



The Moral Concepts of *Peta Kapanca* Ceremony in Bima Community

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Abstract

Purpose

This article aimed to examine the moral concepts of peta kapanca ceremony as a tradition of the Bima people at every wedding ceremony.

Method

This study used an exploratory case study design which mainly depended so much on qualitative taken directly in the Bima Community of West Nusa Tenggara. The data collection applied observation, interviews and documentation and a literature study. In analyzing the data, it used classical hermeneutics and sociology. In addition, the study implemented data reduction, data presentation, and drawing conclusions stages of analysis.

Results/findings

The results showed that peta kapanca ceremony in the marriage of the Bima community had moral values, comprising how to worship Allah, how to behave and treat oneself and his family and how to behave and treat the society.

Conclusion

The values contained in the peta kapanca are very relevant to the values in Islamic teachings. Thus, it is necessary for the Bima Regency government, community leaders, traditional leaders, and all levels of Bima society and the younger generation to increase awareness of the importance of preserving and caring for peta kapanca tradition and other local cultural traditions, so that they can grow and develop in line with the Islamic teachings and local wisdoms of Mbojo tribe in Bima.

Keywords

Morals, Peta Kapanca, Wedding, Local culture

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Abstrak

Tujuan

Artikel ini bertujuan mengkaji konsep akhlak dalam upacara peta kapanca sebagai tradisi masyarakat Bima pada setiap acara pernikahannya.

Metode

Penelitian ini menggunakan jenis kualitatif deskriptif dengan studi lapangan pada Masyarakat Bima Nusa Tenggara Barat. Pendekatan penelitian ini menggunakan hermeneutika klasik 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/temuan

Hasil penelitian menunjukkan bahwa upacara peta kapanca pada pernikahan masyarakat Bima memiliki nilai akhlak yaitu akhlak kepada Allah, akhlak terhadap diri sendiri, akhlak terhadap keluarga dan akhlak terhadap masyarakat.

Kesimpulan

Nilai yang terkandung dalam peta kapanca sangat relevan dengan nilai-nilai dalam ajaran Islam. Dengan demikian diperlukan langkah pemerintah Kabupaten Bima, Tokoh masyarakat, tokoh adat, dan seluruh lapisan masyarakat Bima serta generasi muda agar meningkatkan kepedulian terhadap pentingnya melestarikan dan merawat tradisi peta kapanca dan tradisi budaya lokal lainnya, sehingga terus menumbuhkan kembangkan sebagai kebudayaan lokal yang sesuai dengan ajaran Islam dan adat suku Mbojo di Bima.

Kata kunci

Akhlak, Peta Kapanca, Pernikahan, Kearifan Lokal

المخلص

الهدف

تهدف هذه المقالة إلى فحص المفاهيم الأخلاقية لحفل بيتا كابانكا كتقليد لشعب بيما في كل حفل زفاف.

الطريقة

استخدمت هذه الدراسة تصميم دراسة حالة استكشافية تعتمد بشكل أساسي بشكل كبير على المواد النوعية المأخوذة مباشرة من مجتمع بيما في غرب نوسا تينجارا. وتم جمع البيانات باستخدام الملاحظة والمقابلات والوثائق بالإضافة إلى دراسة الأدبيات. وفي تحليل البيانات، تم استخدام علم التأويل وعلم الاجتماع الكلاسيكي. بالإضافة إلى ذلك، نفذت الدراسة مراحل تقليص البيانات وعرض البيانات واستخلاص النتائج من التحليل.

النتائج

أن حفل بيتا كابانكا في زواج مجتمع بيما كان له قيم أخلاقية تشمل كيفية عبادة الله، وكيفية التصرف والمعاملة مع نفسه وعائلته وكيفية التصرف والمعاملة مع المجتمع.

الخلاصة

كان القيم الواردة في بيتا كابانكا وثيقة الصلة بالقيم الموجودة في التعاليم الإسلامية. وبالتالي، من الضروري لحكومة مقاطعة بيما وقادة المجتمع والزعماء التقليديين وجميع مستويات مجتمع بيما وكذلك جيل الشباب زيادة الوعي بأهمية الحفاظ على تقاليد بيتا كابانكا والعناية بها والتقاليد الثقافية المحلية الأخرى. لذلك أن يتمكنوا من النمو والتطور بما يتماشى مع التعاليم الإسلامية والحكم المحلية لقبيلة موبو في بيما.

الكلمات الرئيسية

الأخلاق، بيتا كابانكا، الزفاف، الثقافة المحلية

INTRODUCTION

When Islam entered and became the official religion of the people of Bima, West Nusa Tenggara Province. Many Bima traditions were used as instruments in the spread of Islam in Bima (Sriyanto et al., 2019). Cultural accommodation forms traditions and customs which form social systems, educational institutions, and the Bima sultanate and political system (Pranata et al., 2021). Bima is an area in West Nusa Tenggara Province, Sumbawa Island, which was founded on July 5, 1640 AD by Sultan Abdul Kahir as the first Sultan in Bima with an Islamic law-based government. In the course of its history, Bima left behind many old civilization/cultural legacies such as *Wadu Nocu*, *Wadu Pa'a*, and *Wadu Tunti* in Donggo District (Shobron et al., 2020). This shows that the Bima community has been inhabited by a community using the Hindu-Buddhist system and local community beliefs for a long time. The Bima people lived in a mountainous area and worked as farmers (Yono et al., 2022).

Marriage in the Bima tribe is a tradition that is attached to the community to this day, so its existence is still preserved (Hadijah, 2019). Marriage traditions have a series of processes conducted: *kacao ngahi* or *panati* (proposing marriage), *Ngge'e Nuru* (living together in the future in-laws' house), *kaboro co'i* (dowry collection), *wa'a co'i* (bringing dowry to the bride), *mbolo teki* (deliberation to prepare for the wedding event), *teka ra ne'e* (assisting needy families), *boho oi ndeu* (steam bath as a ceremony to let go of bachelorhood), the *peta kapanca* ceremony (attaching henna leaves), and marriage contract including *pamaco* (wedding reception). The research focused on the *peta kapanca* traditional ceremony (Amrin et al., 2020).

Peta kapanca is a local wisdom whose activities are still passed down from generation to generation until now because people believe that there are noble values in it (Rahman & Nurmukminah, 2011). According to Alwi (interview, July 12, 2020), this was an effort to pray as a hope for the bride and groom and their families, so that in navigating life at home, they could become a prosperous and peaceful family or grace. Not only that, the *peta kapanca* tradition is inseparable from the influence of religious values in which Islamic values are embedded, it is even part of the teachings of Islam itself. This means that the *peta kapanca* tradition is inseparable from the teachings of Islam as a religion that the people of the Bima tribe may embrace. As a tradition that is still preserved and maintained by the community to this day, even though the practice in each village and sub-district is slightly different, the historical value and substance of the *Peta kapanca* tradition does not disappear (Bazarkulova & Compton, 2021).

The *peta kapanca* ceremony tradition provides many concepts and values in it, such as the values of faith, worship, and morals (Anwar, 2019). This research focuses more on the concept of morals in the *peta kapanca* ceremony as a tradition in Bima community marriage. The concept of morals is that actions are done repeatedly and these actions arise easily blindly or being careful beforehand so that they become a habit (Nurhadi & Harahap, 2021). This means that morals are actions that have penetrated and become ingrained habits within a person and group which are carried out continuously, spontaneously, lightly, and easily without requiring further thought and reflection. This concept is described as habits that provide positive values and broad beneficial principles for the community of Bima. It is showed by the results of initial observations that implementing the *peta kapanca* tradition is still performed to this day in every sub-district, village, and remote area of the Bima community. Apart from that, what is unique is that the *peta kapanca* ceremony is not only performed during the marriage process but is also conducted at the circumcision ceremony which, in Bima people's terms, is called *suna ro ndoso*. Commonly, the *peta kapanca* ceremony in its implementation before it is held at night before the next day to perform the marriage contract process. The implementation was also fascinating because before the procession the *peta kapanca* tradition occurred the prospective bride performed the bathing process with seven flowers. After that, the bride was picked up from the bridal make-up place and then paraded to the place where the *Peta kapanca* was car-

ried out accompanied by traditional music (*mpa'a hadra*).

This research differs from previous research which discussed the *peta kapanca* in aspects of education, local wisdom, social and Islamic law. However, the research will focus more on examining the *Kapanca map* in the aspect of morality. Thus, the researcher tried to study and examine the concept of morals in the *peta Kapanca* ceremony at the wedding of the Bima community. So, what moral concepts do the *Peta Kapanca* traditional ceremony have?

METHOD

This research uses qualitative methods with field studies (Sugiyono, 2018). Descriptive qualitative research is a type of research that describes problems by exploiting them by looking at and photographing social conditions in a comprehensive and detailed manner (Doucerain, 2019). the qualitative approach contains procedures and methods that produce descriptive data as written and spoken words from the people and behavior being studied (Moleong, 2011). Thus, qualitative research focuses on the habits and culture of the Bima community in everyday life. The research was carried out in Bima Regency, West Nusa Tenggara (NTB) Province. In data analysis, the research uses a classical hermeneutic approach, namely studying the practices of the *Peta Kapanca* ceremony with textuality as it is and apart from that, using a sociological approach, namely studying the practices and habits of the Bima community, especially regarding the habits of the *Peta Kapanca* tradition ceremony and the social structure of the community.

The data collection makes uses of interview techniques with religious, traditional and Bima community leaders. Moreover, the research makes an observation on implementing the *Peta Kapanca* marriage ceremony and interprets the meaning behind the instruments in it and documentation. Apart from that, this research uses literature (library research) by collecting data through literature or documentation of ancient manuscripts, books, journals and other sources related to the problem being studied regarding the culture and traditions of the *peta kapanca* at the marriage of the *Mbojo* tribe community in Bima Regency, namely *BO' Sangaji Kai*: Records of the Bima Kingdom (St. Mariam, 1999), Islamic Awakening in Dana Mbojo (Ismail, 2002), Bima Script: A Local Civilization That Was Lost (Salahuddin, 2013). The data analysis technique uses descriptive qualitative with data presentation, data reduction and conclusions to get accurate and systematic data to answer problems thoroughly (Pranata et al., 2021). The key informants in this research were traditional leaders, religious leaders, Bima community leaders and the Chair of the Indonesian Ulema Council (MUI) Bima Regency.

FINDINGS AND DISCUSSION

Peta Kapanca Ceremony in the Bima Community

Peta kapanca (gluing henna leaves) became known since the arrival of Islam in the Bima area during the reign of the second sultanate, namely during the sultanate of Abdul Khair Sirajudin around 1635-1681 AD (St. Mariam, 1999). and this kind of practice has existed since around the time the Bima kingdom was founded by the *Mbojo* tribe. The *peta kapanca* tradition was a vehicle or medium for socializing Islam with the people of Bima who still adhered to the teachings or dogma of animism and dynamism and the teachings of Hinduism and Buddhism (Ismail, 2002). In terms of the Bima community, this belief is known as *makakamba makakimbi*, the belief in rocky objects, large trees. Along with the development of time and preaching, the people of Bima can recognize Islam until now (Amrin et al., 2020).

Peta kapanca is one aspect of a series of marriage in Bima society before the ceremony and reception are held. This tradition has the aim and purpose of entertaining the bride and groom who will soon end their single life (alone), become a stay-at-home parent and a wife (Shobron et al., 2020). Apart from that, there is also the tradition of *peta Kapanca*

(attaching henna leaves) as information to mothers, guests who have daughters and other girls who are still single to immediately follow in her footsteps in ending their single life. This is as stated by Sarah Aulia the *kapanca* Team who said "The purpose of the *peta Kapanca* tradition (attaching henna leaves) is to entertain the prospective bride, and as a sign that the period of being single or alone will end, because the next day the marriage contract will be held and being a stay-at-home parent as well as a wife and also providing information to other girls who are still single so they can follow in her footsteps to quickly end their single life" (Sarah Aulia, interview, July 20, 2020).

The *peta kapanca* tradition is also a prayer of blessing and hope that in the future the bride-to-be is expected to find happiness and peace in performing her household and livelihood so that she can get the title of *sakinah mawwadah warrahmah* family. This tradition is part of a series of the entire marriage procession on *Bumi Maja Labo Dahu* (shame and fear) (Aksa, 2020). The *peta kapanca* tradition was attended by women from the family, relatives and neighbors who wished, traditional leaders, community and religious leaders. Before carrying it out, there are several materials and equipment that must be prepared, such as henna leaves, pillows, eggs, banana leaves, and other equipment used.

This was expressed by Mrs. Siti Sadariah, as a Bima community leader and traditional leader, who said "Before implementing the *peta kapanca* tradition, there are several materials that must be prepared, namely; a). Crushed henna or henna leaves, b) 99 eggs decorated with colorful paper stuck into a banana tree, c). A small pillow to rest the hands of the bride and groom when the henna leaves are attached, d). Banana leaves as a covering for the bride's hands and feet, e). Water filled in a small bowl to be used to rinse the mother's hands after applying, f). Yellow rice mixed with turmeric" (Siti Sadariah, interview, June 17, 2020).

After the materials have been prepared, then the *peta kapanca* traditional procession is carried out. Before the *peta kapanca* event is held, a *sangongo* or steam bath with flowers is held. The *boho oi mbaru* event or *siraman* or what we often call a 7 (seven) flower bath will be carried out by the wives of traditional figures. After the *siraman* procession, the water remaining from the *siraman* process is used by the bride and groom for ablution. Then after that the *cafi ra hambu maru kai* event (arranging and beautifying the newlyweds' room) which will carry out the traditional *peta kapanca* procession ceremony. In the next procession, the bride will be asked to sit on a wooden chair which has been deliberately prepared on a small rectangular stretcher measuring 1 x 1.5 meters, carried or carried by 4 (four) young men from the prospective bride's relatives and taken to the place that has been determined. provided accompanied by *Mbojo* tribal art events, such as *mpa'a hadra* (hadrah) sung while dancing to the *arubana* (tambourine) accompaniment, the bride-to-be on top also sways. The poem contains praise to Allah, the Messenger and his companions, then continues with, *mpa'a gantao* which is played by each of the 7 (seven) men who will lead the bride to the place provided by the *ina ruka*. This is as stated by Siti Hajar a traditional figure in her interview who explained that "the procedures and processions in the *peta kapanca* tradition include: a) the prospective bride sits on the stage (*uma ruka*) that has been provided; b) the straight arm position is placed on a pillow and a banana leaf is placed on top of the thigh and the leg position is straight and covered with a banana leaf; c) the bride and groom are attached with henna leaves by the mothers of the guests' relatives in odd numbers, namely 7 (seven) and 9 (nine); d) the yellow rice provided is sprinkled by the mother who crushes or attaches the henna leaves; e) read the blessings of the Prophet Muhammad SAW when attaching henna leave" (Siti Hajar, interview, June 18, 2020). The matter ended with the *jiki kapanca* and the reading of prayers led by the religious figure who led the *jiki kapanca*. "Before the event closed, the egg flowers that decorated the *peta kapanca* aisle were invited to be taken by the ladies of the guests, thus ending the whole series of *peta kapanca* party processions".

Moral Concepts in the *Peta Kapanca* Ceremony

Morals are actions that have penetrated and become ingrained habits within a person which are performed continuously, spontaneously, lightly and easily, requiring no more thought or reflection (Philosophy, 2022). Morals in the *Mbojo* tribal community have a motto as a philosophy and outlook on life, namely "*maja labo dahu*" which means shame and fear. The meaning of this philosophy is that the *Mbojo* tribe people feel shame and fear when they violate the norms and ethics that apply in society (Harpen, Sunardi, 2019). When norms or rules are violated, traditional sanctions are given by traditional leaders and the community. This philosophy is a motto that emphasizes morals in all aspects of life (Pajarianto et al., 2022). About customs, the Bima community conduct the *peta kapanca* customs and traditions correctly and uphold high values and morals. In the *peta kapanca* ceremony at a marriage, the community of Bima, West Nusa Tenggara Province has a high concept of morals and ethics. During its implementation, it provides teaching about values, ethics, or morals. In this tradition, there are no examples that are not good in its implementation, except for drawing closer to Allah and His Messenger. The moral values in *peta kapanca* tradition at Bima community weddings include;

Morals Towards Allah

Morals towards Allah are the attitudes and actions that humans should perform towards Allah, including worshiping Him, praying, reciting *dhikr* and giving thanks and submitting and obeying only Allah (El Junusi, 2021). As Allah says in QS Al-Dzariyat verse 56: "*And I did not create jinn and humans except so that they would serve Me*" (Departemen Agama RI, 1994). Morals towards Allah in the *peta kapanca* tradition at marriage of the Bima community are marked by several symbols and implementation practices. The symbols are; *First*, *ro'o kapanca* are placed on the palm. It will give the palm a red colour and it is very difficult or difficult to remove it. The colouring of the palms turning red and being difficult to remove means prayer or hope, hopefully, the marriage will last forever, unite the two of them, and be eternal and happy forever in this world and the hereafter.

Second, 99 (ninety-nine) *dolu* (eggs), as ingredients prepared in implementing the traditional *peta* ceremony. The meaning of the symbol of 99 eggs is that glorifying the names of Allah is a form of faith in the Bima community, as a hope that goodness and blessings will be given, like the meaning in *Asmaul Husna*, namely good names that show His perfection and majesty (Hadijah, 2019). The hope or prayer of the two symbols is a request to Allah SWT, hopefully, in the future, the bride and groom will find happiness, blessings and peace in fulfilling their household journey, so that they can conduct the mandate of Allah SWT and be blessed in creating a successor figure who can give weight to the earth with the words *la ilaha illallah* well and correctly (Ataullahjan et al., 2019).

Morals To Yourself

Morals towards oneself are the fulfilment of human obligations towards oneself, both physically and spiritually (Amrin et al., 2020). The morals towards oneself in the *Peta Kapanca* tradition at Bima community weddings are marked by several symbols and implementation practices. It is marked by a candle as a lamp that can illuminate the darkness, which means role model, so that the prospective bride and groom can become a light, guide, role model for themselves, their family and society, so that goodness and harmony can be realized in harmony and peace (Amrin et al., 2023). *Fu'u kalo* (Banana tree) Symbolizes continuous life. This means don't stop trying, try hard to get the expected results. *Third*, sponge flower (steamed flower) means to always be happy and patient in collecting the household ship.

Morals Towards family

A family is a group of people who are related by blood or marriage (Anwar, 2019). Family is part of society. There are moral values towards the family in the *peta kapanca* tradition at Bima community weddings. *First*, the symbol of *Malanta* (white cloth) contains the meaning of being a symbol of cleanliness or purity of heart between the bride and groom and the readiness to maintain each other's purity between their love. The value of cleanliness is oriented towards purity in maintaining love and affection between parents, family and closest relatives who carry out the *peta kapanca* tradition, especially the purity of the prospective bride and groom in their love and affection in living the household (Philosophy, 2022). The value of affection is reflected in the partner whose heart desires, of course, those who have a sincere attitude to perform the life of a new household and have their responsibilities. Love and affection can also be seen when at an event crushing henna leaves on the palm of the bride-to-be's hand (*tempe ro'o panca ma waur ngiru*). Which has the meaning of hope and prayer that the marriage will run smoothly and happily ever after. This shows that the love of mothers as traditional leaders, women and the community, especially parents, when attaching henna leaves shows the value of love and affection for the prospective bride and the guests who attend the traditional event. It was seen that the value of love radiated from the mothers who were present and were enthusiastic in giving greetings through prayer and remembrance to the guests who were present, especially for potential replacements so that it became a *sakinah mawaddah warrahmah* household. Allah SWT and the Prophet Muhammad SAW teach us through His *Kalam* and *Sunnah* to always love and be gentle, especially in marriage, especially husbands and wives must be gentle and love each other (Tyas et al., 2020). This matter is depicted in QS. Ash-Syam verses 9-10: "*Indeed, the one who purifies the soul is lucky, and indeed the one who defiles it is the loss.*" (Departemen Agama RI, 1994). This is a form of the command to maintain purity and cleanliness among each other, especially the bride and groom, to maintain the purity of love and affection for each other in the ark of their domestic life so that peace, happiness and tranquility can be realized.

Second, the symbol is characterized by candles as lamps that can illuminate significant darkness role models exemplary, so that the prospective bride and groom can become a light, guide, and role model for themselves, their family and society so that goodness and harmony within them can be realized in harmony and peace. *Third*, *fu'u* (banana tree) Symbolizes continuous life. This means don't stop trying hard to get the expected results. *Fourth*, *bolu* flower (steamed flower) means to always be happy and patient in collecting the household ship. Patience means patience in preparing oneself to conduct the hustle and bustle of domestic life (Mustamin et al., 2022). This patience is the key to facing difficulties and taking wise action to overcome them (Umanailo, 2021). This is as explained in QS. al-Baqarah verse 153: "*O you who believe, make patience and prayer your helpers. Indeed, Allah is with those who are patient*" (Departemen Agama RI, 1994).

From the explanation of the verse above, it is known that we as believers should make prayer and patience our service to Allah SWT. Through these two forms, we hope that marriage will not be easy and the path will be difficult, and there will be exposure and trials that test our faith and patience. Thus, prayer and patience become a fortress in facing it. Before implementing the *peta kapanca*, efforts are made to prepare all the needs and requirements. Its implementation, of course, requires sufficient energy and materials to perform the Peta Kapanca tradition as a tradition conducted before the marriage ceremony. All of this is an effort to create patience and steadfastness in achieving a prosperous and peaceful home life in this world and the hereafter.

Fifth, the phallus (pillow) is a pillow for the head, where the head is the most noble part of humans. Thus, the pillow symbolizes honor, glory, or dignity. *Sixth*, *bongi monca* (yellow rice) symbolizes the hope of life and peace, where rice is the source of human life, and the color yellow symbolizes peace. Peace in the *peta kapanca* tradition focuses on the bride and groom so that in navigating the household ship they can eliminate existing differences without positioning one-sided desires and selfishness that cause conflict in

the household. Apart from that, by establishing peace, and by thinking positively, all problems can be resolved (Silver & Silver, 2021).

Morals Towards Society

Society is a collection of families who live together in one place. In society, you will live side by side with other humans. In life, humans cannot be separated from other people, so humans are called social creatures, meaning they need the help of other people in their lives (Inhorn et al., 2020).

Moral values towards society in the *Peta Kapanca* tradition at Bima community marriage are marked by symbols. First, *bongi monca* (yellow rice) symbolizes the hope of life and peace, where rice is the source of human life, and the color yellow symbolizes peace. Peace is one aspect that every human dreams of. Life has a variety of differences between individuals and groups, which give rise to conflicts that are difficult to avoid. Of course, peace makes life a conducive and beautiful atmosphere (Lee & Lee, 2019). In the *peta kapanca* tradition ceremony, it is hoped that the local community guests can live side by side, in harmony and peace without looking at the differences.

Apart from that, by establishing peace, and by thinking positively, all problems can be resolved. Strengthen this as the word of Allah SWT, in QS. Al-Hujurat verse 9: "*And if there are two groups of those who believe at war, let you make peace between them! but if one person violates the Agreement against another, you must fight against the one who violates the Agreement until they return to Allah's command. when He has receded, make peace between the two according to justice, and act justly; Indeed, Allah loves those who act justly.*" (Indonesian Ministry of Religion, 1994). The explanation of the verse above is that peace is necessary in times of differences and disputes so that life can be conducive, peaceful.

Second, O'o (bamboo) indicates that relationships with other people must remain harmonious and they must help each other and work together. Please help and work together in the *peta kapanca* tradition procession, starting with preparing materials, equipment and so on, giving a signal of emotional approach between relatives and family and the surrounding community. The emotional strengthening of helping each other and assisting each other is maintained, so that whatever form, large or small, community celebrations and activities are easily performed so that the success and smoothness of community activities, one of which is the *peta kapanca* tradition, can be carried out with no obstacles or obstacles (McPhetres, 2018).

This is reinforced by the word of Allah in QS. Al-Maidah verse 2 is "*O you who believe, do not violate the syi'ar of Allah, and do not violate the honor of the haram months, do not (disturb) the had-ya animals and qalaa-id animals and do not (also) disturb People who visit the House of Allah are seeking grace and approval from their Lord and when you have completed the Hajj, then you may hunt. and let not (your) hatred for a people because they prevent you from leaving the Sacred Mosque, encourage you to commit persecution (against them). and help you in (doing) righteousness and piety, and do not help you in committing sins and transgressions. and fear Allah, surely Allah is Severe in punishment*" (Indonesian Ministry of Religion, 1994).

This verse shows that, as social creatures, we cannot live alone without the help of others. In this way, we must help each other for the good of fellow human beings, with the term *hablumminannas*. Helping each other in virtue and piety will be rewarded with the enjoyment of life in this world and the hereafter. As for helping each other in committing sins and transgressing against Allah, then Allah SWT. deliver a very heavy punishment (Pennycook & Gordon, 2020). The people of Bima are still very strong in the culture of cooperation compared to urban communities, especially when there is a wedding event, they prefer to do something instant by renting a tent or stage rather than making their own through cooperation.

The habits of the Bima community in terms of cooperation (*karawi sama*) are still very

attached to each community, such as weddings, deaths, circumcisions and so on (Results of Interview with Mr. Ahmad as a Traditional Figure), on July 22, 2020 at 17.00. WITA., nd).

At a wedding, for example, before a series of wedding events are held, people who have a celebration invite relatives, Tolan friends and local people to gather at their house to inform them that there is a celebration for their child's wedding. In this way, people know and take the time to work together and help each other in making the marriage celebration a success. This differs greatly from city people who have instant access to all their activities, including those related to wedding materials and equipment (Iswantir M, 2017).

Third, ro'o nahi (betel leaf) which is at the top of the egg flower is wrapped in 1 sheet of betel leaf and areca nut, which indicates very close social relations between communities. Society as a social creature certainly has differences that give rise to horizontal conflicts in society that can occur at any time. Thus, very close social relations are needed in society, such as friendship, solidarity and integrity, so that harmony, peace and comfort in social life are achieved (Hilman et al., 2019).

CONCLUSION

Based on the description above, it can be concluded that the tradition of *peta kapanca* is part of the marriage procession in the people of Bima Regency, West Nusa Tenggara Province. Usually, the tradition of *peta kapanca* is carried out the day before the marriage ceremony and reception. The tradition of *peta kapanca* has a fairly long process starting from preparing various materials and other equipment needed for the smooth and successful running of this tradition.

The procession of implementing the *peta kapaca* tradition at the wedding of the people of Bima Regency, West Nusa Tenggara Province begins with *boho oi ndeu* (steam bath), then *cafi ra hambu maru kai* (arranging and making up the bridal room), the *peta kapaca* process takes place (sticking henna leaves). First, the prospective bride sits on the stage (*uma ruka*) that has been provided. Second, the position of the straight arms is placed on a pillow and on top of a banana leaf which is placed on the thigh and the position of the legs is straight and is placed on a banana leaf. Third, starting with greetings, reading *al-Qur'an*, followed by the remembrance of *peta kapaca* in the form of *istigfar*, *syahadah*, *shalawat*,. After that, crush the henna leaves that are mashed on the palm of the bride's prospective bride that is carried out by mothers from relatives, families and community leaders, religious leaders, traditional leaders in turns seven or nine people.

The concept of morals in the *peta kapanca* ceremony at Bima community marriage are morals towards Allah as prayer or hope, and glorifying Allah's names, towards oneself as a role model, towards the family like maintaining the love and affection of a role model or exemplary work ethic, patience, peace, honor, glory, or dignity, towards society like, mutual help and cooperation, and very close social relations between communities. Thus, steps are needed by the Bima Regency government, community leaders, traditional leaders, and all levels of Bima society and the younger generation to increase awareness of the importance of preserving and caring for the *peta kapanca* tradition and other local cultural traditions.

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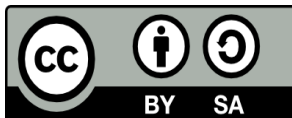
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Appendix A. Moral Concepts in the *Peta Kapanca* Ceremony

Morals in Islam	Practices and Symbols in the Kapanca Map Tradition
Morals towards Allah	Prayer or hope is marked with <i>ro'o kapanca</i> (henna leaves) attached to the palm, glorifying the names of Allah (<i>Asmaul Husna</i>) which is marked with 99 (ninety-nine) eggs.
Morals towards Yourself	A role model or role model marked by a candle as a lamp that can illuminate the darkness, a work ethic characterized by <i>fu'u kalo</i> (banana tree), patience which is marked with <i>bunga bolu</i> (steamed flower)
Morals towards the Family	Cleanliness oriented towards purity in maintaining love and affection which is characterized by <i>malanta</i> (white cloth), Role model or example which is marked by a candle as a lamp that can illuminate the darkness, Work ethic which is marked by <i>fu'u kalo</i> (banana tree), Patience which is marked by <i>bunga bolu</i> (steamed flowers), Peace which is marked by <i>bongi monca</i> (yellow rice), Honor, glory or dignity marked by the <i>lingga</i> (pillow).
Morals towards Society	Peace is marked by <i>bongi monca</i> (yellow rice), mutual help and cooperation is marked by <i>O'o</i> (bamboo), and very close social relations between communities are marked by <i>ro'o nahi</i> (betel leaf).



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