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**BUBBOR PADDAS: CULTURE & LANGUAGE OF SAMBAS PRESERVATION  
 EFFORTS IN WEST KALIMANTAN**

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**ABSTRACT**

*Culture changes following human change. However, in the midst of these changes there are efforts that can be made by humans, so that the direction of change is as expected, in the sense that change does not occur freely. Data was collected based on interviews and field observations in Sambas in August 2018, as well as documentation about the culture. From the existing data the authors conclude that the concern of Sambas residents for the preservation of Sambas culture is very strong. One of their efforts is to continue the tradition and culinary inheritance of the Paddas Torch. Through this culinary culture, their ancestral heritage continues to nurture. This culinary added to their love of Sambas culture, and was also introduced to the people outside Sambas.*

**Keyword :** *Culture and Language, Culture Preservation, Culinary Identity, Bubbor Paddas, Malay Sambas,*

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## A. INTRODUCTION

Indonesia has a rich culture and tradition. From Sabang to Merauke, there are countless amounts of wealth. Indonesia is also rich in languages. Almost every community has a different language. Language as the inheritance of their ancestors is still used, for communication of social interaction.

Language can show someone's identity originating from an area. As we can see, there are many Indonesians use local languages with the local people for certain area.

Dealling with of regional languages, there are several regional languages that are almost extinct and even extinct due to several factors, such as moving one tribe to another, marrying one tribe to another until missing of the mother tongue to the household, also due to use modern globalization.

The wealth of culture and language that Indonesia possesses today is actually not a guarantee that it will last long. Culture can change and language can be lost or extinct. There has been much talk about change and loss of language and culture. In fact, there are some predictions about the speed of change and the speed of losing language.

Cultural change and language loss on the one hand are difficult to avoid because of the changing factors of human life. Displacement, adaptation, and demands for change cause functional culture and language to be abandoned.

On the other hand, cultural change can be directed. Culture can change and change moves in a positive and desired direction. Language may have to change, but change is not as fast as natural. Also, the language is not extinct at all when certain elements are documented.

Through the article the author will discuss the culture and language of Sambas. To discuss this, the author uses the example of the *Bubbor Paddas* (Paddas Porridge). *Bubbor paddas* is one of the Sambas Malay cultural identities that developed due to certain factors, and is now even a widely known as a characteristic of Sambas.

## **B. METHOD**

This research was conducted in Sambas and Pontianak. This research was conducted in Jawai, Sambas. Sambas is located in West Kalimantan. It is about 5 hours drive from Pontianak. While research in Pontianak, was conducted to explore the data that has been collected or to complete the data.

The data used in this article was collected through an interview process and observations and documentation of the writings that have been published about this culinary. The interview was held in July 2018 with cultural actors and community leaders in Jawai, Sambas. Observations were carried out at that time by looking directly or involving in children's activities, in Jawai and Pontianak.

The presence of the Sambas student organization in Pontianak greatly helped researchers. Through the activities they carry out the researchers got involved in it and obtain the data needed in accordance with the purpose of this study. Furthermore, the data collected is analyzed according to the purpose of this study, which is to describe the cultural activities of Sambas Paddas Bubbor (Sambas Paddas Porridge).

### **Culture, Language Amandment**

Soelaiman Soemardi & Selo Soemardjan explained that a culture is the fruit of the work of creativity and sense of society. Whereas according to Effat Al-Syarqawi, culture is the historical treasure of a group of people reflected in the testimony and various values that imply a life, and it must have spiritual meaning and purpose. (Kurniawan, 2017).

Culture is seen as a collection of several life experiences that exist in a particular group of people, life experiences in question can be in the form of trust, behavior, and lifestyle of a society. So culture is the experience or habit of a community group that becomes a value of trust, behavior and lifestyle as an identity to reflect some personalities of a group of people in an area.

Culture is also an identity (Barth, 1982). As identity, culture is formed and can be directed in a certain direction. In social sciences, it is known as cultural engineering, to mention the efforts of a community to develop culture for a particular

purpose. Through this engineering, a culture moves in the desired direction. Parts of culture were chosen to develop, selected with various considerations (Tirtosudarmo, 2007).

In that culture there is language. Language is one of the aspects of culture. Talking about culture, it must be with language and talking about language means talking about culture.

According to Wibowo (2001: 3) language is a system of sound symbols that are meaningful and articulate (produced by spoken devices) that are arbitrary and conventional, which is used as a communication tool by a group of humans to create feelings and thoughts.

While according to Keraf in Smarapradhipa (2005: 1) he gives two meanings. The first definition states language as a mean of communication between members of the community in the form of sound symbols produced by human utterances. second, language is a communication system that uses vocal symbols (speech sounds) that are arbitrary. Although, arbitrare however, the choice of symbol is still related to the culture of the language-speaking community. Therefore, language can be used as a door to see how a culture is in society.

An example that is often given by people to see this is about rice and snow. Rice that grows and develops in the middle of an agrarian community in this archipelago has many names. The parts and stages of the process are reflected in the presence of that name part and process. By introducing the name of *Padi* (rice), *Gabah* (rice), *Beras* (rice), *Nasi* (rice), *Bubur* (porridge), etc. ... provides information about the culture inherent there. So is the matter of snow. In Indonesian society the term for snow is only one: snow is snow. Whereas in people who know winter, several other words are related to snow.

### **C. RESULT AND DISCUSSION**

## **Sambas and Sambas Culture**

Sambas is the name of one of the districts in West Kalimantan. The total area of Sambas + - 12,320 km<sup>3</sup>. Including a large area in West Kalimantan.

Sambas counts as a special district, because it has a long historical footprint. First, Sambas was associated with a large royal region on the west coast of Kalimantan (Borneo), which played its role in politics and trade in the region. (Irwin, 1986). Second, Sambas is known as a "thick" and dominant Malay region. In the Sambas area, almost all residents were identified as Sambas people, even though they were from other tribes. This situation is somewhat different compared to other regions in West Kalimantan; for example Pontianak, Sanggau, Sintang and so on. Sambas culture is the dominant culture here.

Third, Sambas is known as a crowded area. Sambas residents are crowded. They work in various fields and then in their new areas. That's why there are many local culture in the community. Bubbor paddas, kue lapis, and sambas ikat, are the examples of Sambas culture known outside, introduced by the Sambas people.

## **Padbor Bubbor, Sambas Culture and Language**

Bubbor paddas is Sambas Malay language which means spicy porridge, named spicy porridge because the porridge tastes spicy because of chili. Bubbor paddas is one of the culinary delights that are very familiar with the Sambas community, where the paddas is composed of 40 types of herbs and spices processed from roasted rice and coconut, then boiled.

In the process of processing the paddas bubbor there are parts that can build the character of the young generation to learn about togetherness, in which the process consists of Midding, Ngarok Mumbu, Bemasak, Besurong, *Besaprah* and finally served. The parts and processes are:

Midding is a fern vegetable which midding is the Malay language sambas which means vegetable fern, so midding in this term is looking for ferns done by a group of people who want to make paddas. Searching for ferns usually enters the forest, usually in rubber gardens or wilderness areas that are not made of rice fields.

Ngarok Mumbu comes from the word *ngarok* which means the roast which is *ngarok* is the Malay language *sambas*, while *mumbu* is from the word *bumbu* (seasoning). So *ngarok mumbu* is *Sambas Malay language* which means roasted seasoning. The seasoning is in the form of mashed rice and the coconut which is grated after being roasted in a roast which will become the *paddas* spice later. Usually carried out by some women where there is a part of peeling coconut, there is a part of smoothing the coconut, and finally the part of roasting coconut and rice that has been mashed until cooked.

*Bemasak* comes from the word *memasak* (cooking), which is the *Sambas Malay language* which means cooking. This cooking is also done together, there is a section that cuts the fern vegetable that has been collected, there are also parts that turn on the fire in the stove, there are those who boil water waiting for the vegetables and herbs to be ready to be cooked.

*Besurong* is a Malay language *Sambas* which means delivering food to people who have been waiting or people who will be happy. *Besurong* is carried out by 6 women, usually women, for female chattels, while the men take food for male chives.

*Radit Mananta* said that *saprahan* is a banquet that involves many people sitting in a row, facing each other sitting together. *Anonymous* said *saprahan* is common meal that is done by the Malay community *Sambas* especially for events such as banquets at weddings and other events.

*Info Sambas* states that *resignation* is a common eating habit which usually consists of six people with separate side dishes eaten together.

So *Besaprah* means eating together in a circle consisting of six people with separate dishes made by the *Sambas* people at a banquet.

In this *Besaprah* there is also an activity that must be done before such as, *bepinjam* (borrowing) *Pacah Balah* (plates, bowls, spoons, and glasses or objects that are required for meals).

*Bebasok* comes from the word *basok*, *basuh*, which means washing, so here is the washing of dishes. After eating *Besaprah*, and this is done together by the women. Usually it's done by girls. Whereas the men collect the dirty dishes after people finish eating with them.

In all these processes there is togetherness and a very pleasant experience, which togetherness is very influential in building character between caring for others, working together to find vegetable ferns, making paddas, and enjoying it together.

The Sambas community preserves culinary in Rantau, which every year is at the Sambas Regency Student Committee (KMKS). Through this program Paddas Bubbor proves that the Sambas people care and participate in cultural preservation. The activity invited Major of Sambas with the aim of strengthening the relationship between the Sambas people who were in out of Sambas and overseas.

### **Introduction to Culture and Sambas Language**

Bubbor Paddas is a typical Sambas food that is now being introduced to the wider community, outside Sambas. The activities of the KMKS in Pontianak by inviting the Sambas Regent, are activities that have an impact on this culinary image; both in the eyes of the Sambas and in the eyes of outsiders of Sambas.

The KMKS and the Sambas Regent are symbols that indicate the social level of living in the community. KMKS is a community of Sambas young people who study in Pontianak. They are a class of educated elites who place the *caldas* of the paddas at the "high", valued as the main menu of formal and important meetings. Sambas Regent, as a leader is the "highest" person in the social structure of the Sambas community. The presence of the regent itself can be an "advertisement" that raises the rating or prestige of this traditional cuisine.

In addition, the Sambas were indeed taken out by the Sambas, introduced to other place. Maybe there are some people who do not like culinary because the form is often called less attractive, but, most people outside Sambas learn to enjoy it.

The ease of making and the simplicity of the ingredients is easily available, or the cheap selling price per serving is also another factor that makes these food becomes popular. So that in the end some West Kalimantan people who have never been to Sambas, they already know this culinary.

This introduction led to the development of the *caldas* paddas culinary. Now, this culinary is widely known. Names for materials are sometimes not even mentioned in the Sambas language, but still provide space for the public to recognize variations

in names. For example, on several occasions in Pontianak, even though the material used was fern, for the purpose of making this porridge, it was certainly introduced to the type of fern, which is midding fern.

This method is relatively simple, and can be used as a way to develop and sustain local culture, as well as the introduction of local culture and language to other communities. This method is simple because it is very easy to implement, and imitate by others. It is only the willingness to do that to the community leaders and elites for other cultural and culinary examples.

#### **D. CONCLUSION**

Bubbor paddas is one of the names of the Sambas culinary community. Culinary is now widely introduced, not only in the Sambas people, but also outside Sambas. The process is quite complicated because it involves a lot of material - even though the material is easily available, it can build the character of the younger generation in terms of social care. The activities that exist in processing this paddas are in the form of, midding, using spices, cooking, and *Besaprah*. In this activity there is a very good togetherness for young people to care about culture. While preparing materials they can communicate, exchange stories, and joke.

The development of the paddas paddas outside the community was carried out by the Sambas student organization, with the support of Sambas Regent. They do it once a year. This affects this culinary image, as a promotion making it a "prestigious" culinary. In addition, removal of the paddas mudflow image affects the preservation of the Sambas language. Through this activity, the names of the materials needed and the terms of the process carried out in culinary preparation, are still used, and introduced to a broad circle of people. This use will bind to the feeling of love for language. This way of development can be used as a model to develop other local cultural wealth.

The preservation model as done by Sambas district students is conducted once a year, which shows that preserving regional culture is very easy to do. An activist who cares about local culture can make this pattern of example as a role model.

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