

The Revitalization of *Mandi Marpangir* Tradition in Matondang Village, Padang Lawas Regency

*Ernita Daulay*¹, *Tasnim Lubis*²

¹Universitas Islam Negeri Sumatera Utara – Medan, Indonesia

²Universitas Sumatera Utara – Medan, Indonesia

Abstract. *Mandi marpangir* is a tradition to clean body and soul at one day before holy *Ramadhan* and *Eid Mubarak*. The purpose is to have blessing during *Ramadhan* month until the day of *Eid Mubarak*. The purpose of this research was to describe the tradition, cultural values, and local wisdom of *Mandi marpangir*. This research focused on revitalizing *Mandi marpangir* according to customs and traditions in Matondang Village. The location of the research was in Matondang Village, Padang Lawas regency. The informants are residents who live in the Matondang Village. The population objects withdrawal is carried out when the researcher selects the entire population in the research location, namely fountains and rivers, which are the places where people do bathing activities. This research used qualitative descriptive method. The data were observation and depth interview. The results of the research showed that the *Mandi marpangir* is a tradition with a special sacred value in which the community and its surroundings flock to the shower and river by bringing Pangir to perform the bathing ritual together. The *Mandi marpangir* tradition begins with pounding together the Pangir that has been boiled or brought by the community, which aims to purify ourselves in welcoming the months of *Ramadhan* and *Eid Mubarak*.

Keywords: Revitalization, *Mandi marpangir*, cultural value, local wisdom

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1 Introduction

Linguistic anthropology is an interdisciplinary field that studies how language relates to the intricacies of human life, including culture as the core ins and outs of human life. Culture is the most dominant aspect, which is the core of human life. It does not only study language but culture and other aspects of human life. Anthropolinguistic is language; after that, it crosses culture and other aspects of human life. The anthropological linguistics as a sub-discipline of linguistics relates to the place of language in cultural and social contexts and has a role in supporting and forging cultural practices and social structures [1]. Anthropolinguistics is a branch of linguistics that studies the variety and use of language about the development of time, differences in places of communication, kinship systems, beliefs, languages, customs and other

*Corresponding author at: Universitas Sumatera Utara – Medan, Indonesia

E-mail address: tasnimlubis@usu.ac.id

cultural patterns of an ethnic group [2][3]. The term cultural linguistics is a discipline that emerges as a person from anthropology, a combination of linguistics and culture [4]. Cultural linguistics deals with the meaning that is interpretive (interpretation) on the whole context (linguistic, social, and cultural).

Culture is inseparable from the language used in the cultural community itself, and a language is inevitably an object that connects how culture is in terms of form, function, and lexical meaning in that culture. Anthropolinguistics emphasizes exploring the meaning, function, values, norms and local wisdom of an oral tradition, the three concepts can be distinguished. More than that, this approach is able to formulate a model of revitalization and preservation of oral traditions. In this case, the characteristics that distinguish anthropolinguistics studies from other approaches are strong and prominent. Anthropolinguistics is a science that studies humans and culture as a whole.

On the one hand, humans are the creators of culture. On the other hand, a culture "creates" humans according to their environment. Thus, there is a very close and solid reciprocal relationship between humans, culture and language [5].

Language and ethnography are related. Ethnography explains the description of social structures, community activities, and material and symbolic sources that describe the conditions of a particular society. Language, in this case, is an important source to observe, especially how language is used in social activities, how language is used in religious rituals, and how language is also used in songs or chants. This is the background for the emergence of anthropolinguistics studies or, more popularly, ethnolinguistics studies. Anthropolinguistics is a branch of science that studies the variety and use of language about the development of time, differences in places of communication, kinship systems, the influence of ethnic habits, beliefs, language ethics, customs, and other cultural patterns of an ethnic group [6].

The meaning is an object that is lived in the real world in the form of a reference point or something that is indicated by a symbol. The names and forms of language cannot be separated from their meanings, as well as cultural values and local wisdom in the communities found in the archipelago [7]. Revitalizing culture is a big job and not just an activity of digging up the legacy of tradition and preserving it. However, local wisdom stored in Indonesian cultural heritage is a deep enlightener accompanying and coloring the nation's character. The *Marpangir* tradition is believed to wash away sins.

Making the body more fragrant and clean is believed to facilitate the implementation of fasting, especially when performing *tarawih* prayers.

Mandi marpangir, as a cultural symbol, has an interesting ideological meaning to study, especially linguistically and culturally. The *Mandi marpangir* is a traditional activity by not use fragrances from bath soap or liquid soap. *Marpangir* consists of flora as raw materials, including pandan leaves, lemongrass leaves, lime leaves, roses, areca flowers, Cananga flowers, kaffir lime and fragrant roots. Many traditional markets in Padang Lawas regency sell at very affordable prices. People in Matondang village usually carry out *Marpangir* activities just before *Ramadhan* and *Eid Mubarak*. This activity is carried out together in baths such as fountains and rivers. This is a tradition until now. These factors are one of the reasons for researchers to analyze cultural values and local wisdom in the *Mandi marpangir* tradition in Matondang village.

There are still many cultural revitalization policies for the young generation, who do not understand cultural capital in culture. The selection of culture as an approach framework in a development program strategy society refers to three components of the main culture: knowledge, behavior and cultural products. In general, the cultural context often used is related to culture that is seen as an idea (science knowledge), behavior and product (artifacts, product objects, cultural outcomes).

This research aims to be a direction, namely to show the revitalization of the *Mandi marpangir* tradition as well as cultural values and local wisdom. Indonesia can be used as a comparison for research on cultural values and local wisdom, especially those concerning the *Mandi marpangir* tradition and deepening knowledge and ideas about ideological meaning in anthropological studies.

2. Method

The research method used in this article is the ethnographic qualitative method [8][9]. Qualitative methods are used to understand the meaning behind the visible data. The data in this study are objects contained in *Marpangir* which are a form of visible data which are then analyzed the cultural values and forms of local wisdom from the speaking community based on anthropological theory.

The technique used to collect data is the form of interviews. The analysis then describes the values and forms of local wisdom from the people in the Matondang, Padang Lawas regency village. The interview was conducted with informants from the original residents of Matondang village to obtain information about the meanings and local wisdom of the *Mandi marpangir* tradition in Matondang village. The total area of

Padang Lawas Regency is around 3,892.74 km². Previously, Ulu Barumun District was a district which was only then that at that time was a part of South Tapanuli Regency, North Sumatra-Indonesia. The Ulu Barumun sub-district has 15 villages: Aekharuaya, Handang Kopo, Matondang, Paran Batu, Paringgonan, Paringgonan Julu, Ipuh Market, Pintu Padang, Sibual-buali, Simanuldang Jae, Simanuldang Julu, Siraisan, Subulussalam, Tanjung and Tapian Nauli.

3. Result and Discussion

This sub-section discussed the revitalization of *Mandi marpangir*, where the shift in cultural perspectives along with the changing times is the impact of the development of technology and information, as well as the entry of various cultures that continue to go viral in the world of entertainment and cyberspace. The progress of the flow of technology and information cannot be hindered because foreign cultures have become viral icons of the younger generation and become idols amid the glittering world of entertainment with various kinds of entertainment phenomena. No wonder this impacts cultural acculturation, which occurs as a shift in cultural values.

This indeed happens to local traditions that are becoming foreign to their heirs. For example, this phenomenon occurs near the fasting month of *Ramadhan* and *Eid Mubarak* because this tradition is the pinnacle of giving enthusiasm in carrying out worships that only comes once a year in the life of Muslims throughout the world. The tradition, a cultural custom at its level, is boiling all the ingredients in Pangir, then mashing it finely and filtering it to get the Pangir water, then bathing all the members of the noble body from top to bottom of the limbs. However, now many residents in this village do *Mandi marpangir* activities without boiling, immediately mash the Pangir ingredients, squeeze the juice, and use the pangir water just for the hair.

If the symptoms of change that have occurred can undoubtedly erode a traditional tradition, so will *Mandi marpangir* activities experience threatening, weathering and out-of-date, and or even going to be weathered by the entry of foreign cultures left behind by the successor community, which eventually becomes extinct, in line With this phenomenon, the *Mandi marpangir* tradition needs to be revitalized. The number of revitalization discourses as an effort to increase cultural and language power was shifting and threatened because the Pangir Package, which usually consists of pandan leaves, lemongrass, roses, Cananga, kaffir lime, lime leaves, fragrant roots, and areca flowers, is diminishing as if it is no longer available roses and kaffir lime.

Bathing with Pangirs is still believed by the people of this village to be beneficial and natural compared to bathing using scented chemical soap approaching the holy month of *Ramadhan* and *Eid Mubarak* so that they become confident when fasting for a whole month. The people in this village also believe that this is a form of caring about maintaining and continuing cultural heritage as long as it does not conflict with religious teachings because times are constantly changing, but do not let a cultural crisis because this nation was born from traditions carried out by hereditary ancestors which must be recognized today many lost due to globalization, the influence of foreign cultures and the spread of religion [10].

The revitalization is a change in the community due to a new awareness to achieve an ideal or take a new way of life or a way of life and values from a past era which emphasizes a new awareness of efforts to change people's lives that have deviated from old traditions [11][12]. Revitalization can be a way of life in accordance with the times while still following the rules passed down by the ancestors or following the old life patterns passed down from one generation to the next. Management is important so that cultural values and local wisdom can answer the community's needs. In contrast, inheritance is needed to preserve the culture's traditions.

Formulating a model for revitalizing the tradition of cultural values and local wisdom must be done carefully so the community can actually apply and accept it. This is especially necessary if the community has long abandoned the tradition. Research and planning are carried out jointly and in balance with the main objective of reviving a tradition or making it more popular with the supporting communities. Research involves qualitative data collection. The information collected is related to the revitalization model that will be carried out in accordance with the views of the owner's community [13].

This information is useful for planning a revitalization program. Where the local community must be involved, they are even the ones who determine the program and implement the traditional revitalization activities. Based on the explanation above, the inheritance system is focused on revitalizing the *Mandi marpangir* tradition in Matondang village Padang Lawas reGENCY as a significant strategic effort. Revitalization measures as an effort to maintain revitalization steps such as 1) excavating cultural conditions, 2) assessing the potential for cultural development, and 3) cultural inheritance that is threatened to improve cultural functions and the need for the implementation of cultural policies as a very urgent effort and become very strategic

steps. The efforts to revitalize the *Mandi marpangir* tradition as a document that can be documented as a conservation effort.

4. Conclusion

Pangir consists of pandan leaves, lemongrass leaves, rose flowers, Cananga, kaffir lime, lime leaves, fragrant roots and areca flowers which are tied and then boiled to be used for bathing and shampooing the hair so that the whole body is clean and fragrant. Based on the description above, it can be concluded that the revitalization of the *Mandi marpangir* tradition has cultural values and local wisdom but still adheres to Islamic beliefs and religions, namely hoping for blessings and expecting blessings in carrying out the prayers of the holy month and the day of *Eid Mubarak*.

Harmony in social life and associated with traditions that have existed since ancient times makes people expect that health is also given. This can be seen once in the *Mandi marpangir* activities carried out in bathing places such as water fountains and rivers in Matondang village, namely activities that simultaneously pound Pangir with these certain activities, it is intended that the desire to carry out the Taraweh worship of *Eid Mubarak* prayer is blessed meaning that in the implementation of this tradition that comes and is believed by the community as a form of gratitude for what has happened both during fasting and taraweh prayers and *Eid* prayer so that the main objective is to clean yourself before fasting and praying *Eid Mubarak* so that when performing these holy services the body, heart and mind are clean.

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