

## THE VALUE OF HELPING IN "TINGKEBAN" IN COBLONG DISTRICT, BANDUNG CITY, WEST JAVA

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### Abstract

The purpose of writing this paper is to describe and explain the educational values contained in the tingkeban tradition in Coblong District, Bandung City. Method used in writing this paper is a qualitative method using literature review techniques. The scope of this paper includes the meaning, origins, process of tingkeban and the educational values contained in this activity. The purpose of writing this paper is to introduce and provide an overview of the tingkeban tradition which contains educational values such as the value of mutual help which teaches the attitude of helping each other in lightening the burden which can be used as a basis for developing children's character at school.

**Keywords:** *Javanese tribe, tingkeban, value of mutual help*

### Introduction

In the human life cycle there are several things that are common, namely marriage, birth and death. These three things are usually greeted with joy or sadness. The stages of life that are greeted with joy or excitement are marriage and birth. One of the aims of marriage between a man and a woman is to obtain offspring or children who will be the successors of the family. Children are highly desired by newly married couples. Children will bring and add happiness to the family. With every birth of a child, there is hope from the parents who usually make an effort so that the child born will be healthy, smart, pious/pious, and also that the mother will always be given health during pregnancy and be given a smooth birth. The efforts made by parents are very diverse. Starting from carry out examinations at the health center to ensure that the child in the womb is healthy and it is not uncommon for parents to carry out traditions carried out by the community which are still believed and believed to be able to provide benefits to the child the mother is carrying.

Indonesia has various ethnic groups that have unique cultures that are full of the meaning of life and educational values. One ethnic group that has customs or culture that is still practiced today is the Sundanese tribe. The Sundanese tribe, commonly called Priangan, has a unique and interesting culture and a society that is known to be friendly and religious. The culture of the Sundanese tribe, which is still carried out with several updates, is the tradition of welcoming the birth of a child who is still in the womb of a prospective mother. This tradition is still carried out because it is believed to be able to fulfill the parents' wishes for the child in the womb. This tradition is still carried out by the people of Sadang Serang Village, Coblong District, which is called the Tingkeban tradition. The tingkeban tradition is a tradition carried out by prospective mothers whose pregnancy is entering the seventh

month or more with the aim of asking for protection from Allah SWT so that the child and the prospective mother will be safe. The tingkeban tradition is a tradition adopted from the Javanese tribe. This tradition is usually carried out during the pregnancy of the first child but can also be carried out during the pregnancy of the second or subsequent children depending on the wishes and abilities of the husband and wife. The tingkeban tradition is an effort to maintain traditional traditions so that they remain sustainable and also continue the legacy of our ancestors which has been carried out for a long time, although there have been several changes due to changing times.

In Sadang Serang Village there is a hermitage which is usually invited as a cultural community as well as a consultant for Sundanese traditional ceremonies. The Padepokan is Padepokan Guruminda which is led by Ki Adoed as the founder and person who always leads cultural ceremonies. Based on an interview conducted by one of Ki Adoed's next generation, who is his daughter, Teh Riska, tingkeban is carried out by doing the following:

- a) Recitation,
- b) Siraman
- c) Selling Kanistren salad

## Method

This research is qualitative research with descriptive analysis techniques through library research. This research seeks to describe existing phenomena, both currently and in the past. This article focuses on the immersion of critical pedagogy in the development of neoliberalism. Meanwhile, Tahmidaten & Krismanto (2020) revealed that there are steps in using this literature review research, including: 1) deepening and looking for general discussions related to the topic being discussed 2) looking for interesting problems regarding the topic being discussed 3) narrowing down the research discussion and organizing it. research materials 4) search for and determine reference sources in the form of books, articles and scientific journals 5) conduct studies and find solutions to these problems and 6) conduct research.

## Results

### A. Origins and Definitionn Tingkeban

#### 1. Origins of Tingkeban

According to history, the tingkeban tradition is a tradition that tells of a woman named Niken Satingkeb and Ki Sedya who had 9 children but all of their children died when they were still small. Various efforts have been made so that their children can live a long time but still to no avail. Amid despair, they finally met King Jayabaya and asked about what they had experienced. King Jayabaya gave instructions to Niken Satingkeb and Ki Sedya to carry out the ritual and there are several conditions that must be fulfilled by both of them, including that the husband and wife must diligently worship Almighty God, behave well and love each other. Apart from that, Niken Satingkeb and Ki Sedya had to bathe with water taken from seven wells to purify themselves. Next, provide offerings in the form of setaman flowers and young yellow coconuts (coconut ivory).

After carrying out the ritual suggested by King Jayabaya, Niken Satingkeb and Ki Sedya finally had a child who lived a long life by God Almighty. Because of this, Javanese people imitate the ritual that a married couple performs during a seven-month pregnancy in the hope that the baby in the womb and the mother-to-be will be given safety. This ritual is

then called tingkeban. This tingkeban is not only practiced by the Javanese tribe but has also been adopted by other ethnic groups in Indonesia.

## 2. Understanding Tingkeban

The word tingkeban comes from the word "tingkeb" which in Sundanese means closed. The closing meaning here is that mothers who are already seven months pregnant are not allowed to do heavy work considering that they will give birth in a few months so that undesirable things do not happen to either the baby or the mother-to-be. In Javanese, tingkeban is also called mitoni which comes from the word pitu which means seven (Sholikhin, 2010). This Javanese traditional ceremony is carried out when the unborn baby is seven months old or more (Bayuadhy, 2015). According to Bratawidjaja (1988), the tingkeban tradition is one of the traditions that is still maintained with the intention of hoping for the safety of babies and future mothers from God. This tradition has been passed down from generation to generation and is carried out with the aim of praying that the baby the mother is carrying will always be safe in the womb and that in the future it can be born normally and that the mother can give birth safely and avoid danger.

### B. Tingkeban Equipment

In carrying out the tingkeban ceremony, there are several equipment and procedures that must be prepared, such as the materials and tools used in the ceremonial procession. In this tingkeban ceremony there are several equipment that need to be prepared, namely:

- a. Root foods, such as cassava, sweet potatoes, peanuts, canna, and sago tubers;
- b. Pepes ikan peda (salted fish) wrapped in boat-shaped cangkudu (noni) leaves;
- c. Long cloth, flowers, seven dippers each, and kanistren salad
- d. Jajambaran, water container, and jug
- e. The yellow young coconut (ivory coconut) depicts Kamajaya and Kamaratih
- f. Seven needles
- g. 7 filters and filters each
- h. Clay pot big filled water, hanjuang leaves, and areca nut
- i. Samak walini (pandan mat) one strand

The items used in the tingkeban tradition are symbols of the desired/intended condition or situation, including:

- a. Hanjuang leaves. These leaves are usually ground in burial areas. The meaning to be conveyed is that in life in the world nothing is eternal and one day you will experience something called death.
- b. Areca nut or mayang flower. It comes from the word hayang which means to want, to want to be good. This betel nut is a symbol which means that a person must always accept and become better and be remembered for all time
- c. The seven-colored flower is a symbol of life, strength, sight, hearing, speech and desire which are bound together.
- d. The filter made of bamboo symbolizes the child's future if you gain knowledge, you can differentiate between knowledge that is useful and not
- e. Kelapa Gading (a young, yellowish coconut) depicted by the wayang characters Srikandi and Arjuna, contains the meaning of hopefully the child will obey you, a child who is beautiful and whose skin is like a yellowish ivory coconut (langsar yellow).
- f. Eel. The slippery nature of eels is intended to ensure that the birth of the baby goes smoothly

- g. Samak Walini also describes how the baby will be born smooth and healthy
- h. Rujak kanistren which has a sour, tangy, sweet and spicy taste. Rujak, which tastes sour, tangy and sweet, describes the life lived when the children born grow up. While the taste is spicysymbolizes that the baby that will be born will be a boy and if it doesn't taste spicy, then the baby that will be born will be a girl.



Figure 1. Kelapa Gading

Source : <https://www.google.co.id>

Figure 2. Setaman flower

Source : <https://www.google.co.id>

Figure 3. Rujak Kanistren

Source : <https://www.bergasku.com>

### C. Tingkeban Ceremony Procedures

Among the ceremonies during pregnancy, the tingkeban ceremony is the most festive and requires the most equipment. The tingkeban tradition carried out by husband and wife couples usually invites ulama, neighbors, relatives from the female and male parents, the beurang ovary/paraji/midwife. Indung means "mother", beurang means "not really". So beurang ovary means "mother in a figurative or characterization sense". Another definition is "a mother whose job is to help a baby come out of the dark or night", namely "when it is in the stomach and into the world", namely "in the light", which means "day", or bear. So bear ovaries can be interpreted as people who help care for babies when they are born.

As for the implementation of the tingkeban ceremony that is :

#### 1. Study

The married couple holding the tingkeban ceremony previously held a recital study which invited a recitation group from the area where the expectant mother lives. The host provides water stored in a clay jug with the intention of praying for this water by the recitation participants. During the recitation, several letters from the Koran were read, including Letters from Yusuf, Maryam, prayers for the Prophet Muhammad SAW and closed with a prayer of congratulations. The water in the jug that has been recited prayers is then given to the pregnant mother so that it can be used for the next process, namely siraman.

#### 2. Siraman

Siraman or bathing symbolizes cleansing and purifying the soul and body as well as cleansing all the sins of the expectant mother. The sprinkling is carried out by a husband and wife who sit on chairs and begins with the beurang ovaries seven times using water that has been recited verses from the Koran at the previous recitation event. After being splashed by the bear's ovaries, it is continued by other family members who are considered old and usually number seven. Every time a splash of water wets the long cloth worn by the expectant mother, it must be replaced with a dry long cloth. In the last splash, the bear's ovaries dropped eggs, elekan, and eels, then the husband split the ivory coconut all at once. The husband threw the remaining water from the shower to a place where the road was a four-way intersection. There is also a method for disposing of it, namely on the way home, after throwing away the remaining water in the jug, you are prohibited from looking to the left and right, you must just look down until you get home.

### 3. Selling Kanistren salad

The next event was selling rujak kanistren. After the woman who had just been bathed changed into nice clothes, she came out again and went into the yard. In his yard he sells or distributes rujak kanistren. Guests who come to buy rujak sold by pregnant women use money from pieces of genting or use real money.

## Discussion

### VALUE IN "LEVEL"

#### A. Key ValuesTingkeban

The main value contained in the tingkeban ceremony is the social value, namely when helping activities are assisted by relatives and neighbors in cooking food for the celebration event. In the tingkeban tradition, many foods and equipment are prepared before the ceremony begins. Therefore, it is impossible for the host to do this himself, so it requires the help of relatives or neighbors around the house. The host usually invites relatives or neighbors a few days before the ceremony.

Then invite guests consisting of relatives and neighbors to come to celebrate together and pray together, namely going from one house to another, this has values of mutual respect. During the celebration, there is also a social value, that is, while waiting for the event to start, relatives, relatives and neighbors gather and interact with each other so that friendship is closely established. After the invited guests have arrived, the host provides food and light drinks to the guests and when the celebration event begins, the host gives a speech and asks for help from the ulama or elders to lead the celebration event while conveying the intention of holding the event. Apart from that, the host also apologized if there were any shortcomings or inadequate welcome. This can be seen from the host's mutual respect for the guests. After the celebration was over, the host expressed his thanks to the guests who had come to pray for the expectant mother and baby by providing food and side dishes.

#### B. Mark Tingkeban supporters

Apart from the main values, there are other values contained in the tingkeban tradition, namely religious values and economic values. Based on the results of an interview with Ki Adoed, aged 58, who acted as the leader of the tingkeban ceremony, he stated that this ceremony had religious values. Before the tingkeban ceremony begins, the family who will carry out the ceremony usually celebrates by inviting religious figures (ulama) to read letters from the Koran. These letters include the letters of Muhammad, Yasin, Yusuf, Maryam, Al-Waqiah, Ar-Rahman. This shows that by reading the letters contained in the Qur'an, it is hoped that the child in the womb will become a religious expert and also if in

the future a boy is born, he will have a handsome face like the Prophet Yusuf and if a girl is born, he will as beautiful as Siti Maryam. Apart from that, children born are also expected to have morals like the Prophet Muhammad SAW.

Apart from religious value, there is economic value in the tingkeban ceremony. In the tingkeban ceremony, there are relatives or neighbors who provide donations to the ceremony organizers in the form of rice, sugar, oil or other food necessities. If one day the neighboring relatives have an event, the ceremony organizer will also help. However, it is not uncommon for relatives or neighbors to provide materials for the tingkeban ceremony for free without expecting it to be returned. As a thank you, the ceremony organizer will give gifts to guests who come for helping and praying together.

### C. Value DevelopmentPlease help DnaturalCharacter building at school

Helping is a behavior carried out to ease the burden or difficulties of one or more people (Putra, 2015). Parents have taught someone the behavior of helping someone since they were children by doing simple things so that an empathetic attitude can be had or formed by itself. The attitude of helping has two different elements, namely behavior and intention to help. There are many school activities created to increase positive moral values in children. Most of the behavior shown by children is helping behavior, such as helping friends when they experience difficulties. However, in reality, there are still children who are not willing to help fellow friends who are in trouble or because they have not been asked for help, so they must be informed first. There are various factors that influence a person's helping behavior. The driving factor for the emergence of a helping attitude in early childhood is based on an attitude of altruism, namely wanting to help (interested) in other people without expecting anything in return/reward (Santrock, 2007). Helping behavior in children will emerge by seeing examples from the surrounding environment. This can be started from the teacher himself as an educator so that when students see it, there will be a separate assessment of the behavior shown by the teacher. Apart from that, children can be directly involved in an activity which allows them to divide the work or tasks so that the task is completed. For example, when the teacher asks the children to put away the learning materials, the teacher asks all the students to work together and help clean up the materials so they can be finished quickly. If this good habit is carried out continuously, it will foster helpful behavior in students.

### DEVELOPMENT OF HELPING VALUE EDUCATION RESEARCH

Table of Development of Research on the Value of Helping

No.	Aspect	Periodization		
		2013 - 2016	2017 - 2020	2021 - 2023
1.	Object/Problem/Research Title	1. Tingkepan Local Wisdom: Study of Children's Education in Islam	1. Mitoni Tradition as a Socio-Cultural Glue for Javanese Society 2. Ethnography of Tingkeban Neloni and Mitoni Ritual Communication - Ethnographic Study of Communication for Ethnic Javanese	1. Educational Values in the Tingkeban Tradition of Javanese Culture Viewed from a Philosophical Perspective 2. Analysis of the Moral Value of Please Help in

			<p>in Summersuko Village, Gempol District, Pasuruan Regency)</p> <p>3. Analysis of Values in the Tingkeban Tradition in Javanese Community in Cendana Village, Muara Sugihan District, Banyuasin Regency</p> <p>4. The Existence of the Value of Helping (Assitulu-Tulungeng) in the Bugis Ethnic Marriage Process</p>	<p>the Book Collection of Exciting and Educational Animal Tales from an Early Age W. Tamam</p> <p>3. The Value of Helping in the Parkahanggian Marga Recitation Tradition in Pidoli Lombang Village, Mandailing Natal Regency (Living AlQur'an Study)</p>
2.	Research Approach/Method/Technique	1. Qualitative research method with a descriptive approach	<p>1. Qualitative research method with a descriptive approach</p> <p>2. Qualitative methods of ethnographic communication studies</p> <p>3. Descriptive method with a qualitative approach</p> <p>4. Qualitative Descriptive</p>	<p>1. Qualitative research method with a descriptive approach</p> <p>2. The qualitative research methodology is descriptive</p> <p>3. Descriptive analysis method, data collection using observation, interview and documentation techniques</p>
3.	Results for Research Use	1. Introducing tingkepan culture and preserving ancestral traditions	<p>1. The young generation of Javanese society is expected to understand Javanese theology, especially about mythoni.</p> <p>2. To explain communication activities in implementing the seven-monthly event</p>	<p>1. Establishing 4 values as indicators in each tingkeban ceremony</p> <p>2. Motivate new ideas or ideas that are creative and innovative in the future, for the betterment of yourself and your students</p> <p>3. Motivate the community to</p>

			3. Maintain and preserve the values contained in the tingkeban tradition as a unique Javanese tradition of society 4. To make efforts to foster and preserve again, please help Bugis ethnic marriages	continue carrying out the tradition of recitation and help each other
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## Conclusion

Tingkeban is a tradition that has existed since ancient ancestors. Tingkeban is carried out if someone is pregnant and has reached seven months of gestation. Tingkeban aims to pray that the baby the mother is carrying will be safe and healthy. The tingkeban tradition has educational values and is a characteristic of the Sundanese people, namely including the value of helping, religious values and economic values.

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