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## Representation of Local Wisdom in the Dumia Umbanua Traditional Ceremony in Laikit Village

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**ABSTRACT:** *The Dumia Umbanua traditional ceremony is an annual ceremony that is held to clean or remodel an existing village. Local wisdom contained in the Dumia Umbanua traditional ceremony can be seen from the purpose of this study, namely to describe the form, function for the supporting community, and the meaning contained in the ceremonial equipment. The method used is a qualitative descriptive method with semiotic analysis. The results showed that the form of the Dumia Umbanua traditional ceremony was in the form of gratitude and as a form of entertainment. The function of the Dumia Umbanua traditional ceremony is the inheritance of social norms, social integrity, cultural preservation, and entertainment. The meaning of verbal symbols in the Dumia Umbanua traditional ceremony is contained in the expression when the ceremony procession is carried out and the meaning of non-verbal symbols is contained in ceremonial equipment such as pork hearts, offerings, yellow coconut leaves, dotu water, and tawaang.*

**KEYWORDS:** Local Wisdom, Traditional Ceremony, Dumia Umbanua

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### INTRODUCTION

Culture is an important component in people's life, especially social structures (Abdulsyanti, 1992). In simple terms, culture can be defined as a way of life or in English it is called ways of life. This way of life or way of life includes a way of thinking, a way of planning and a way of acting, in addition to all tangible works that are deemed useful, correct, and that the community members obey on mutual consent.

Oral tradition is one type of cultural heritage of the local community whose inheritance process is carried out orally. According to Pudentia (Sibarani, 2014) that oral tradition is the scope of everything related to literature, language, history, biography, and various knowledge and other types of art that are conveyed by word of mouth. Oral traditions also have form and content. The

form in question consists of text, co-text, and context. The content consists of meaning, function or role, norm or value, local wisdom.

Derivatively according to Sibarani (2012) the term local wisdom consists of two words, namely “wisdom”, while the word “local”. Thus, local wisdom or local wisdom can be understood as ideas and local knowledge that are wise, full of wisdom, of good value and ancestral character that is owned, guided, and implemented by members of the community. In understanding local wisdom, the study of oral traditions uses three perspectives, namely structural perspectives, functional perspectives, and cultural perspectives. This is possible because the oral tradition includes all traditional customary activities of a society which are passed down from one generation to another.

Liando (2013) says that inside a culture is influenced by references, negotiations, activation or creating a culture that gives it new color. Based on the above opinion, local wisdom is the original knowledge or local intelligence of a community that comes from the noble values of cultural traditions to regulate the order of community life in order to achieve community progress, both the creation of peace and the improvement of community welfare.

The relationship between humans and culture is inseparable, because humans are the creators and users of culture itself. Geertz (Sobur, 2006) says that culture is a pattern of meanings embodied in symbols passed down through history. It can be taken an understanding that humans as cultured creatures communicate by interpreting symbols. It is through this meaning that humans take their role in culture.

One part of culture itself is an oral tradition. The oral tradition includes the meaning and function, values and cultural norms as well as local wisdom. Each region has its own oral traditions, such as in North Minahasa, Laikit Village, which has an oral tradition in the form of the Dumia Umbanua traditional ceremony. Dumia Umbanua is an ancestral cultural heritage that has an important role in the life of the people of Laikit Village in the past.

The messages contained in the Dumia Umbanua traditional ceremony can be a basic foundation in acting and behaving and can be a legacy for the next generation. Along with the development of the era of the Dumia Umbanua traditional ceremony, it shows its existence without experiencing a shift. The community can maintain and continue to preserve the Dumia Umbanuai traditional ceremony to this day. For this reason, this research was carried out as a form of concern and development to determine the form, function (for the supporting community), and the meaning of symbols in the Dumia Umbanua traditional ceremony.

## **RESEARCH METHODS**

The method used in this research is descriptive qualitative method. According to Mukhtar (2013) descriptive qualitative research method is a method used to find knowledge of research subjects at a certain time. The research techniques used are data collection techniques and data analysis techniques. Data collection techniques consist of observation techniques, interview techniques, documentation techniques. The data analysis technique was in the form of data transcription and the analysis stage. In the analysis phase using the Miles and Huberman analysis technique (Hoed, 2014), namely the data analysis model takes place or flows. There are four activities carried out, namely data collection, reduction, data display, verification or drawing conclusions.

## **RESULT AND DISCUSSIONS**

### **Dumia Umbanua**

Dumia Umbanua or Bersih Kampung is an annual ceremony which is one of the local cultural wisdoms that have developed in the North Minahasa Tonsea community. In the ceremony, the tonaas or traditional elders will pray to God the Almighty Opo Empung to keep bad things or disasters away and give blessings to farmers, traders, craftsmen, employees and other workers. The Dumia Umbanua traditional ceremony involves village elders as executors of the traditional ceremony led by Sam Wantania. The Dumia Umbanua traditional ceremony is held from 6:00 a.m. to 9:00 a.m. local time and can only be held on Tuesday or Friday and cannot pass January 15. The purpose of this traditional ceremony is to strengthen the relationship between the people of Laikit Village and its surroundings by participating in the success of the implementation. Sam Wantania as the founder hopes that the Dumia Umbanua traditional ceremony can strengthen public relations with God's Almighty Opo Empung.

### **Dumia Umbanua Traditional Ceremony Form**

The form of the Dumia Umbanua traditional ceremony is a form of gratitude that can be seen from the stages of its implementation and the procedures for implementation.

#### ***Implementation Stage***

There are three stages in the implementation of the Dumia Umbanua traditional ceremony. First, clean Umbanua or village clean, where the village elders gather together to see the existence of the village. Second, Dumia Umbanua or the implementation of traditional ceremonies, namely tonaas and the community will surround the waruga and pasela 3 times. Third, Mator Umbanua or manage the village. In its implementation, the tonaas will surround the village and sprinkle dotu water in every passageway that has been marked with a yellow leaf.

### ***Implementation Procedures***

First, continuously cooperating with Tonaas to pay attention to the village so that when mening leaves the old year and steps on the new year, January 1 to 9 falls between Tuesday or Friday. This is due to the ongoing deliberations and wadian tonaas which have collaborated with all the village elders. They are old people who have the gift of treating any disease and as male or female village shamans are all invited to the traditional Dumia Umbanua ceremony. This ceremony is performed somewhere, in a village hall or in an old law house.

Second, the teterusan (village head), tonaas or the elders in Laikit Village, the government, and the community will gather in the village hall or at the old law house. There is already provided a round table that has a tetengan (offering). The round table will only occupy 9 people consisting of teterusan and tonaas.

Third, the teterusan (village head), through the instructions of tonaas, prepares a male that has not been castrated, black only, betel, areca nut, tebaku sek, tebaku leaves, lime, and woka leaves for use in the Dumia Umbanua traditional ceremony. This material has been made like a habit guide and then filled in the porong from the woka, so this is called tetengan. After the tetengan is ready to be carried out, one parent is appointed on the condition that he first asks God and the ancestors for the purpose of carrying out the traditional Dumia Umbanua ceremony. After that the pig was stabbed and its liver was taken. Fourth, pork hearts are brought into the village hall to be read by the tonaas.

Fifth, the community and village elders prepare to visit the graves of their ancestors or waruga while bringing offerings that have been prepared and accompanied by Kabasaran dance. Sixth, teterusan (village head and old law), tonaas (wadian tonaas), and the community walks around the village through each alley marked with yellow leaf to the pasela or village boundary. Next, sprinkle water using tawaang leaves and water from dotu. Seventh, after all the processions have been carried out, the teterusan, tonaas, and the community return to the village hall to close the implementation of the Dumia Umbanua traditional ceremony with a feast of love.

### **Function of Ceremonies for Supporting Communities**

The Dumia Umbanua traditional ceremony in Laikit Village is still being carried out today because this traditional ceremony is a ceremony from generation to generation. The function of the Dumia Umbanua traditional ceremony is to invite the public to pray for God Almighty Opo Empung through their existing ancestors. Other functions are as the inheritance of social norms, social integrity, cultural preservation, and entertainment.

### **Meaning of Verbal and Nonverbal Symbols**

Religious activities such as traditional ceremonies that are usually carried out in an area must have a meaning and purpose which is manifested in the symbols or symbols used in the ceremony. These

symbols can be manifested in the form of language, objects, or in the form of food which is called a dish. Luntungan (2018) suggests that the symbol system is a collection of symbolic elements that are connected and connected to each other to form totality.

In the implementation of the Dumia Umbanua traditional ceremony, it is known that many symbols use. Apart from serving as a medium to show the intent and purpose of carrying out the ceremony, these symbols also serve as clues from the ancestors. The symbols contained in the Dumia Umbanua traditional ceremony are divided into verbal symbols and non-verbal symbols, namely:

### ***Verbal Symbol***

In the implementation of the Dumia Umbanua traditional ceremony, the first procession is the taking of the pork liver by the tonaas. Tonaas will ask Opo Empung God Almighty, the phrases that are conveyed, namely: God Almighty..., He is the tallest of all, God above, Who knows all about the people on earth, And on this land, God is always a place for us to ask.

The above expression has the meaning of giving thanks to God Almighty before carrying out the procession of the Dumia Umbanua traditional ceremony. This expression was pronounced by the tonaas before taking the pork liver. Respect, a lot to God, Grant our request, Today we will arrange, Clean the village, we provide, Four-legged pig, two ears, Deep black, Will check letters from God, God Almighty, from the past to the present. The above expression has the meaning of respecting God and a request by giving a black pig as an offering.

### ***Non-verbal Symbols***

Non-verbal symbols in the form of equipment in the Dumia Umbanua traditional ceremony consisting of pork hearts, tawaang plants and dotu water, woka leaves, yellow leaf, offerings, pasela or village boundaries, the use of odd numbers as a sign of respect. The clothes used in the Dumia Umbanua traditional ceremony are those used by tonaas wangko. The tonaas wangko dress has a black shirt pattern and is in the form of a long-sleeved shirt. Straight cut without pockets and using buttons. On the neck, the cuffs and the hem of the shirt are decorated with rice flower motifs. In addition, it is also equipped with a red hat with a golden yellow patterned motif. The porong nimiles hat used is made from twisting two pieces of red, black and yellow gold cloth. This nimiles porong hat can symbolize the unification of 2 natural elements, namely heaven and earth and the world and the afterlife. Kabasaran dance attire, the dancers wear dominant red clothes with ornaments on their bodies. Kabasaran comes from the root word "wasal" or rooster which means the symbolism of courage and male masculinity.

### **Performers of the Dumia Umbanua Traditional Ceremony**

In the Dumia Umbanua traditional ceremony besides the community and government, the most important thing is the tonaas or traditional elders who will lead the implementation of the Dumia

Umbanua traditional ceremony. The elders who are the leaders in this ceremony are not just anyone. They are chosen from the saints in terms of families, no divorced, and others.

### **Local wisdom**

Local wisdom contained in the Dumia Umbanua traditional ceremony can be seen from every stage in its implementation. In addition, local wisdom is contained in the relationship between humans and nature, considering that some of the people of Laikit Village work as farmers and cultivate freshwater fish so that the surrounding community is very protective of the surrounding natural environment. This is because people still believe that the natural environment is what provides them with food.

The relationship between humans and others becomes the next local wisdom found in the Dumia Umbanua traditional ceremony. In it there is a sense of mutual cooperation, responsibility, harmony between fellow members of the community, and also the preservation of culture where it is hoped that the younger generation will continue to preserve the Dumia Umbanua traditional ceremony so that it is increasingly known and not lost. The use of the Tonsea regional language in carrying out the Dumia Umbanua traditional ceremony contained in the verbal symbol is also a local wisdom that must continue to be preserved.

### **Educational Values**

After examining the form, function and meaning of symbols contained in the Dumia Umbanua traditional ceremony, there are also values contained in the meaning of verbal and nonverbal symbols. These values can also benefit society. The values of education are as follows the value of divine education, the value of social and community education, and the value of character education.

### **CONCLUSION**

The Dumia Umbanua traditional ceremony is an annual ceremony held in Laikit Village since the village was founded. The Dumia Umbanua traditional ceremony is still being carried out today. The Dumia Umbanua traditional ceremony still maintains the traditional way of carrying out the ceremony. In the Dumia Umbanua traditional ceremony there are three stages, Bersih Umbanua, Dumia Umbanua, and Mator Umbanua. This traditional ceremony is still believed to be a traditional ceremony that has a function in the life of the people who support it. The functions of the Dumia Umbanua traditional ceremony include inheritance of social norms, social integrity, and cultural inheritance. In the traditional Dumia Umbanua ceremony also has the meaning of verbal and nonverbal symbols. Local wisdom in ceremonies is contained in the relationship between humans and God, the relationship between humans and others, the relationship between humans and nature as well as the use of regional languages. The implementation of the Dumia Umbanua traditional ceremony with belief, in the past before Christianity entered the community,

people believed in "opo" or ancestors who gave them life so this ceremony was carried out as a form of gratitude or thanks. After Christianity entered, the purpose of the Dumia Umbanua traditional ceremony changed, which was worshiped as "opo empung" God Almighty. Its religious meaning changed from being "opo" from the ancestors to "opo empung" God Almighty. The offerings given during the ceremony have become a form of respect for the ancestors.

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