



TRADITION OF *MAKAN SEMPULUNG* AND ITS PRESERVATION IN WAJOK MEMPAWAH, WEST KALIMANTAN

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HIGHLIGHT

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- Tradition of *Makan Sempulung*

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ABSTRACT

This article is the result of research that discusses local culture and its interactions with Islam. Researchers want to show how Islam interacts with local culture and accepts it as part of the Islamization process. The data used here is obtained through interviews with elders and community figures, and based on their own experiences living in the middle of Bugis community. Based on the results of data collection in the field, it was obtained an illustration that this tradition was considered by some people to be an old tradition of shirk, so they left it. However, some people see that this heritage culture is quite important and positive for their lives. As a heritage culture, they feel they have the duty to maintain it and continue to carry it out

Keywords:

Local Culture Preservation, Cultura Identity, Sempulung Tradition, Bugis Migrant, Wajok Mempawah

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A. INTRODUCTION

Indonesian people are famous with their hospitality culture. It makes many foreign people are interested in visiting Indonesia. As Indonesian people, we must be proud of it. We can make the hospitality become the nation's identity and become a culture in our life. (Nugrahani, 2012).

However, along with the globalization era, there many Indonesian people contrast with this nation's identity. They are influenced by the globalization era, so they have new life styles and views and forget their local culture. It causes positive and useful local culture are forgotten and replaced by the new culture from abroad.

This background of study is the pride of the next generation on hospitality culture and also researcher's anxiety in seeing their negative attitude toward local culture. Researcher assumes that there are many good values that should be preserved in this heritage culture. If there are negatives values in culture including beliefs, it does not mean that the culture is not entirely good.

Researcher believes that there is a group of elder people who select the culture values in the middle of community. They will assess the values whether they have positive or negative values. The culture with positive values are preserved and the culture with negative or unimportant values will be left behind or marginalized by itself.

B. METHOD

This study is a qualitative study. The research question is how tradition of *Makan Sempulung* in Wajok is carried out. The study aims to describe the tradition of *Makan Sempulung* and explaining the positive values from this event.

To answer this question, the researcher interviews the elders and figures of Wajok community. The elders and figures are people who understand this tradition well. The researcher collects the data by collecting the documents and information

about this tradition. The researcher also interviews Bugis elders and figures in Wajok. The data collection was collected in May-August, 2016, when the researcher wrote about Bugis culture for Ministry of Education and Culture West Kalimantan Province (*Dinas Pendidikan dan Kebudayaan Propinsi Kalbar*).

The data collected from the field will be analyzed based on the research purpose. Finally, there are three main points discussed in this research. First, the procession of makan Sempulung tradition. Second, the positive values in *makan Sempulung* tradition. Third, the strategy in preservation of *Makan Sempulung* tradition.

C. RESULT AND DISCUSSION

Community of Wajok

Community of Wajok West Kalimantan is the descendant of Wajok Sulawesi communities. They are migrants. It could not be identified exactly their arrival to West Kalimantan. Based on Patmawati finding, Bugis people come to West Kalimantan in two phases. The first migration was carried out when Opo Daeng Manambon in 1600. In this year, the migrants are nobility and many people.

Second migration is the escape of Bugis people from DI/TII rebellion in 1960 because they assumed West Kalimantan is one of safer area. In this time, the migrants are the civil people who find the safety.

The Bugis people arrived in West Kalimantan temporarily. They followed their families. The success of migrant become the attractiveness for other families. So they attracted to follow their families as the migrant in West Kalimantan.

It is happened because Indonesian shipping traffic is very smooth. Since 17th century, it had been explained that there was a relationship between Kalimantan and Sulawesi. (Irwin. G, 1986; Patmawati, 2015).

One of Bugis migration areas in West Kalimantan is Mempawah district and it is mostly in Wajok village in Siantan sub-district.

The term of Wajok originally related to Bugis people because in Sulawesi where Bugis come from, there is a kingdom called Wajo. Patmawati (2015) stated that the migration area of Bugis in West Kalimantan is Wajok. Yusriadi (2015: 35) also stated that Bugis community is mostly can be found in the coastal areas of Indonesia and even more they are in the coastal areas of Malaysia, Philippines, Brunei, and Thailand. A wider Bugis migration may influence the widespread of Bugis tradition and cultures.

Wajok is located in Mempawah district. Generally, this region is about 1.276,90 km² and the population is moreless 234.021 people. Wajok is in Siantan sub-district. Siantan sub-district is the biggest third sub-district in Mempawah after Sadaniang and Segedong sub-districts with 160,30 km².

Bugis people work in many sectors such as farming, gardening, marine, labour, and administration office. They are in many sectors of life in West Kalimantan nowadays.

Generally, Bugis people work as rice and coconut farmers. Enthoven (Yusriadi, 2015) reported that Bugis people live in the coastal area of west Pontianak. They open the field and plant rice and coconut. They preserve the heritage cultures like tardition of makan Sempulung.

Bugis people are one of the important native people in West Kalimantan Barat nowadays. For a few people, the identity as Bugis people were not preserved well, but

a few others, this identity were still preserved well besides their family trees. (Yusriadi, 2015).

There many Bugis people, particularly in Mempawah, change their identity become Malay because they had socialized with Malay for a long time. In Yusriadi (2009) said that a few Bugis people do not live in viscous Bugis tradition. Bugis people who married with Malay and its opposite, so their children will loose their Bugis identity.

Bugis community, who preserved their identities, start eliminating and assimilating their culture with Malay culture. For those who eliminate their culture assume that their culture do not appropriate with Islamic values so they need to eliminate or change it with another tradition.

There are a few Bugis people assume that Bugis characteristics can be identified by Bugis culture applied by them. They assume that there are many differences between Bugis and non-Bugis culture. There are also a few Bugis people assume that it is not important to show their identity as Bugis people because they assume that they are Malay. (Yusriadi, 2015: 79-80).

Tradition of *Makan Sempulung*

One of migrant Bugis culture is carried out in West Kalimantan is the tradition of *makan Sempulung*. *Makan Sempulung* have a similarity with other *makan Sempulung* tradition is carried out in a few region in West Kalimantan. The procession is mostly similar with others. *Makan Sempulung* is famous in Bugis migration area and its procession are more famous than other *makan Sempulung* procession.

The difference between *makan sempulung* and its procession is the content of shirk. *Makan sempulung* with sesajen (offering to spirits) in a certain place using ancak (a tray) is shirk.

The procession of *makan Sempulung* event is invite the people to eat and pray together before planting rice, so that the rice plant and the farmer are safe from disaster and harvest failure. The prays are Selamat and Tolak Bala' prays taught by Prophet Muhammad SAW.

Makan Sempulung event is carried out in T junction of village street. If there are people from outside their village, they invite the people to eat *Sempulung* before they pass the street. It is the form of hospitality of the people in the village to other people from other villages. This event can bind the relationship among the community because being together and having a chat is rarely happened except there is a particular event like *makan Sempulung*. It makes the writer interested to write about the tradition of *makan Sempulung* grew in Wajok, Siantan sub-district, West Kalimantan Province.

Literally, *Sempulung* is a Bugis traditional cake from Sulawesi Island. It is very interesting to discuss the reason of *makan Sempulung* as the name of Bugis tradition or culture. Nowadays, *makan Sempulung* is a tradition of eating together with the people of village before planting rice.

Tradition of *makan Sempulung* is not only eating cakes but the migrant Bugis people also eat *ketupat* with the dishes as the meal in this tradition. Ketupat is the traditional meal of Malay so indirectly Bugis people in Wajok has adapted and assimilated with a new culture. This Bugis new culture is the native Malay culture so that they create a new culture from Bugis and Malay culture.

Makan Sempulung tradition is carried out in T junction of the village street. In the procession, when there are people pass the street, they are invited to eat *Sempulung* first then they can pass the street. Tradition of *Makan Sempulung* is carried out when the rice seeds will be planted in the rice field for the first time. Before the rice seeds are planted, the tradition of *makan Sempulung* is carried out and the people pray for the best harvest and safety for the farmer.

Tradition of *Makan Sempulung* is carried out in Parit Wa Dongkak, Parit Bilal, Parit Haji Yakub, Parit Langgar, and many villages in Wajok.

It is very difficult to find the people who still preserve the tradition of *Makan Sempulung* near the main street. This tradition is often found in the rural area because the people in the rural area preserve this heritage tradition. There are many potential streets in the rural area as the place of *Makan Sempulung* traditional procession.

The people live near the main street are difficult to carry out this tradition because the main street is crowded and there are many people pass the street. They prefer to interact with people from urban area. It makes them to think practically and logically so they begin to leave the culture that they think it is not appropriate.

Social caring sense in individual community in urban area are lower than rural area because the people in rural area interact with neighbor everyday. Rural area people usually stronger than urban area people in preserving the heritage culture because the people in rural area think that the culture is a sacred thing that must be carried out.

Procession of *Makan Sempulung*

Tradition of *makan Sempulung* is related to the farmer's activity in planting rice. Before the farmer decides to plant rice in the next planting season, the farmer or the land owner must ask to shaman or pawang about the appropriate time to plant rice. When the time has decided, then the farmer is carried out *makan Sempulung* event on the day when they want to plant the rice.

The farmer who is carried out *makan Sempulung* event, invites the people or their neighbor to participate in the event. The people gather in T junction street in the morning and bring the various food dominated with *ketupat* and the dishes. When all the people have gathered, they read *selamat and tolak bala'* prays. The prays aim to propose the safety for the farmer start from planting season until harvest time.

Makan Sempulung is carried out after they finish reading prays. They share their food so everyone can eat many various food. During eating together, they interact with others even with the unfamiliar people who passed the street because those people are invited to eat together and let them pass the street after they eat together. So, all the people in this event are familiar each other. After eating together, they ask the permission and clean the place together. The farmer or the land owner directly go to their rice fields and plant the rice.

Generally people assume that the tradition of *Makan Sempulung* in Wajok are similar with other tradition of *makan Sempulung* from other places in West Kalimantan such as Punggur and Sungai Kakap sub-districts. *Makan Sempulung* or *makan kampung* are similar. They come from the same basic culture. *Makan Kampung* is carried out by Punggur community near Wajok particularly Bugis and Malay people but the aim of this tradition are different with *Makan Sempulung*. *Makan Sempulung* aims to pray for safety in planting rice and wish for the best harvest. While *makan kampung* in Punggur aims to pray for village people safety. The procession *Makan Sempulung* and *makan kampung* are mostly similar.

Beside in Punggur, *Makan Sempulung* is also carried out in Parit Banjar, Sungai Kakap sub-district, Kubu Raya District (Yusriadi, ed , 2010: 301). In Sungai Kakap, this tradition is carried out after harvest time. It aims to give *sesajen* (offering) to village spirits. Usually *selamat* and *tolak bala'* prays are read in this event. *Sesajen* is *pulut* rice in four colors. They are red, yellow, black, and white *pulut* rice put on *ancak* (kind of plaited coconut leaves tray).

Sesajen are hanged on a tree and forbidden to be taken by anyone. The people can take *sesajen* that is not hanged on the tree. After praying, those *sesajen* can be eaten together or brought home as a meal for the families.

Positive Values of *Makan Sempulung* Tradition

Tradition of *makan Sempulung* have positive values, so it must be preserved for the goodness of future generation. The positive values are:

First, establishing the relationship. People in this modern era do not have many times to pay attention the social life around them. It because their job and the high level competition of carrier. Allah SWT stated in QS. An-Nisa (1) that establishing the relationship is important and it invites *rizq* (fortune).

In the tradition of *makan Sempulung*, the people of village come together in the same place, sit face to face, and share their stories before and after the event. The people can introduce themselves and share many information with other people. It makes the relation more tightly. This event can create the social caring sense to others.

Second, representing hospitality. Because of the tradition of *Makan Sempulung* is carried out in T junction of village street, so everyone who pass this street, whether the people of the village or outside the village, are welcomed to eat together before they are allowed to pass the street. The food are prepared by the people of the village, so they do not have to bring their own food. It is only carried out in this event. After they finish eating, they are allowed to continue their activities. This tradition represent the people's hospitality to others without differentiate races, religion, and social classes.

Third, the form of gratitude to God. The tradition of *Makan Sempulung* is carried out before planting rice seeds as a form of gratitude to God. When the people plant the rice seeds, they read *selamat pray* which is aimed to get a safety of the village people and their rice fields. People in the village believe that God arranges the harvest and they will gratitude any God's gift.

Preservation Strategy of *Makan Sempulung* Tradition

The tradition of *Makan Sempulung* must be preserved because it has many positive values. It needs a strategy in preseving this tradition. There are a few steps in preserving the tradition of *Makan Sempulung* as recommended by the writer.

First, prospthering and paying attention especially from farmers. In Wajok, the tradition of *Makan Sempulung* is carried out before planting rice seeds means that the community will carry out this tradition if there is a farmer want to plant rice seeds. If the harvest is fail, the farmers will change their jobs. It means that the government must do some efforts to increase the farmer's income so they will not change their jobs.

Second, doing socialization about the importance of culture preservation with its positive values and the hospitality as nation's identity. There are many pros and cons in the community about culture preservation. Some people say cultures containing shirk must be left behind. Some modern people prefer thinking practically and think the event spends many times. Others prefer living individually and tend to be apathetic toward this event. Those cause the difficulty in preserving culture inherited by the ancestors and this culture has positive values as nation's identity since nowadays.

It is very important to socialize this culture preservation to the community because the culture has positive values. So that, the community can identify the importance of culture preservation and participate in its preservation.

Third, participating in the tradition of *Makan Sempulung*. The event can not be carried out well if there are no people participate in the event. So does the tradition of *Makan Sempulung*, if the people are getting unmotivated in participating the event, sooner or later the people will leave the tradition. Therefore, it is importannt for us to participate this event, so the others will also participate because everything begins from us.

Fourth, giving the community freedom in carrying out the event. The tradition of *Makan Sempulung* is an activity for togetherness. It means that the people must give their time to occur this event but some people prevent it because they think it disturbs people's activities. So, it needs a protection and freedom for the community in carrying out this event.

D. CONCLUSION

One of the characteristics of Indonesian people is the hospitality and the culture of *silaturahmi* (relationship). They are the pride of nation. In fact, along with the globalization era, many Indonesian people lose this identity. Greeting and visiting others begin difficult to find especially in urban area. It is because the people begin to think practically and logically. They think that it is better to internalize west modern culture than applying their own culture which is considered less practical.

The tradition of *Makan Sempulung* is a migrant Bugis people tradition in Wajok. It is carried out by eating together before planting rice seeds. This tradition involves many people, so the people can interact with people from other villages. When *Makan Sempulung* event, the people bring their own food such as *ketupat* and its dishes. The food can be eaten after *ustadz* reads *selamat and tolak bala'* prayers. After it finishes, the people will plant the rice seeds in their rice fields directly.

This tradition contains positive values that must be preserved. It is difficult to find in urban area. It is impossible to eat together in a T junction in urban area because of the crowded. Actually the tradition of *Makan Sempulung* has many positive values to increase the people's quality of life in togetherness.

As a unique culture, the tradition of *Makan Sempulung* has many positive values such as establishing relationship, sending gratitude to Allah SWT, and representing hospitality. The hospitality is the characteristic of Indonesian people identity which can not be abandoned. Through this tradition, people preserved

Indonesian people identity implicitly. Every people who pass the street are welcomed to eat first when they want to pass the street, eventhough the people are unfamiliar. This is the form of hospitality in Bugis people of Wajok.

As a tradition with positive values, the tradition of *Makan Sempulung* is important to be preserved. So, it needs many strategies and efforts to perserve such as paying attention on the farmer's prospherity, doing socialization about the importance of culture perservation with positive values and supporting the efforts, attending or participating, and giving a freedom in carrying out this tradition.

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