

## **BARODAK RAPANCAR ON SAMAWAN PEOPLE BALE BRANG VILLAGE: BETWEEN ISLAMIC LAW AND CULTURAL PHILOSOPHY**

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**Abstract.** This study discusses how the perspective of Islamic law and cultural philosophy and *Barodak Rapancar* for the Samawa Studi community in Bale Brang Village, Sumbawa Regency. *Barodak Rapancar* is carried out when someone is going to have a wedding in Bale Brang Village, the couple is scrubbed using a potion commonly referred to by the community as *odak*, the *odak* is processed with a mixture of bark from various types of multipurpose trees. The people of Bale Brang believe that if this tradition is not carried out, the family of the bride and groom will experience a form of rabuyak disease. Rabuyak disease namely lumps on the head accompanied by itching, bleeding from the eyes when crying, trance, ribs appearing a few centimeters, and several other strange diseases caused by violating the life cycle ceremony.

**Keywords:** Islamic Law, Philosophy, *Barodak Rapancar*, Samawa Tribe

**Abstrak.** Kajian ini membahas bagaimana perspektif hukum Islam dan filosofi budaya dan *Barodak Rapancar* bagi masyarakat Suku Samawa Studi di Desa Bale Brang Kabupaten Sumbawa. *Barodak Rapancar* dilakukan apabila seseorang akan melakukan pernikahan di Desa Bale Brang, pasangan tersebut dilulurkan menggunakan ramuan yang biasa disebut oleh masyarakat dengan nama *odak*, *odak* tersebut diolah dengan ramuan kulit-kulit yang berasal dari berbagai jenis pohon serbaguna. Masyarakat Bale Brang meyakini bahwa apabila tradisi ini tidak di selenggarakan maka keluarga pengantin akan mengalami bentuk penyakit rabuyak. Penyakit rabuyak yakni benjolan-benjolan di kepala disertai dengan gatal-gatal, keluar darah dari mata jika menangis, kesurupan, tulang rusuk keluar beberapa centimeter, dan beberapa jenis penyakit aneh lainnya yang disebabkan melanggar upacara daur kehidupan.

**Kata Kunci:** Hukum Islam, Filsafat, *Barodak Rapancar*, Suku Samawa

## Introduction

Marriage is a form of worship that is classified as the longest period than other rituals, even until the end of life. So that there are many verses of the Koran or the hadith of the Prophet that explain the importance of marriage to worship or get closer to Allah. In the Compilation of Islamic Law (KHI) Article 2 states that marriage is the strongest contract or *mistaqan ghalidzan* to obey Allah's orders and is valued as a way of worshipping.

Marriage is one of the sunnah of the Prophet. Those who do not heed it does not belong to the follower of the Prophet. Fortunately, amid worry about the moral depravity that will befall humans. In the Qur'an, Allah gives guidance through His revelation that describes the problems of human life, relating to the concern of man's relationship with God and man to man.<sup>1</sup>

Marriage is not only the fulfilling of biological needs between men and women legally, but our natural living process.<sup>2</sup> The validity of marriage according to the law is explained in Article 2 paragraph (1) No.1 the year 1974, which states that marriage is said to be valid if it is carried out according to the law of each religion and belief.

The regulation of Article 2 paragraph (1) is then spelled out in articles 6 and 7 which state that if people are to marry, they must meet several conditions:

1. Marriage (marriage) is based on the agreement and sincere intention of both brides.
2. If they have not reached the age of 21 then have to get permission from both parents.

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<sup>1</sup> Sayyid Sabiq, *Fiqh Sunnah jilid VI*, (Bandung: al-Ma'arif Bandung, 1980), p. 7.

<sup>2</sup> Abdul Djamali, *Hukum Islam Berdasarkan Ketentuan Kurikulum Konsorsium Ilmu Hukum*, 3<sup>rd</sup> Printed 3, (Bandung: Mandar Maju, 2002), p. 75.

3. If both parents have died or are unable to give their will, it is sufficient for the permission of both parents as referred to in paragraph (2) of the article to be obtained from any parents of those who are going to marry who are still alive or able to give their will.
4. If both parents have died or are in a state of incapacity to give their will, permission is obtained from the guardian who takes care of them or relatives by blood from the straight line up as long as they are still alive and can give their will.

Marriage aims are to establish a family that is filled with joy and affection, as the foundation of the building is aspired by Islam. Therefore, Rasulullah Saw forbid living alone without marrying, which resulted in the loss of descendants and eliminated Muslims. Marriage is an agreement to carry out the life of husband and wife, live in a household, and continue the offspring following religious provisions.<sup>3</sup>

According to Islamic law, a married person must pay attention to the harmonies and legal requirements of a marriage, including the legal requirements of marriage, namely: Islam, *baligh*, able to think, physically, and mentally healthy.<sup>4</sup> Meanwhile, the *rukun* of marriage include: there is a prospective groom, a prospective bride, and a guardian of the bride who concludes the marriage, two witnesses, and the presence of *ijab* and *qabul*.<sup>5</sup>

Viewed from the aspect of customs, marriage is the most inclusive part, because humans are born in a cultured circle. Indeed, Islam teaches mankind so easily to carry out marriage, but sometimes traditions or habits that develop in society make marriage difficult.

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<sup>3</sup> Kamal Muhtar, *Asas-asas Hukum Islam tentang Perkawinan*, cet ke-3, (Jakarta: Bulan Bintang, 1993), p. 5

<sup>4</sup> Abdul Djamali, *Hukum Islam Berdasarkan Ketentuan Kurikulum Konsorsium Ilmu Hukum*, cet. Ke-3, (Bandung: Mandar Maju, 2002), p. 122.

<sup>5</sup> Amir Syrifuddin, *Hukum Perkawinan Islam Indonesia Antara Fiqh Munakahat dan Undang-Undang Perkawinan*, (Jakarta: Kencana, 2006), p. 61

Talking about the traditions in the Sumbawa wedding tradition, especially in the people of Bale Brang Village, they still preserve the cultures passed down by their ancestors. The marriage procedure is carried out with complex traditional ceremonies, including the *bajajag*, *basaputis*, *nyorong*, *barodak rapancar*, *ete ling*, *marriage*, and *basai*.<sup>6</sup>

The traditional *barodak rapancar* is a tradition for the bride and groom who is stretched out with a traditional concoction called *odak*. *Odak* is processed from various ingredients of the barks found on multipurpose-tree species, then specially processed. Usually, the traditional *barodak* ceremony is officially carried out on the night before the marriage vow takes place at the home of each bride and groom. *Barodak rapancar* for the bride or groom is carried out since the wedding preparations begin.<sup>7</sup>

The *Barodak rapancar* culture for the people of the *Samawa* tribe in Bale Brang Village is not part of the part and legal conditions of marriage. However, the traditional *barodak rapancar* culture is still maintained as one of the stages in the marriage procession of the people in the *Samawa* tribe, especially in Bale Brang Village. Interestingly, although this *barodak rapancar* traditional activity is not a legal requirement for marriage, it has sanctions that are given to any bride who does not carry out these customs/traditions. These sanctions are usually in the form of social sanctions in the form of criticism or cursing from the family which results in the leaving the village or being isolated in social life. Is alienated in social life because people believe that if the *barodak rapancar* tradition is not implemented, disaster will arise for the bride or groom's family in the form of *rabuyak* disease.<sup>8</sup> This disease, *rabuyak*, often occurs in the community of Bale

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<sup>6</sup> Fachrir Rahman, *Kerajaan-Kerajaan Islam Nusa Tenggara Barat* (Mataram: Alam Tara Institute, 2014), p. 164-168.

<sup>7</sup> Ibid.

<sup>8</sup> Interview with Masuji, in Bale Brang, 20<sup>th</sup> September 2018.

Brang Village if the *barodak rapancar* procession is not carried out.<sup>9</sup> This *rabuyak* disease is like a lump on the head followed by itching, bleeding from the eye when crying, trance, suddenly the ribs appear a few centimeters, and various kinds of strange diseases caused by violating the life cycle ceremony.<sup>10</sup>

The people of Bale Brang strongly emphasize the existence of the *barodak rapancar* tradition, so that any community that does not carry out the tradition or part of the tradition is eliminated then it will be considered a disaster for the local community. The local chief of the Bale Brang community is very concerned about the community in carrying out traditional marriage rituals. For example, in the procession of *barodak rapancar* the bride's family eliminates the *lotto lagi* (rice) in some *odak*, the chief will be angry with the family of the bride. Because according to the chief, this has a huge impact on the family of the bride and groom who is believed to be affected by what she does and has an impact on the smooth running of the next procession. Also, the existence of the tribe's chief who can be criticized by the community is that leaders are not responsible for rituals in the marriage procession left by their ancestors.<sup>11</sup>

The procession has the principles of Islamic law and the meaning or philosophical essence of the *barodak rapancar* so that this can be maintained by the *Samawan*. As stated by Abuddin Nata that philosophical thinking can work by understanding religious teachings with the aim that the essence of religious teachings can be well understood.<sup>12</sup> In religious teachings, for example, it calls for carrying out congregational prayers with the intention that someone feels the pleasure of living side by side with other people.

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<sup>9</sup> Interview with Puring, in Bale Brang, 22<sup>nd</sup> September 2018

<sup>10</sup> Fachrir Rahman, *Kerajaan-Kerajaan Islam Nusa Tenggara Barat* (Mataram: Alam Tara Institute, 2014), p. 161.

<sup>11</sup> Interview with Wati, in Bale Brang, 24<sup>th</sup> September 2018

<sup>12</sup> Abuddin Nata, *Metodologi StuIslam*, (Jakarta:PT. Rajagrafindo Persada, 2012), p. 43.

## Research Methods

The study used the Islamic law and philosophy approach, wherein both approaches discussed critically about *Barodak Rapancar* of *Samawan* in the village of Bale Brang, Sumbawa. Furthermore, the data used in this study is a qualitative study, then the method used is descriptive-analytical.

## Results and Discussion

### *Barodak Rapancar as Culture in Marriage in Bale Brang Village*

Before revealing further, the findings related to the *barodak rapancar* tradition carried out in Bale Brang Village, the researcher first describes the beginning of the *barodak rapancar* itself.

The practice of *barodak rapancar* was conducted in Bale Brang if someone has the wedding, the couple should scrub *odak* in certain parts and paste *pancar* on the fingers of both brides. Besides that, those who hold the wedding should do some other rituals.

Every community that holds marriage remained enforced without any privilege in the process. So that the customs are still carried out following the provisions that have been set by the chief of the village. All processes carried out by the Bale Brang people is to preserve the tradition. Some people do and don't implement the tradition.

The practice of *barodak rapancar* in the opinion of Mr. Shaleh as the chief of the Bale Brans is:

*Barodak rapancar ta ya nan si paboat adat istiadat samawa ade no roa no, harus ada pang boat pangantan tau samawa. Barodak rapancar ya boat tempo 3 sampai 4 ngano snopoka basai pangantan. Lamin menurut kaji barodak rapancar ta ya nan si ya osap parana ka kareng rua sampe korok*

*sambil bolang loto kuning, tres ima kareng kanan lako kiri ke de basingin odak nan, dean ya sadunung tau salaki nan po kanga tau sawai. Tres ya pancar grangit ima ke den pancar nan.*<sup>13</sup>

(*Barodak rapancar* is an activity that is carried out by Sumbawanese which must be done, must exist on the activities of marriage of Sumbawanese. *Barodak rapancar* is conducted 3 to 4 days before the marriage's feast. I think *Barodak rapancar* is scrubbed part of certain part starting from face up to the neck, while pasting yellow-colored rice, from right hand then left with *odak*, and then use *pancar* both men and women fingers with the henna leaves).

A similar statement was said by Mr. Suhadir, one of the village's leaders:

*Barodak rapancar nan ne ya olas odak ko rua ke lengan pangantan biasa sampe ne. Barodak ta ada dua macam sebenar, yanan si barodak petang rame mesa ke barodak ramurin singin. Barodak petang rame mesa ya nan si barodak pangantan pang bale masing-masing. Lamin barodak ramurin ya nan si barodak inti pangantan, pang nan ada sadua pangantan barema barodak tris ya iring ke sarakal, sambil sabeling sarunai ke ratib rabana, ya boat pang bale tau sawai.*<sup>14</sup> (*Barodak rapancar* is to apply *odak* to the face and hands of the bride and groom. There are two kinds of *barodak*, namely: *barodak petang rame mesa* and *Barodak ramurin*. *Barodak petang rame mesa* is *Barodak* which is done in the house of each bride. If the *barodak ramurin* is the core *barodak* of the bride and groom, which is done together then accompanied by a *sarakal*, followed by a sound in tune with *ratib rabana* and performed in a woman's house)

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<sup>13</sup> Interview with Shaleh (Chief of the Village), Bale Brang, 9<sup>th</sup> November 2018.

<sup>14</sup> Interview with Suha (Village's leader), Bale Brang, 9<sup>th</sup> November 2018.

From the description above, *barodak rapancar* is divided into two types: *barodak petang rame mesa* and *barodak ramurin*. First, *barodak petang rame mesa* is a *barodak* that is carried out by the family of each bride separately. As Mr. Cae said that:

*Barodak petang rame mesa ta ya nan si barodak de boat leng masing-masing calon pangantan secara baseka. Bua ya sepan petang rame mesa leng ya boat pang petang ke nongka ada sadua calon pangantan barodak. De salaki pang bale de salaki de sawai pang bale tu sawai. itupun ya boat leng sawai hukum adat ade ada pang desa masing-masing<sup>15</sup>. ( barodak petang rame mesa is a barodak which is carried out by each bride and groom separately. It is said that the evening rame mesa because it is done at night and not done by the bride and groom. The groom in his house as well as the woman in his house and this is done by the mother of the local customary law).*

It is in line with the statement of Mr. Sangan who said that:

*Barodak petang rame mesa nan ya sepan leng basarame pang sopo petang untuk ya odak pangantan pang bale masing-masing. Lamin barodak petang rame mesa ta tergantung keluarga masing-masing pangantan, nosoka barema pang sopo petang. Misal de sawai boat pang petang senin kareng de salaki boat pang ano kemis no si kuda. Nan si luk Barodak petang rame mesa nan ya sepan barodak biasa leng nongka langsung ke rapancar<sup>16</sup>. (Barodak petang rame mesa it is said that because it is enlivened one night to perform barodak rituals at their respective residences. If this barodak petang mesa depends on the families of each bride and groom, not on*

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<sup>15</sup> Interview with Cae, Bale Brang, 11<sup>th</sup> November 2018.

<sup>16</sup> Interview with Sangan, Bale Brang, 11 November 2018.



the same night. For example, a woman is seduced on Monday night and then her man is *odak* on Thursday night).

*Second, barodak ramurin* is the last *barodak* conducted by the couple to clean the scrub on the spot before the *basai* (Marriage feast). As stated by Mrs. Imba:

*Barodak ramurin ta ya boat pang bale tau sawai marang nawar pangantan. Pang Barodak ramurin ta harus ada sadua pangantan pang sopo pang untuk ya odak leng keluarga masing-masing sapeno 7 tau. Termasuk pang 7 tau nan si ada ina odak de bertanggung jawab pang barodak nan.*<sup>17</sup> (*barodak ramurin* is done at the women's house the night before the wedding party. In *barodak ramurin*, both bride and groom must attend in one place for the ritual by a family of at least 7 people. Included in these 7 people are also in an *odak* who are responsible for implementing the *barodak*).

Another phrase from Mrs. Sun who said that:

*Barodak ramurin ta barodak terakhir de ya samula ke sarakal rabana santurit leng sarunai tris ke ya pancar sadua pangantan. Lamin muntu rame mesa nan kan ya odak leng ibu hukum adat masing-masing lamin barodak ramurin ta ya odak leng de loka hukum adat leng keluarga masing-masing pangantan. Pas muntu mulai bling rabana ke sarakal tanda mulai ya odak pangantan nan*<sup>18</sup>. (*barodak ramurin* is the last *barodak* starting with the *rabana sarakal* accompanied by the *sarunai* and then transmitting the bride and groom. If at the *rame mesa barodak* they are made by the mother of the local customary law, then this *ramurin*

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<sup>17</sup> Interview with Imba, Bale Brang, 13 November 2018.

<sup>18</sup> Interview with Sun, Bale Brang, 15 November 2018.

*barodak* is by the elders of the customary law and the families of each bride. Starting from the sound of a tambourine and hoarse and chorus, it indicates that the *barodak rapancar* will soon be held for the bride and groom).

#### *The Flow of Implementation of Barodak Rapancar in Bale Brang Village*

In the implementation of *barodak rapancar*, there are several stages of implementation carried out by the Bale Brang community, including:

##### *Bedait*

*Bedait* is cleaning the fine facial-hairs of the bride and groom to have a different aura on the wedding day. Clean the hairs using a new razor blade

As the statement from Mrs. Maryam stated:

*Pemandu odak samula ke ya putar bao otak pengantan selaki, ke sisir, silet, kesena 3 kali mulai kaleng kanan lako kiri. Stris pemandu odak ya dait bulu kidat ke silet, tris ya sisir, tris ya sangita ke kasena. Nan si luk kebalade pengantan swai*<sup>19</sup>. (*Pemandu odak* start by turning over the head of the groom, with the comb, razor blade and throttle 3 times starting from right to left. Then the *pandu odak* hooks up with a razor blade then combs it and shows it with the mirror, so does the bride).

##### *Barodak*

It is a process of elaborating to the bride and groom using a traditional (special) concoction called *odak*. In this *barodak* activity, there are several stages carried out, including preparing several tools, *odak* spices, and procedures for

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<sup>19</sup> Interview with Maryam (Ina Odak), Bale Brang, 16<sup>th</sup> November 2018.

implementing *barodak* for the prospective bride and groom. In this case, several processes will be discussed, including:

#### *Preparation of Barodak Tools*

Before conducting the ritual *barodak rapancar* tools and equipment need to be prepared including *sarset* made up from *bamboo*, *flowers*, *water*, *satepek* made from *lontar*, *dila malam* made from *nyir uda'*, *malam aning*, *candle*, *dila salonga* made from *candle*, *bamboo stick*, *odak herbs*, *7-color kre*, *3-color me*, *egg*, *bte'*, *godong punti'*, *white kre*, *needle*, *white thread*, *pillow*, *slendang*, *bore*, *sugar*, *sisin mas*, *petikal*.

As stated by Mrs. Puring:

*Senopoka tu boat barodak nan perlu tu siap dunu sarea alat-alat nan yangka sarset, satepek, dila malam, dila salonga. Lamin sarset nan mudi kenang tu semprot ai kemang ko pang pangantan muntu berlangsung acara brodak nan. Nan si luk satepek apa nan, lamin dila malam sebagai penerang sama si ke dila salonga nan*<sup>20</sup> (before doing the *barodak* ritual, it is necessary to prepare all the necessary tools such as *sarsit*, *satepek*, *dila malam*, *dila salonga*. If the *sarset* is used to spray flower water to the bride and groom when the *barodak rapancar* event is taking place. Likewise, with one tap, then *dila malam* as a light as well as *dila salonga*)

The statement followed by Mrs. Linda's:

*De perlu tu siap snopoka barodak nan, tentu mo odak de noroa no, galang nan sebagai panyangka ima mudi, sarset, satepek, dila malam, dila salonga, me 4 warna, tele, bte', godong punti, kre putih, jarum, benang putih,*

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<sup>20</sup> Interview with Puring (Ina Odak), Bale Brang, 18 November 2018.

*slendang, bore, gula putih, sisin mas, petikal*<sup>21</sup>( which needs to be prepared before the *barodak* ritual, of course the *odak* itself is a must, pillows as hand support, *sarset, satepek, dila malam, dila salonga*, 4 colors of sticky rice, eggs, *bête*, banana leaves, white cloth, needles, white thread , shawl, *bore*, white sugar, gold ring, *petikal*)

### *Odak Spices*

To do scrubbing with traditional ingredients, first, make a lotion called *odak*. The spices include *den eta, babak, lotto lagi, bua', bage tunung*. The spices are then finely ground then put in a special container and mixed with enough water

Mrs. Puring stated:

*Lamin bumbu odak nan ya nan si den eta, lotto lagi, bua', bage tunung. Dean tu campir pang isi mudi trus de giling-giling, satama dalam pangisi olo ai sakedi, nan jadi odak singin nan*<sup>22</sup>(for *odak* spices such as betel leaf, rice, areca nut, grilled tamarind. It is all mixed and finely ground then put in a container and added with enough water, that then becomes *odak*)

Mrs. Ani also said related with *odak* that:

*Bumbu odak nan e ya nan si bua', din nangka, eta, lotto, nan si dasa na. kareng tu giling de empat nan, trus mo tu odak ko rua, korok, ima ke na*<sup>23</sup>(*odak* spices, namely areca nut, jackfruit dinosaur, betel leaf, rice, just it. Then we mash the four ingredients, and we pass it to the face, neck, and hands)

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<sup>21</sup> Interview with Linda (Implementer), Bale Brang, 17 November 2018.

<sup>22</sup> Interview with Puring Bale Brang, 18 November 2018.

<sup>23</sup> Interview with Ani, Bale Brang, 10 November 2018.

### *The Procedure of Barodak*

As for the *barodak* procedure, first, the two couples are invited to the special *barodak* place while the *odak* and equipment are prepared by *ina odak* then the *barodak* begins when the sound of gong and *sarune* is heard. The *barodak* process begins with decoding the groom first and then the bride, which is carried out by the elders, respected, respected from their respective families. After all the families have been invited to do the *odak*, then *Ina Odak* will perfect the *odak*.

As expressed by Mrs. Rani says :

*Mula barodak satanda ke gong genang ke sarune de ya bawa ling group ratib rabana. pas muntu beling gong genang ke serune, mulai mo ya odak untuk ya pandu pangantan tama ke cindroang. nan po ya odak rua pangantan selaki. Barodak rua samula kaleng bawa ke bao 3 kali. Tris jira nan odak sadua ima, semula kaleng ima kanan saruak lako bao nan si luk ima kiri<sup>24</sup>( when the *barodak* ritual begins, it is marked by the sound of gong, *genang* and *sarune* performed by the *ratib rabana* group. When the sound of gongs and *sarune* is heard, the *barodak* begins to be carried out by the *pandu odak* entering the *cindroang*. Only then is the *odak* passed to the groom. *Barodak* face from bottom to top 3 times. Then spread the *odak* on the right hand from bottom to top and vice versa on the left hand).*

Another opinion from Mrs. Evi who said that:

*Lamin barodak ya boat ling baing odak rena setau-tau, biasa ya samula ling tau loka, tau ya hormati, ya segani biasa nan tokoh masyarakat atau*

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<sup>24</sup> Interview with Rani (Implementer), Bale Brang, 16 November 2018.

*perwakilan keluarga masing-masing. Baing odak hanya ya boat 3 kodeng ya nan sih odak rua, odak ima ke rapancar. Tris jira nan biso ima salaman ke wali pangantan selaki ke pangantan swai*<sup>25</sup>( If the *barodak* is run by the *baing odak* one by one, which is usually started by an elder and respected by the community, usually a community figure or a representative of the family of each bride. The *Baing odak* process only does 3 things: *odak rua*, *odak ima*, and *rapancar*. Then it is finished washing hands and shaking hands with the guardian of the bride and groom).

Mrs. Maryam also said that:

*Lamin kam jira serea baeng odak, nan po giliran ina odak untuk ya sempurna barodak atau ya sarata odak rua, ima, ke ya sarata ke pancar nan. Tris terahir barodak ya boat ling pamandu odak untuk ya liuk pangantan kenang lilin ade ka olo pang baku karaeng ade ka timbun ke loto. Pemandu odak ya liuk ke lilin sedua pangantan de saling gita, sepono 3 kali kaleng kanan lako kiri, tris lilin nan ya tiup berema ke pangantan. Karing loto ete ling ina odak sopo atau dua kodeng modeng loto kaleng pasang pang tata masing-masing. Semantara nan, inak odak ya siap songkol ke tele kelaq pang dua sidu, tris ya beang ke pangantan untuk saling suap*<sup>26</sup> (When the *baing odak* finish, then it is *inak odak*'s turn to perfect the *odak*, flatten the *odak rua*, *odak ima* and complete the transmission on all the fingers of the bride. Then, the closing of the *barodak* was carried out again by the *pandu odak*, surrounding the two brides with the candle that had previously been placed in the *karaeng* stone and covered with rice. The *pandu odak* will circle the two brides facing each other with the

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<sup>25</sup> Interview with Evi (Implementer), Bale Brang, 14 November 2018.

<sup>26</sup> Interview with Maryam Bale Brang, 16 November 2018.

candle 3 times from right to left, then the candles are blown simultaneously by the bride and groom. Then the rice is taken by *inak odak* as much as one or two seeds to be attached to each forehead, meanwhile, *inak odak* prepares the *songkol* and *tele kelaq* on two spoons, then given it to the bride and groom to feed each other).

### *Rapancar*

*Rapancar* is a series of events from the *barodak* tradition that cannot be separated. *Rapancar* is carried out by attaching the *pancar* in the palm and fingertips of the bride and groom by close relatives or elders in turns

Mrs. Linda stated:

*Lamin rapancar nan ya olo den pancar ka giling pang poto ima, salewat sopo lawan ima, ke olo pang lampak ima*<sup>27</sup>(*rapancar* is to give henna leaves that are milled at the tip of the finger, pass through one knuckle, and put on the palm).

Mrs. Rani said that:

*Rapancar ya nan si ya olo racikan den pancar pang kuku ima kakaleng ima numpu ade kanan, tris sampe ima ode. Tris jira nan ya boat ima kiri. Sadunung pangantan selaki nan po pengantan swai*<sup>28</sup>(*rapancar* is to give a blend of henna leaves on the nails and fingers, starting from the right thumb, to the little finger. Then the next is done on the left hand. First the groom then the bride).

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<sup>27</sup> Interview with Linda, Bale Brang, 17 November 2018.

<sup>28</sup> Interview with Rani Desa, Bale Brang, 16 November 2018.

### *Analysis of Islamic Law on the Barodak Rapancar Culture in the Bale Brang Community*

In the cultural/customary context which is termed in Islamic law it is referred to as 'Urf, where 'Urf is a jurisprudential system in Islam, 'Urf's position has a very important position in the process of establishing law. As a source of law (although some scholars have not agreed on 'Urf as a source of law) and its existence is not as strong as the source of law that has been mutually agreed upon among the scholars, namely, the Al-Qur'an, as-Sunnah, Ijma' and Qiyas so that 'Urf only occupies a position as an additional source in the construction of Islamic law.<sup>29</sup> However, in the theoretical realm of Islamic law, the customs of society, at a certain level, become a theoretical theme and eventually become the basis (argument) for legal determination.

The idea of basing decisions on the customs and habits of the community is summarized in several legal principles with different editors. In this case, it is a parallel between the determination of law based on custom and the determination of law based on texts by stating a common rule found in various ushul fiqh texts, namely *الثابت بالعرف كالثابت بال*. Meanwhile, other fiqh rules read *العادة محكمة*, as well as the rules of *المعرف عرفا كما لمشروط شرطا*. All of these rules, and others like them, show what the position of 'Urf of society is in the theory of Islamic law.<sup>30</sup> 'Urf is not necessarily something that was practiced in the era of the *sahabah* but includes 'Urf afterward.

Outside the area of legal propositions, but still have a connection, 'Urf is also used to interpret the text. There is an al-Qur'an text whose editorial is general, while its generality becomes a 'barrier' in the socialization of practice-oriented law. What is contained in verse 233 in Surah al-Baqarah, *وعلى المولدله رزقهن وكسوتهن بالمعرف*, can be an example here. Redaction "in a *ma'ruf* way" in that verse is a general

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<sup>29</sup> Abdullah Ahmed an-Na'im, *Dekonstruksi Syari'ah*, Alih Bahasa Ahmed Suaedy dan Amiruddin, (Yogyakarta: LKiS, 1994), p. 50.

<sup>30</sup> A. Djazuli, *Kaidah-Kaidah Fikih*, (Jakarta: Kencana, 2011), p. 33



expression so that to be easier to understand and become operative as a reference in legal action, specifications (*takhsis*) must be carried out by understanding the suggestion to do *ma'ruf* (good) according to custom. customs that usually occur in society.<sup>31</sup>

In short, the operation of '*Urf* facilitates the integration process between law and society. Some have identified that the introduction and recognition of the existence and role of '*Urf* to enter into legal considerations, which theoretically worked quite massively from the 13th century and increased in the 16th century, managed to overcome the tension between theory and practice in the previous era. But this success can also occur because at that time the use of '*Urf* was associated with other legal postulates, especially concerning the principles and methodology of *Isithsan*.<sup>32</sup> When linked in the contextual realm, namely the *barodak rapancar* culture in the Bale Brang community, there is no contradiction as to the results of interviews with several religious figures as follows:

*Adat ke hukum Islam ta no bau tu seka, leng pang adat nan ya atur boat manusia. Lamin nonda pang hukum Islam adat bau si tu kenang ansal na batulak ke hukum Islam ke lamin nonda dalam al-Qur'an ke pasuru Nabi maka bau tu kenang untuk beang hukum*<sup>33</sup>(Custom and Islamic law cannot be separated, because in custom it regulates human habits. If it does not exist in customary Islamic law, it can be used if it does not conflict with Islamic law and if it is not in the Qur'an and hadith it can be used for law).

Meanwhile, the results of an interview by the researcher with a religious figure as well as an elder community leader in Bale Brang Village, Mr. H. Anas,

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<sup>31</sup> Satria EffenM. Zein, *Ushul Fiqh*, cet. Ke-7, (Jakarta: Kencana, 2017), p. 145

<sup>32</sup> P.j. Bearman, *The Encyclopaedia of Islam*, vol. 10. (Leiden: Brill, 2000), p. 887-888

<sup>33</sup> Anas (Religious Leader), *Interview*, Bale Brang, 20 November 2018

stated that: custom and religion are two inseparable laws, and they must be compatible. Because with customs or traditions also see from the side of religion. Although it is not possible to clearly describe the Qur'an and hadith, it is following the circumstances that occur according to religious rules. So that if there is no Al-Qur'an or hadith, then custom can be made as law.

In line with Mr. Abdullah's explanation:

*Lamin pangeto saya adat tau Bale Brang ta keras kuat yang adat barodak rapancar ta. Tapi aturan nan balong. Leng pang nan ada si serakal. Serakal ta kan salawat de y abaca secara rame<sup>34</sup> (As far as I know the Bale Brang custom is very strong, like the barodak rapancar custom. But the rules are good. There is also hoarse. While itself is a selawat read in groups).*

This is also in line with a religious figure named Ustad Khaerul Anam's statement:

*Barodak is carried out based on custom not based on Islamic law, so custom can be carried out by law, Makruh, if it is done it will not get rewarded and if it is left there will not be a sin, but only maintaining the customary traditions that have been accustomed to in the community of Bale Brang Village.<sup>35</sup>*

Based on the explanations from several religious leaders above, it can be understood that the *Barodak rapancar* custom as rooted in prevailing among the Samawa tribe in Bale Brang Village is a tradition that has been agreed upon and its enforcement and cannot be abandoned. They see custom and Islamic law as two laws that cannot be abandoned and separated. Customs and Islamic law contain

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<sup>34</sup> Abdullah (Religious Leader), *Interview*, Bale Brang, 20 November 2018

<sup>35</sup> Anas, *Interview*, Bale Brang, 20 November 2018

high values. In addition to custom regulating community habits, Islamic law regulates community behavior based on Islamic law.

This custom is maintained until now this custom is a legacy of the previous ancestors who highly valued marriage. The custom of *barodak rapancar* has been in effect since long ago and is still maintained by traditional leaders and traditional leaders, but behind the customary rules it is good for some who agree with these customary rules but some feel aggrieved by the rules made by their ancestors and maintained until currently.

#### *The philosophy of the Barodak Rapancar Tradition in the Bale Brang Community*

The tradition of *barodak rapancar* as one of a series of traditional wedding processions in Sumbawa which is devoted to the procedures for implementing *barodak rapancar* in the Bale Brang community is a tradition that is still being preserved. In each process, the procedures and tools contained in the procession have a certain meaning (value). In general, the *barodak rapancar* tradition is a custom that relies on religious provisions so that the *barodak rapancar* activity is emphasized to be carried out by the community of Bale Brang village. As the expression of Mr. Saleh who said:

*Ada singin adat ta siong semata boat biasa. Sebab adat ta no batulak ke kepercayaan masyarakat. Mara ling basa tau loka adat basendi ke syara', syara' basendi ke kitabullah leng. Arti nan lamin tu sadar ke kitab allah maka no ilang ka kareng dasar ade ada pang dalam nan. Sama arti yang sopo contoh pang barodak nan ya nan si ada serakal untuk ya sangada nilai balong yanan si shalawat ke Nabi<sup>36</sup> (the existence of custom is not just an ordinary activity. Because the existence of custom does not originate from community beliefs. As the expression of our*

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<sup>36</sup> Interview with Mr. Shaleh, Bale Brang, 9 November 2018.

ancestors, tradition based on *syara'*, *syara'* based on the *Kitabullah* (book of Allah), meaning that if we are aware of the *Kitabullah* it will be based on His provisions. It means that with one example of the *barodak* activity there is chaos, this is to provide a positive value, namely praying for the Prophet).

Every process and procedure in the *barodak rapancar* procession gives a certain meaning and meaning. For example, there is a movement of 3 times and symbols that indicate something, so this activity is still carried out by people who want to get married. This was stated by Mrs. Ani, who said:

*Barodak rapancar ya boat untuk dapat karedha Allah swt. bua nan, tau nta ya boat untuk sabersih diri senopoka ya nikah, pang nan kan sadua pangantan basumpa pang Allah swt. ya saksi leng malaikat ke tau sare.selen nan, pang proses nan ada pida-pida nasa loe kali angka ganjil missal nan 3 kali tu olo odak, putsar sisir, silet ke kasena, 7 loe lilin. Lamin de ganjil nan leng ya sadu leng tau nta angka ya beri leng Allah swt. missal nan 7 lapis langit, 7 lapis bumi, 99 asmaul husna, 5 waktu sembayang wajib, 13 rukun sembayang<sup>37</sup> (barodak rapancar is done with the aim of expecting the pleasure of Allah SWT. and His permission. Therefore, the Bale Brang community cleanse and purify themselves in the matter before performing the marriage contract, where the bride and groom will swear before Allah SWT. with Angels and relatives (brothers) as witnesses. In addition, in the *barodak* procession there are several odd numbers such as 3 times rubbing *odak*, three times turning the comb, razor and *kasena*, 7 candles. The odd number is believed by the public to be very dear to Allah Almighty. such as 7 layers of the sky, 7*

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<sup>37</sup> Interview with Ani, Bale Brang, 10 November 2018.

layers of the earth, 99 *Asmaul Husna*, 5 times of *fardhu* prayer, 13 pillars of prayer and others).

In line with the explanation from Mr. Suhadi who said that:

*Barodak rapancar ta ya sadu bau besih ate parana tu. Barodak ya bau beang gambaran untuk siap sadua pangantan untuk jadi sawai salaki. Sarea hal lenge ya saresi dahir batin untuk ya siap ketelas beru tawa tu*<sup>38</sup>(*Barodak rapancar* is believed to be a way to cleanse and purify the body and soul. *Barodak* tried to describe and prepare the two candidates as husband and wife. All bad things are cleaned born help in preparing for a new life)

Another opinion was also expressed by Mr. Cae who stated that:

*Pang barodak tegas ada sarea ka maut, jodoh rezki de kagaris leng Allah swt. nan bua peno datang tau sawai de kam pangantan, lamin dadara nopoda jodoh nurit untuk ya olo sisa odak nan unutm ma mudah datang jodoh. Sapeno sadekah ma bua mudah datang rezki nan bua ada de beang lako tau ka odak nan, ke ya bagi bua' kayu untuk ya bawa mole*<sup>39</sup> (The *barodak* process contains the idea of death, mate, rizki which has been outlined by Allah, proven in the process generally attended by married women, girls who have not yet got a mate participate in extending the remaining *odak* of the couple. It is believed to facilitate the arrival of a mate. Increasing alms will facilitate the arrival of sustenance as evidenced by the presence of eye souvenirs in the form

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<sup>38</sup> Interview with Mr. Suha, Bale Brang, 9 November 2018.

<sup>39</sup> Interview with Mr. Cae, Bale Brang, 11 November 2018.

of goods to those who smear *odak* and the fruits are distributed to take home)

In line with the phrase from Mr. Saleh who said that:

*Bagenang ya sadu bau sangedo anak mudi ke merasa no ramenong nan bua mangkebu rena rea seda genang, barodak bau ya sabalong lukit pangantan sadua ma bau mengas pas muntu nikah ke basai. Mira pancar campir ke putih odak nan ma bau lis caya gembira ke suka cita, na si luk badait bau ma ilang sarea sipat lenge de no kangita ke de kangita kareng pangantan. Putar sisir, silet, kasena ma bau gita diri ke 3 kali nan leng beri leng Allah swt<sup>40</sup> (Bagenang is believed to be able to keep her child away from hearing loss as evidenced by the loud and camping sound of music, barodak can also hand over the skin of the bride and groom to emit a positive aura at the time of the contract and reception. Rapanicar to emit a bright red color with a white blend from odak so that it can give an aura of joy and joy, then bedait aims to clean up the remaining vices, both visible and non-visible from the bride and groom Turn the comb, razor blade, and beauty to clean and beautify yourself and so that seeing each other reflects yourself itself, while round 3 times is interpreted because God likes odd numbers)*

Also, the philosophical meaning contained in the process of the *barodak rapanicar* tradition such as in the process of *bedait*, *rapanicar*, and *odak* spices, and the implementation is concluded from the explanations of several respondents. Here's the explanation:

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<sup>40</sup> Interview with Mr. Shaleh, Bale Brang, 9 November 2018.

*Bedait* is the process of cleaning the fine hairs on the faces of the bride and groom to have a different aura on the wedding day. Cleaning the fine hairs on the face using a razor blade means that the remnants of the bride and groom are clean. A razor blade is a tool in the form of a small and thin steel knife, usually double-edged, aims to tidy up some hair and eyebrows as a symbol of removing bad things from the bride. *Kesena* is a clear glass mirror where one of the faces can show the image of objects placed in front of it, usually to see the face when decorated and so on. When looking at yourself / your partner, it reflects on yourself, each one so that you can explore each other's personality. A comb is a tool for straightening hair, made of plastic or metal, serrated thin and tight. The comb symbolizes caring for and beautifying herself, especially the bride, emphasizing that caring for or beautifying herself should only be done if it is for a partner.

*Rapancar* is to dye the nails / redden the nails of 'emitting or crushed henna leaves which will be applied to the nails of the bride and groom. Pancar will cause a red color on the nails, this is intended to give off an aura of bright colors because it will contrast with the white blend of *odak* so that it gives an aura of joy and joy. Pancar is a nail dye that produces a red color from finely ground henna leaves. Pancar will give the impression of joy in welcoming the wedding, especially when the white color of the *odak* is combined with the red glow, it will radiate more joy because the bright colors symbolize joy like red.

The *odak* spices consist of *loto lagi* (rice) which symbolizes a clean and holy heart, *eta* (betel) symbolizes the heart of fertility and prosperity, *bua* '(areca nut) symbolizes the heart is always beating and is like a betel nut split in two, between one and two. others should be in tune and at will, *bage tunung* (burnt tamarind) symbolizes the cleanliness of mind and body. To clean dirt, *hasad*, and envy that pollute the inner and outer.

While the tools contained in the *barodak rapancar* tradition such as *Galang* (pillow) are objects related to the bed, comfortable pillows will certainly make sleep soundly. The wife is the person most responsible for the comfort of the husband for that, it is hoped that one day the bride and groom, especially the wife, will always pay attention to her husband's needs, starting from waking up to going to sleep again. Candles are expected to continue to provide light in the household that comes from Allah SWT. *Sisin mas* is a symbol of a stronger bond between the two brides, white creamer (shroud) is a symbol of death so that he always remembers God, needles, and threads become symbols of complementarity such as inseparable threads and needles, *satepek* made of palm leaves describes the tests/trials from the household that can come from various things such as from nature, animals, plants and even humans themselves.

Overall, the philosophical meaning of the *barodak rapancar* tradition is as a way to avoid disaster for the prospective couple and the family of the bride and groom. Disasters usually occur in the form of rabuyak diseases such as lumps on the head and body, trance, and many other things. So that if the people of Bale Brang village do not do it, there will be imbalances or deficiencies in the marriage procession.

According to the traditional leader of the village of Bale Brang, *barodak rapancar* is a ritual that is carried out from generation to generation as part of the traditional marriage procession. The tradition of *barodak rapancar* is ingrained in the community of Bale Brang village so that the customary leader places great emphasis on the *barodak rapancar* ritual. The customary leader is very responsible for every customary marriage process because the customary leader knows the ins and outs of these defended traditions.

The *barodak rapancar* tradition is also a process of purifying the soul against bad things for the bride and groom. Purification is prepared to cleanse the two



future brides from jealousy before facing family life. The future bride and groom will have a spirit of sacrifice with body and soul to achieve a peaceful life, taking care of one another.

The spices contained in *barodak* are used as ingredients that are believed to make the bride and groom's skin bright, smooth, yellow, and give a positive aura. Meanwhile, henna leaves that give off a red color are believed to be a form of joy and joy for the bride and groom. This is a preparation by the family in the form of skincare for the bride and groom before the marriage contract. At the wedding ceremony, the bride and groom will look radiant and give joy and joy to their respective families.

## Conclusion

It can be concluded that the process of implementing *barodak rapancar* consists of *badait*, *barodak*, and *rapancar*. *Badait* is done by removing the fine hairs on the face of the bride and groom using several tools such as razors, combs, and *kasena*. Meanwhile, *barodak* is done by applying *odak* to the bride and groom in a certain area by preparing tools that support the implementation and spices of *odak*. Then the last is *rapancar* by giving finely ground henna leaves on the fingers of the bride and groom.

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