

INVENTORY OF FLORA AND FAUNA IN THE TINGKEBAN TRADITION IN MADIUN RESIDENCE

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Abstract

Tradition is one form of culture that is still commonly found in Indonesian society. One of the traditions that are still preserved in Indonesia is tingkeban tradition. The tingkeban tradition is carried out on pregnant women who have reached the age of 7 months in their first pregnancy. The tingkeban tradition utilizes various types of flora and fauna in every stage of the process. This study aims to determine the types of flora and fauna used in the tingkeban tradition in Madiun Residency. Data collection was carried out by conducting semi-structured interviews with 30 respondents in the Madiun Residency. The results showed that there were 55 types of flora (31 families) and 5 types of fauna (5 families) used in the tingkeban tradition. The most widely used flora in the tingkeban tradition came from the Fabaceae family and the Convolvulaceae family which consists of 5 species, while the least consists of 1 species from 21 families. Besides that, for fauna, each family only consists of 1 species. The most widely used part of flora and fauna in the tingkeban tradition is fruit (23,1 %) and the least is meat (7,7%).

Keywords: diversity, fauna, flora, inventory, tingkeban

Abstrak

Tradisi merupakan salah satu bentuk budaya yang masih banyak dijumpai di masyarakat Indonesia. Salah satu tradisi yang masih dilestarikan di Indonesia adalah tradisi tingkeban. Tradisi tingkeban dilakukan pada ibu hamil yang telah mencapai usia 7 bulan pada kehamilan pertama. Tradisi tingkeban memanfaatkan berbagai jenis flora dan fauna dalam setiap tahapan prosesnya. Penelitian ini bertujuan untuk mengetahui jenis-jenis flora dan fauna yang digunakan dalam tradisi tingkeban di Karesidenan Madiun. Pengumpulan data dilakukan dengan wawancara semi terstruktur dengan 30 responden di Karesidenan Madiun. Hasil penelitian menunjukkan bahwa ada 55 jenis flora (31 famili) dan 5 jenis fauna (5 famili) yang digunakan dalam tradisi tingkeban. Flora yang banyak digunakan dalam tradisi tingkeban berasal dari famili Fabaceae dan famili Convolvulaceae yang terdiri dari 5 spesies, sedangkan yang paling sedikit terdiri dari 1 spesies dari 21 famili. Selain itu, untuk fauna setiap famili hanya terdiri dari 1 spesies. Bagian flora dan fauna yang paling banyak dimanfaatkan dalam tradisi tingkeban adalah buah (23,1%) dan paling sedikit adalah daging (7,7%).

Kata kunci: diversitas, fauna, flora, inventarisasi, tingkeban

Introduction

Indonesia is a country that has various traditions such as marriage, pregnancy, and death traditions. The ancestors of the Indonesian nation have a very strong traditional heritage and are trusted by people in society. The legacy of this tradition is then passed on to the next generation so that it can be preserved and not eroded by the times (Duraid). et al., 2021). One of the traditions that are still sustainable in Indonesia, namely tingkeban. tingkeban is a seven-monthly warning of pregnancy or what is often known as tingkeban. The origin of the word tingkeban is taken from "tingkeb" which means closed. Another name tingkeban is also called "mitoni" which means seven or pitu (Sarbaini, 2021).

According to Bayuadhy (2015), tingkeban is a Javanese traditional tradition that is carried out by prospective mothers when they are pregnant with their first baby at the age of seven months. Meanwhile, according to Bratawidjaja (2015), tingkeban is one of the community traditions which essentially pray for the baby and expectant mothers who are pregnant to be safe until the baby is born. et al., 2019). From these two opinions, it can be concluded that the tingkeban tradition is a hereditary tradition that is carried out as a sign of gratitude by prospective parents for the gift given by a prospective baby who is deposited in the mother's womb when she is seven months old in her first child's pregnancy. The implementation of tingkeban has the aim of giving a prayer so that the baby in the womb of the prospective mother is safe so that the baby is born healthy and protected from danger. In addition to offering prayers, it is hoped that carrying out tingkeban can preserve Javanese traditional traditions.

Tingkeban tradition has several processions and has different meanings in each process. The processions contained in the tingkeban tradition include sungkeman, siraman, brojolan chicken eggs, dressing nyamping, brojolan cengkir ivory, severing yellow leaves, selling dawet and rujak, and feast (Suliyati, 2017). The tingkeban tradition is usually carried out by shamans or family members who are considered the oldest or elder and understand the procession of the tingkeban tradition.

In every procession tradition, tingkeban use uborampe which comes from flora and fauna, so flora and fauna are an element important in procession tingkeban. Types of flora used in tradition the many kinds and could be found around the place stay. The diversity of the flora is grace from Allah SWT can be utilized with as good as maybe. This thing as word Allah in QS Thaha verse 53 which reads :

() رَوَّلْنَا مَكْلَلًا يَدَلًا ۚ اِحْ اَوْ سَا اَنْجَزْ خُ اَفَا ءَا م ءَا م س لَ ا ل ش ن ا و ل ا م ك ل ك ل س وَ ا ض

Meaning :

(God) who has made earth as expanse for you, and make go for a walk on for you, and who sends down water (rain) from the sky, Then We grow with it (rainwater) of various kinds miscellaneous type herbs

Besides using various kinds of flora, tradition tingkeban also uses fauna in the process. In tradition tingkeban fauna is utilized as a dish feast. Apart from being a dish, fauna also has many benefits This thing as the word Allah in QS An-Nahl paragraph 5 which reads :

() ن وَ لِح ا ن ا ع ف ا ن م وَ ء ف ا م ا ح ل ا ه ق ل م ا ع ن ا ن ا

Meaning :

And He has create animal cattle for you ; to her there is (fur) that warms and various benefits, and part of it you eat.

Tingkeban tradition is one of the traditions that are still often found in Indonesia Island Java. Wrong one area in Island What Java is it? do it right? tradition tingkeban namely the Residency of Madiun. Residency Madison consist of 5 counties and 1 City, namely City Madiun, Regency Madiun, Ponorogo, Pacitan, Magetan and Ngawi. In Madiun Residency, the tingkeban tradition has its characteristics, starting from the procession of its implementation to the flora and fauna used. The purpose of this study was to determine the types of flora and fauna used in each tingkeban procession in Madiun Residency.

Method

This research was conducted in April-June 2022 in the Madiun Residency area. Data collection was carried out in May 2022 in 29 villages in the Madiun Residency. This research uses a descriptive qualitative approach. Data were obtained by conducting semi-structured interviews with 30 informants. The informants are people who are considered to know and understand the tingkeban tradition between the ages of 60-70 years old. The information collected during the interview included the tingkeban procession and the types of flora and fauna used. The data that has been obtained is then tabulated in Microsoft Excel and analyzed descriptively.

Result and Discussion

Based on the results study is known that number of flora used in the tingkeban tradition of 55 species of 31 families. Whereas the number of fauna used in the tingkeban tradition by 5 species of 5 fauna (Table 1). This shows that the diversity of flora used in tradition tingkeban belongs tall because amount the species used more than 20 species of flora (Yurlisa et al ., 2017).

Table 1. Flora and fauna used in the tingkeban tradition.

Scientific name	Local Name	Parts Used
Rosaceae family		
<i>Rosa</i> spp.	Red roses	Flower
<i>Rosa alba</i>	White roses	Flower
Family Annonaceae		
<i>Cananga odorata</i>	Memories	Flower
Family Oleaceae		
<i>Jasminum sambac</i>	Jasmine	Flower
Family Magnoliaceae		
<i>Michelia alba</i>	White Cempaka	Flower
<i>Michelia Champaca</i> L.	Yellow Cempaka	Flower
Family Agavaceae		
<i>Polianthes tuberosa</i> L.	Tuberose	Flower
Family Arecaceae		
<i>Cocos viridis</i>	Green ivory coconut	Fruit
<i>Cocos eburen</i>	Yellow ivory coconut	Fruit
<i>Cocos nucifera</i> L.	coconut	Leaves, shell
<i>Arenga pinnata</i> Merr.	Aren	Nira
Family Fabaceae		
<i>Vigna unguiculata</i> ssp.	Long beans	Pod
<i>Phaseolus radiatus</i> L.	Mung beans	(Seeds) Bean sprouts
<i>Glycine max</i> L.	Soybeans	Seed
<i>Psophocarpus tetragonolobus</i> L.	winged bean	Pod
<i>Pachyrhizus erosus</i> L.	Jicama	Fruit

Family Convolvulaceae		
<i>Ipomoea aquatica</i>	Water spinach	Leaves, stems
<i>Ipoema batatas</i>	Sweet potato	Bulbs
<i>Cucurbita moschata</i>	Summer squash	Fruit
<i>Benincasa hispida</i>	Beligo fruit	Fruit
<i>Cucumis sativus</i>	Cucumber	Fruit
Family Anacardiaceae		
<i>Mangifera indica</i>	Mango	Fruit
<i>Spondias dulcis</i>	Kedondong	Fruit
Bromeliaceae family		
<i>Ananas comosus</i>	Pineapple	Fruit
Family Rutaceae		
<i>Citrus maxima</i>	Pomelo	Fruit
<i>Citrus hystrix</i>	Lime	Fruit
<i>Murraya paniculata</i> L.	Yellow wood	Wood
Euphorbiaceae family		
<i>Manihot esculenta</i>	Cassava	Bulbs
Family Papilionidae		
<i>Arachis hypogaea</i> L.	Peanuts	Seed
Family Araceae		
<i>Colocasia esculenta</i> L.	Taro	Bulbs
Musaceae family		
<i>Musa paradisiaca</i>	Banana	Fruit, Leaf
Family Caricaceae		
<i>Carica papaya</i> L.	Pawpaw	Fruit
Family Dioscoreaceae		
<i>Dioscorea esculenta</i>	happy	Bulbs
<i>Dioscorea Alata</i> L.	Sweet potato	Bulbs
Poaceae family		
<i>Saccharum officinarum</i> L.	Sugarcane	stem
<i>Cymbopogon citratus</i>	Lemongrass	stem
Zingiberaceae family		
<i>Curcuma longa</i>	Turmeric	rhizome
<i>Alpinia galanga</i>	Galangal	rhizome
Family Solanaceae		
<i>Solanum tuberosum</i>	Potato	Bulbs
<i>Capsicum frutescens</i>	Chilli	Fruit
Gramineae family		
<i>Oryza sativa</i> L.	Paddy	Seed
<i>Oryza sativa</i> L. var <i>glutinosa</i>	glutinous rice	Seed
Family Amaranthaceae		
<i>Spinacia oleracea</i> L.	Spinach	Leaves, stems
Liliaceae family		
<i>Allium Cepa</i> L.	Red onion	Bulbs
<i>Allium sativum</i> L.	Garlic	Bulbs
Apiaceae family		
<i>Apium graveolens</i> L.	Celery	Leaves, stems
<i>Coriandrum sativum</i>	Coriander	Bij
Euphorbiaceae family		
<i>Aleurites moluccana</i> L.	Hazelnut	Seed
Piperaceae family		
<i>Piper nigrum</i> L.	Pepper	Seed
Family Cannaceae		
<i>Canna discolor</i> L.	shake	Bulbs
Moraceae family		
<i>Artocarpus heterophyllus</i>	Jackfruit	Fruit

Family Asteraceae		
<i>Cosmos caudatus</i> Kunth.	Kenikir	Leaves, stems
<i>Pluchea indica</i> L.	Beluntas	Leaf
Family Marantaceae		
<i>Maranta arundinaceae</i> L.	Garut	Bulbs
Family Punicaceae		
<i>Punica granatum</i>	Pomegranate	Fruit
Family Phasianidae		
<i>Gallus domesticus</i>	Kampong chicken	Eggs, chicken
Family Clariidae		
<i>Clarias gariepinus</i>	Catfish	Meat
Family Engraulidae		
<i>Engraulis</i>	Anchovy	Meat
Family Cichlidae		
<i>Oreochromis niloticus</i>	Parrot fish	Meat
Family Columbidae		
<i>Columba livia</i>	Pigeon	Meat

Types of flora used originated from the family Fabaceae and family Convolvulaceae which respectively consist of 5 species (Figure 1). The type of flora from family Fabaceae of them is peanut long, bean green, soybeans, wing beans, and jicama. Whereas the type of flora from family Convolvulaceae of them is kale, sweet potato sweet, beligo, pumpkin yellow, and cucumber. Long beans, green beans, soybeans, winged beans, and kale are used to make urap which is used for dishes in the kenduri procession while bengkoang and cucumber are used to make rujak in the “dodol rujak gobet” procession. Next to sweet potato pumpkin yellow, fruit beligo is utilized to make “keleman” as an inner dish procession feast.

The type of fauna used in the tingkeban tradition originated from 5 species from 5 different families. The species are, *Clarias gariepinus* of the family Clariidae, *Eugraulis* of the family Eugraulidae, *Oreochromis niloticus* of the family Cichlidae, *Columba livia* of the family Columbidae, and *Gallus domesticus* of the family Phasianidae. The fauna is used for its meat for dishes in the kenduri procession. *Gallus domesticus*, in addition to being used for meat, is also used for the procession of native chicken eggs.

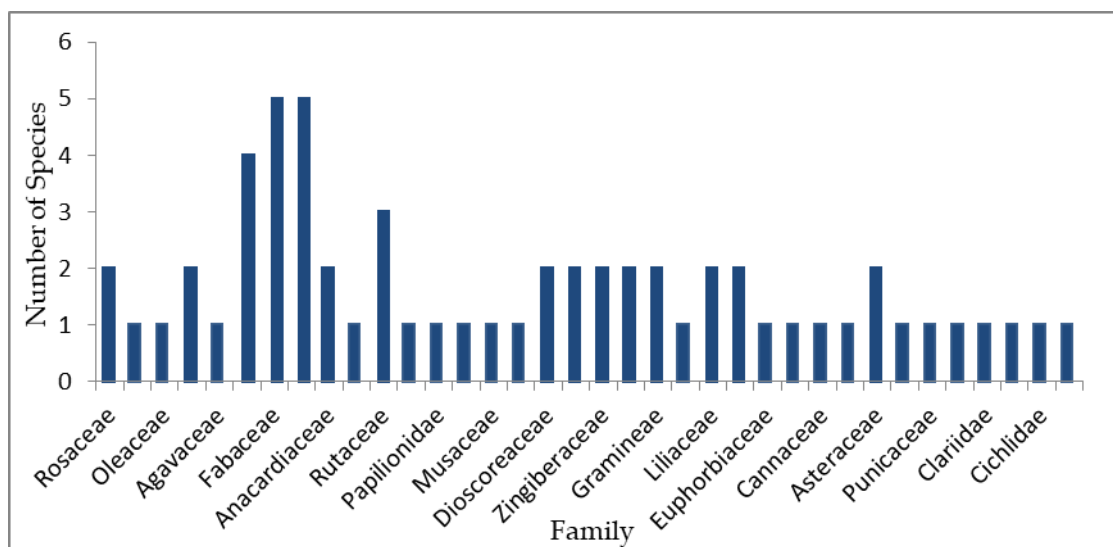


Figure 1. The Family Used in the Tingkeban Tradition

Based on figure 2, it is known that the tingkeban tradition uses flora of 91.7% of the flora obtained from the market around the Madiun Residency. The majority of the flora traded comes from farmers in Magetan Regency. The variety of flora species shows that the soil quality in the Madiun Residency area, especially in Magetan Regency, has fertile soil quality. This is in line with the research that has been carried out which shows that the higher the area, the higher the soil fertility (Sulle, t.t.)

Meanwhile, the fauna used in the tingkeban tradition is 8.3%. One of the fauna used is anchovies from the family *Eugraulidae*. The supply of marine fish in the Madiun Residency comes from Pacitan. Pacitan is an area that has the potential for marine fisheries natural resources of 34,483 tons per year. These types of sea kan include layur fish, grouper, pomfret, snapper, shrimp, tuna, skipjack tuna, and others of them (Pianto et al, 2017). In addition to anchovies, the fauna used in the tingkeban tradition is eggs. There are 2 types of eggs used in the tingkeban tradition, namely domestic chicken eggs and native chicken eggs. The eggs of the domestic chicken are used in the banquet dishes of kenduri while the eggs of the native chicken are used during the procession of egg protrusion. This procession has a meaning so that the baby to be born gets eased. "Brojolan telur" is a procession of putting native chicken eggs into the cloth of pregnant women by the husband through the stomach until it rolls down. If the egg breaks, it is likely that the baby to be born is female. However, if the egg is not broken it is likely that the baby that will be born is male (Rifai & Hartuti, 2016).

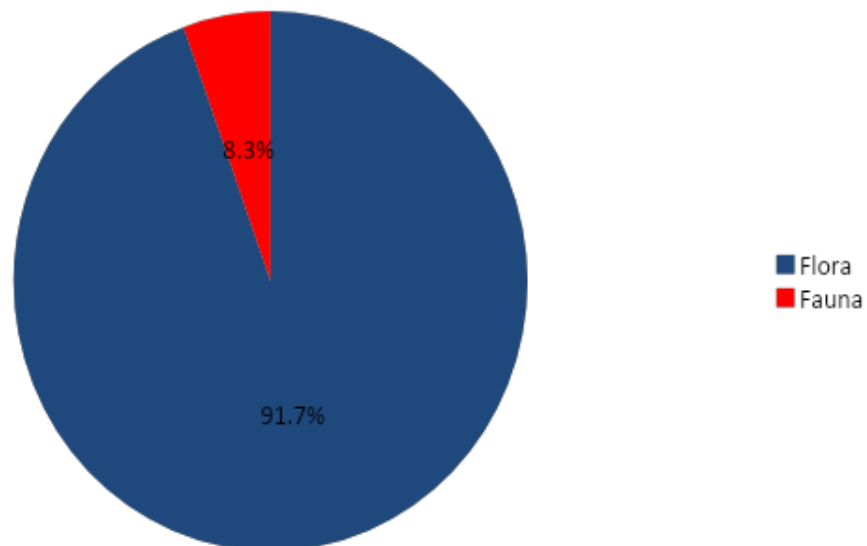


Figure 2. Flora and Fauna Used in the Tingkeban tradition

In the traditional tingkeban procession, not all parts of the flora and fauna will be used, but only certain parts. For example, in plants, only the fruit, leaves, flowers, stems, seeds, and tubers are used. In animals, only the meat or eggs are used.

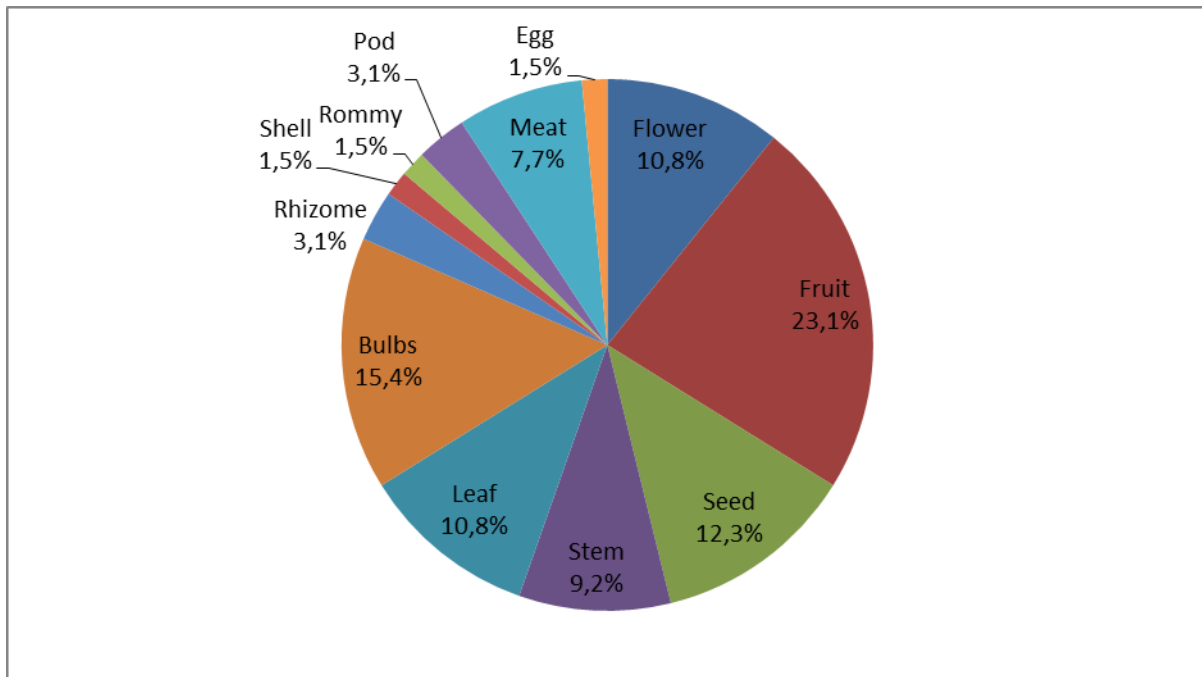


Figure 3. Parts of Flora and Fauna Used in the Tingkeban Tradition

Based on Figure 3, it is known that the most widely used parts of the flora in the tingkeban tradition are 23.1% spread of fruit and the least amount of sap, eggs, and coconut shells each at 1.5%. The fruit is used in the “dodol rujak gobet” procession carried out by the prospective father and future mother of the baby. The “dodol rujak gobet” procession has a philosophy so that the born child can gather and mingle at all levels of society so that it is hoped that in the future the prospective baby will be able to achieve success and be financially successful. In this “dodol rujak gobet”, the spices used are formulated by the prospective mother of the baby before being given to the buyer. Javanese society symbolizes that if the taste of rujak is not good then the sex of the baby will be a boy, whereas if the taste of rujak is good then the sex of the baby will be female.

The use of interest in the tingkeban tradition is 10.8%. These flowers include red roses, white roses, ylang, jasmine, white cempaka, yellow cempaka and tuberose. In the tingkeban tradition, flowers are used in the “siraman” procession. This “siraman” procession has a philosophy to purify prospective babies and prospective mothers both physically and mentally, with courage, glory, fragrance, purity, and having a strong spiritual soul so that they are able to be physically and mentally successful. easily lifted and focused on a purpose and purpose, and eliminate reinforcements.

In addition to flowers, the part used in the tingkeban tradition is the bulbs. The use of bulbs in the tingkeban tradition is 15.4%. These bulbs include sweet potatoes, cassava, taro, gembili, yams, potatoes, onions, garlic, canna, and arrowroot. In the tingkeban tradition, bulbs are used as a dish at the kenduri procession. Bulbs have a philosophy as plants that come from the ground which symbolizes that humans come from the ground and will return to the ground. Because from the soil humans can take food means the land must be respected.

Furthermore, other parts used in the tingkeban tradition are leaves and meat. The use of leaves and meat in the tingkeban tradition is 10.8% and 7.7%, respectively. The leaves used include kale, bananas, spinach, celery, kenikir, and beluntas. The uses of meat include catfish, anchovies, tilapia, pigeons, and chicken. Leaves and meat are used as accompaniments for

making tumpeng in dishes served during feasts. The kenduri procession has a philosophy as a form of gratitude for the giving of offspring to his family (Najah , 2018).

The parts of flora and fauna that are least used are eggs, sap, and shells, this part in the tingkeban tradition is used with a percentage of 1.5%. Nira is the basic ingredient for making brown sugar which will be used for making dawet sauce. Dawet is a dish used for the dodol dawet procession.

Conclusion

Tingkeban tradition uses various types of flora and fauna in each procession. The procession has its philosophical value according to the beliefs held by the local community. The flora used in the tingkeban tradition are 55 species from 31 families, and the fauna used are 5 species from 5 families. The most widely used flora came from the Fabaceae and Convolvulaceae families, while the least families came from 21 families, each consisting of 1 species.

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