

## Comparative Study and Preservation of Marriage Traditions: Samawa Ethnicity and Mbojo Ethnicity, West Nusa Tenggara

Ilmiawan<sup>1\*</sup>, Fidliah Mae Sarah<sup>2</sup>

<sup>1,2</sup>History Education, Faculty of Teacher Training and Education, Universitas Muhammadiyah Mataram, Indonesia

\*correspondence email: awanilmi106@gmail.com

*Received 30 April 2024; Received in revised form 14 June 2024; Accepted 16 June 2024*

### Abstrak

Artikel ini bertujuan untuk menganalisis perbedaan yang ada pada tradisi pra-pernikahan (tempel pacar atau pancar) pada Suku Samawa dan Suku Mbojo di Pulau Sumbawa, Indonesia. Metode penelitian yang digunakan dalam artikel ini adalah penelitian sejarah dan menggunakan pendekatan kualitatif. Tahapan dalam penelitian sejarah, yaitu heuristik, verifikasi, interpretasi, dan historiografi. Hasil penelitian menemukan bahwa tradisi pra perkawinan (tempel pacar atau pancar) Suku Samawa dan Suku Mbojo selain memiliki persamaan juga memiliki perbedaan yang cukup signifikan. Perbedaan tersebut terletak pada filosofi dan proses pelaksanaannya. Suku Samawa meyakini bahwa tradisi ini merupakan bentuk penyucian jiwa dan raga calon pengantin sebelum menikah. Sedangkan Suku Mbojo melaksanakan tradisi ini karena menjadi teladan bagi para wanita yang akan naik kelas dan menjadi wadah penyebaran agama Islam pada masa kerajaan. Perbedaan dalam proses pelaksanaan yang terlihat jelas adalah iringan yang digunakan. Suku Samawa menggunakan Gong Genang sedangkan Suku Mbojo diiringi dengan dzikir dan lantunan solawat atau yang dikenal dengan Ziki Kapanca. Tradisi ini masih ada di kedua suku tersebut dan masih dilakukan hingga saat ini.

**Kata kunci:** *barodak, peta kapanca, mbojo, samawa, tradisi.*

### Abstract

*This article aims to analyze the differences that exist in the pre-marriage tradition (tempel pacar or pancar) of the Samawa Tribe and the Mbojo Tribe on the island of Sumbawa, Indonesia. The research method used in this article is historical research and uses a qualitative approach. The stages in historical research, namely heuristics, verification, interpretation, and historiography. The results of the study found that the pre-marriage tradition (tempel pacar or pancar) of the Samawa Tribe and the Mbojo Tribe in addition to having similarities also has significant differences. The difference lies in the philosophy and implementation process. The Samawa tribe believes that this tradition is a form of purification of the body and soul of the bride and groom before marriage. While the Mbojo Tribe carried out this tradition because it became an example for women who were going to marry classes and became a forum for the spread of Islam during the royal era. The difference in the implementation process that is clearly visible is the accompaniment used. The Samawa tribe uses Gong Genang while the Mbojo tribe is accompanied by dhikr and chanting solawat or known as Ziki Kapanca. This tradition still exists in both tribes and is still carried out today.*

**Keywords:** *barodak, peta kapanca, mbojo, samawa, tradition.*

### INTRODUCTION

Culture is a system that has coherence. Symbolic forms in the form of words, behavioral objects, milte, literature, paintings, songs, music, beliefs are closely

related to the etymological concepts of the knowledge system of the people. The symbol system and epistemology are also inseparable from the social system, state organization and all social behavior. Not

only that, material culture in the form of buildings, equipment and weapons cannot be separated from the important relationship of culture formation (Kuntowijoyo, 2006).

Speaking of culture, all parts of the world have their own culture including Indonesia. Indonesia is a country that has a wealth of traditions and culture. This can be seen from the number of Ethnicity in Indonesia, which is as many as 1331 tribes (Badan Pusat Statistik, 2016). The number of Ethnics in Indonesia is influenced by the shape of the country itself is an archipelago. There are 17.000 islands in Indonesia with 34 provinces (Sarah et al., 2023). One of the provinces that has a rich tradition and culture is West Nusa Tenggara. West Nusa Tenggara (NTB) is a province in Indonesia that is famous for its traditions and culture, both on Lombok Island and Sumbawa Island. Sumbawa Island has two largest tribes, namely the Samawa Ethnic and the Mbojo Ethnic.

The Samawa and Mbojo Ethnicity are two Ethnicity located on one island, Sumbawa Island. The Samawa Ethnic is spread across Sumbawa Regency and West Sumbawa Regency in the western part of Sumbawa Island, while the Mbojo Ethnic is spread across Bima Regency, Bima City and Dompu Regency in the eastern part of Sumbawa Island. The region of these two Ethnicity became an area that in the late 18th century was the year of arrival of the

Bugis-Makassar tribe to the region (Alamsyah & Supriyono, 2021). The arrival of the Bugis-Makassar tribe resulted in several traditions and cultures in the two Ethnicity having similarities. One tradition that has similarities is the pre-wedding tradition of tempel pacar night or known as Barodak night (Samawa Ethnic) and Peta kapanca (Mbojo Ethnic).

The Barodak/Rapancar ritual is usually carried out after being preceded by various other marriage processions such as Bajajak (exploring), Bakatoan (Proposing), Basaputis (Determining a good day), Bada (notification), and Nyorong (Delivery). Then after Barodak Rapancar, followed by Nikah (marriage), Rame Mesa (enlivening the venue) and Tokal Basai (reception) ((Apitalia et al., 2023; Bahanan, 2014). Meanwhile, Peta Kapanca, Junaidin, H. M. Dilli said in (Fajrin, 2017) that at first the people of Bima adhered to beliefs in general that were patterned Animist-Dynamism, namely the main beliefs were whatever they got from the inheritance of their ancestors. However, since Islam became the role model of Dou Mbojo (Bima people), Islamic teachings have inspired the source of laws and regulations in the kingdom which are regulated according to Islamic procedures so that in some aspects of community life are colored and imbued with Islamic teachings. These two traditions are hereditary traditions carried out by these two ethnicities. Until now,

this tradition is still carried out in order to preserve the culture and various goals to be achieved by carrying out this tradition. The barodak and peta kapanca traditions are carried out on the night before the marriage contract is held the next day (Ramlah et al., 2023). The tempel pancar tradition of the two ethnicities has a similar definition, namely rolling the body using traditional herbs.

The tempel pancar tradition of the two Ethnicity has a similar definition, namely rolling the body using traditional herbs. Meanwhile, rapancar is reddening the nails with henna leaves (Ramli, 2020). The similarity of the definition does not rule out the possibility that there are significant differences between these two traditions.

The author wants to examine more deeply the differences, both the implementation process and the function of the henna paste night tradition, where this tradition is carried out by two different Ethnicity but the Ethnic still occupy the same island, namely the island of Sumbawa.

## **METHOD**

The research method used in this research is the historical research method. Eva (2014) in his Article entitled "Historical Research Methods" explains the stages in historical research. There are four stages in historical research, namely heuristics (data collection), verification (source

criticism), interpretation (reasoning) and historiography (writing) As shown in the following table

At the heuristic stage, there are two types of sources used, namely primary or main and secondary or supporting (Widiyarsono, 2022). The sources used in this research are primary sources that can be quoted from official government articles. Archival sources that have been digitized by the government about the History of Ethnic Samawa and Ethnic Mbojo as well as traditions that are still preserved by both ethnicities. and Secondary or supporting sources, This data can be obtained from articles, electronic newspapers and books that raise research relevant to the topic raised. This data can be obtained from articles and books that raise research that is relevant to the topic raised.

The second stage is verification or source criticism. At this stage, the sources that have been collected will be matched so that valid sources are obtained, the purpose of this source criticism is to assess the validity of the sources. The third stage is interpretation or reasoning (Priyadi, 2011, 2013). At this stage, the suitability of the data with the research objectives is analyzed and the data that has been analyzed is put together. The fourth stage is historiography or historical writing. At this stage, the results of the analysis of the data are combined and then poured into writing in accordance with the rules

of the Indonesian language and in accordance with the research title, namely the Comparison of the Tempel Pacar Tradition of the Samawa Tribe and the Mbojo Tribe of Sumbawa Island, West Nusa Tenggara.

## **RESULTS AND DISCUSSION**

Sumbawa Island is located in the province of West Nusa Tenggara. The island is bordered by the Alas Strait to the west (separating it from Lombok Island), the Sape Strait to the east (separating it from Komodo Island), the Indian Ocean to the south, and the Flores Sea to the north. The island has four regencies and one city, namely: West Sumbawa Regency, Sumbawa Regency, Bima Regency, Dompu Regency and Bima City (Dispora Bupati Daerah, 2015). The four centers of power in western Sumbawa were kingdoms dependent on Majapahit. The most popular kingdoms or sultanates on Sumbawa Island are the Bima Sultanate and the Sumbawa Sultanate. Both were sultanates that had great power and influence on Sumbawa Island. The Bima Kingdom was located in the eastern part of Sumbawa Island, bordered on the north by the Java Sea, on the east by the Sape Strait, on the south by the Indian Ocean, and on the west by the Dompu Kingdom (Haris, 2006). Meanwhile, the Sultanate of Sumbawa was officially established on 1 Muharram 1058 H or coinciding with November 30, 1648. The jurisdiction of

the Sumbawa Sultanate stretches from east to west, from Empang/Tarano in the east and Jereweh/Sekongkang in the west. With a land area of approximately 8493 km<sup>2</sup> (Dispora Bupati Daerah, 2015).

The Sultanate of Bima ended with the issuance of Law No. 1 of 1957 concerning the abolition of swapraja areas, which was then followed by the formation of Level II Regions throughout Indonesia. Meanwhile, the Sumbawa Sultanate ended in 1959 and became Sumbawa Regency with its capital in Sumbawa Besar (Liputan6, 2005).

According to Haris (Haris, 2006), Islam was brought to Sumbawa Island by Datuk Dibandang and Datuk Ditiro in the chronicles of Gowa and Tallo, these two figures are known as carriers of Islam in the Kingdoms of Gowa and Tallo (Paturu no year). As a result of the influence of the arrival of the Bugis-Makassar people, there are many similarities between the two tribes, namely Mbojo and Samawa. However, these two Ethnicity have many differences. The Samawa refer to themselves as Tau Samawa, which means Samawa people or Sumbawa people. Like the Sasak Ethnic, most of the Samawa Ethnic embrace Islam. As for language, the Samawa Tribe uses the Sumbawa language or is also called the Sumbawa Ethnicity. Samawa dialects consist of Semawa', Taliwang, Barturotok/Batulante, Ropangsuri, Selese, Lebah, Dado, Jeluar, Tanganam, Geranta, and Jeruek dialects

(Detikbali, 2022). While the Mbojo Ethnic is divided into two groups, namely the indigenous group (Duo Donggo) scattered in the mountains and valleys, and the Bima people group (Duo Mbojo) inhabiting the coastal area. As for the language used, the Donggo language. This language is used by people who live in the mountains. In addition to Donggo language, the Mbojo also use Bima language. This language is the mother tongue. Bima language script has many similarities with the Old Makassar script. Bima language is divided into three levels, namely the fine level/palace language, the middle level which is everyday language, and the low/rough level (Rasna & Arifin, 2013).

The differences between the two Ethnicity do not rule out the possibility that the two tribes that occupy Sumbawa Island have similar traditions, this is because in historical records Sumbawa Island is a place of immigration for the Bugis-Makassar people. Therefore, it is not surprising that the Samawa and Mbojo Ethnicity have similar traditions with the Bugis-Makassar people on Sulawesi Island. One of the similarities between the two Ethnicity is the tradition of marriage. Marriage is one of the goals of human life to legalize the relationship between men and women in order to realize the happiness of family life which is filled with a sense of tranquility and love that is blessed by Allah SWT (Idharulhaq & Hasan, 2021)

In general, the marriage process is influenced by the customs that apply in a particular area, which is carried out in the community or family maintained by the community concerned. The wedding ceremony in all its forms and procedures is carried out since the engagement period or the period of completion of the kawin belarian, the delivery of the proposal, the traditional wedding ceremony, the religious ceremony and finally the bride's visit to her in-laws (Idharulhaq & Hasan, 2021). In this case, the pre-wedding processions of the two Ethnicity have similar perceptions, namely attaching henna leaves or pancar to the bride and groom.

The Samawa Ethnic calls this henna paste night as barodak night, held the night before the marriage contract process the next day (Nurhayatun, 2018; Ramli, 2020). While the Mbojo Tribe calls it Peta kapanca, derived from the word peta which means sticking and kapanca means henna leaves, it can be concluded that peta kapanca means sticking henna leaves (inai) on the bride's nails carried out by seven traditional women. This kapanca ceremony is one of the most important series of ceremonies in the Bima traditional marriage procession as a Bima cultural tradition inherent in the marriage ceremony (Aminullah, M., 2017). However, there are significant differences between the two Ethnicity, both in the process of implementation and the

philosophy of the tradition of sticking henna leaves or pancar. The differences in the tradition of pasting henna leaves or pancar from the two Ethnicity are as follows.

### **1. Philosophy**

The Samawa Ethnic has a philosophy towards barodak night, which is a night of cleansing and purification. Sacred in the sense of cleansing negative impressions in the soul during the lifetime. The Samawa tribe also believes in holding Barodak night as a preparation of the body and soul to be ready for life after marriage. In addition, they believe that after doing the Barodak night, the faces of the bride and groom will shine and will radiate a positive aura like kings and queens during the wedding procession (Utami, 2016). In addition to cleaning, sumbawa people also believe that every procession carried out expects the blessing of Allah SWT. therefore, the barodak night is carried out by the bride and groom in the presence of Allah SWT. angels and relatives as witnesses.

Peta kapanca is a momentum to enliven the wedding ceremony and as an attraction for women so that there is a desire to get married, besides that it is a statement for the bride-to-be that soon she will become a housewife or a wife. In addition, Peta kapanca is intended to set an example to other girls (Idharulhaq & Hasan, 2021). In addition, Peta kapanca in the royal era became a forum for

spreading Islam among the people of Bima.

### **2. Implementation Process**

The Samawa Barodak Night is accompanied by Bagenang, a traditional musical accompaniment consisting of gong, genang and serune. The belief of the Sumbawa people, apart from being a musical accompaniment to every traditional activity, is also believed that the future offspring of the bride and groom are kept away from ear disorders or deafness. This is based on the loud and echoing music of the gong genang. Next, barodak or scrubbing is the point of the event. The scrub that is applied to the face of the bride and groom has the meaning of purifying the body and soul from negative things during their lifetime. Furthermore, Rapancar or coloring nails by attaching finely ground pancar leaves. This activity is carried out to bring out a bright color because it will contrast with the odak color blend, giving the impression of joy and joy. The next process is Bedaet or trimming the eyebrow hairs. This process aims to clean the remnants of ugliness whether visible or not from the bride and groom (Utami, 2016).

The next procession is turning the siser or comb, silet or razors and sasena. This procession is the process of turning siser or comb, silet or razors and mirrors to the bride and groom which is interpreted as self-cleaning, beautifying

themselves and looking at each other as a reflection of themselves. Next is the Sor Beteq procession or spreading red, yellow and green rice which symbolizes the colors of life. the last procession is turning candles. Done at the end means that the light from the candle is expected to always illuminate the bride and groom in their household (Ardiansyah.,& Dahlan.,& Zubair, 2022)

While the night of Peta kapanca in the process of implementation is accompanied by Ziki kapanca. Ziki kapanca is performed by 5-7 men who have been appointed by the owner of the event. The meaning of Ziki kapanca is the same as the remembrance that we usually say after every fard prayer. However, what distinguishes it is the moment of time and the song. Ziki kapanca has its own characteristics when chanting it. It requires a long breath and a strong and high voice, so not everyone can chant the Ziki kapanca (Idharulhaq & Hasan, 2021). From the explanation above, it can be seen that traditions that are almost the same also have significant differences, including the philosophy and implementation process. In the Samawa Ethnic, Barodak night is a cleansing night for the bride and groom, while in the Mbojo Ethnic it has a philosophy to enliven the wedding tradition and become a forum for spreading Islam during the royal era. The next difference is the process of carrying out the tradition. In the Barodak

night tradition, there are several processions that are carried out and the core of the barodak night is applying scrub to the bride and groom while the Peta kapanca night the core of the process is attaching henna leaves to the bride and groom. Another visible difference between the two Ethnicity is the accompaniment. The Samawa tribe is accompanied by traditional Sumbawa music or known as Gong Genang, while the Mbojo tribe is accompanied by chanting Zikir and solawat or known as Ziki kapanca.

## CONCLUSION

Pre-marriage tradition is a tradition that has been inherent in some tribes in Indonesia, including the Samawa tribe and the Mbojo Ethnicity. These two Ethnicity have many similarities from traditions to traditional clothing. This is because both tribes are immigration sites for the Bugis-Makassar people and both Ethnic occupy the same island, Sumbawa. One tradition that has similarities is the tradition of tempel pacar or pancar. This tradition is carried out the day before the wedding. Both Ethnic view that this tradition must be carried out to establish friendship. However, the traditions of these two Ethnicity have significant differences, including: first, philosophy. The Samawa tribe considers the night of tempel pacar (pancar) or known as Barodak night is a night of cleansing the body and soul of the bride and groom. Meanwhile, according to

the Mbojo Ethnic, this tradition is carried out to enliven the wedding tradition and become a forum for spreading Islam in Bima. Second, the implementation process. In the Barodak night tradition, there are several processions that are carried out and the core of the barodak night is applying scrub to the bride and groom while the Peta kapanca night the core of the process is attaching henna leaves to the bride and groom. Another visible difference between the two Ethnicity is the accompaniment. The Samawa Ethnicity is accompanied by traditional Sumbawa music or known as Gong Genang, while the Mbojo tribe is accompanied by chants of Dhikr and solawat or known as the Mbojo Ethnic.

## REFERENCES

- Alamsyah, M., & Supriyono, A. (2021). Migrasi, Diaspora, Dan Bajak Laut Bugis. In *Researchgate.Net* (Issue March). TigaMedia Pratama. [https://www.researchgate.net/profile/Alamsyah-Alamsyah-5/publication/350134720\\_Buku\\_Migrasi\\_Diaspora\\_dan\\_Bajak\\_Laut\\_Bugis/links/60532a0aa6fdccbfeae9c053/Buku-Migrasi-Diaspora-dan-Bajak-Laut-Bugis.pdf](https://www.researchgate.net/profile/Alamsyah-Alamsyah-5/publication/350134720_Buku_Migrasi_Diaspora_dan_Bajak_Laut_Bugis/links/60532a0aa6fdccbfeae9c053/Buku-Migrasi-Diaspora-dan-Bajak-Laut-Bugis.pdf)
- Aminullah, M., N. (2017). Wajah Islam Nusantara Pada Tradisi Peta Kapanca Perkawinan Adat Bima. *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 1(1), 1-24. <http://ejournal.iaimbima.ac.id/index.php/tajdid/article/view/1>
- Apitalia, S., Mahsun, & S, A. (2023). Tradisi Barodak Masyarakat Sumbawa Barat : Kajian Fungsi dan Makna. *Jurnal Pendidikan Bahasa Dan Sastra*, 2(1), 22-34.
- Ardiansyah., & Dahlan., & Zubair, M. (2022). CIVIC CULTURE DALAM TRADISI BARODAK (Studi di Kelurahan. *Jurnal Pendidikan Kewarganegaraan*, 12(2), 25-34. <https://ppjp.ulm.ac.id/journal/index.php/pkn/article/view/14882>
- Badan Pusat Statistik. (2016). *Mengulik Data Suku di Indonesia*. Bps.Go.Id. <https://bungokab.bps.go.id/news/2016/01/01/3/mengulik-data-suku-di-indonesia.html>
- Bahanan, H. (2014, October 10). *Mengenal Ritual Barodak yang Tak Lekang Oleh Waktu*. Liputan6.Com. <https://www.liputan6.com/lifestyle/read/2116173/mengenal-ritual-barodak-yang-tak-lekang-oleh-waktu>
- Detikbali. (2022). *Mengenal Sasambo, Suku-suku di Provinsi Nusa Tenggara Barat*. Detik.Com. <https://www.detik.com/bali/budaya/d-6288900/mengenal-sasambo-suku-suku-di-provinsi-nusa-tenggara-barat>
- Dispora Bupati Daerah. (2015). *Kesultanan*. Sumbawakab.Go.Id. <https://sumbawakab.go.id/sejarah-kesultanan-sumbawa.html>
- Fajrin. (2017). *Nilai-nilai Pendidikan Islam dalam Melaksanakan Ziki Labo Kapanca pada Acara Pernikahan di Desa Rasabou Kecamatan Sape Kabupaten Bima* [Thesis, Universitas Islam Negeri Alauddin]. <https://repositori.uin-alauddin.ac.id/1865/>
- Haris, T. (2006). Kesultanan Bima di Pulau Sumbawa. *Wacana, Journal of the Humanities of Indonesia*, 8(1), 17. <https://doi.org/10.17510/wjhi.v8i1.244>
- Idharulhaq, I., & Hasan, H. (2021). Tradisi Peta Kapanca Pernikahan di Kabupaten Bima; Perspektif Imam Syafi'i. *Shautuna: Jurnal Ilmiah Mahasiswa Perbandingan Mazhab Dan Hukum*, 561-570. <https://doi.org/10.24252/shautuna.v2i2.18709>

- Kuntowijoyo. (2006). *BUDAYA dan MASYARAKAT* (Paripurna). Tiara Wacana.
- Liputan6. (2005). *Menikmati Sisa Peninggalan Kesultanan Sumbawa*. Liputan6.Com.  
<https://www.liputan6.com/news/read/95540/menikmati-sisa-peninggalan-kesultanan-sumbawa>
- Nurhayatun, W. (2018). Barodak and Construction of Sumbawanese Women. *Proceedings of the Fourth Prasasti International Seminar on Linguistics* (Prasasti 2018), 166(Prasasti), 357-361.  
<https://doi.org/10.2991/prasasti-18.2018.64>
- Priyadi, S. (2011). *SEJARAH LOKAL*. Pustaka Pelajar.
- Priyadi, S. (2013). *Dasar-Dasar Ilmu Sejarah*. Pustaka Pelajar.
- Ramlah, Haslan, M. M., Kurniawansyah, E., & Sumardi, L. (2023). Nilai-Nilai Religius Dalam Tradisi Peta Kapanca (Studi di Masyarakat Suku Mbojo di Desa Boro Kecamatan Sanggar Kabupaten Bima). *Jurnal Ilmiah Mandala Education (JIME)*, 9(3).
- Ramli, R. (2020). Nilai Sosial Tradisi Barodak Pada Masyarakat Samawa di Desa Juran Alas Kecamatan Alsa Kabupaten Sumbawa Tahun 2020 [Skripsi, Universitas Islam Negeri Mataram].  
<http://etheses.uinmataram.ac.id/2159/>
- Rasna, I. W., & Arifin. (2013). Penggunaan Bahasa Mbojo di Lingkungan Masyarakat Bima di Bima: Sebuah Kajian Variasi Bahasa. *Jurnal :Pendidikan Dan Pembelajaran Bahasa Indonesia*, 2(1). [https://ejournal-pasca.undiksha.ac.id/index.php/jurnal\\_bahasa/article/view/873](https://ejournal-pasca.undiksha.ac.id/index.php/jurnal_bahasa/article/view/873)
- Sarah, F. M., Ilmiawan, Affandi, A., Ali, I., & Siddik, M. (2023). Preserving Tradition and Celebrating the Prophet: An Ethnographic Study of the Mbelu' Pandang Tradition West Sumbawa, Indonesia. *Religious : Jurnal Studi Agama-Agama Dan Lintas Budaya*, 7(2), 177-188.  
<https://doi.org/https://doi.org/10.15575/rjsalb.v7i2.23668>
- Utami, N. W. (2016). Wujud Kebudayaan dalam Prosesi Barodak Ritual Adat Pernikahan Sumbawa. *Retorika*, 9(2), 120-131.  
<https://www.neliti.com/publication/s/256794/wujud-kebudayaan-dalam-prosesi-barodak-ritual-adat-pernikahan-sumbawa>
- Wardah, E. S. (2014). Metode Penelitian Sejarah. *Tsaqofah : Jurnal Agama Dan Budaya*, 12(2), 163-175.  
<https://doi.org/https://doi.org/10.32678/tsaqofah.v12i2.3512>
- Widiyarsono, T. (2022). Menggali Bukti Sejarah dari Arsip: Sistem Penemuan Kembali Informasi dan Akses Bagi Peneliti. In *Arsip dan Sejarah* (pp. 113-136). Pustaka Pias.

