**THE TRADITION OF LET PELLET, BETENG, MADURA COMMUNITY**

**(CASE STUDY OF ASAM RIVER VILLAGE, KUBU RAYA REGENCY)**

*M. Zidny Nafi’ Hasbi*[[1]](#footnote-1)\* *Sulaiman*[[2]](#footnote-2)\*[[3]](#footnote-3)\*

***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 concluding. 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*

***Abstrak****: .*

*Penelitian ini menjelaskan tentang let pellet betteng yang dikenal sebagai tujuh bulanan kehamilan pada masyarakat madura di Desa Sungai Asam, Kabupaten Kubu Raya. Tujuan penelitian ini untuk mengetahui Tradisi let pellet betteng masyarakat Madura di Desa Sungai Asam. Penelitian ini masuk ke dalam klaster penelitian kualitatif dengan pendekatan fenomelogi yang dilakukan dengan cara observasi, wawancara dan dokumentasi. Tahapan analisis data dilakukan dengan langkah; reduksi data, paparan data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa let pellet betteng suku Madura di Desa Sungai Asam, Kabupaten Kubu Raya, Kalimantan Barat sangatlah religious memiliki filosofis adat yang kuat untuk dilakukan dan sakral, tradisi ritual ini berasal dari mitos-mitos yang berkembang di masyarakat. Adapun alat dan benda yang disiapkan sangatlah unik, seperti mengundang masyarakat setempat dan membaca do’a khusus serta perempuan yang hamil mandi dengan memegang ayam kampung dan syarat orang yang memandikan membawa uang. Tradisi ini merupakan kelunturan budaya dan warisan peninggalan nenek moyang.*

**Keywords:** *Tradisi Masyarakat Madura, Ritual let pellet betteng*

**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.[[4]](#footnote-4)Meanwhile, ritual in many ways is interpreted as a religious ceremony or religious art in a community.[[5]](#footnote-5)

 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.[[6]](#footnote-6)

Many studies examine the traditions of society and culture in terms of various perspectives. Roni and Habli Zainal (2021) discuss an Islamic review of the implementation of the seven-monthly bathing tradition of the Malays in Tunggal Harapan Village, Tunggal 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.[[7]](#footnote-7)

Nurhayati Tine, et al (2017) examines the form of implementing local wisdom in the life cycle of the Gorontalo Community (Studies on the marriage tradition and the Molontalo tradition (Seven Months). The findings from the study show that the traditional Monika procession or length lo pouch and Gorontalo have meaning for the value of education so that culture is not lost and the need to leave despicable traits, such as purifying oneself from the inside and out, the importance of maintaining lawful possessions, and patience in living life.[[8]](#footnote-8)

Madurese people are people who in their daily lives use the Madurese language with various dialects from generation to generation. Madurese people 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.[[9]](#footnote-9)However, because it spread very quickly, it reached West Kalimantan, especially in Sungai Asam Village, Kubu Raya Regency.

Lin Wariin Basyari (2014), researched the local wisdom values ​​of the menu tradition in the Cirebon community (Study of the Community of Satupatok Village, Mundu District). The findings of the study are that menu is the same as salvation at the age of seven months of pregnancy. This menu 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 culture is preserved because many generations have defended the culture, 4) the latency function, to maintain balance and sustainability of customs.[[10]](#footnote-10)

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-month tradition in Java, such as research conducted by M. Rifa'i (2017) which discusses the ethnography of ritual communication of Tingkiben Meloni and Missoni, Javanese people in Pasuruan Regency, the study explains about safe seven months, pregnant women.[[11]](#footnote-11)

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 previous researchers, but few are specific about let pellet betteng, only discussing seven months of pregnancy. The research that describes the let pellet betteng research is one that was studied by Zaitur Rahem (2017), he researched in Sumenap Madura, East Java entitled the face of religion in the pellet betteng tradition in the Madurese community.[[12]](#footnote-12)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.[[13]](#footnote-13)The research is very interesting, in this case, the researcher will examine the mechanism and essence of the let pellet betteng tradition ritual.

According to Kim Knott,[[14]](#footnote-14)views of insiders and outsiders' views on religion and culture, either directly as observers, or only as participants or native adherents of that religion or culture in various ways.



 Source: Kim Knott (2005)

There are several ways to explore religious and cultural issues.[[15]](#footnote-15)The first is a complete or pure participant (complete–participant/insider), that is, he always views his thoughts as being the most correct, which often causes controversy. The two completely or pure observers, (complete-observers) are outsiders, always accepting what is inside. The three observers, as well as participants (observer-as-participant), are outsiders, always accept what they see, and become participants. The four participants as well as observers (participant-as-observer) always justify what is in religion and culture through observations (insiders).[[16]](#footnote-16)

The methodology and approach used is a qualitative research type. Qualitative research is looking for meaning, understanding, understanding, explanation of a phenomenon, event, or human who is, directly and indirectly, involved in a contextual and thorough researched setting.[[17]](#footnote-17)As well as an approach using religious phenomenology, the place of this research is located in Sungai Asam Village, Kubu Raya Regency. data collection by interview, observation, and documentation.[[18]](#footnote-18)

**DISCUSSION**

**The Let Pellet Beteng Tradition of the Madurese Community**

Traditions and rituals are things that exist in a multi-ethnic society, one of which is let pellet betteng. 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.[[19]](#footnote-19)

According to Kontowijoyo, understanding the structure is paying attention to the whole or the totality. Understanding the elements that exist through interconnectedness (interconnectedness). That is, paying attention to the whole and the whole with great detail.[[20]](#footnote-20)

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 any 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.[[21]](#footnote-21)



Picture of the Implementation of the Ritual Let Pellet Beteng

According to Amin Abdullah,[[22]](#footnote-22)Conceptual integration-interconnection of science is very relevant for the development of Islamic scholarship (Islamic Studies), where dialogue between disciplines will further strengthen Islamic scholarship in facing the challenges of the times with all the existing complexities. Likewise with rituals that will be carried out on seven months using special knowledge by presenting a lot of

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-with 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.

The integrative-interconnective concept offered by Amin Abdullah is the answer to the various traditional problems above. Integration and interconnection between disciplines, both from secular science and religious scholarship, makes the two interrelated with each other, "greeting" with each other, filling in each other's weaknesses and strengths. Thus, the science of religion no longer dwells on classical texts but also touches on contemporary social sciences.[[23]](#footnote-23)

According to Rafiq,[[24]](#footnote-24)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.[[25]](#footnote-25) 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 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,[[26]](#footnote-26) 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, fairy tales and became the ideology of ordinary people. Ideology is a treasure trove of Islamic knowledge understood as a normative formulation which then becomes an ideology and then becomes an action. [[27]](#footnote-27)

**The philosophy and essence of Let Pellet Beteng Madura Society**

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.

The meaning of this chicken is 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.[[28]](#footnote-28) 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 the 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 that 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.

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.



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.[[29]](#footnote-29)According to Amin Abdullah.[[30]](#footnote-30)that Interconnections have interactions in them between one community and another so that from interaction to descending and interconnection occurs to the next generation

Kontowijoyoin his writing entitled “Islam as a Science of Epistemology, Methodology, and Ethics” states that a Muslim should look at the real thing through the eyes of Islam and the existence of sciences that are in contact with human values ​​in the Qur'an. Between truth and progress are often considered the same. So people assume that the truth is much influenced by the progress witnessed. The truth is not increasing or also called non-cumulative and progress is cumulative (increasing).[[31]](#footnote-31)

According to Thomas Kuhn,[[32]](#footnote-32)science can not be separated from the "paradigm". A paradigm contains a view that can be influenced by ideological background, power relations (authority), and fundamental fanaticism about is the core problem of science. Thus, there is no single science that can only be explained by one theory that is considered stronger, moreover, it is only obtained through empirical evidence. From the existing ritual tradition, it is not enough to just theory but to explain in terms of life experience, as well as the seven monthly rituals they do because it comes from a life experience to become a living ideology.

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, such as the statement 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 Qur'an.[[33]](#footnote-33)

**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 inherent in the community is the religious belief that it can make it easier for pregnant people to give birth and they will be blessed with pious children.

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