

## Symbolism in the *Ngumbuq* Tradition in Marong Village, Central Lombok

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[baignandaanisa@gmail.com](mailto:baignandaanisa@gmail.com)Sub. 17<sup>th</sup>, Feb. 2025Rev. 17<sup>th</sup>, Apr. 2025Publ. 20<sup>th</sup>, Apr. 2025**Abstract**

The *Ngumbuq* tradition in Marong Village, East Praya District, Central Lombok Regency, is part of the cultural heritage that is still preserved today. This tradition is rich in deep symbolism, reflected in various elements, including actions, objects, and words, that accompany the procession. This study aims to uncover the symbolic meaning contained in the *Ngumbuq* tradition and to understand the underlying social, cultural, and religious values. The approach used in this study is qualitative, employing ethnographic methods through participatory observation, in-depth interviews with traditional leaders, religious figures, and community members involved in the tradition, as well as documentation of the procession. The findings reveal that every element in the *Ngumbuq* tradition carries a specific symbolic meaning. For example, the materials used in the procession symbolise purity, prayer, and hope. The procession reflects togetherness, solidarity, and respect for ancestors. In addition, the verbal expressions that accompany this tradition convey moral advice and religious values. This symbolic meaning not only serves as the cultural identity of the Marong Village community but also as a means of instilling life values, such as cooperation, gratitude, and strengthening social bonds. The *Ngumbuq* tradition is an example of local wisdom that successfully combines traditional elements and Islamic teachings in a harmonious manner, making it relevant in modern society. This study is expected to contribute to the preservation of local culture and serve as a reference for symbolic anthropology studies, particularly in the context of Lombok culture.

**Keywords:** Symbolism, *Ngumbuq* Tradition, Local Culture, Local Wisdom, Central Lombok

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## A. INTRODUCTION

Indonesia is a pluralistic country, meaning that it consists of various ethnic groups including cultures. The existence of this diversity does not become an obstacle to regional progress, precisely with the existence of these differences will add to the value of national unity and integrity. There are different cultures from one region to another and all of these cultures are united in the third principle in Pancasila, namely the unity of Indonesia (Zuhdi, 2012). Every culture certainly has a very meaningful meaning as a form of memory for its successors. Cultural values are values agreed upon in every community, group environment and community environment which become certain habits, beliefs, symbols and characteristics that can distinguish one from another as a basis for behavior and responses to what will happen or is happening (Nuwa & Aquinoranda, 2020).

Culture as a system of values and vital ideas is quite abstract, because it returns culture to the basic human ability called symbolization, which is a system of thought that emphasizes or follows patterns based on symbols. Symbols have an important meaning in culture because symbols are representations of the world, it is seen in everyday life. People really need and need symbols to reveal and capture about something (Agustianto, 2011). In addition to culture, the word tradition is also widely recognized in society which means beliefs or habits that are passed down from generation to generation. From this understanding, tradition when examined more closely is a reflection of the form of culture, a complex of human thoughts, values, norms, rules, and patterned behavior in society (Zuhdi, 2012; Saputra, 2025).

According to Hasan Hanafi, tradition is all the legacy of the past that comes to us and enters into the culture that is now in effect. Thus, for Hanafi it is not only a matter of historical heritage, but at the same time a matter of contribution to the present in its various levels (Manshur, 2021). In community life, many still maintain traditions passed down from ancestors, for example, especially in the Sasak tribal community, which is a tribe that still upholds customs and traditions. Among the various traditions of the Sasak tribe, one of which is known as the ngumbuq tradition in Marong, district, Central Lombok, is a gift of a sign of love.

The tradition of the people in Marong village, East Praya sub-district, Central Lombok Regency, the Ngumbuq tradition has its own distinctive and unique way of

carrying out the tradition, namely by the way the young men of Marong village bring the girl their idol in the form of a rooster as proof that the young man seriously wants the girl to be his girlfriend and could also be a prospective wife. It is said that this Ngumbuq tradition arose because the girls of Marong Village were not allowed to date one person, which would cause a sense of disappointment to the young man who was rejected, so the girls of Marong Village would always accept all the young men who expressed their feelings for her, so that no one would choose just one which would cause pain and disappointment to the young man who did not accept his love or in other languages was rejected (Rahayu, 2019).

This tradition can only be found in Marong village, there is no similar tradition in any other village. The tradition of giving roosters from young men to women they love is called the ngumbuq tradition, this tradition has been carried out for generations by the Sasak community. Then Sahibi Ahmad as a traditional leader (tembayun) tells a little about the ngumbuq tradition which is only available in Marong Village, East Praya District, Central Lombok Regency. The people of Marong village use roosters to be a symbol in the ngumbuq tradition, because roosters have their own meaning in the tradition, which means that young men in Marong village are symbols or symbols of masculinity and brave, which means sacrificing for love and being responsible at any time. In the Sasak community, especially in Marong village, giving goods or objects to the woman of the heart in various forms is in the form of fruits, snacks, money. But as the times develop, this kind of goods only applies in ancient times, while now it only focuses on giving roosters and sinzui soap.

This Ngumbuq tradition not only gives in the form of roosters but also there is a form of sinzui soap that can be given to the idol, giving roosters and sinzui soap has certain times, such as giving roosters during the week before the roah in the fasting month, while giving sinzui soap during the week before Eid al-Fitr. These gifts have certain meanings, there are also rules in the implementation of this ngumbuq tradition, it cannot be delivered by the young man concerned with the woman, it is better to be delivered or represented by friends of the young man.

This tradition continues to be carried out or carried out from ancient times to the present, but as time progresses there is a shift or change in the form of giving

this ngumbuq such as soap that existed in ancient times until the giving of *sinzui* soap until now. The word ngumbuq is interpreted as a "gift", a sincere gift in the form of a symbol of love between two people who are officially dating, which starts from introduction then meeting (*midang*), and continues towards seriousness, a young man or man is not valid or considered not serious in expressing his love when he has not given a proof by means of ngumbuq. Therefore, this research tries to explore and analyse the ngumbung tradition model and cultural survival in the current era.

## **B. METHODS**

This research uses a qualitative approach with ethnographic method, which aims to understand the symbolic meaning in Ngumbuq tradition deeply through direct involvement in the field (Nasri et al, 2024). The research location was in Marong Village, East Praya Sub-district, Central Lombok Regency, which still maintains this tradition regularly. The research subjects included traditional leaders, religious leaders, tradition actors, and local people involved in the procession. Data collection was conducted through three main techniques: (1) participatory observation, by attending and following the entire Ngumbuq procession to record the symbols that appear; (2) in-depth interviews, using semi-structured interview guidelines to explore the knowledge, perceptions, and meanings contained behind the symbols; and (3) documentation, in the form of photos, videos, and field notes to support the analysis (Auberlet et al, 2014). Data were analysed using Miles and Huberman's interactive analysis, which included data reduction, data presentation, and conclusion drawing/verification. Data validity was ensured through triangulation of sources and techniques, as well as rechecking with sources (member check). With this method, it is expected that the symbolic meaning in the Ngumbuq tradition can be comprehensively understood, both from a cultural point of view and the accompanying socio-religious values (Miles & Huberman, 1994).

## C. RESULTS AND DISCUSSION

### History of the Emergence of Ngumbuq Tradition

In the life of the Sasak people who cannot be separated from a tradition that exists around them, left by their ancestors who were preserved and maintained until now, especially the people of Marong Village, East Praya District, Central Lombok Regency. There is one tradition called Ngumbuq tradition, if interpreted in Indonesian Numbuq means a "gift". It is said that this Ngumbuq tradition arises because the girls of Marong Village are not allowed to date one person, which will cause a sense of disappointment to the young man he rejected, so the girls of Marong Village will always accept well all the young men who express their feelings to her, so that no one is chosen alone which will cause pain and disappointment to the young man who did not receive his love or in other languages rejected. Why should it be like that because in the Marong village community highly upholds the manners and customs they hold, so that one cannot hurt or cause disappointment to others, because the traditions that exist in Marong village are always related to customs and manners.

From the inability of Marong village girls to date one person or accept only one person, which requires Marong village girls to accept well every expression from young men who express their feelings for the girl, that's where the tradition called the Ngumbuq Tradition emerged, so from this Ngumbuq it proves how and who really sincerely likes the girl and is ready to sacrifice in proving the seriousness of his love.

In accordance with the results of an interview with one of the Traditional Leaders (Tembayun), Maarong Village, Lalu SA (60 years) who said that:

*"In the past this woman was not allowed to date one, she was a reject, even though in her heart she did not like it, it was not allowed because it was related to custom, not allowed to insult people, hurt people's feelings and not allowed to reject people, with their not allowed to date one or reject one another, then from this ngumbuq, proof, how many people like the girl, because in our custom we are not allowed to reject people, if you reject it means you are breaking custom. (In the past, women in Marong village were not allowed to date one another, they had to accept anyone who liked them, there could be no rejection, even if in their hearts they did not like the person, it was not allowed because it was related to custom, they could not insult people, From the fact that they are not allowed to date one another or reject one*

*another, this ngumbuq proves how many boys are really serious about liking the girl, because in our custom, it is not allowed to reject people, if you reject them, you are breaking the custom)".*

Marong girls believe that ngumbuq is proof of a man's seriousness towards her. This seriousness is not only once, but ngumbuq is carried out once a year, when the month of Ramadan arrives with two processes of ngumbuq implementation, like the ngumbuq tradition itself, this seriousness is also maintained and maintained until now, every year until the girl establishes a man as a choice.

Each tradition and culture has unique characteristics from each stage of the procession and its own symbols in each implementation and has its own meaning, as well as the ngumbuq tradition that only exists in maraong village, east praya sub-district, central lombok district, which is said to be very unique in each implementation, symbols and meanings..

### **Symbolic Meanings in *Numbuq* Tradition**

Humans in the perspective of symbolic interactionism theory are seen as beings who are able to create, manipulate and use symbols in the process of social interaction with other humans. In addition, humans are also interpreted as beings who are able to learn and interpret these symbols through the thinking process when using these symbols when interacting with other humans. So then based on the meaning resulting from the interaction process, humans formulate several alternative actions to be taken.

The basic concept of symbolic interactionism theory was originally proposed by George Herbert Mead, then formulated by Herbert Blumer into several basic assumptions in the theory of symbolic interactionism, including that humans act towards something based on the meaning that the object has for them, meaning is a social product which social products arise in the process of interaction between humans, and meaning is modified through a process of interpretation used by each individual in their involvement with the signs they face.

The ngumbuq tradition in Marong village, East Praya sub-district, Central Lombok district, has a deep meaning, namely conveying the love of a young man to the girl of his heart and as proof of his seriousness and responsibility for the girl he loves, conveying love accompanied by real proof that is not just nonsense, if that

happens, the people of Marong village do not consider it true if only through disclosure without any evidence, namely by ngumbuq.

Based on the results of an interview with one of the heads of the customary institution (tembayun) of Marong Village, then Suriane (60 years old) who stated that:

*“The term ngumbuq nik conveys love, the love of a young man, jok dedare, jarin ndek sak raos n doang, lamun raos n doang rekeng e ndek pacu kan, ndek tetu, so it is not really responded to, The sengak is still in the form of uni-uni doang darake buktin, so they are proof of the ngumbuq, ye term sasak n nu, (gontor doang darak ujan) nabbb ye bakaat sik sesenggang sasak tie sak (unin doang ndek wah buktiang sik ngumbuq), gontor doaang ndr k bae ujan, aaa anuk tesender malah nu, sik inak n dedare or sik inak saik n keluarga sak nine, abbb gontor doang kank ndr k bae ujan unin, means nu, unin doang ndek n tetu, berembe-rembe kepacu angen nu jak baiq yak mele lek sopok dedare, laguk ndr k buktin nuk ndek wah ngumbuq-ngumbuq nuk jak ehbb te rekeng anuk doang empty talk doang wah ntan te rekeng [The term ngumbuq conveys love, the love of a young man for a girl, so it's not just his words, if his words are only counted he doesn't really want to, so he doesn't really respond, because it's still in the form of his words, there is no proof, so it is proven from ngumbuq, if the sasak term is (thunder thunder alone, no rain), well that's already hit by the sasak sesenggang who said (his words alone but never proven by ngumbuq), rumbling thunder alone, but there is no rain, aaa it was even insinuated by him, by the girl's mother or aunt of the girl's family, abbb rumbling thunder alone no rain he said, means it's just his talk but not true, how serious his heart is baiq he wants to be with one girl, but there is no proof ndek never ngumbuq- ngumbuq it ehbb counted just empty talk has been counted]”.*

Because if there is no proof of this ngumbuq, the Marong village community, especially the woman and the woman's parents, do not believe that the young man really wants or likes their child, if it is not proven by ngumbuq then it is considered just playing around, and is not really responded to by the woman or the woman's family and parents. Ngumbuq is a symbolisation of the cramping system in undergoing a loving relationship between a man and a woman he loves or admires, where he gives something called pengumbuq, as a real proof of his partner. Ngumbuq also shows the seriousness and responsibility of a man in undergoing a love relationship with the girl, this is not just through expressions of feelings, but is accompanied by concrete actions in the form of gifts called ngumbuq.

The ngumbuq tradition is a polite and ethical way of expressing interest and desire to have a relationship with a girl he admires and loves, with the participation of the girl's parents and family. Ngumbuq also aims to strengthen the relationship

between the Marong community, especially in the midst of current developments that could shift social values in culture and tradition.

As for the statement from one of the traditional leaders (Tembayun) of Mraong Village, Lalu sahibi ahmad (60 years old) who said that:

*"Yaaa ngumbuq, it means that this ngumbuq happens when there is an intertwining of affection that is where the ngumbuq happens, what is ngumbuq is an expression of proof, an expression of feelings, ye artin ngumbuq, which is evoked through, be it eee snacks, or objects, or clothes, or money, or anything [Yaaa ngumbuq, ngumbuq means that this ngumbuq occurs when there is an intertwining of affection, that's where the ngumbuq occurs, what is ngumbuq is an expression of proof, an expression of feelings, that means ngumbuq, which is symbolised through, whether it's eee snacks, or objects, or clothes, or money and whatever it is]"*.

Herbert Blumer presented three basic ideas regarding the theory of symbolic interactionism which includes three assumptions, one of which is that meaning is obtained from social interaction carried out with other people. From Herbert Blumer's ideas above, we can conclude that meaning exists because of the interactions carried out with each other.

From this we can conclude that the ngumbuq tradition is not only a gift-giving tradition, but also has a deeper meaning about feelings of love, responsibility and manners in establishing love relationships in the Marong Village community.

### **Process and Stages of Ngumbuq Tradition Implementation**

In a tradition, there must be a process and stages in carrying out and preparing for the tradition to be carried out, such as in the ngumbuq tradition in Marong village, East Praya sub-district, Central Lombok district. Ngumbuq is one of the traditions of the Sasak community, especially in Marong Village, East Praya Sub-district, Central Lombok Regency, which has been passed down from generation to generation from the previous elders. No one knows for sure when this numbuq tradition emerged, but the people of Marong Village always maintain and preserve the traditions left by their ancestors until now. As we know, the development of the times, the traditions left by the ancestors are increasingly left behind because of the development of a very sophisticated era, making preserving a tradition very difficult, but it is different from the people of Marong Village, where every tradition they have is always maintained and preserved, an example of one of these traditions is this Ngumbuq tradition, in Indonesian ngumbuq means "gift", where this ngumbuq



tradition is carried out to prove the seriousness of the young man towards the girl of his heart.

There are two stages carried out in the process of the ngumbuq tradition, namely by the way the young men in Marong Village first get to know each other then, if it has been declared *beberayean* (dating) then the proof of love occurs, namely by giving an item, the first is in the form of a rooster and the second is soap (*shinzui*), the Ngumbuq tradition itself is a proof of love for the woman he loves which is carried out once a year in the fasting month of Ramadan which is given a week before fasting (*Roah*) and a week before Eid al-Fitr. The ngumbuq tradition is carried out during the fasting month of Ramadan. The stages carried out in the process of the ngumbuq tradition are:

Stages a week before the fasting month, in the Marong Village community, especially for the youth of Marong Village, if the fasting month is coming, such as a week before the fasting month (*roah*), the youth of Mraong Village who have a girlfriend or a woman of their heart, then they will prepare a gift called Ngumbuq. Ngumbuq is a way for the youth of Marong Village, especially the men of Marong Village, to prove the seriousness of their love for the woman of their hearts. The first step that is done before the Numbuq procession is that the friends of the man who gives the pengumbuq, will look for (buy) their friends in the form of roosters which are given during the week before the fasting month (*roah*) and if the gift that will be delivered to the girl's house is ready, then this pengumbuq will be delivered to the girl's house through an intermediary called *subandar* (intermediary), This *subandar* is in charge of delivering the pengumbuq to the girl's house by conveying this pengumbuq from this name, or vice versa the girl's family asks who the pengumbuq is from, so that the girl's family knows who the pengumbuq is from, then the pengumbuq will be received by the girl's family and witnessed by the girl who was given the pengumbuq.

Based on the above explanation which is corroborated by the results of an interview from one of the youth of Marong Village, Muhamad Aril, (22 years old) who carried out this ngumbuq tradition, namely:

*"First, prepare the money, then continue to pete manok mbe taok arak, pire ajin manok sak sekek nu, ngkah pete manok, ye ampok n tatong sik bator ite, at least kemalem lah taok n tetatong, ndrke with ngatong kemenah endah perasak ko, biasen jak anuk beketuan*

*tie sak olek ta ngatong nuk, ye ampok te answer sik bator sak ngatong nuk kene olwk sak ni menu." (First, prepare the money, then continue to look for chicken where there is a place, how much is the price of one chicken, after looking for chicken, there will be delivered by our friend, at least at night where the delivery is, as far as I know. (First, prepare the money, then continue to look for chicken where there is a place, how much is the price of one chicken, after looking for chicken, there will be delivered by our friend, at least at night the place of delivery, as far as I know, no one has ever delivered in the morning, usually asked from the woman's side who the pengumbuq is from and then answered by the man's friend that the pengumbuq is from this one").*

Based on the results of the interview above, we can conclude that activities always have to be prepared before going to carry out an activity, this preparation can have many examples of mental preparation, potential, energy and so on.

The stages of implementation in the form of giving soap (sizui) are given at the time of a week before Eid al-Fitr where the process of giving pengumbuq is almost the same as the process of giving the rooster, where the preparation starts from the young man who will give pengumbuq will give his friends money to go buy soap (sinzui) to the grocery store that provides the soap, if the soap has been bought, then the friends of the man who are called subandar (intermediary), go to the girl's house who will be given pengumbuq from the man who wants it. The difference between giving roosters and soap (sinzui) is only in terms of time, the rest is the same.

As for the expression of one of the community leaders of Marong Village, Aripin (50 years old), who stated that:

*[Ye pade doang si masalah pengumbuq tie pas sebelum puase kance semebum lebaran nggake n taok berebeng, selebin nu ye pade pelaksanaan nta bebeng jak, nggake n taaok n bede dengan waktun nuk doang, sebelih n jak proses pelaksanaan nuk pade. (It's the same for this pengumbuq problem, just before fasting and before Eid al-Fitr, except that the place where the pengumbuq is carried out, the rest is all the same in the way it is given, only the location is different at the time of giving it, the rest of the implementation process is the same).*

Based on the results of the interview above, the stages of this ngumbuq tradition are carried out a week before the fasting month (roah) where the janntan chicken is given and a week before Eid giving soap (sinzui), where the implementation of this ngumbuq tradition is through an intermediary called subannandar, the task of this subandar is to deliver the pengumbuq to the girl's house,

the rest of the stages of ngumbuq are almost the same, the difference between giving roosters and soap is only in the time of implementation.

Stages after Implementation, As for the process of an activity after giving the rooster at the time of the entry of the fasting month or the day of the roah in manna nyarak this has the meaning of participating in feeling the pengumbuq. By way of the female family inviting the young man along with the subandar who became the intermediary in the delivery process of the pengumbuq. to eat together to the girl's house, to enjoy the pengumbuq that he gave.

In accordance with the expression of one of the community leaders, Darmawan (68 years old), who stated that:

*"[Nyarak mun ta wah ngumbuq nu, mut wah ite wah ngumbuq ye olek te nyarak, semalam sak misan laon lemak aru ta yak puase ye taok ta lalo nyarak istilah n, lalo jok bale dedare cewek, uliii wah harus n nu denngan te tadekan ta manok pengumbuk nuk, tegorokngan ta, nuk anuk masak nok te tarekang ta, ndek ta jak bareng mangan, mame nuk doang, tetunggun te nok sik sak nine nuk, lamun ta dateng midang, harus ye kenen nu dengan, dateng midang yeee wah te sogonan nasik tros, mun arak bator n kancen ye kancen dateng, malam pertame puase ye ampok dateng ke malam, kemalam buke wah taon dateng, ye tradisi n ta laek dengan nyarak. (Nyarak is when we have ngumbuq, when we have ngumbuq, there we nyarak, the grave where the next morning we fast, that's where we go nyarak the term, we go to the girl's house, so we have to leave the pengumbuq chicken, cut it, but the one that is already cooked we are given, not we eat together, When we come to the midang, that's what it means, when we come to the midang there we are already served food, if we are with friends, we also come with friends, the first night of fasting is where we come, the night after breaking the fast is where we come, that's our tradition which is called nyarak]."*

In this nyarak process we can conclude that they really maintain friendship and strengthen social relations that are intertwined from each process of this ngumbuq tradition is very strong. There are two kinds of processes in the ngumbuq tradition where if a relationship has been established (paacaaran), then it is mandatory for a man to give pengumbuq to his girlfriend, as long as they are dating, here are the processes and explanations of each ngumbuq process:

Berayean (dating), Before the occurrence of beberayean (dating), as we know in the process of going to the level of dating, it must start from a sense of attraction to each other and continue to introductions and end up becoming dating, which in the Sasak language of dating is beberayean. Where bebrayean is a term used between men and women to approach as a form of effort to get to know each other more deeply before

continuing the relationship to a more serious level and as a form of introduction between the two parties to strengthen the relationship.

The seriousness of the men is seen from the number of roosters brought to the woman's house and continues to the implementation of the tradition of ngumbuq (giving) roosters. Differences in courtship traditions are strongly influenced by religion and culture. Beberayean is meant in this ngumbuq tradition to prove a very serious love for the woman who will be a lifelong partner through the ngumbuq tradition process.

As for the expression of one of the community leaders of Marong Village, Darmawan (68 years old) stated that: Ape olek start tebait tie jarin, ngumbuq nik jak with bebrayean doang nok ampok ta ngumbuq juluk, yaa giving guy jok girl ye tanden, mun ta ndek man ngumbuq marak menu ndek man te kene beberayean, if ta ndek man ngumbuq nuk ndek man ta tetakuk jari beraye. (What is the place where we want to start this so, this ngumbuq is just a new dating person given penguumbuq first, yes, giving a boy to a girl is a sign, if we haven't ngumbuq like that, we can't be called a girlfriend, if we haven't ngumbuq, we are not recognised as a girlfriend).

Before arriving at the ngumbuq stage, usually the introduction of a man and a woman will go through several stages ranging from approach, courtship, midang (apple) to the ngumbuq stage.<sup>49</sup> Where the process of implementing the ngumbuq tradition usually starts from the beginning of the month of Ramadan, namely a week before fasting (roah) and a week before Eid al-Fitr, the process of implementing this ngumbuq is usually the task of the subandar (messenger from the young man's friend) or the intermediary who delivers the ngumbuq (gift) and is received by the girl's parents.

The process of implementing this ngumbuq tradition is usually carried out through a mediator called a subandar, as explained above, that the task of this subandar is to mediate the process of giving the penguumbuq, where this subandar can be from the friends of the young man or the family of the young man.

In accordance with the expression of one of the heads of the customary institution (tembayun) of Marong village, Suriane (60 years old), who stated that:

*Istilah n arak subandar, ye istilahn, suruhan olek sak ngepe beraye ye aran subandar, ndek nie sendiri yak langsung jauk manok jok to yak beng e sabun, subandar tie ye ngepe tugas, nah dimin wah wayen, tebeliang sik nie aloh atongang ko, ye ampok n lalo tetatongan manok, tetatongan sabun, lek waktu- waktu sak sik sebutan baruk nuk kan, atau lamun*

*ta yak lalo moye nukuk subandar lalo atongan mbe taok n tokol dedare nuk moye, intin harus lewat perantara, sak paling anuk n jak menjaga jarak tie laek ye intin jaman dulu, eee sak juluan nuk yak saling kintur imen doang maseh sanget sik n piak e jari aib laek, selapuk n bentuk pengumbuk tie melalaui subandar doang. (The term there is a name subandar (intermediary), that's the term, an order from the one who has a girlfriend named subandar, not he himself (the young man) who directly brings the chicken there, who brings the soap, the subandar is the one who assigns the task, now when the time comes, buy it from him (the young man who is related to the girl), there is anterin me, there is the place to go to deliver the chicken and soap, at the times I mentioned earlier, or if we want to go to watch (village performances) the subandar who is the fairy delivers where the place to sit to watch the woman, the point is that it must go through an intermediary, the most important thing is to keep this distance in the past, eee the first one who wants to just touch each other's hands used to feel that it was a disgrace in the past, all forms of pengumbuk (giving) are through subandar only.).*

The questions that researchers asked related to this subandar (intermediary), namely: why must go through the subandar (intermediary), why not directly the youth who gave the pengumbuk?

*[Ndek semel eee dengan bedaet doang bae nuk lilen ta bedaet, laon leger atao berembek jage perasaan taa lamun ta yak bedaet nuk dengan, jari sebingge ye ampok melalui perntara, ndek semel secara langsung nuk. (Our embarrassment eee we just meet our embarrassment, then suddenly the fear (gerogi) which is what we might feel if we want to meet, so so that through peranaatar, our embarrassment if directly it is”].*

From this ngumbuk tradition, we can see that the sincerity and effort of a man who really wants the woman he likes is unquestionable and unquestionable, Two people united by tradition, demand that they prove each other. Marong girls believe that ngumbuk is proof of a man's seriousness towards her. The seriousness is not just once, but like the ngumbuk tradition itself, this seriousness is also maintained and carried out every year until the girl establishes her heart to one man as her choice.

As for the statement of one of the traditional leaders, Marong Village, Lalu Maher S.Pd (60 years old), who stated that:

*“[Pengumbuk yang sifatnya rutin juga merupakan tradisi juga, eee marak ntan lek waktun sak menjelang puasa, awal puasa sebelum puasa itu, sang gadis itu biasanya di berikan ayam jago, ayam jago biasen, nabh itu yang di berikan oleh perjaka yang mencintainya, nabh dengan adanya istilahnya dulu ada saingan punya rival-rival, jadi satu gadis itu bisa dicintai oleh dua orang atau lebih, sehingga lek dalem pemberian ayam jago itu bisa sampai sepuluh ekor laon, itu dari yang perjaka yang mencintai sang gadis. (The routine pengumbuk is also*

*a tradition, eee seprti as well as at the time of the fasting month, the beginning of the fast, the girl is usually given a rooster, a rooster usually, wellbb that is given by rivals who have rivals, so one girl can be loved by two or more people, so that in giving the rooster it can be up to ten tails, from the virgins who love the girl.]”.*

So it is not surprising that Marong girls have a lot of gifts because it does not mean that many gifts of Marong girls have many boyfriends, it's just that the number of gifts means that there are many men who are ready to compete healthily to win the girl's heart, from undergoing the ngumbuq tradition, the young men of Marong village are also not afraid to compete with other men, they are ready to fight for their desire to have the girl of their heart, through this ngumbuq tradition, to prove their seriousness in wanting the girl to be their partner.

Table 1.1  
Symbols in Ngumbuq Tradition

Symbols of Ngumbuq Tradition	The Meaning of Symbols Ngumbuq Tradition
Rooster	The rooster or rooster is a symbol of the strength of resilience, and the masculinity of the youth of Marong village in proving his love for the idol and as a sense of male responsibility for his love which is manifested in a gift, namely ngumbuq..
Soap	Soap (sinzui) is symbolic of cleanliness, purity, and beauty as a symbol of care and affection that the young man always wants to see his beloved girl clean and beautiful to see his favourite girl clean and beautiful.

Source: Interview with Chief of Aadat (Tembayun) Leaders  
dam Marong Village Community 2025

In this case, the symbolic process in terms of communication science is an activity that takes place dynamically or not static and does not end at a point, but continues continuously, therefore communication is referred to as a process. Communication as symbolic is a symbol expressed in oral form or through certain gestures, symbols that carry statements and are given meaning by the recipient. So the symbolic process in this research is the symbolic communication process that takes place during the Ngumbuq tradition. How the people of Marong Village when interacting in the Ngumbuq tradition use symbols through oral and certain gestures.

Herbert Blumer's second theory states that meaning is a social product which social products appear in the process of interaction between humans. In social life according to the theory of symbolic interactionism is the interaction of every human being who uses symbols, they are interested in how humans use symbols that embody what their purpose is to communicate with each other. In addition, the influence arising from the meaning of these symbols on the behaviour of those involved in these social interactions.

The differences between symbols and signs are. Humans use language symbols or things that have been mutually agreed upon to communicate. Dillistone states that language helps humans understand the symbols contained in their experiences which have rhythmic and repetitive patterns, which point to the language around everyday items that are detailed, named and determined by their relationship patterns, quantity can be indicated by numbers, many events occur repeatedly and form a sign. The next pattern is sequential and purposeful, and appears in unusual and unexpected events, such as storms and rain, illnesses and defects in humans and animals. Dillistone asserts that in these situations, symbols imaginatively describe new phenomena by analogy.

The difference between symbols and signs in this ngumbuq tradition is the time of the arrival of the procession of the ngumbuq tradition where the sign of this ngumbuq tradition is the coming of the month of Ramadan where the youth of Marong village are very sensitive if the holy month of Ramadan will enter, the youth of Marong village who have a heart or pacaar begin to prepare in the form of pinensial and mental to undergo the ngumbuq procession. The symbols referred to in this ngumbuq tradition are in the form of roosters and soap (sinzui) where the giving of roosters a week before the fasting month (roah) and giving soap (sinzui) a week before Eid al-Fitr.

#### **D. CONCLUSION**

The Ngumbuq tradition in Marong Village, East Praya Sub-district, Central Lombok, is one of the cultural heritages that is still preserved and has a deep symbolic meaning. This tradition not only functions as a traditional ritual, but also a means of inheriting moral, social and spiritual values for the local community. Every element involved in the Ngumbuq procession, from the materials used, the movements, to

the speech that accompanies it, contains symbols that are full of meaning. These symbols represent the value of purity, prayer, hope, and the spirit of togetherness and social solidarity. This tradition also shows respect for the ancestors as well as an expression of gratitude to God. The values of togetherness and mutual cooperation that are intertwined through the Ngumbuq tradition are able to strengthen social ties between citizens and build harmony in community life. In the midst of modernisation that tends to erode local culture, the continuation of this tradition shows the collective awareness of the people of Marong Village in maintaining their cultural identity. Thus, Ngumbuq is not just a traditional ritual, but also a symbol of local wisdom that successfully combines cultural elements and Islamic teachings in harmony. This tradition is a mirror of community life that upholds the values of togetherness, religiosity, and preservation of ancestral heritage, as well as being relevant as a guide to life in the modern era.

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