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THE TRADITION OF LET PELLET IN MADURA COMMUNITY BETENG: CASE STUDY OF ASAM RIVER VILLAGE, KUBU RAYA REGENCY

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Abstrak:

Penelitian ini mendeskripsikan tentang pelet betteng yang dikenal dengan istilah bunting tujuh bulan pada masyarakat Madura di Desa Sungai Asam Kabupaten Kubu Raya. Tujuan dari penelitian ini adalah untuk mengetahui tradisi let pelet betteng masyarakat Madura di Desa Sungai Asam. Penelitian ini termasuk dalam penelitian kualitatif cluster dengan pendekatan fenomenologis yang dilakukan dengan metode observasi, wawancara, dan dokumentasi. Tahapan analisis data dilakukan secara bertahap; reduksi data, pemaparan data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pelet betteng suku Madura di Desa Sungai Asam Kabupaten Kubu Raya Kalimantan Barat sangat religius, memiliki filosofi adat yang kuat untuk dilakukan dan bersifat sakral, tradisi ritual ini berawal dari mitos yang berkembang di masyarakat. . Alat dan benda yang disiapkan sangat unik, seperti mengajak masyarakat sekitar dan bacaan doa khusus serta ibu hamil mandi dengan memegang ayam kampung dan syarat bagi yang mandi harus membawa uang. Tradisi ini merupakan perubahan warna budaya dan warisan nenek moyang.

Kata kunci: *Tradisi madura; Ritual pelet betteng*

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Abstract:

This study describes the let pellet betteng which is known as the seven months of pregnancy in the Madurese community in Sungai Asam Village, Kubu Raya Regency. The purpose of this study was to determine the let pellet betteng tradition of the Madurese community in Sungai Asam Village. This research is included in a qualitative research cluster with a phenomenological approach which is carried out using observation, interviews, and documentation. The stages of data analysis are carried out in steps; data reduction, data exposure, and conclusion. The results showed that the let pellet betteng of the Madurese tribe in Sungai Asam Village, Kubu Raya Regency, West Kalimantan was very religious, had a strong customary philosophy to do and was sacred, this ritual tradition came from the myths that developed in the community. The tools and objects prepared are very unique, such as inviting local people and reading special prayers as well as pregnant women taking a bath by holding a free-range chicken and the requirement for the person who bathes to bring money. This tradition is a cultural discoloration and heritage of ancestors.

Keywords: *The madurese tradition; The let pellet betteng ritual*

INTRODUCTION

The let pellet betteng ritual tradition exists in the Madurese community. Tradition is a hereditary habit of a group of people based on the cultural values of the community concerned. This tradition is a hereditary habit that is still carried out by the community with the assumption that the tradition does not conflict with Islamic law.¹ Meanwhile, ritual in many ways is interpreted as a religious ceremony or religious art in a community.²

Tradition and ritual are two different discussions, but they are interrelated. In this case, researchers have the view that ritual tradition is a hereditary habit that is considered the most correct in terms of religious ceremonies performed by the community. So that this habit has a sacred religious value for the community.³

¹ Qurrotul Ainiyyah et al., "Akulturasi Islam Dan Budaya Lokal (Studi Kasus Tradisi Sedekah Bumi Di Desa Karang Ploso Kecamatan Plandaan Kabupaten Jombang), n.D." (n.d.).

² Ruslan Rasid et al., "Kepribadian Ideal Konselor Dan Konseli Dalam Kitab Adab Al-Alim Wa Al-Mutaallim Karya Syekh Hasyim Asy'ari, n.D." (n.d.).

³ Anwar Mujahidin, "Integrative Education Paradigm Based on Local Culture Analysis of Contextual Interpretation of Qur'anic Verses on the Purpose of Human Creation," (2018).

Many studies examine the traditions of society and culture in terms of various perspectives. Roni and Habli Zainal discussed an Islamic review of the implementation of the seven-monthly bathing tradition of the Malays in Tunggul Harapan Village, Tunggul Hilir District, Jambi. The results of his research found that preserving culture to ask for safety from Allah SWT so that pregnant women and their unborn babies get convenience and are given blessings.⁴

Nurhayati Tine et al examine the implementation of local wisdom in the life cycle of the Gorontalo Community (Studies on the marriage tradition and the Molontalo tradition (Seven Months). The findings from this study show that the traditional Monika or length lo pouch and Gorontalo processions have meaning for educational values so that culture is not lost and the need to leave despicable traits, such as purifying oneself from the outside and the mind, the importance of maintaining the halal property, and patience in living life.⁵

The Madurese are people who in their daily life use the Madurese language with its various dialects from generation to generation. The Madurese are those who live in the Madura area. Geographically, the Madurese community is part of Java, but the Madurese have very different characteristics from the Javanese in general, this can be seen in the language used in their daily life. The Madurese are the people who inhabit the land of Madura which includes Bangkalan, Sampang, Pamekasan, and Sumenep. Sumenep is the eastern end of the Madurese tribe which was a former kingdom that was very influential during the kingdoms of Java (Mataram, Mojopahit, Kediri), and others.⁶ But because it spread very quickly, it reached West Kalimantan, especially in Sungai Asam Village, Kubu Raya Regency.

Lin Wariin Basyari researched the local wisdom values of the Memitu tradition in the Cirebon community (Study of the Community of Satupatok Village, Mundu District). The findings of the study are that is the same as salvation at the age of seven months of pregnancy. This memitu tradition has values: 1) religious values, although this tradition is not taught in Islam, the contents of the tradition contain Islamic teachings, 2) psychological and health values. This affects the psyche of women who are pregnant because they will face childbirth that is full of risks. 3) socio-cultural values, this

⁴ Roni Dan Habli Zainal, "Islamic Review of the Seven-Monthly Bathing Tradition of the Malays in Tunggul Harapan Village, Tunggul Downstream District, Jambi." (2021).

⁵ Nurhayati, *The Implementation of Local Wisdom in the Life Cycle of the Gorontalo Community (Study on Marriage and Molontalo Traditions (Seven Months)*, 2017.

⁶ Kodiran, *Culture in Man and Culture in Indonesia (Jakarta: Jambatan, 1976)*, 322., Kodiran,.

culture is preserved because many generations have defended the culture, 4) the latency function, to maintain balance and sustainability of customs.⁷

Some of the studies that have been mentioned are general descriptions of the traditions of the Madurese community, which are rich in traditions. One of the very sacred Madura traditions is the seven-monthly Madurese community with the term *let pellet betteng*. The *let pellet betteng* ritual tradition can be said to have similarities with the seven-monthly tradition in Java, such as the research conducted by M. Rifa'I which discussed the ethnography of the ritual communication of Tingkiben Meloni and Missoni, the Javanese community in Pasuruan Regency. pregnant women.⁸ However, previous research only examines traditions and customs. But the research that will be carried out by researchers is in the study of rituals and their sacredness in the *let pellet betteng* tradition.

The *let pellet betteng* tradition is usually carried out when a woman is pregnant for the first time and at the age of seven months. Many studies have been conducted by researchers before, but few are specific about *let pellet betteng*, only discussing seven months of pregnancy. The research that describes the *let pellet betteng* research, one of which was researched by Zaitur Rahm, he researched in Sumenap Madura, East Java, entitled the face of religion in the *let pellet betteng* tradition in the Madurese community.⁹ The ritual has faded with time, in Madura itself it is rare to use rituals, only reading the holy verses of the Qur'an, so researchers want to reveal the meaning and essence of the ritual *let pellet betteng*.¹⁰ The research is very interesting, in this case, the researcher will examine the mechanism and essence of the *let pellet betteng* tradition ritual.

The methodology and approach used is a type of qualitative research. Qualitative research is looking for meaning, understanding, understanding, and explanation of a phenomenon, event, or human who is, directly and indirectly, involved in a contextual and thorough researched setting.¹¹ As well as an approach using religious phenomenology, the place of this research

⁷ H. Lin Wariin Basyari, *Values of Local Wisdom (Local Wisdom) in the Cirebon Community (Study of the Community of Satupatok Village, Mundu District)*, 2014.

⁸ M. Rifa'I, "Ethnography of Communication Rituals of Tingkeban Neloni and Mitoni, Ethnographic Study of Communication for Ethnic Javanese in Summersuko Village, Gempol District, Pasuruan Regency, Ettisal Vol. 2, Number. 1." (2017).

⁹ Zaitur rahem, "The Face of Religion in the Let Pellet Betteng Tradition in the Madurese Community, Reveals the Hymns of Religious-Cultural Terms in the Interior)," (2017).

¹⁰ "Interview, Bu Sumadeh, a Native of Madura, and a Figure or Shaman Who Performs the Seven-Monthly Ritual." (n.d.).

¹¹ A Muri Yusuf, *Metiode Penelitian Kualitatif, Kuantitatif Dan Penelitian Gabungan*, Edisi Pertama, Jakarta, (Jakarta: kencana., 2019).

is located in Sungai Asam Village, Kubu Raya Regency. data collection by interview, observation, and documentation.¹²

DISCUSSION

The Let Pellet Beteng Tradition of the Madurese Community

The let pellet beteng tradition that occurs in the Madurese community is a symbolic ritual. According to Mircea Eliade, symbolism is a special way of knowing religious things.¹³ All human behavior is a form of a symbol, so traditional customs carried out in the Madurese community are symbols of exploring religiosity in religion.

Traditions and rituals are things that exist in a multi-ethnic society, one of which is let pellet beteng. The process of pregnancy is very long, from day to day, week to week, month to month until the birth of the baby, but in the seventh month there is what is called seven monthly (let pellet beteng) in the Madurese tradition and this becomes a structure in Madurese society.¹⁴

The let pellet beteng tradition in the Madurese community is a well-structured and detailed tradition, from the first months a pregnant person is not allowed to work hard, cannot kill the existing animals, in the fourth month they believe that the baby's branch is blown by the spirit so that it reaches the second month. Seventh, the rituals will be carried out.¹⁵



Picture 1. Picture of the Ritul Let Pellet Beteng Pelaksanaan

¹² Khairawati and Wahidah, Nurul andina, *Easy to Understand and Apply the Research Design*. Pontianak Press, 2018.

¹³ John Saliba A., "Homo Religious in Mircea Aliade, EJ Brill, Leiden." (1976): 54–57.

¹⁴ "The Interview with Grandmother Anwar, as an Elder in the Teluk Bakong Trench and Knowing about the Seven-Month Tradition, On" (n.d.).

¹⁵ "Mrs. Hayat, Usually as Ritul Builder (Traditional Traditional Birth Attendant)," (n.d.).

In the series of let pellet betteng, the host invited all the villagers, but before inviting the general public. The host first invites only some people to recite or read the letters of the Qur'an such as Yusuf's letter, Maryam's letter, Al-waqiah's letter, and other letters, to ask Allah SWT to pray for ease in childbirth and the fetus that is conceived becomes a pious child and is devoted to both parents.

According to Rafiq,¹⁶ the scientific paradigm includes the paradigm of social facts and the paradigm of social behavior. The social fact paradigm finds that there is something outside of man that can force him to do something to behave following what is outside himself so that a person's behavior can be controlled.¹⁷ The let pellet betteng ritual tradition contains a deep social aspect such as inviting the local community, from this it is explained that classical science should not overlap, ritual science with religious knowledge as long as it does not deviate from sharia, it needs to be integrated.

After reading the verses of the Qur'an, we come to the implementation of rituals such as bathing the two caresses, although in religion there is no explanation, it is a myth that is considered religious advice. According to Kontowijoyo,¹⁸ the myth shows the consciousness of the people in the mystical-religious stage so that the basis of knowledge is in the form of myth. The people at that time strongly believed in traditional mystical stories that were conveyed through story literature, and fairy tales and became the ideology of ordinary people. Ideology is a treasure trove of Islamic knowledge understood as a normative formulation that then becomes an ideology and then becomes an action.¹⁹

The philosophy and essence of Let Pellet Beteng Madura Society

In the let pellet betteng tradition, the Madurese community is very sacred in it, both before the ceremony and until the ceremony is over. The meaning of sacred is easier to feel than to describe. When there is an assumption that a sacred object contains a holy substance, and it contains a terrible but exalting mystery meaning. In society, there are different views about

¹⁶Nur Rofiq & M . Zidny Nafi ' Hasbi, "Mendamaikan Tradisi Muslim Dan Ilmu Pengetahuan Modern : Kajian Eksploratif Pemikiran Nidhal Guessoum," *International Journal of Pegon : Islam Nusantara civilization* 6, no. 2 (2021): 10.

¹⁷"Kuhn, Thomas S., *The Structure of Scientific Revolution*, Leiden: Instituut Voor Theoretische Biologie," (n.d.).

¹⁸Kuntowijoyo, *Islam as a Science of Epistemology, Methodology, and Ethics*. (Yogyakarta: Tiara Wacana, 2007).

¹⁹Muhammad Adnan Firdaus et al., "Internalisasi Nilai Pendidikan Agama Islam Pada Kegiatan Ekstakurikuler Rohaniah Islam SMA IT Ar-Rohmma Kretek Bantul Yogyakarta," *Ideas: Jurnal Pendidikan, Sosial, dan Budaya* 7, no. 3 (2021): 143.

which objects are sacred, and things are ordinary, or what people often put forward are sacred and profane objects. Apart from that, there are holy ones in this world and heaven. Hindus respect and sanctify oxen, Black Stone in Mecca is sanctified by Muslims, Cross on the altar is sanctified by Christians,²⁰ Because there is a sacred value, the Madurese people do not leave this tradition.

The people of Sungai Asam generally do it enthusiastically. In this event, many things must be fulfilled, such as eggs, free-range chicken, rice, grated turmeric, coconut, and fighting leaves (Madranese language). Each object called has its meaning that comes from the myths of the local community. After all the ingredients are met, the two caresses are bathed, but it is rare for a husband to participate in the bathing event. In the case of the wife taking a bath by holding the prepared free-range chicken. According to Eliade, there is no contradiction between symbolic thinking and rational or conceptual thinking. Eliade only distinguishes between symbols and concepts. Eliade asserts that humans are not only rational beings but also homo symbolic.²¹

The meaning of a chicken is held by a woman so that the baby is clean when it is born. The first watering or bathing is the dukun beranak, after that, it is continued by other people who want to take part in the bathing ritual.²² People who bathe must bring money as a condition to be able to bathe, before bathing must read Salawat to the prophet and pray in the hearts of all pregnant people to be given ease in the process of pregnancy and birth. Before bathing, people pour water on the porch, following by inserting the fighting leaves into grated turmeric and rice which are mixed in a bucket of water, after being immersed, pat the bride and groom after being patted and then splashed with water again.

This is done until it is finished, when it is finished, the woman stands and the supporter inserts the egg from the top of the pregnant woman's bag and walks to the front of the road she is going to pass and then gives the egg and steps on it until it breaks. The meaning of this egg is so that the birth that will occur will be facilitated, after the husband splits the coconut, if the split coconut is split perfectly then the child will be a boy, but if it is not perfect then the child will be a girl. After the splitting of the coconut, the chicken held by the pregnant woman is given to a trusted shaman, and the money received from the community gifts is given as a thank you.

²⁰ Zakiah Darajat, *Comparative Religion (Jakarta: Bumi Aksara)*, 1985.

²¹ John Saliba A., "Homo Religious in Mircea Aliade, EJ Brill, Leiden."

²² Observations and interviews with local people, 14, 04, 2021

As said rofi'ah "The money earned is the right of the shaman or those who perform rituals or bathe".²³

The implementation of the bath is only for women who bathe mostly women, even though there are male relatives. After the bathing ceremony was over, the invitation of the men came to pray together. The men sat together on mats that had been provided by the host with their legs crossed while eating snacks and a cup of coffee or tea given by the host while talking to each other. The Ustadz who will lead the prayer comes then the celebration begins. before the event started, the host opened the ceremony in a very official high-level Madurese language. First, he thanked the neighbors for coming. He said that he regarded them as witnesses of the sincerity and sincerity of his intentions and of the fact that he performed the ceremonies required to realize this extraordinary intention. He hoped that they would all get the blessings that came from the ceremony.



Picture 2. Image of Ritual Let Pellet Beteng Tradition

Second, he expressed his intention, namely conveying the special purpose of the salvation that his child is already seven months pregnant, so that the pregnant mother, herself, her family, and guests can have peace of mind and body and be safe in the hereafter.²⁴ According to Mircea Eliade, religion is a system that arises from something sacred. Religion must be positioned as something constant, as an element in human life. The function of religion must be seen as a cause, not an effect; a profane life is an area of everyday life that is something that is done regularly and is not too important. While the sacred is the area of the supernatural that is not easily forgotten and is very important. Something sacred is a place where

²³ Interview, local community rofi'ah. 02/4/2022

²⁴ Clifford Geertz, *Javanese Religion, Abangan, Santri, Priyai in Javanese Culture*, Translation of Aswab Mahasin and Bur Rasuanto, (Depok: Bamboo Community), Cet. II, p.5, 2014.

all order and perfection, as well as the abode of the spirits of the ancestors, warriors, and gods.²⁵

In its development, the let pellet betteng ritual tradition has been abandoned by the Madurese community over time because many religious leaders forbid it, one of which is in the Sampang area, especially in Larlar village, as stated by Jamilah and Marsiyeh “In the beginning, this seven months was done in the yard and there were objects things such as coconut, eggs, Ayama, yellow rice and others, but today it is no longer done because there is a prohibition from religious leaders, now it is enough to read prayers and the holy verses of the Koran.”²⁶

Sacredness or traditions that are sacred by humans will be eroded by time even by humans themselves. Because the development of science is always evolving and the millennial generation is increasingly not paying attention to tradition. According to Durkheim, humans or people who believe in that alone make it sacred or lucky, not because of anything else or special in the object.²⁷ From this, we can see that the call to prayer and human growth is getting more complicated.

CONCLUSION

The ritual tradition of the seven bananas (let pellet beteng) in the Madurese is a tradition that has been passed down from the ancestors, the myths implied in the ritual have been preserved to this day. The tradition of seven months, not all pregnant women do it only in the first pregnancy. The mechanism in carrying out the ritual tradition of the seven bananas (let pellet beteng) by reading the holy verses of the Qur’an, gathering with the community and giving alms to relatives through invitations, and requiring a pregnant person to perform a bathing ritual with special conditions. The traditional value contained in the community is the existence of the religious belief that it can make it easier for pregnant people to give birth and will be given the gift of a pious child.

²⁵ Anwar Mujahidin, “Integrative Education Paradigm Based on Local Culture Analysis of Contextual Interpretation of Qur’anic Verses on the Purpose of Human Creation.”

²⁶ “Interview, Jamila and Marsiyeh of the Lar Lar Community, Sampang Madura.” (n.d.).

²⁷ Nurdinah Muhammad, “Understanding the Sacred and Profane in Religions. *Journal of Substantia* Vol. 15, No. 2.” (2013): 271.

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