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A Historical Overview of the "Mbelu'Pandang" Tradition Labuan Kertasari Village, Taliwang West Sumbawa

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Abstract: This paper aims to explore the history, philosophy, and meaning of the increasingly extinct *Mbelu'Pandang* tradition on the island of Sumbawa (Indonesia). The research method used in this article is qualitative and uses an ethnographic approach, through observation and in-depth interviews. We used Milles and Huberman's research procedures, including data collection using interviews and observations, data reduction, data presentation, and verification or conclusions. In the field, we used thirteen participants including religious leaders, two female leaders, traditional leaders, four communities, youth leaders, and two organizing committees. The results of the study found that the *Mbelu'Pandang* tradition in Labuan Kertasari Village was brought by the ancestors of the Selayar tribe from the island of Sulawesi, which is 599 kilometers from the island of Sumbawa. This tradition is a form of internalization of love for the Prophet Muhammad SAW. which is dominantly followed by young people in that location. Important equipment used in this tradition is Pandan leaves, *Balehang* or Bamboo, and knives. This tradition is accompanied by Barzanji or *Rate'* which contains chanting *solawat* and the story of the birth of the Prophet Muhammad SAW. until the completion of the tradition process. The values contained in this tradition include social and moral values such as *silaturahmi* and ethics. Religious values such as reading the holy verses of the Qur'an and Character Education Values. Until now this tradition is still preserved by the people of Labuan Kertasari Village through Ballona Festival Kertasari.

Keywords: ballona festival kertasari; mbelu'pandang; means; philosophy; tradition

Abstrak: Artikel ini bertujuan untuk menggali sejarah, filosofi dan makna di pulau Sumbawa (Indonesia) tradisi *Mbelu'Pandang* yang semakin punah. Metode penelitian yang digunakan dalam adalah kualitatif dan menggunakan pendekatan etnografi melalui observasi dan wawancara (in-depth Interview). Kami menggunakan prosedur penelitian dari Milles dan Huberman, meliputi pengumpulan data menggunakan wawancara dan observasi, reduksi data, penyajian data dan verifikasi atau kesimpulan. Di lapangan kami menggunakan tiga belas partisipan meliputi tokoh agama, dua tokoh perempuan, tokoh adat, empat masyarakat, tokoh pemuda dan dua panitia pelaksana. Hasil penelitian menemukan bahwa tradisi *Mbelu'Pandang* di Desa Labuan Kertasari ini dibawa oleh nenek moyang suku Selayar dari pulau Sulawesi yang jaraknya 599 kilometer dari pulau Sumbawa. Tradisi ini bentuk internalisasi kecintaan terhadap Nabi Muhammad SAW. yang dominan diikuti oleh muda-mudi di Lokasi tersebut. Peralatan penting yang digunakan dalam tradisi ini adalah daun Pandan, *Balehang* atau Bambu serta pisau. Tradisi ini diiringi dengan Barzanji atau *Rate'* yang berisi lantunan *solawat* dan kisah kelahiran Nabi Muhammad SAW. sampai dengan selesainya proses tradisi. Adapun nilai yang terkandung dalam tradisi ini diantaranya, Nilai sosial dan Moral

seperti silaturahmi dan etika. Nilai Keagamaan seperti pembacaan ayat suci al-qur'an serta Nilai Pendidikan Karakter. Sampai saat ini tradisi ini masih dilestarikan oleh masyarakat Desa Labuan Kertasari melalui Ballona Festival Kertasari.

Kata Kunci: ballona festival kertasari, mbelu' pandang, makna, filosofi, tradisi

1. Introduction

Indonesia is a country rich in tradition and culture. This can be seen from the number of tribes in Indonesia, which is as many as 1331 tribes (Badan Pusat Statistik, 2016). The number of tribes in Indonesia is influenced by the shape of the country itself, which is an archipelago. There are 17,000 islands in Indonesia with 34 provinces (Sholihin, 2021). One of the provinces that have a rich tradition and culture in West Nusa Tenggara. West Nusa Tenggara (NTB) is a province in Indonesia that is famous for its traditions and culture, one of the traditions that are still inherent in the people of West Nusa Tenggara (NTB) is the celebration of the Prophet's birthday. In several NTB regions have this tradition, but many have differences both on Lombok Island and Sumbawa Island. This diverse tradition is influenced by the existence of the 3 largest tribes, namely the Sasak, Samawa, and Mbojo tribes or better known as SASAMBO. The Sasak tribe is spread across Lombok Island while the Samawa and Mbojo tribes are spread across Sumbawa Island. In addition to the Samawa and Mbojo tribes, in some coastal areas of Sumbawa Island, there are several tribes from Sulawesi, including the Bajo tribe, Bugis tribe, and Selayar tribe. The existence of these immigrant tribes is characterized by the use of language, traditions, and culture that are carried out and customs that are different and have their uniqueness compared to the majority tribes on Sumbawa Island.

One of the villages on Sumbawa Island with a majority of the Selayar tribe is Labuan Kertasari Village, Taliwang Sub-district, West Sumbawa Regency. Labuan Kertasari Village is located on the West Coast of Sumbawa Island with a total population of 3650 people (Kementerian Pariwisata dan Ekonomi Kreatif, 2022). The people in Labuan Kertasari Village still utilizing the Selayar language in their daily lives despite being amid the majority influence of the Samawa Tribe, even in terms of tradition and culture, the people of Labuan Kertasari Village still preserve the traditions of their ancestors, namely the Selayar Tribe Tradition.

The traditions preserved in Kertasari village are the traditions of their ancestors from Selayar like other traditions in South Sulawesi (Alam, 2019). Traditions that are still preserved include SuroMbasa, Mbelu'Pandang or Rajang Pandang, and Palomba Lopi-lopi. The SuroMbasa tradition is carried out in the months of Muharram, Sha'ban, and Rabiul Awwal or Maulid Nabi, uniquely the Suro Mbasa tradition in Maulid month is coupled with the Rajang Pandang Tradition. The Rajang Pandang tradition is a tradition carried out on 11 Rabiul Awal usually held at the Mosque.

Previous research raised the tradition and celebration of the Prophet's birthday including (Anggita, 2022), (Farid, 2016), (Haninaturrahmah, H., & Muhammad, 2017), (Heliadi, 2016), (Marabessy, 2018), (Nurlatifa, N., & Zubair, M., & Fauzan, A., & Alqadri, 2022), (Nurdin, 2016), (Sholehuddin, M. S., Munjin, M., & Adinugraha, 2021), (Yunus, 2019), (Salmiah, 2018), (Suriadi, 2019), (Pranata, J., Wijoyoh, H., & Suharyanto, 2021), (Syarif, E., Fatchan, A., Sumarmi., & Astina, 2016) and (Ridwan, M., & Wahdian, 2017). Two of the previous studies only discussed in general the celebration of the Prophet's Maulid, for example, Farid (2016) discussed in his research that the history of the prophet's maulid in parts of the world, namely starting from the Fatimid dynasty in Egypt and explaining the chronology of the history of the maulid celebration to Indonesia. In his research, he also discusses the tradition in Indonesia that today is the birthday of the Prophet Muhammad as a

national holiday. In his research, he also discusses some of the Maulid celebrations of the Prophet in general in several regions in Indonesia.

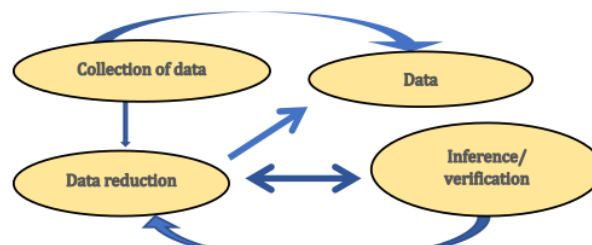
Meanwhile, Anggita (2022) in her research explained the values contained in the celebration of the Prophet's Maulid in Kepaluan Selayar. In his research, he also mentioned the tools used in the maulid celebration. However, the focus of this research is the values of Islamic education, including tolerance, love of peace, responsibility, and discipline. The research that discusses the celebration of the Prophet's Maulid in West Nusa Tenggara is Haninaturrahman (2017), concludes that the celebration of the Prophet's Maulid in Mataram, namely the Praja tradition, is a shift in values, where this celebration which originally used Islamic music was replaced with modern music, such as rock and pop. In addition to discussing value shifts, his research also discusses the values of Islamic education in the Praja tradition held in Dasan Agung, Mataram City. Based on the results of the research that has been presented, there is still no research on the tradition of celebrating the Prophet's birthday on Sumbawa Island, especially in West Sumbawa Regency, where this region is not only the majority tribe but also immigrant tribes.

The author wants to study more deeply the Mbelu'Pandang tradition carried out by a migrant tribe, namely the Selayar tribe from the Sulawesi Islands. The Mbelu'Pandang tradition is known to have its uniqueness, seeing that Mbelu'Pandang is only carried out by the Labuan Kertasari Village community in West Sumbawa Regency and is still preserved by the community in the month of Maulid which is considered a forum for finding a mate. This tradition has values that further increase the author's interest in studying it more deeply. So it is expected to be able to be continued by other researchers and be useful.

2. Methods

The method used in this research is qualitative. Qualitative research according to Priyadi (2011) is the method most often used in humanities studies, qualitative research aims to find unique or ideographic symptoms. Qualitative research methods also have objectives that are in accordance with the topic raised, namely finding patterns that are interactive, describing complex realities and gaining an understanding of meaning (Hallatu, T. G. R., & Pallitin, I. D., & Seilatuw, 2019; Sugiyono, 2013). Qualitative methods are also used to understand the meaning behind the data that appears and examine the history of the development of a group's life according to the topic raised.

This research uses an ethnographic approach, where ethnography according to Sugiyono (Nurlatifa, N., & Zubair, M., & Fauzan, A., & Alqadri, 2022) suggests that the ethnographic approach studies the culture of a group through observation and interviews (in-depth interviews). The purpose of this type of interview is to find problems more openly, where the interviewee is asked for his opinions and ideas. In conducting interviews, researchers need to listen carefully and record what informants say (Sugiyono, 2013). The data analysis technique used in this research is the technique proposed by Milles and Huberman. According to Miles and Huberman, activities in qualitative data analysis are carried out interactively and take place continuously until completion, so that the data is saturated (Sugiyono, 2013). The data analysis technique can be seen in Figure 1.



Fidlia Mae Sarah/ A Historical Overview of the "Mbelu'Pandang" Tradition Labuan Kertasari Village, Taliwang West Sumbawa

Figure 1. Data Analysis Techniques According to Miles and Huberman (1992)

Figure 1. illustrates the first stage of data collection, through observation and interview instruments. This research was conducted in Kertasari Village, Taliwang Sub-district, West Sumbawa Regency, NTB. There were thirteen respondents, including Traditional Leaders (TA), Village Head (Kades), Youth Leaders (TP), Religious Leaders (TAG), Barzanji Leaders (PB), Tradition Implementers (PT), People's Representatives (PR), two Women's Leaders (TPN) and four Communities (MS). This research was conducted for three months in Kertasari Village. Furthermore, data reduction, this stage is carried out when the data in the field is getting more and more complicated so it needs to be analyzed through data reduction. Reducing data means selecting important things with the aim that the reduced data provides a clear picture (Mahatma, 2022; Sugiyono, 2013). After the data is reduced, then the presentation of data, this step is done by presenting data in the form of tables, graphs, pictograms, and the like (Nurlatifa, N., & Zubair, M., & Fauzan, A., & Alqadri 2022). The final step according to Milles and Huberman is drawing conclusions or verification, conclusions in qualitative research are in the form of new findings that can be presented through descriptions or overviews (Lohanda, 2011; Sugiyono, 2013).

3. History of Mbelu'Pandang Labuan Kertasari Village

From the results of these interviews, it is clear that the *Mbelu'Pandang* From the results of data collection in the field through interviews with 13 sources or respondents, it can be seen that this *Mbelu'Pandang* tradition has a history and uniqueness contained therein. From its history according to the interviewees, there are various versions of the origin of *Mbelu'Pandang* itself, first according to the local Village Head that this tradition was brought by the ancestors of the Kertasari village community where held this tradition to bring together young people in the village because in ancient times there were no communication media. Along with the times, according to an existing figure (TA) this tradition not only brings together young people and young people but also as a form of liberation from slavery during the colonial era. In addition, this tradition is also held to commemorate the *maulid* of the great prophet Muhammad SAW. on 11 Rabiul Awwal (Farid, 2016). Not only does the history have several versions but also the name *Mbelu'Pandang* has two versions, namely *Mbelu'Pandang* in Selayar language which means rolling pandanus over time this tradition is known as *Rajang Pandang* in Samawa language which means cutting pandanus. The reason for the name change is the position where this tradition is carried out because it is seen from history that this tradition is carried out by the Selayar tribe on the Selayar islands but over time this tradition is only preserved by the Selayar tribe on the island of Sumbawa.

4. Philosophy and Means of Tradition Mbelu'Pandang

The Philosophy of Mbelu'Pandang

The implementation of the *Mbelu'Pandang* tradition is inseparable from the philosophy of each piece of equipment and the running process (Religious Leaders or TAG). This tradition according to religious leaders is a symbol to remember the Prophet Muhammad, that is why this tradition is carried out on 11 Rabiul Awwal or the commemoration of the *maulid* of the Prophet Muhammad SAW. not only in Kertasari Village which held a *maulid* commemoration but Bugis tribes in Sidrap Regency and other districts also held this celebration. The difference is that the celebration in Sidrap Regency is only one activity known as *Ma' Maulu'* (Tjake, 2021) while in Labuan Kertasari Village the commemoration of the Prophet's birthday is not only one activity but a series of activities consisting of three activities, one of which is the *Mbelu'Pandang* Tradition. Not only in general, but this tradition also has a philosophy and meaning with the materials used, namely *pandar* leaves, bamboo and

Proper Noun (ETS)

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knives. Pandan leaves are synonymous with fragrance and describe a life based on sincerity and gratitude, as well as benefits. Pandan leaves have the benefit that the next day is brought for a grave pilgrimage. According to the Tradition Executor (PT), the pandan leaves used are not arbitrary. The pandan leaves used are leaves that have a smooth texture and are long so that they are easy to roll. In the history of its implementation, this tradition was not carried out because pandan leaves were not found by the needs of the tradition.

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Furthermore, the use of Balehang or bamboo, this bamboo has a philosophy of agility and strength (Village Head or Kades). The use of bamboo is also inseparable from the ancient situation, where Kertasari village used to only have bamboo, the benefit of using bamboo is because of the ease of being hollowed out which later the hole is inserted into pandanus. Like pandan leaves, bamboo is not just used. Balehang or bamboo used is santong bamboo. This bamboo has a difference from other bamboo, namely from where it grows on the edge of the river and has a long size. In addition to Balehang or bamboo the use of knives. Knives are used to chop or cut pandanus which is inserted into the bamboo (Female Figure 2 TPN2). In the past, this knife symbolized the courage of a man, the sharper the knife used the better their image in the community (TPN). From the equipment used in this tradition, it can be seen that the philosophy and meaning have continuity in each tool used (Nurlatifa, N., & Zubair, M., & Fauzan, A., & Alqadri, 2022). The Mbelu'Pandang tradition in the process, namely the sitting of the dedara who wears traditional clothes and taruna who accompany them to give Balehang or spices. According to Women's Leaders (TPN) and People's Representatives (PR) dedara who follow this tradition fifteen days before the implementation of this tradition. The dedara who participate are secluded, the purpose of this seclusion is that when this tradition is carried out, these dedara have an aura that is so different like an angel. Judging from the pre-tradition of Mbelu'Pandang, it can be said that this tradition is a beauty event and fashion show and even in ancient times the dedara who was given the most Balehang by the cadets who came was dubbed the beautiful Queen that night after fifteen days of seclusion then came the time when Mbelu'Pandang was held. In the process, the dedara will first sit in front and roll the pandanus that has been provided by the organizer. Then the cadets who wear traditional clothes enter and give balehang to the sitting dedara and then chop or cut the pandanus (Youth Leader or TP). From the process, the dedara and the cadets who faced each other did not speak but they joined in praying to the Prophet Muhammad SAW. from this process it can be seen that there is a moral message conveyed in this tradition, namely how young people behave when they meet, namely lowering their gaze following the teachings brought by the Prophet Muhammad.

Sentence Cap. (ETS)

The Mbelu'Pandang process is accompanied by the chanting of Barzanji or called Rate' Barzanji in Bune District only commemorates and narrates the birth of the Prophet Muhammad SAW. (Syam, A. R., Salenda, K., & Hadade, 2016) while in Kertasari Village Barzanji is not only a chant of solawat and the story of the birth of the Prophet Muhammad SAW but also this barzanji is a lullaby of the ancestors of the Selayar tribe. For the Selayar tribe, Barzanji is a book in which some chants are read during the Mbelu'Pandang tradition. The Mbelu'Pandang tradition will change youth when the Barzanji leader says "Alle katabe" which consists of two syllables, namely 'Alle' means Take and 'Katabe' means excuse me, by saying these words it means changing youth with other youth to participate.

Proactive (ETS)

The Meaning of Mbelu'Pandang

Article Error (ETS)

The Mbelu'Pandang tradition is not only carried out because it is hereditary but also because it has values contained in it, firstly social values. It is said to be a social value because this tradition aims to bring together young people with ethics. This means that the silaturrahmi and gotong royong increase (Nima, 2017; Nurlatifa, N., & Zubair, M., & Fauzan, A., & Alqadri, 2022). Judging from the pre-tradition and the form of community participation in holding this tradition. Second, religious values. This value is seen from the time of implementation and the accompaniment of barzanji

Sp. (ETS)

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(Barzanji Leader or PB) Barzanji in the view of the nahdliyin or Nahdatul Ulama community, reading the book of barzanji is a weekly routine (Ibrahim, 2021) to increase love for Raulullah SAW. Third, educational value. The implementation of this tradition provides an educational value where this value is character education (Nadziroh, 2020; Tjake, 2021), this can be seen from how the cadets enter in neat clothes and sit neatly. Not only that, the characters that can be formed from this tradition include, Discipline, creativity, communication, peace-loving, responsibility and love for the country.

The Mbelu'Pandang tradition has different views in the community, both from outside communities and the Labuan Kertasari village community itself. The views of the Labuan Kertasari village community towards this tradition vary, starting from this tradition being considered an icon of Labuan Kertasari Village, this tradition is also considered a forum for young people to meet their families, especially those who are migrating and opinions are saying this tradition is a form of silaturrahim that applies ethics (according to the Community or MS). Meanwhile, according to religious leaders who come from outside Labuan Kertasari Village or TAG, the tradition carried out in Kertasari Village according to religion does not come out of syara (Islamic law) even the message conveyed in this tradition is a form of our love for the Prophet. Likewise, the community's perception of the tradition of commemorating the Prophet's Maulid in Makassar City, precisely in Manggala District, Banggala Village, considers that a maulid commemoration tradition is a place for friendship (Ashari HS, 2018). Based on the community's perception of the Mbelu' Pandang tradition following Berger's social construction theory in (Syam, 2011, p. 44), namely: externalization, objectivity and internalization. Externalization is a process of adaptation between social reality and the holy verses of the Qur'an, hadith, values and laws. In this case, the Mbelu'Pandang tradition in its implementation is accompanied by Barzanji which contains chanting hadith and solawal. Furthermore, Objectivity, is the process of distinguishing social reality and self-reality, in this case, the Mbelu'Pandang tradition involves many people as a form of social construction. The last is Internalization, namely the objective world of reality is returned to the individual. This internalization process involves institutions in society, such as religious, social, political institutions and so on. In this case, the Mbelu'Pandang tradition is inseparable from the preservation efforts made by both the Labuan Kertasari village institution and the Association in Labuan Kertasari Village. The association contains students of Labuan Kertasari Village, the association is known as the Kertasari Student Communication Forum or (FKPMK).

The effort to preserve the Mbelu'Pandang tradition is a form of collaboration between the Labuan Kertasari Village institution and the Kertasari Student Communication Forum, which is a festival (Youth Leader or TP) known as the Ballona Festival Kertasari. The name of this festival has a meaning, namely in the language of Selayar Ballona which means good. This festival contains a series of Labuan Kertasari village traditions where the core or awaited event is the implementation of the Mbelu'Pandang Tradition. This preservation effort is not only because it wants to preserve the tradition but as a promotional forum for Labuan Kertasari Village. With this festival, the Mbelu'Pandang tradition is known by people outside Labuan Kertasari Village. In addition, supporting the preservation of tradition and culture is in the regional regulation on the regional tourism development master plan (Peraturan daerah Prov. Nusa Tenggara Barat, 2013). Judging from these regulations to preserve a tradition according to the People's Representative (PR) four elements support preservation efforts including, the existence of applicable regulations or laws, enforcement officers, facilities or devices that support and finally public awareness. Efforts to preserve this tradition are carried out because this tradition still exists in Labuan Kertasari Village. The existence of this Mbelu' Pandang Tradition is not just a message from their ancestors (Fadel, M., & Kesuma, 2022). This is what distinguishes the Mbelu'Pandang Tradition in Tenro hamlet, Buki sub-district, Selayar islands (Fadel, M., & Kesuma, 2022, p. 54) from Labuan Kertasari Village, namely the reason why people preserve their traditions, where people of Labuan Kertasari Village preserve this tradition because it has many values and uniqueness. The uniqueness is that they are a minority tribe on

Sumbawa Island and only they carry out the Mbelu'Pandang Tradition in West Nusa Tenggara (Youth Leader or TP). The preservation efforts also have a positive impact, according to the Youth Leader or TP the benefits obtained include: the spirit of cooperation is increasing, it becomes a promotional media that can be recognized by foreign countries, the community with their awareness of tradition preservation increases creativity and the economic turnover is increasing in Labuan Kertasari Village.

Wrong Article (ETS)

5. Conclusion

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From the results of data collection in the field through thirteen interviews, it can be seen that the Mbelu'Pandang tradition has a history with different versions, some say that this tradition was brought by the ancestors of the Selayar tribe from the island of Sulawesi and some say that this tradition was a liberation movement for the natives from colonialism. This tradition is carried out as a form of love for the Prophet Muhammad SAW. in the process of implementing this tradition the important equipment used is pandanus leaves, Balehang or Bamboo, and knives. The preservation of this tradition is inseparable from the values contained in it such as the value of *silaturrahmi* (social), ethics when meeting women (moral), congratulating the Prophet Muhammad SAW (religious), and a sense of tolerance and responsibility (character education). This tradition is still preserved through Ballona Festival Kertasari. Furthermore, researchers suggest that this tradition be preserved and the involvement of young people be increased.

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21

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