
Alignment of Local Wisdom Values with Islamic Law in the Tradition of the *Peta Kapanca* Ceremony

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Abstrak

Penelitian ini bertujuan mengkaji keselarasan nilai-nilai kearifan lokal dengan hukum Islam pada tradisi upacara peta kapanca di Kecamatan Ambalawi. Penelitian ini menggunakan jenis kualitatif deskriptif dengan pendekatan fenomenologi dan sosiologi. Adapun metode pengumpulan data menggunakan observasi, wawancara dan dokumentasi serta studi kepustakaan. Sedangkan teknik analisis data yaitu deskriptif kualitatif dengan reduksi data, sajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa tradisi peta kapanca pada upacara pernikahan masyarakat suku Bima di kecamatan Ambalawi terdapat nilai-nilai kearifan lokal berupa nilai keimanan, persaudaraan, tolong-menolong, dan kesabaran. Nilai-nilai kearifan lokal dalam tradisi peta kapanca selaras dengan hukum Islam yaitu memiliki nilai-nilai tidak bertentangan dengan ajaran Islam. Hal ini menjadikan nilai kearifan lokal pada tradisi peta kapanca dan ajaran Islam sebagai instrumen dalam pengembangan ajaran dakwah agama Islam. Selain itu, secara sosial budaya sebagai benteng menghadapi era modern berupa globalisasi dan liberalisasi karena pengaruh budaya luar yang mulai terkikis.

Kata Kunci: Budaya lokal, hukum Islam, peta kapanca, pernikahan

Abstract

This research aimed to examine the alignment of local wisdom values with Islamic law in the tradition of the Peta kapanca ceremony in the Ambalawi sub-District. This study used a descriptive qualitative type with a phenomenological and sociological approach. The data collection method used observation, interviews, documentation, and a literature study.

While the data analysis technique is descriptive and qualitative by reducing data, presenting data, and drawing conclusions. The results showed that the Peta kapanca tradition at the wedding ceremony of the Bima tribal community in the Ambalawi sub-district contained local wisdom values in the form of faith values, brotherhood values, mutual help values, and patient values. The values of local wisdom in the Peta kapanca tradition align with Islamic law, namely, having values that do not conflict with Islamic teachings. This made local wisdom in the Peta kapanca tradition and Islamic teachings valuable as instruments in developing Islamic da'wah teachings. In addition, socio-culturally as a bulwark against the modern era in the form of globalization and liberalization due to the influence of outside culture, which is starting to erode.

Keywords: Local culture, Islamic law, Peta kapanca, wedding

Introduction

Since Islam was present in the archipelago, culture has become an inseparable part of the spread of Islam, thus causing the process of accommodation of Islamic values and local culture to become an inseparable unit (Bazarkulova & Compton, 2021). The culture in question is a system of actions identified in people's behaviour, such as livelihoods, ceremonies, traditions, arts and other activities. Culture is also a value as a guide for people in life, both to do and not to do and sanctions as a consequence if they violate it. This is known as local wisdom.

The presence of culture shapes local wisdom in people's daily lives, thus shaping the values in society to be parts of it, such as cooperation, kinship, tolerance, solidarity, and consensus deliberation. Local wisdom is present and can not be separated from the influence of religion embraced by the community. Therefore, local wisdom will permanently be attached to the soul and self of the community. Local wisdom not only builds a harmonious relationship with humans but also builds a romantic nature with the creator (Fitria Shalza Rahmaniari, Suyitno, Supana, 2020).

Local wisdom as a value is believed to be accurate. It becomes a reference for the community, so it is seen as an entity that significantly determines wealth and dignity for the community. Therefore, each region believes in culture as a value, norm, or system that is actualized through traditions adopted and practices from generation to generation until now, such as Minangkabau culture in West Sumatra, which has very high Islamic values which shift mystical values. So, the influence of Islam on Malay culture is powerful (Ramadan and Maftuh, nd). In addition, the Lembak culture of the Bengkulu people also has sacred values in it, such as the syarafal anam, which is read at the qasidah

al-barzanji event, which is read when commemorating the birthday of the prophet Muhammad SAW, so there are values in it, and the people always adhere to it. Culture and preserve it to this day (Rindom Harahap, 2016). This is also inseparable from the culture in Bima district as one of the areas located at the tip of the island of Sumbawa. Bima's culture has a variety of diversity, including the mbolo weki (consultation), tradition peta kapanca (sticking henna leaves), kalondo wei (picking up the wife), suna ra ndoso (circumcision), rimpu (tradition of dress performed by hawa using Bima's signature sarong, namely tembe nggoli), ampa fare (lifting and storing the rice harvest to the prepared place, namely uma lengge in cooperation). The Bima tradition is one of the local wisdom in the archipelago in which there are distinctive practices and patterns in inheriting the local community's culture and traditions that are not owned by other cultures (Manugeran et al., 2017). On the other hand, the research is interesting because the Bima area before Islam still believed in Hinduism, Buddhism and local beliefs known as makakamba makakimbi, namely a belief system that objects and stones have supernatural or supernatural powers.(Shobron; Amrin; and Rosyadi 2020).

When Islam entered and became the official religion of the Bima people. Many Bima traditions are instrumental in spreading Islam (Sriyanto, Kurniawan, and Aji, 2019). Cultural accommodation forms traditions and customs that form the social system, educational institutions, the Bima sultanate, and political system (Pranata, Wijoyo, and Suharyanto 2021). Bima is located in the province of West Nusa Tenggara, east of Sumbawa Island, founded on July 5, 1640, by Sultan Abdul Kahir. As the First Sultan in Bima with a Government Wheel based on Islamic law. The event is designated as Bima's birthday, celebrated yearly. Before Islam came, Bima left ancient histories such as wadu nocu, wadu pa'a, and wadu tunti in Donggo District (Shobron; Amrin; Rosyadi, 2020). This indicates that humans have inhabited the Bima Community for a long time with the Hindu-Buddhist system and the beliefs of the local community. The people of Bima have a livelihood as farmers and are geographically in a mountainous area.

Bima has several mountains: Mount Sangiang in Wera District, Mount Tambora in Tambora District, Mount Lambitu and Mount Soromandi. During the sultanate, Bima had become a trading centre with the Makassar and Bajo of Ternate, thus making the two sultanates marry each other's sons and daughters (Shobron; Amrin; and Rosyadi 2020).

Marriage in the Bima tribe is a tradition that is firmly attached to the community to This day so that its existence is preserved (Hadijah, 2019). The tradition of marriage has a series of processes carried out in it—first, kancao ngahi or panati, which is asking for a hand. Second, ngge'e nuru (living together at the prospective in-laws' house). *Third*, kaboro co'i (collection of dowry). *Fourth*, wa'a co'i (bringing dowry to the bride). *Fifth*, mbolo weki (deliberations in preparation for the wedding). Sixth, teka ra ne'e (assisting families in need). Seventh, boho oi ndeu (steam bath as a ceremony to release singleness). Eighth, ceremonial peta kapanca (sticking henna leaves). Ninth, the marriage contract and pamaco (wedding reception). The research will be limited to the traditional peta kapanca ceremony.

Peta kapanca is local wisdom whose activities are still passed down from generation to generation now because people believe in the existence of noble values in it. According to Alwi, in the interview, as an effort to pray as a hope for the bride and groom and their families, hopefully, in navigating home life, they can become a prosperous, happy and peaceful family or grace. Additionally, the peta kapanca tradition cannot be separated from the influence of religious values embedded in Islamic values. It has even become part of the teachings of Islam itself. That is, the tradition of peta kapanca cannot be separated from the teachings of Islam as a religion that the Bima people have the right to embrace (Observation results on July 12, 2020, nd). As a good tradition, it is preserved and maintained by the community today. Although the practice in each village and sub-district is slightly different, the historical value and substance of peta kapanca tradition do not disappear.(Bazarkulova and Compton, 2021).

This value cannot be separated from the Bima tribal community, which is a belief system that embraces Islamic beliefs. Of course, this indicates that Islamic values are contained in that tradition and culture. This is based on the researcher's observations which indicate that the implementation of peta kapanca tradition is still being carried out. The peta kapanca tradition is not only carried out during the wedding process but also carried out on suna rondoso (circumcision). Nevertheless, on the other hand, the event is held simultaneously on the peta kapanca event before or after the peta kapanca for the prospective bride. The peta kapanca is unique because it is carried out at night before the next day to carry out the contract process(Observation results on July 12, 2020, nd).

Ambalawi District is one of the eighteen (18) sub-districts in Bima Regency, West Nusa Tenggara Province. The area of Ambalawi District is 196.87 km², with a percentage of 4.12% of the Bima District has an area of 3,760, 33 km². The Ambalawi sub-district is directly bordered by the area to the north by the Flores Sea, to the south by the Wawo and Sape sub-districts, to the west by the Asakota sub-district to the city of Bima, and the east by the Wera sub-district. Ambalawi Subdistrict has a population of around 19,818, consisting of 9. 930 men and 9. 888 women spread over six villages: Rite, Tolowata, Talapiti, Nipa, Kole and Mawu villages (Bima Regency Central Bureau of Statistics 2020).

The people in Ambalawi District are unique and different from people in other sub-districts in carrying out the tradition of the *peta kapanca*. Usually, the implementation is carried out at night and the *peta kapanca* is only for the prospective bride. The implementation is also exciting because before the procession of the *peta kapanca* was held. The bride and groom carry out the bathing process with seven flowers. After that, the bride is picked up from the bridal make-up area and then paraded to the place *peta kapanca* is held to accompany traditional music (*mpa'a hadra*) (Chudova 2011).

This research was conducted in Kec. Ambalawi, because first, Kec. Ambalawi is an area that routinely daily life still inherits ancestral traditions. Second, the Bima area is geographically flanked by mountains, thus forming two forms of community settlements that inhabit its territory: people living in the highlands, namely in the mountains and people living in the lowlands (coastal). Communities in the highlands or mountainous areas are still conservative about the existence of their culture and traditions without external cultural influences or are still original. In contrast, for people living in lowlands or coastal areas, culture has begun to be eroded by cultural influences from outside. Thus, the Ambalawi sub-district is part of a mountainous area, so the existence of culture and traditions is still passed down from generation to generation in society and is preserved and conservative from outside cultural influences. Thirdly, Ambalawi District is one of the sub-districts in the Bima District of West Nusa Tenggara (NTB), which still carries out the procession of the *peta kapanca* at every wedding, so this research is fascinating to study and find out the tradition of *peta kapanca* at the wedding.

Research Method

This research used a descriptive qualitative method with field research (Doudor, 2019). The approach used is phenomenological and sociological, namely examining the Practices and habits of the Ambalawi district are primarily concerned with the customs of the peta kapanca traditional ceremony and the social structure of its people. The data collection technique uses interviews with religious, traditional and community leaders for the observations, namely by direct observation of the tradition of the peta kapanca wedding ceremony and documentation in the form of photos of the procession of peta kapanca. In addition, this study uses library research by collecting data through literature or documentation of ancient manuscripts, books, journals and other sources related to the problem under study (Lee & Lee, 2019).

The data analysis technique used qualitative description with data presentation, data reduction and conclusion drawing for obtaining accurate, valid and systematic data (Pranata, Wijoyo, and Suharyanto 2021). The research location was carried out in the Bima community in Ambalawi District. At the same time, the key informants in this study were traditional leaders, religious leaders, and community leaders.

Research Finding

1. The Procession of Peta Kapanca Tradition at the Wedding of the Ambalawi District, Bima Regency, West Nusa Tenggara Province

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Peta kapanca ceremony is usually held in the evening before the next day for the contract process due to community activities in Ambalawi District in rice fields and plantations. The implementation of the peta kapanca is not only at weddings but also at suna ndoso events (Observation results on July 14, 2020, nd).

The implementation of the peta kapanca ceremony tradition consists of zikir peta kapanca sing by mothers who become a special team formed by the local community with the task and expertise in chanting ziki kapanca. At least the remembrance team voluntarily help the families who carry out the peta kapanca procession. However, they are also sometimes given money in return for services that have been done. help in the procession of ziki peta kapanca (Lin, Arieli, and Oyserman 2019).

The implementation of the ziki kapanca tradition takes place during the process of the peta kapanca which is accompanied by the attachment of henna leaves (henna leaves) by relatives and religious leaders, and local community leaders. As for the practice of ziki kapanca, the first is to say salam. Second, istighfar (3x). Third, recite the two sentences of the Syahadat. Fourth, read the prayers of the prophet. Fifth, read Surah al-Fatihah (3x), Surah al-Ikhlâs (3x), Surah al-Falaq (3x), Surah an-Nas (3x), verse Chair. Seventh, read Surah al-Baqarah verses 284-286. Eighth, Read the prayer (Results of an interview with Mrs Sadariah as a traditional figure on June 15, 2020). The results of research support this by M. Aminullah and Nasaruddin, who describe peta kapanca as a traditional culture Bima which symbolizes part of the face of Islam in the archipelago because some activities or practices reflect Islamic values. In this research, the specifications explain in a comprehensive review of Islam from the perspective of Islamic law (Muhammad Aminullah, 2017).

Ziki kapanca procession gives hope and a prayer that someday, the prospective bride will be given ease and fluency in navigating the household ark. Besides that, hopefully, they will become family sakinah, mawaddah and rahmah and may the pious offspring and shalehah. In addition, the implementation of peta kapanca is also a form of cultural preservation, which is now starting to shift with the liberalization and globalization of culture in society (Results of Interview with Pak Alwi (Religious Leader) June 16, 2020).

As for the procession and implementation of the tradition of the peta kapanca ceremony as the main event attended by women, traditional leaders, community leaders and religious leaders, the agenda is as follows; *first*, the opening by the MC and continued with the reading of the word of Allah SWT. *Second*, the recitation of ziki Kapanca *Third*, start the procession of peta kapanca which continues to be accompanied by the reading of the ziki kapanca and of the peta kapanca begins and started by traditional female figures, then followed by the guests to an odd number. After that, the procession of the peta kapanca was ended by blessings by the biological mother and the future mother-in-law. *Fourth*, it ends with ziki kapanca and the reading of a prayer that leads a religious figure who leads ziki kapanca. Before the event closed, invited the ladies of the guests seize the egg flowers that adorn the aisle of the peta kapanca. Thus, the whole series of the procession ends of peta kapanca (This is reinforced by the results

of researchers' observations during the *peta kapanca* Ceremony Tradition at Nuryana's Wedding with Ardiansyah on July 25 at 20.00).



Figure 1. The procession in the *peta kapanca* tradition does not conflict with Islamic law.

This is when viewed from the perspective of the procession, there are practices in which there are Islamic values such as the prayer of remembrance, reading of the holy verses of the Qur'an and blessings.

It's just that there are some local customs in the accommodation as a mixture of two cultures, namely Islam and Bima culture (tribe), this can be seen in traditional clothes, sticking henna leaves, eggs, bamboo and other materials. However, it does not invalidate the teachings contained in it. In the theory or rules of *ushul al-fiqh* that *al-'adatun muhakkamah*, namely custom/culture, can be used as law if it does not conflict with Islamic teachings. Departing from this theory, if compared, the tradition of the *peta kapanca* ceremony supports Islamic teachings in the Bima Tribe community, especially in the Ambalawi.

The tradition of the *peta kapanca* ceremony supports Sayuti Thalib's theory of *receptio a contrario* that customary law (culture and tradition) applies to Muslims if customary law does not conflict with indigo or Islamic teachings. This theory reinforces the theory put forward by van Den Berg in 1845-1925 is the theory of *receptio in complexu*. In practice the tradition of the *peta kapanca* ceremony has become a culture for Muslims in the Ambalawi in every marriage. This culture is a must because it is believed not only as a tradition but as teaching in Islam. People believe that if they don't

do it, it will be a punishment for families who marry off their children. if they do not do it.

2. The Meaning of the Symbols of the Peta Kapanca Tradition

Peta kapanca tradition (sticking henna leaves) is not foreign to the Community of Bima (the Bima tribe). This tradition is one of the whole series of wedding events in the Ambalawi community. In the procession of the peta kapanca, of course, materials and tools are used. These materials and devices have a purpose, sacred and fundamental meaning for the community because they animate the identity and concept of the life of the Bima tribe so that until today the tradition will still exist and be preserved.

The purpose and meaning of the peta kapanca serve as a barometer and hope for the community, especially for the bride and groom who will lead a domestic life. The objectives of the peta kapanca tradition (sticking henna leaves) include; *First*, the peta kapanca has the meaning that the two prospective brides must have purity of heart in facing tomorrow's life, purity in entering into the household ark, purity of heart in letting go of their maiden or single life. *Second*, when it is affixed to the palm of the prospective bride, it gives a pattern on the palm and is very difficult to remove. The colouring and patterns on the palms are complicated to remove. It means hope and prayer that the marriage will take place smoothly, safely and without control. Likewise, it can unite the two with happiness, peace, and prosperity in this world and the hereafter. Third, the peta kapanca ceremony involves as many as 5 or 7 or 9 women with an odd number of role models and important figures in society who are expected to bequeath examples, examples and kindness to the prospective bride and groom. *Fourth*, yellow rice sprinkled by mothers who attach the henna (henna) leaves, by reading shalawat and remembrance which symbolizes peace" (Results of Interview with Mrs Nursiah (Traditional Leader) on June 17, 2020).

In addition, peta kapanca is a symbol with its meaning, starting from the material to the implementation of the process. There are several meanings for some of the materials needed to implement the tradition of the Peta Kapanca ceremony at community weddings in Ambalawi District. The materials needed in the peta kapanca tradition; *First*, pangaha bunga bolu means steamed flower cake which, based on the interview results, did not find any meaning.

However, the material is interpreted as a gift For the prospective bride and groom to always be patient in navigating the life of the household ark. *Second*, sancoro kalo/fu'u kalo, which means banana leaf shoots/banana tree symbolizes life, must be built with continuous ropes by building a hardworking spirit in meeting household needs or desired results. *Third*, candles are lamps of light that illuminate the darkness. *Fourth*, the lingga means the pillow serves as a place to place the head, which is part of giving honour, and glory to every human being. *Fifth*, bongi monca, is yellow rice as a symbol of the source of human life, so that they hope for peace and happiness in living their lives. *Sixth*, malanta is a white cloth that symbolizes the value of purity and cleanliness of the heart for the prospective bride and groom. In addition, it is hoped that the prospective bride and groom will promise to maintain the sanctity of their love and heart. *Seventh*, the prepared eggs will be placed on the right and left sides of the aisle (the place for the peta kapanca event). The number of as many as 99 eggs consists of 44 eggs on the right and 45 on the left, which are interpreted as the name of 99 asmaul husna. This signifies a form of remembrance that presents Allah SWT in the activity through asma'ul husna. In addition, as a reminder for the prospective bride and groom and the public who attend every activity, always remember the creator. *Eighth*, o'o means bamboo, which symbolizes hablum minannas which must display harmony by helping each other, helping and cooperation. *Ninth*, ro'o nahi which means betel leaf which is placed on the flower bud of this eggwrapped 1 sheet of betel leaf and areca nut which signifies very close social relations between communities, as well as have the meaning of cleanliness and holiness of the prospective bride in navigating tomorrow's life with her new family (Results of Interview with Mrs. Siti Hajar (Traditional Leader) on June 17, 2020).

This tradition, which is still sustainable to this day, certainly indicates that the symbol used is very supportive of the activities of the local community because the Community Ambalawi is 100% Muslim by believing in the meaning of the tradition contained in it. With the development of the times, this tradition is still preserved even though there is a little friction and changes in the implementation, but it does not lead to a total change in practice.

3. The Values of Local Wisdom in the Peta Kapanca Tradition

a. Value of faith

The culture of cooperation in Indonesian society, especially in the Bima tribe, is still attached and imprinted on their lives. For the community, the value of cooperation is used as a culture passed down from generation to generation. There is a term in the Bima tribe known as "toho mpara ndai sura dou labo dana" (Samaddar et al. 2020).

The philosophy above means that it is not important for us for the person and the place of birth. This indicates that the spirit of mutual cooperation in the Bima tribe is still being preserved until now, especially the cooperation activities in marriage, circumcision and other activities (Zhu and Du 2020).

The peta kapanca tradition on the marriage of the Bima tribe, gives birth to attitudes and activities of cooperation, starting from the preparation of materials, the stage to the implementation so that the activities are smooth and successful. Families who have events and celebrations invite relatives, religious leaders, community leaders, youth leaders and the surrounding community to gather to conduct deliberation and consensus on the preparation for the implementation of the wedding in which there is a tradition of the peta kapanca. Thus, the community knows and takes the time to work together and help each other in the success of the wedding celebration. In addition, the community also makes a forum to discuss social problems (Results of Interview with Alwi (Religious Leader) on June 16, 2020).

Help and mutual assistance can provide a powerful emotional approach within the family and community. The meaning of the material o'o characterizes it means bamboo which symbolizes *hablul minan nass* which must show harmony by helping each other, helping and cooperation, while *ro'o nahi*, which means betel leaf which is placed on the flower bud of this eggwrapped sheet of betel leaf and areca nut which signifies very close social relations between communities where there are differences which at one time caused horizontal conflicts. Of course, there must be a close relationship between the community, such as friendship, high solidarity and inclusiveness, so that harmony and peace can be achieved (Dalkılıç and Nabikoğlu 2020).

b. Value of Mutual help

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c. Value of Brotherhood

The value of this brotherhood is marked by the presence and gathering of family, relatives, traditional leaders and the surrounding community. The *peta kapanca* tradition that is carried out and strengthens the social *ukhuwah* community is called *Silaturahmi*, which aims to build and strengthen human and Islamic *ukhuwah* (Yin and Qian 2020). This can be traced to the togetherness and enthusiasm of the guests who attended the invitation of the family who carried out the *peta kapanca* tradition. A gathering is also a place to discuss other social problems (Dalkılıç and Nabikoğlu 2020).

In addition, it can present a sense of love and affection depicted in the two prospective brides who have good hearts and sincerely live the life of a new household. Affection is not only the responsibility of both partners but parents and guests and the surrounding community.

This is illustrated by what mothers do by sticking henna leaves on the palms of the prospective bride's hands as a prayer and hope that during the marriage process, it runs. This indicates the affection given by parents, mothers of traditional leaders, and female figures by showing an attitude of affection as a form of application of the meaning contained in the *peta kapanca* tradition. On the other hand, the value of affection emanated from the present mothers. They enthusiastically gave guests greetings through prayers and remembrance, especially for potential replacements, so they became *sakinah, mawaddah and rahmah* (McDonald, 2020).

d. Value of patience

The value of patience is a value contained in the tradition of the *peta kapanca* at a wedding ceremony in Ambalawi District in navigating domestic life with various dynamics of problems that arise (Inhorn et al., 2020). Thus, making patience is the key to preparing oneself to overcome the hustle and bustle of life wisely and wisely. This is as explained in QS. al-Baqarah [2]: 153, that we as believers must be obedient and obedient to make prayer and patience our servants to Allah SWT. Hopefully, in everyday life, these two instruments will always find a way out of every problem you go through. When trials and tribulations are afflicted that test faith and patience, prayer and patience make fortresses in the face of them (Presenza, Messeni Petruzzelli, and Sheehan 2019).

On the other hand, it can be seen that before carrying out the *peta kapanca* when we try to prepare all the needs and requirements needed. Course implementation requires sufficient human resources and materials to carry out for the sake of implementing the *peta kapanca* tradition as a tradition that is carried out before the marriage contract.

All of that is a form of effort in realizing patience and fortitude in achieving a prosperous, happy and peaceful household life in this world and the hereafter. Patience is also the key that society has in living social life for the sake of creating peace and harmony in preventing hostility and division (Hadijah, 2019)

Conclusion

Based on the description above, it can be concluded that the values of local wisdom in the traditional ceremony of *peta kapanca* contain Islamic teachings, such as first, the value of faith (*aqidah*) to Allah and His Messenger. Second, the value of brotherhood towards family and relatives, traditional leaders and the surrounding community. Third, the value of helping each other. Fourth, the value of patience in life. The existence of wisdom values in Bima must be preserved and guarded by various parties. Therefore, the government and the people of Bima must take various ways in order to preserve the cultural of *peta kapanca* as one of the instruments in the development and broadcasting of Islam.

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