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Peta Kapanca: Guiding the Journey to Marriage in the Cultural Context of Bima, West Nusa Tenggara

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Abstrak

Penelitian ini mengulas tentang *Peta Kapanca*, sebuah tradisi kuno yang menjadi panduan pernikahan dalam budaya Bima, Nusa Tenggara Barat, Indonesia. Tujuan penelitian ini adalah untuk memahami nilai-nilai budaya, adat istiadat dan ritual yang terkait dengan prosesi pengantin baru *Peta Kapanca*. Penelitian ini mengadopsi pendekatan kualitatif, dengan menggunakan metode pengumpulan data berupa wawancara mendalam dan studi literatur. Temuan dari penelitian ini secara nyata mendukung klaim tersebut. *Peta Kapanca* memiliki peran sentral dalam membimbing calon pengantin menghadapi tahap transisi menuju pernikahan. Serangkaian acara dan ritual melibatkan keluarga, tetua adat, dan tokoh masyarakat untuk memberikan dukungan, nasihat, dan arahan kepada calon pengantin. Nilai-nilai seperti gotong-royong, rasa hormat terhadap leluhur, dan kebersamaan keluarga menjadi landasan utama dalam pelaksanaan *Peta Kapanca*. Secara menyeluruh, *Peta Kapanca* menjadi bagian integral dalam kehidupan sosial dan budaya masyarakat Bima. Tradisi ini berperan penting dalam melestarikan nilai-nilai budaya dan identitas lokal. Oleh karena itu, untuk menjaga keberadaan atau keberlanjutan *Peta Kapanca*, diperlukan upaya kolaboratif dari masyarakat dan pemerintah dalam melestarikan serta menghargai warisan budaya yang berharga ini.

Kata kunci: Peta; kapanca; pernikahan; budaya.

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Abstract

This research reviews the Peta Kapanca, an ancient tradition that guides marriage in Bima culture, West Nusa Tenggara, Indonesia. This research aims to understand the cultural values, customs, and rituals associated with the Peta Kapanca newlywed procession. A qualitative approach was used in this research, where the data collection methods were in-depth interviews and a literature review. The results showed that Peta Kapanca has a central role in guiding prospective brides and grooms in facing the transition stage toward marriage. The rituals involve family, traditional elders, and community leaders to provide the future bride and groom support, advice, and direction. Values such as cooperation, respect for ancestors, and family togetherness are the main foundations for implementing the Peta Kapanca. Overall, the Peta Kapanca is an integral part of the social and cultural life of the Bima people. This tradition plays an important role in preserving cultural values and local identity. Therefore, to ensure the continuity of the Peta Kapanca, the community and government need collaborative efforts to preserve and appreciate this valuable cultural heritage.

Keywords: Peta; Kapanca; Wedding; Custom; Culture.

INTRODUCTION

The *Peta Kapanca* tradition is an important part of the *Mbojo* tribe's wedding, carried out the day before the wedding ceremony and wedding reception. The procession begins with a steam bath and arranging the bridal room, then continues with the *Peta Kapanca*. The bride-to-be sits on a stage with her hands on pillows and banana leaves, followed by greetings, reciting kalam, and chanting *Kapanca*. The final series involves crushing henna leaves by mothers and community leaders. The entire ceremony reflects Islamic values, including aspects of faith, worship and morals, which gives a religious dimension to *Mbojo* ethnic weddings. This has been explained by Amrin and his friends in their research entitled From the results of research entitled Islamic Values of the *Peta Kapanca* Tradition at the *Mbojo* Tribe's Marriage, West Nusa Tenggara, Indonesia. (Amrin et al., 2020)

Ecologically responsible behavior is an emerging result of cultures and customs that have become integral to their surrounding environment. It is recognized that local knowledge formed through cultural practices plays an important role in influencing people's interactions with their environment. (Junaidin., 2020).

At the easternmost point of Sumbawa Island lies a region known as Bima or *Dana Mbojo*, home to several ethnic groups (Suherman, 2021). The Bima region is separated into Bima City and Bima Regency on an administrative level. The Bima region is endowed with entrancing natural beauty, a harmonious fusion of the sea, beaches, valleys, and mountains (Suprpto, 2020).

They have intricate traditions and cultures, which extend to marriage (Pranoto, 2019). A broad summary of Bima traditions and culture is provided below, and some up-to-date sources to help you learn more about them. First, Bima traditions and customs: The

Bima people steadfastly uphold their elaborate traditions and rituals, which are still practiced today. Marriage, agriculture, art, and religious rituals are all significant components of their traditional heritage and tradition. The customary rituals performed at Bima's wedding ceremony show the rich culture and principles steadfastly upheld by the neighborhood (Nurbaity, 2022). Second, religion: The vast majority of people in Bima practice Islam. As a result, Islamic principles and teachings frequently impact the wedding rituals and customs in the Bima community (Abdullah, 2018). The marriage contract and the *siraman* procession are among the Islamic law-compliant wedding rituals performed (Usman, 2021). Third, Bima arts and culture are significant components of conventional weddings. At Bima's weddings, entertainment is frequently provided through dance, music, and other performing arts. (Prasetyo, 2019). Additionally, carvings, weaving, and other handmade creations are examples of cultural heritage displayed at weddings (Wahyuni, 2022).

The importance of marriage in the life of the people of Bima, West Nusa Tenggara (NTB), can be summed up as follows: First, marriage in the Bima community serves as a means of preserving and carrying on a rich cultural history. Marriage allows the transmission of cultural norms and customs passed down from generation to generation (Pranoto, 2019); marriage in the Bima culture strengthens relationships between families and communities, which is the second benefit. Marriage can improve family relationships and collaboration, fostering social solidarity (Abdullah, 2018). Third, Social Stability and Security: Marriage promotes social stability and security in Bima society. Marriage is viewed in the Bima cultural setting as fostering harmony and peace in society and preserving social stability (Usman, 2021).

RESULTS AND DISCUSSION

This research will provide a new contribution to the understanding of the qualitative characteristics of marriage in Bima culture. Some aspects that can be considered new contributions include:

1. **Deep Digging into Bima Culture:** This research focuses on the practices, traditions, norms and values of marriage in Bima culture. By involving key informants from various levels of society, it is hoped that this research can explore a deeper understanding of cultural aspects that may not have been revealed previously.

2. **Combinative Research Methods:** A combination of participant observation and interviews with key informants can provide a more holistic perspective. Participant observation allows researchers to be directly involved in wedding activities, while interviews provide space for informants to share their subjective views.

3. **Diversity of Informants:** The involvement of traditional leaders, community leaders, religious leaders, and individuals with direct knowledge of marriage in Bima culture creates a diversity of perspectives. This can result in a more complete and nuanced understanding of marriage in that cultural context.

4. **Linkages to Previous Research:** This research can provide additions to previous research conducted by Hadi (2018) and Rahman (2015), clarify and complement their findings, and perhaps explore new aspects that have not been covered previously.

5. **Context of Time and Place:** This research can provide a more up-to-date understanding of marriage in Bima culture, considering that the context of time and place of research can provide different dynamics than previous research.

Thus, it is hoped that this research will provide valuable and in-depth new insights into marriage in Bima culture

and possibly provide a basis for further research in this area.

Marriage Practice in the Bima Cultural Context

Typically, Bima's wedding occurs following harvest, particularly during significant Islamic months like Maulid, Rajab, and Zulhijah. These months were chosen based on economic factors because it is when the harvest season begins, which brings in money for the town. In addition, there is another month, Zulqaidah, which the Bima calls *Wura Hela*, regarded as the month of not getting married. While "*Hela*" signifies empty, "*Wura*" means the moon. Economic factors led to the selection of Zulqaidah as an abstinence month because individuals were less prosperous or had yet to plant new crops during that month. This indicates that weddings are not typically held because people's financial resources are constrained during Zulqaidah.

It's crucial to remember that cultural and geographic differences can exist in wedding traditions. The above justification provides a comprehensive overview of Bima's wedding customs and the rationale behind the month's selection (M. Fachrir Rahmah, 2013).

Bima Community Marriage Requirements

The Bima community establishes marriage requirements that are solely by Islamic law. When getting married, some needs are prioritized more than others. Although there is no set amount of dowry in Islam, one of them is the amount of dowry or *co'i* (local language). The woman's parents' approval is also regarded as a crucial need that can affect whether the marriage will last. However, the woman's parents could outright reject the woman's prospective husband's proposal and demand a substantial payment if they do not approve of the child. The marriage may

be delayed or even annulled if an agreement cannot be reached on the requested sum.

The term "*cepe kanefe*" is sometimes used in *Mbojo* culture to describe child marriage. Only adults, including the bride and groom, can participate in the marriage ceremony in such a union. This demonstrates that the age restriction for marriage is not the most crucial. Women who wait till elderly age to get married are recalled "*Mbaru Tua*" among the *Mbojo* tribe. If the woman comes from a wealthy family and the parents want their child to marry into that background, this situation may be caused by their desire to marry someone the lady disapproves of.

Traditions Before Marriage **How to pick a partner**

The *Mbojo* culture has a custom known as "*Ne'e Angi*", where a young man named "*Sampela Mone*" and a female named "*Sampela Siwe*" engage in an amorous or romantic relationship before getting married. *Mbojo* lads seldom communicated directly or in a romantic engagement known as "*Sodi Angi*" during the *Ne'e Angi* era. The boy is nervous to go to the home of the girl he loves, and the girl is apprehensive to welcome visits from the boy, who is constantly being watched after by his parents and family.

In *Mbojo* culture, there are many ways for young people to meet, including wedding parties, chance encounters on the street, at the market, at social gatherings, or while gardening. The young man will typically inform his parents about his plan to propose to the girl he loves after getting to know her and being in a relationship with *Ne'e Angi* for a set amount of time. If the parents concur, the boy's parents will send *Ompu Panati*, a messenger, to ask the girl out how the guy desires. The marriage did not occur immediately after the proposal, however. "*Lao sodi siwe*", or "clarification of the girl's status," is the name of this procedure. The boy and

girl are engaged if the proposal is accepted (M. Fachrir Rahmah, 2013).

Wi'i Nggahi & Panati

The quest for a life partner and marriage in *Mbojo* culture begins with a "*panati*" application process, where the choice of a life partner is contingent upon the consent of the parents and families of both sides. Before the wedding, a customary ceremony called *panati* is held.

Samplea Mone, a young man who wishes to propose to the girl he loves through a suitor named *Ompu Panati*, fills out *Panati* or Application. *Panati* is held when a young man and a girl fall in love and decide to get married or when both sets of parents organize a wedding. A group of respectable individuals or the young man's close family participated in the procedure by attending the *Panati* ceremony. Parents of young males rarely serve as committee leaders in *Mbojo* culture; instead, someone with specific experience in proposing to women typically fills this position. The *Ompu Panati* may, however, only accept the application for various reasons. For instance, it's possible that the girl's parents already have another candidate for their daughter, that the young man proposing and the girl's family are on different social and economic levels, or that the young man being presented to is acting in a delinquent manner, like drinking alcohol or gambling. If the application is accepted, the "*Wi'inggahi*" procedure is carried out (M. Fachrir Rahmah, 2013).

In *Mbojo* culture and Bima society, the young man's family members, including *Ompu Panati*, are satisfied once the girl's parents and family have accepted the proposal. The young couple is currently through an official engagement ceremony called "*Sodi Angi*" as part of the "*Wi'i Nggahi*" ceremonial, where gifts indicate a legal engagement. This ceremony formally announces the couple's engagement

