthly procession as a symbol of culture of the Dompu community, NTB (West Nusa Tenggara) in more detailed fashion. The approach method used in this research is ethnography. Ethnography is an approach that describes

culture as it is. (James P. Spradley) owned by the community. Because seven monthly is a tradition that is owned by the Dompu community, of course in terms of implementation it contains elements of culture relevant to how they live, for example, how the community live and socialize.

Data in this study were collected by interviews, observation (site reviews of residents who carry out seven months), and documentation (pictures, videos or recording related to the rituals of implementing seven monthly events using cellphones).

4 Discussion

4.1 Seven Month Tradition

The seven-monthly ceremony is a tradition for pregnant women who are pregnant with their first child, commonly referred to by the Dompu people as “salama loko”. The term salama comes from the Indonesian (Malay) language, namely salvation. Because the Dompu language does not have a final consonant, the word salvation is changed to “salama”. While the word loko means stomach. So overall it can be interpreted that the meaning of salama loko is a process of giving/praying for the safety of the mother and the prospective baby in the womb. If the gestational age of pregnant women has entered seven months, a seven-month event must be carried out.

According to Mrs. Siti Maryam, the Seven Months Ceremony needs to be carried out as an effort of gratitude to pray to Allah SWT so that the mother and baby in her womb are given health and safety, as well as an effort to educate children in the womb because the Tingkeban ceremony contains various values. Ancestral culture.

4.2 Preparation of the Seven-Month Implementation

The preparations made during the circumcision process are as follows:

1. The family meeting is the initial activity carried out by the family who will hold a seven-month event, the meeting is held to determine the day of implementation and form a committee for the continuity of the event.
2. Tosi mangonco (slicing fruit) and making oha mina (rice mixed with spices) are activities carried out by mothers and young women in the village which are carried out 1 day before the seven-monthly ritual event which is the time for the implementation of tosi mangonco (slicing fruit) and making oha mina (rice mixed with spices) is done in the afternoon) so that the oha mina (rice mixed with spices) and sliced fruit that will be made into rujak do not get wet quickly.
3. Free-range chicken eggs and 1 small jug.
4. Bongi monca (yellow rice), rice that is colored using turmeric which is then stored in a plate.

4.3 The Process of Implementing the Seven-Month Event

Seven months is part of the culture where in its implementation has a very important meaning and significance in people’s lives. The seven-month implementation process is as follows:



Fig. 1. Kandeu (bathing with water in a jug)

1. Dhikr and prayer are activities that are carried out during the seven-monthly event in which the remembrance and prayer are led by the elders in the village.
2. Asrafal anam (praying) is an activity carried out during the seven-monthly event where asrafal anam (praying) is carried out by mothers in the village who are part of the asrafal anam team.
3. Bage mangonco (sharing rujak) is an activity that is carried out during the event where the rujak is distributed to people who come to the celebration and they bring rice or money as a blessing for those who have a celebration.
4. Sarere heko loko kai dolu (stroking the stomach with the stomach) is an activity carried out during the seven-month event, the activity process is carried out by 7 people, including cousins in the village, mother-in-law and biological mother of pregnant women, where the process of stroking is carried out manually. Gradually between cousins, mother-in-law and biological mothers, for the first to fifth strokes were carried out by the cousins in the village, the sixth was carried out by the mother-in-law and the seventh was carried out by the biological mother of pregnant women. The biological mother gets the seventh or last part because the seven is considered the highest level. This activity is carried out as a way to predict the child in the womb and at the same time give blessings to prospective children.
5. Kandeu (bathing) is a ritual event that is carried out when the process of stroking the stomach is finished. The bathing process is carried out by cousins in the village where the bathing event has two stages, the first is a bath using the water in the jug and the second is a bath with coconut water (Figs. 1 and 2).
6. Pale dolu (egg throwing) which is an activity carried out by pregnant women during the bathing event, the myth of throwing eggs is as a means of predicting the sex of the prospective baby which if the egg explodes the girl and if the egg does not break



Fig. 2. Kandeu (bathing with coconut water)



Fig. 3. Pale dolu (toss the egg)

or can be caught by people who get ready to fight over the change that means it's a boy (Fig. 3).

5 Conclusion

So from the description above it can be concluded that the seven-monthly tradition in the Dompu area, NTB (West Nusa Tenggara) is carried out through several processes

in accordance with the customs of the local community. The implementation of this seven-monthly ceremony is a characteristic of the Dompu community of NTB, (West Nusa Tenggara) and is one of the cultures owned by the local community.

Seven months is a tradition of prayer for safety for pregnant women and the baby in their womb, this tradition has existed for a long time and is growing in people's lives in various regions, that is, starting from the time of the previous ancestors. The tradition of this seven-monthly ceremony is still firmly held by the Dompu community, and even continues to grow in the Dompu community until now.

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