# Results of Reseacrh

The *Rajang Pandang* or *Mbelu'Pandang* tradition comes from the Selayar tribe in Kertasari village. The meaning of the name Mbelu'Pandang comes from two words, Mbelu' in the Selayar language means rolling while Pandang means Pandan. According to TPN, this tradition was brought by the ancestors of the Selayar tribe from Sulawesi Island around 170 years ago. This tradition is carried out when welcoming the Prophet's birthday, precisely on 11 Rabiul Awwal. Meanwhile, according to another opinion, the existence of *Mbelu'Pandang* is a movement carried out during the Dutch colonial era to free slavery through this activity, the most appropriate month is the month of Rabiul Awwal (TA). Another opinion from the local village head revealed that Mbelu'Pandang is a tradition that has been passed down from the ancestors of the Labuan Kertasari Village community, Selayar Tribe. So that in the end it is still carried out now and may only exist in Kertasari.

The *Mbelu'Pandang* tradition takes place from ba'da isya until the early hours of the morning (TPN2). Where in the process this tradition uses various equipment including, *Balehang* or bamboo, Knives, and Pandang or Pandan Leaves. These tools are not only used solely to support the running of the tradition but also have a philosophy and meaning contained. According to (TA) the use of pandanus leaves and *balehang* is an element that does not deviate from sharia. Meanwhile, according to another explanation from (PT), the use of Pandan and Bamboo is seen from the practical side, because in the past in Labuan Kertasari Village, there were only Bamboo and Pandan and the texture of the pandan leaves themselves were easy to shape or roll. Even the selection of Bamboo and Pandan does not just take but choose the best quality. Besides having a philosophy and meaning in the use of tools. This tradition has value in the process of describing moral values or moral messages exemplifying the Prophet Muhammad (PR). The *Mbelu'Pandang* process can be seen in **Figure 1**.

**Figure 1.** The process of rolling Pandang or Pandan by *Dedara*.

The process of the *Mbelu'Pandang* tradition begins with the dedara of Labuan Kertasari Village sitting and then they roll the pandanus that has been provided in the *dulang*. After rolling the pandanus, the cadets of Labuan Kertasari Village enter. During the process of entering the cadets choose the *dedara* who will be given *Balehang* or bamboo. According to (TP) women who are given Balehang by men indicate that the man has feelings for the woman. After giving *balehang* or bamboo, then enter the process of entering the pandanus that has been rolled earlier and chopped or sliced by the existing cadets with their respective knives. The process of chopping or slicing pandanus is in **Figure 2**.

**Figure 2**. The process of chopping or slicing/cutting pandanus by cadets.

**Figure 2**. In the process, *Mbelu'Pandang* is accompanied by *Rate'* or Barzanji accompaniment. This accompaniment is recited from before the start of the process of entering the dedara until the entry of the cadets. The recitation of Barzanji, according to the leader, not only tells the story of the birth of the Prophet Muhammad (PBUH) but also serves as the sleeping song of the ancestors of the Selayar tribe. Barzanji is a chant that contains the story of the birth of the Prophet Muhammad SAW. Barzanji is not only a chant but Barzanji is a book, where at the time of *Mbelu'Pandang* there is a special chapter that is read. Where the chapter tells the story of young people who meet. After the *Rate'* is finished it is followed by a rhyming reply using the language of Selayar (PB). The process of reading Barzanji according to (TAG) is a form of our love for the Prophet Muhammad SAW. with these chants we can remember the existence of a person who was born to earth to perfect human morals. The process of *Mbelu'Pandang* with the accompaniment of *Rate'* is found in **Figure 3**.

**Figure 3**. Barzanji accompaniment during the Mbelu' Pandang process by the Barzanji leader of Labuan Kertasari village.

**Figure 3.** It can be seen that *Mbelu'Pandang* accompanied by Rate is considered very sacred because it tells the story of the birth of the Prophet. The *Mbelu'Pandang* process stops or finishes when the recitation of *Rate'* or barzanji is also completed. After this tradition is complete the pandanus leaves that were sliced, each of the participants carry the pandanus to be taken on a grave pilgrimage the next day.

The *Mbelu’Pandang* tradition is still preserved today because the Selayar tribe of Kertasari village considers this tradition to be a forum for friendship. The values contained in this tradition include social values, religious values, and economic values. Until now this tradition is still preserved because of its uniqueness and the value it contains, according to (TP) there are many benefits from the preservation of traditions in Kertasari Village, be it the Mbelu' Pandang tradition or other traditions. Among the benefits of this tradition is the smooth economic circulation in Labuan Kertasari Village. Therefore, many reasons become the foundation for always preserving traditions in Labuan Kertasari Village. The efforts to preserve traditions in Labuan Kertasari Village include: 1) Providing education to the community through discussions, 2) not only community awareness but also local and village governments participating in efforts to preserve the tradition. in addition to preservation efforts according to (TP) there are benefits or positive impacts from the preservation of traditions.

From the results of these interviews, it is clear that the *Mbelu'Pandang* tradition is unique and has so many benefits in terms of social, economic, and even religious aspects. These benefits are not only seen from pre-implementation, implementation, and post-implementation. According to (MS) as a community involved in the implementation of this Mbelu' Pandang tradition, they argue that with this festival we as a community finally recognize the traditions that have been carried out for generations by the village community. Not only that, we gained a lot of experience with the community, namely the sense of cooperation that is very thick in our village. For us, this tradition needs to be preserved, especially in this era of globalization, we see a lot of young people out there and young people are carried away by the negative impact of globalization.