

CHAPTER V

CONCLUSION

A. Conclusion

Based on the explanation, the research of *nyumbang* tradition in the Summersih hamlet can be concluded as follow:

1. *Nyumbang* is carried out by people through the kinship groups that are called the *paguyuban buwuh*. This *paguyuban buwuh* does not only consist of people who have ties of kinship due to only blood relationship, but also because of factor from the same residence and similar of thinking. The feeling of one fate and one purpose being aspects that influence to the adhesiveness of kinship ties of people who join in it. So that creates a sense of need each other, trust each other and make strong to solidarity among them. Besides that, another uniqueness is they apply the rational principles that is concerning to the aspect of effectiveness and efficiency in the *nyumbang* tradition. They realize that principle with the organizing of *buwuhan* or transparency of *buwuhan* (by writing of the invited guests and the kind of contributions). And also the way of giving contribution of people who join with *paguyuban buwuh* is collectively. These actions are a reflection of the attitude and the real nature that accordance with Javanese culture: *gemi*, *nastiti* and *ngati- ati*. Thus, community group can become a mean or place for the community to be able to work together and grow the mutual trust, and indirectly they will not pursue mutual self-interest.
2. Based on the expectancy theory, can be revealed that the motivation of society in doing *nyumbang* is related to three aspects: the motivation related to religious aspects, social aspect and another aspect which also important that is economic aspect. The religious aspect; motivation to interlace *silaturrahmi*. It is a form of gift and respectful to other people

(the host of celebration), so they can make pleasure and prepossess to the host of celebration. Through the *silaturrahmi*, it is seen from the case that people help to others that they love and close to them. Moreover, it is also seen that society has been applying the religious teaching. The social aspect; like motivation in the religious aspect, which is able to make social relationship have extended. Thus, the image as the isolated society can be disappeared, and they can be recognized by other society through the carry out of *nyumbang* with joined to *paguyuban buwuh*. Moreover, the people can be known as the kindly people and who ones take kindly to others “*blater*” will have good social relationships with others and they will be got easier way to get helps. The economics aspect; motivation to get a relief for the economic burden. Because of joining with *paguyuban buwuh*, the jost of celebration can be assured the arrival of guest. So the contributions (*buwuhan*) that is received by the host can make sure when return the expense to incur for the celebration. Those are applying of rational principle: efficient and effectiveness. Actually that principle is accordance with Javanese’s attitude life, for instance attitude of caution and accuracy (*Ngati-ati* and *Nastiti*).

3. Then, the relevancy of *nyumbang* tradition that is practiced by *Mbersih* society based on 3 aspects above that are; 1) social relevancy; the defendable of *nyumbang* tradition show that society aware about needs of collective life and how to keep the solidarity among society, proved with establishing of *paguyuban buwuh*. 2) Economic relevancy; applying economic principle that realize on the writing of list *buwuhan*. It show that effectiveness and efficiency become way of thinking for rural community. Then 3) religion relevancy; this tradition is manifestation of help each other like giving alms and the way of people to make happy other people with give a gift in a marriage. Absolutely, in a religion teaching was explained that human being was ordered to do a virtue to others. Beside that this tradition is also a form

of how people act appropriately as a result of the realization that in the end a servant always and entirely up to the divine. Thus, someone would have the right sense of how to behave towards others.

B. Sugestion

1. The research about *nyumbang* tradition is still opened to be discussed on other aspects, and there are many possibilities to be developed more to enrich the Islamic values in the culture heritage moreover toward study of theology and moral philosophy.
2. Then, maintaining the *nyumbang* tradition and the values of virtue in it such as solidarity, harmony, mutual respect and mutual help through *paguyuban buwuh* should be retained, because by doing it, people can work together and grow the mutual trust and indirectly every people will not pursue mutual self-interest only.