



**MAKAN-MAKAN DALAM KELAMBU, DIVERSITY OF MALAY-BUGIS TRADITION IN
PONTIANAK, WEST KALIMANTAN**

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HIGHLIGHT

- Islam and Local Culture
- Malay-Bugis Tradition
- *Makan-makan dalam Kelambu*
- Malay tribe of Pontianak

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ABSTRACT

The culture possessed by Bugis people in the equatorial city is very diverse, in each sub-district even has its own differences. Makan-makan in Kelambu which was carried out in West Pontianak District which was a very densely populated location of Malay-Bugis. More clearly the location is in Kelurahan Sungai Jawi Dalam, Jalan Srikaya. It was here that at that time had carried out a cultural activity called Makan-makan dalam Kelambu. This is what Malay-Bugis people do in Makan-makan dalam Kelambu tradition. The tradition of Makan-makan Dalam Kelambu is a series of activities that are believed by Malay-Bugis community to be carried out for safety and a form of gratitude to the Almighty God and avoid supranatural spirit disorder.

Keyword:

Makan-makan dalam Kelambu, Shaman, supranatural spirit, ritual, tradition.

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A. INTRODUCTION

Koentjaraningrat (1984) stated that culture is human's idea, acts, and creations as their life orientation. He argues that the word "*kebudayaan* (culture)" comes from Sansekerta *buddhayyah*, in the plural form "*buddhi*" or "*akal*". *Budaya* as "*budi daya*" in the form of creation, will and feeling, while *kebudayaan* is the result of creation, will and feeling.

Based on the definition, it can be said that culture is a part of human's life. There is no civilization without culture. By having culture, human can be easier and better in arranging their life. It is not wondering if different community have different culture. Each community has their own uniqueness culture even it comes from the same cultures. For instance, culture related to birth, childhood, adult and funeral event. Culture related those events from one to another places are different. The differences are the community's creation and the use of nature resources to create the culture, also sometimes uses another resources modified with local resources (Mursal, 1999:22).

Its process causes the differences and similarities in its culture. This process is conducted from generation to generation and place to place.

Ability in using local resources for human's need is called as local wisdom. Local wisdom means as the wisdom towards traditional culture. Wisdom is not only in the form of norms and culture values but also idea including technology, health and arts. Those define the local wisdom as its action pattern and material culture result. Means that local wisdom is tangible and intangible culture inheritances (Edy Sedyawati, 2006: 382).

B. METHOD

This study conducted in Jalan Srikaya, Sungai Jawi Dalam, West Pontianak, Pontianak City. Pontianak is the capital city of West Kalimantan Province. It has many unique histories and cultures; it stated in equator line and Kapuas river, the longest river in Indonesia. That makes Pontianak as the center of economic, governance, politics, and education activities. Population in Pontianak city contains of Malay, Tionghoa, and other tribes (Yusriadi, 2008). The current number of population in Pontianak is about six millions people (Disdukcapil, 2018).

In 1771, before Sultan Syarif Abdul Rahman and his people came, Pontianak was only an unoccupied *gambut* landscape. Then it became to develop as a harbour and trade city (Hasanuddin, 1982). Moreover, nature and social condition influenced the culture development in Pontianak.

Data are collected from interview, observation, and documentation. Researcher conducted the interview with Malay culture's subject and culture's stakeholders in Pontianak. Meanwhile, the observation were conducted when Makan-makan Dalam Kelambu event of a family is carried out in 2018. The documentation were taken from family's photographs and their social media. Then, the data are collected and classified based on the need analysis. The description can be discussed as followed.

C. RESULT AND DISCUSSION

Makan-makan dalam Kelambu

Diversity in cultures enrich this equatorial city with many various cultures, even in each district have their own cultures. In West Kalimantan it is not only one culture which is preserved but also many cultures should be preserved, because each district have their own cultures. So, in this occasion, the existed tradition in Malay-Bugis will be described here is

Makan-makan Dalam Kelambu which is carried out in Jalan Srikaya, Sungai Jawi Dalam, West Pontianak, Pontianak City.

Malay and Bugis people lived in this location in the early 2000 as the native people. At that time, the other tribes were rarely found in here. There are many small rivers in West Pontianak called "*parit*" (creek) and they sometimes become a place for people to meet and greet because the cleanliness of the creek.. *Makan-makan Dalam Kelambu* is started from these places. This tradition is occurred by Bugis people who have *hajatan* (ceremony) or *selamatan* (thanksgiving) but it is not only Bugis people but also Malay-Bugis people.

Makan-makan Dalam Kelambu is believed by Bugis people to avoid danger and spirit disorders in misleading the human. There are many ritual processions in this event start from preparing the materials and tools from the host until *Buang-buang (Tolak Bala')* ritual in two places; in the nearest creek and host houses. This tradition is inherited from generation to generation means that it is inherited and sustained by Bugis people for generation.

Once *Makan-makan dalam Kelambu* was occurred by Bugis people but now it is occurred not only by Bugis people but also mixed Malay-Bugis people. This event is occurred by Bugis people from generation to generation. The host and shaman are the main participants in this event. The hosts are a bridegroom, a baby or toddler, and children. In many events, such as marriage and circumcision party, *Makan-makan dalam Kelambu* will be occurred once a year based on Bugis people's habit from generation to generation. A shaman is a person who know and understand very well about rituals and processions in the event.

Shaman is a particular person who read prayers or spells existed long time ago and he also communicates with spirits. Sagianto said that spirits are invisible creatures believed by Bugis people to mislead the human in this world. By having this event, they believe that those spirits will not mislead and threaten people's soul. If this event is not occurred by inherited people at least once a year, the spirits will mislead them.

Makan-makan dalam Kelambu is carried out in *naek ayon* ceremony, circumcision party, and marriage. Actually this event is carried out once a year depends on the host but this event must be occurred every year, if not, they will be anxious.

This tradition is aimed to express gratitude to God and beg God's protection to avoid spirit disorders. There is *Buang-buang (Tolak Bala')* tradition in this event and it is carried out at night. Once Bugis and Malay-Bugis people believed this event was occurred to preserve their ancestors belief which aimed to avoid danger because Bugis people believed spirits will mislead them when they do not occur this event at that time.

There are many materials and tools prepared in this tradition. Those are familiar and unfamiliar materials and tools. The most familiar material is *nipah* (banana) because particularly the people in Pontianak like it very much. Beside that, there are many main materials that must be prepared in this event, such as four coloured *pulut* or rice (yellow, white, black, and red), *baru'* leaves as a base of four coloured *pulut* or rice in white ceramic plate, fried or roasted rooster, roasted chicken innards stucked with coconut skewer, boiled kampong chicken, *bauk* oil in each procession, and bee wax or yellow candle.

Meanwhile, materials prepared apparently in *Buang-buang (Tolak bala')* are green coconuts, yellow rice or *pulut*, *betel* leaves, gambier, *bereteh* and *baru'* leaves. It is prepared also a half glass of rice and *setanggi* (moslem insences) put in the rice. Those materials must be prepared well so that the event can be occurred well.

Very good preparation is needed in occurring this tradition, so that the event can be occurred well. Preparation and materials mentioned above must be prepared as well as the host and shaman preparation. The main preparation of this event is preparing a room contains of a bed and a netting valance set above the bed. In the past time, people used *katel* bed (iron trellis bed) but today people only prepare a room to occur this event.

After all preparation have finished, shaman asks the host to enter the room and get in the netting valance. All materials and *setanggi* are prepared in the netting valance and it uses

bee wax as the light in it. The room must be kept away from sunlight so that the procession is more humility.

Next, *Makan-makan Dalam Kelambu* procession. First, shaman asks the host to enter the room and get in the netting valance. In the netting valance, shaman and the host sit face to face and only be lighted with bee wax for its humility. After shaman read particular prayers or spells that only known by shaman and the host will be smeared with *bauk* oil on their cantles, right and left ear, and center.

Then, shaman smears the host shadow in the netting valance with *bauk* oil. Next, shaman gives some food to the spirits and host shadow with four coloured *pulut* by taking a pinch of *pulut*.

Then, shaman feeds the host with some food prepared in the netting valance. Shaman takes the candle around the host head for three times on their left and right side. Finally, shaman read prayers and the candle is blown off. By completing all the procession, means that the event has finished, then the room can be lighted up with the sunlight and the host can leave the room.

After the main procession, *Makan-makan Dalam Kelambu*, it will be continued by *Buang-buang (Tolak Bala')*. *Buang-buang* ritual is carried out in two places, they are in the nearest creek and the host house. Commonly, it will be guided by shaman. Shaman read prayers and spells to God. The host prepares *sesajen* (offerings) and release them in the nearest creek.

Sesajen contains of betel leaves smeared with withing, filled with gambier and areca nut then it is wrapped. Then, they are put in a rattan or bamboo tray with all materials such as cigarettes, leaves, bananas, coconuts, eggs, etc. *Sesajen* is also prepared in other places contain of four coloured *pulut* and kampong chicken eggs put in the middle of *pulut* on the white ceramic plate. They are put on the house ceiling (Malay people called it as *barak* or *bumbung rumah*).

The belief in occurring *Makan-makan dalam Kelambu* if people occur this event well is they will be protected from any danger. Shaman takes the creek's water using plate or bowl and give it to the host. These water are used to wash the host's face by believing that the water can protect them from any danger.

This tradition is is carried out continuously because when people do not occur this event, they will not feel peace. It is one of psychological factors. For community's belief, this event is occured to avoid danger that might be happened in the future if it is not be is carried out. There are few people leave this event like Mrs. Jamalia. She is mixed Bugi tribes. She decided to leave this tradition because she thought that it has contradictory with Islamic syariah by believing something except Allah.

Mrs. Jamalia thinks that those procession are not inline with Islam religion so that she leaves this tradition. She leaves this tradition with fully belief that bad things will not be is carried out upon her. Beside that, there are also few Bugis people who still occur this tradition. He is Mr. Mustari who occur this tradition every year. He assumes that by occurring this tradition, he will be kept away from hesitation and by preserving this tradition, he believes that he will be protected from bad things that might be happened in the future.

Table 1.1
Data of *Makan-makan Dalam Kelambu*

No.	Activity	Data
1	Location	Jl. Srikaya, Sungai Jawi Dalam, West Pontianak, West Kalimantan
2	Place	<ul style="list-style-type: none"> • Host house (a room without direct sunlight)
3	Time	<ul style="list-style-type: none"> • River or creek (small river) • In an event • Once a year
4	Participant	<ul style="list-style-type: none"> • Native and Mixed Bugis people • Local people • Families • Shaman

5 Materials and Tools

Main materials and tools :

- A white ceramic plate
- A netting valance
- Bee wax
- Four coloured pulut (yellow, white, black, and red)
- Grilled/roasted rooster
- Kampong chicken egg
- *Setanggi* (Muslim incense)
- *Nipah* banana
- Betel leaves
- *Berete*
- Yellow rice
- *Bauk* oil

Supporting materials and tools :

- Transparant glass
- *Katel* or bed
- Large tray
- *Baru'* leaves
- Areca nut
- Gambier
- Cigarettes from leaves
- Green coconut

6 Ritual procession

Ritual by giving *sesajen* (offering) to spirits such as *buang-buang* (*Tolak Bala'*) ritual.

Relationship between Islam and Culture

Talking about Islam and culture, it can not be separated with history of Islam arrival. Indonesia has many various cultures before Islam arrives to Indonesia and then the acculturation between Islam and Indonesian cultures become growing after Islam arrival. Islam is growing rapidly in Indonesia and the majority of people embrace Islam as their religion even native cultures are always be a part of it.

Makan-makan Dalam Kelambu has contradictory elements with Islamic syariah because this tradition occurs from generation to generation in believing to spirits. This tradition is occurred before Islam arrive and spread up. Islam brings many influences in its procession. *Makan-makan Dalam Kelambu* is started by reading *Basmalah* and finished by

praying *selamat*. It showed that there is Islamic syariah in *Makan-makan Dalam Kelambu*. It is the importance of Islamic rules for Bugis people in believing God but they still offer sesajen to the spirits that they believe. Bugis people assume that if they do not occur this tradition, spirits will be angry and bad things will be happened to them. It become s one of existed tradition, but even so, they still believe in God power in controlling their life.

There are Islamic and supranatural element in *Makan-makan dalam Kelambu*. Ritual is a real action of religious activity as Winnick's (Syam, 2000: 17) ritual is a set or series of acts, usually involving religion or magic established by tradition. In line with Geertz, he stated that the ritual, selamatan or ceremony are human efforts to find safety, peace, and also cosmos sustainable. Essentially *selamatan* is the most religious ceremony in the world. It symbolizes social and mystical unity for those who attend at that event. Through this ritual or *selamatan*, people wish always feel peace and no disaster will be happened in the future (Rostiyati, 1994: 1).

Makan-makan Dalam Kelambu is not only have pros and cons but also it tighten a family relationship. By having this tradition, there is togetherness in family and community. In Islam, it is very important to tighten a family realtionship by *silaturahmi* and togetherness as Allah said in QS. An Nisa: 1 and QS. Ali Imron: 103. They explain that relating *silaturahmi* can tighten relationship with others, discussing together, sharing experiences and prioritizing togetherness. The influences of Islamic values in *Makan-makan Dalam Kelambu procession* in West Pontianak Jl. Srikaya, Sungai Jawi Dalam has an important role because before Islam arrived in Indonesia, this tradition totally using Bugis people belief from their ancestors toward spirits that control human's life at that time. Islamic elements put inside the culture without eliminate the original tradition after Islam arrived and widespread in Indonesia. Islam removes any thought that is not in-line with Islamic syariat. Even so, Islam does not remove this tradition totally.

D. CONCLUSION

Makan-makan Dalam Kelambu is tradition occurred from generation to generation. It aims to get peacefulness and avoid any danger that might be happened in the future. In other words, it aims to get away from anxiety and preserve its sustainability.

Ritual and tradition in *Makan-makan Dalam kelambu* are is carried out in Bugis people's house such as *naek ayon*, *khitanan/sunatan* (circumcision), or marriage. It occurs once a year depends on the host. The participants involved in this event are the host, shaman and families. The procession starts from preparing the materials and tools, preparing a room, and ending with *buang-buang (Tolak bala')*. In *buang-buang (tolak bala')* is occurred in the host house and the creek near the host house.

The preparation must be prepared well to avoid unwanted problems. The main materials and tools must be prioritized. The tools are a room, trallis bed or just a room, a neeting valance as the main material, a large tray called by Bugis people as *ceper tapsih*, and a white ceramic plate. The materials are four coloured *ketan* rice/pulut (yellow, white, black and red), roasted/grilled kampong rooster or chicken innards stucked with coconut skewer, *bauk* oil, *setanggi* (Muslim incense), betel leaves, whiting, and *nipah* banana used in *buang-buang (Tolak Bala')*. The additional materials are *bereteh*, *baru'* leaves, yellow rice, cigarettes from leaves, green coconuts, and *juang-juang* leaves if any.

Relationship between *Makan-makan dalam Kelambu* tradition and Islamic values are very tight. This tradition makes an acculturation between religion and culture for Bugis people. It has existed before Islam arrival. Islam gives the uniqueness in this tradition. This tradition is started by reading basmalah and ended by praying *selamat*. It showed that Islamic values applied in this tradition. This is the importance of Islamic values. Bugis people believe the Almighty God but they also believe spirits so they give *sesajen* (offering) to spirits who controlled their life. This is one of the existed traditions without leaving the belief of the Almighty God who controlled their life.

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