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## **Analysis of Islamic Legal Anthropology on The Marriage Traditions of The Mbojo and Samawa Tribes (A Comparative Study of the Peta Kapanca and Barodak Rapacar Traditions)**

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**Abstract:** This research aims to describe the similarities and differences in the traditional marriages of the Mbojo and Samawa tribes, as well as how Islamic legal anthropology analyzes these aspects. The study employs qualitative research through field research methods. A qualitative approach is used to observe and convey information that will produce clear data, based on community activities regarding how they are subjects within the research object. This research also contains comparative elements, which involve comparing two situations, events, and occurrences. In this case, the researcher applies a comparative method to the traditional marriages of the Mbojo tribe (Bima) and the Samawa tribe (Sumbawa). Data collection techniques in this study are obtained through direct observation in the field and interviews. Additionally, the data used in this research is supported by literature sources such as books, theses, journals, internet media, and others that support the research. The results of this study indicate that one of the purposes of marriage is to create a family that is peaceful, secure, and harmonious, in line with the concept of *sakinah mawaddah wa rahmah*. Marriage is a sacred bond between a man and a woman. In anthropology, culture is a system of ideas, actions, and human works that encompass beliefs, arts, morals, laws, and customs. In Indonesia, each region has its own unique culture, including in wedding ceremonies, such as those of the Mbojo tribe in Bima and the Samawa tribe in Sumbawa. Although they have different names and processes, the traditions of *peta kapanca* and *barodak rapacar* share the same purpose: to purify oneself in order to achieve a good and harmonious household.

**Keywords:** Anthropology, Barodak Rapancar, Islamic Law, Peta Kapanca.

## **INTRODUCTION**

Every region and community has its own unique cultural paradigm. These unique traits give rise to a diversity of customs, cultures, and even beliefs in every ethnic group across Indonesia. From the eastern to the western parts of the country, there are various ethnic groups, each with its own culture. Indonesia is a nation rich in ethnic diversity, resulting in a variety of customs, cultures, and beliefs. These range from belief systems and mythology to marriage systems, which are distinct to each tribe. Clyde Kluckhohn defined culture as encompassing: 1) The entire way of life of a society. 2) The social heritage that individuals acquire within their groups. 3) A way of thinking, feeling, and believing. 4) An abstraction of behavior. 5) The way a community expresses behavior. 6) A repository for accumulating learned outcomes. 7) A set of standard orientations toward ongoing

issues. 8) Learned behavior. 9) A mechanism for regulating normative behavior. 10) A set of techniques for adapting to both external environments and other people. 11) A historical deposit (Kluckhohn & Mowrer, 1944).

Culture that has become deeply rooted in society and has been passed down through generations becomes more embedded in people's lives, evolving into beliefs connected to faith that are difficult to erase. From the perspective of social sciences and anthropology, such beliefs are seen as valuable cultural heritage. Beliefs that continue to develop within a society are usually maintained due to their local characteristics, which eventually become wisdom strongly held by the community. In customary law, marriage is not only significant for the living but also deeply meaningful, with the attention of the ancestors of both parties. Thus, marriage in customary law is a relationship between a man and a woman that extends beyond the individual union to involve

the families of both parties, and even the wider community.

The purpose of marriage in communities governed by kinship-based customary law is to maintain and continue the family line, ensure family happiness, preserve cultural values and peace, and secure inheritance. Therefore, the objectives of marriage in customary law vary (Surya, 2009). Traditional marriages in different regions of Indonesia are performed with unique characteristics due to differences in customs and rituals. This is also true for the *Mbojo* tribe from Bima and the *Samawa* tribe from Sumbawa, West Nusa Tenggara. Both tribes have their own customary laws regarding marriage. In this study, the researcher aims to explore, compare, and analyze the similarities and differences, as well as the values and meanings embedded in the traditional marriage practices of the *Mbojo* and *Samawa* tribes.

## METHODS

In this research, the researcher uses *field research* methods, which involve direct engagement with the object of study (Sugiono, 2009). The method employed in this study is a descriptive qualitative approach (Lexy, 2002), and the researcher conducts a comparative analysis of traditional marriage customs in Bima and Sumbawa, specifically the *Peta Kapanca* and *Barodak Rapacar* traditions. The study focuses on understanding and explaining the similarities and differences between these traditions, as well as analyzing the values and meanings embedded in their practices. The approach used in this research is Islamic legal anthropology. Islamic legal anthropology seeks to investigate and examine laws by studying their cultural background, such as history, environment, family, settlements, politics, and other related factors. Data collection techniques in this research include observation, interviews, and documentation. Additionally, the research is supported by literature, such as books, journals, articles, internet media, and other sources that complement the study.

## FINDINGS AND DISCUSSION

### 1. The History of the Mbojo and Samawa Tribes

#### a) The History of the Mbojo Tribe (Bima)

On an ancient map from the 16th century, there is a name of an island called "Java Menor" located in the eastern part of the Nusantara. This map was copied by Jan Huyghen Van Linschoten from the secret records of Portuguese sailors when European nations were racing to find the eastern route, which was none other than to discover spices. By the early 17th century, in a map created in Amsterdam in 1612 by Barent Langenes, the island of Sumbawa changed to "Lava Menor." On this map, four main forts are listed, starting from the eastern tip: Bima, Aram d Avara, Pecate, and Dobo Cimbawa. According to Tawaluddin Haris, this archipelago, with good-quality drinking water and food, could serve Malay and Javanese traders and act as a resting place along the sailing route from west to east (Zuhdi & Wulandari, 1997).

On Linchisten's map, five ports in Java Minor are mentioned: Ganapc, Bima, Aram d Aura, Pecare, and Deba. These names can be identified: the port of Genapc is likely the volcanic island of Sangiang, Bima is the port of the Bima kingdom, Aram d Aura refers to Mount Aram-Aram, another name for Mount Tambora, and Pecare is likely a port in the Pekat kingdom, with Deba located in the Sumbawa kingdom region (Effendy, 2017).

After passing through Malacca or the island of Java, they headed straight for Sumbawa, a key stop for resupplying ships before continuing their journey to the Maluku islands in search of spices or for trade. In the 16th century, Sumbawa was bustling with trade activities and was the largest producer of dye wood in the east, especially at the Bima port.

According to an 1887 account by Zollinger, who visited Sumbawa, the Bima kingdom covered an area of 57 geographic miles, and with its vassal islands (excluding Flores), it reached 71.5 geographic miles. Bima's territory in Flores encompassed 84.5 geographic miles, making the entire kingdom of Bima 156 geographic miles. The Bima language is spoken in *Mbojo* (Bima), Dompou, and Sanggar, and in various main villages in Flores.

The Mbojo tribe inhabits Bima, West Nusa Tenggara (NTB) province. In 2017, its population was recorded at 524,677 people with an area of 3,405.63 square kilometers, making the population density about 154 people per square kilometer. The Kingdom of Bima, called "*Mbojo*" in the local language, is located on the island of Sumbawa, originally named Samawa,

which later changed to Sumbawa. It covers the eastern part of the island, with borders as follows:

- 1) The north is bordered by the Java Sea.
- 2) The west is bordered by the Dompu Kingdom.
- 3) The south is bordered by the Indian Ocean.
- 4) The east is bordered by the Sape Strait (Hamzah, Sewang, & Syukur, 2017).

The Bima kingdom also included the western part of the island of Flores or Manggarai and all the islands between Flores and Sumbawa. The only ancient manuscript that serves as a historical source for the Bima kingdom is the "BO." The BO is an ancient manuscript inherited from the Bima kingdom (Magfira, Suyitno, & Suhita, 2022). According to historians, the Mbojo tribe has existed since prehistoric times. The Mbojo tribe went through several eras, including:

a. The Naka Era

The oldest period in Mbojo history is the Naka period (prehistory). During this time, society lived in the prehistoric era, and therefore we do not yet know much about life during this period. Geographically, the *Mbojo* tribe had significant potential to become a more advanced region, given its central location in the Nusantara archipelago and its abundant natural resources, such as soga wood (dye wood), rattan, resin, horses, and buffalo (Wijayanti, 2022). Through maritime trade, the *Mbojo* tribe began to absorb external influences, especially from Java, South Sulawesi, and Malay, but its original socio-cultural values were preserved. This selective attitude toward external influences became a foundation for further development. The influx of external influences in politics, society, and even religion led to progress in various fields. To meet their daily needs, the community collected the wealth of the surrounding nature. They gathered tubers, seeds, and fruits. They were also fond of hunting. Due to their habit of collecting natural resources, they were called "*Food Gatherers*." They did not settle in one place but moved from place to place, which is why they were known as a nomadic society.

b. The Ncuhi Era

Ncuhi is a traditional term used to refer to a leader who ruled certain territories before the kingdom era. According to history, the condition of *dou labo dana* (the people and the land) began to grow and develop, and the *Mbojo* (Bima) people likened this growth and development to a

tree that began to sprout (Mutawali, 2021). Hence, this early period of growth was called the Ncuhi period. In the Bima people's tradition, passed down from generation to generation, Ncuhi is also associated with someone who possessed supernatural powers and invincibility. People who were believed to have such powers were often respected and chosen as leaders. Since then, the term Ncuhi has frequently been used to refer to village leaders or someone appointed as the village chief (Soro, 2021).

c. The Kingdom Era

The Dana Mbojo Kingdom (Bima Kingdom) was established in the mid-11th century CE. At that time, Indra Zamrud "*di tuha ro lanti*" (was crowned) as the first Sangaji or king. The newly established kingdom by the Ncuhi and the people was named Mbojo, according to their agreement during a meeting in Babuju. However, the Javanese called the kingdom Bima, taken from the name of Indra Zamrud's father, who played a significant role in establishing the kingdom. Until today, the *dana* (land) of Mbojo has two names: Mbojo and Bima. In the following period, Mbojo became not only the name of the region but also the name of the tribe that now resides in the Bima and Dompu regencies (Abdullah, Aksa, & Megawati, 2022).

d. The Sultanate Era

On July 5, 1640 CE, a historical milestone marked the transition of governance from a kingdom to a sultanate. This period was characterized by the coronation of Crown Prince La Ka'i, who was titled *Rumata ma Bata Wadu*, becoming the first sultan, Sultan Abdul Kahir. From then on, Bima entered the era of the sultanate, with 15 sultans ruling successively until 1951 (Abdullah et al., 2022).

**b) The History of the Samawa Tribe (Sumbawa)**

The Samawa tribe is another name for the indigenous people of Sumbawa, derived from the native term for the region. The Samawa people refer to themselves as *Tau Samawa*, where *Tau* means "people" and *Samawa* is another name for Sumbawa. Therefore, *Tau Samawa* refers to the original inhabitants of the Samawa (Sumbawa) tribe. The name Samawa changed to Sumbawa due to the influence of Dutch colonization, specifically during the Dutch colonial era. The Dutch referred to Samawa as *Zhambawa*. Over

time, the pronunciation of *Zhambawa* in the Indonesian dialect became *Sumbawa*, similar to how *Java* became *Jawa* (Putra & Rahayu, 2024). Another theory suggests that the word *Samawa* originates from the term *Cumbava*, which means lime, commonly referred to by Portuguese sailors. In the book *Domaine de Mon Plaisir*, a Portuguese botanist and food expert accidentally discovered a spice mixture with an excellent aroma in the Mauritius Islands in 1767. This spice blend included a type of lime that enhanced the aroma and flavor of food, which was then named *Combava*. In the 18th century, Portuguese sailors began to speak of the island of Sumbawa on their maritime route eastward. The name *Cumbava* was used to refer to Sumbawa Island by the Portuguese sailor Manuel Pimentel, who traveled east in 1762. The name of the lime, *Combava*, became synonymous with Sumbawa Island when a Portuguese sailor named Pierre Poivre referred to *Combava* as a route toward Gowa and Timor. Some also believe that the origins of the Samawa tribe trace back to Gowa, Makassar, as seen in the many similarities in traditions, culture, customs, traditional weapons, and attire. Even their strong character can still be found.

The Samawa tribe occupies the western and central parts of Sumbawa Island, which includes the regencies of Sumbawa and West Sumbawa, with an area of 8,493 km<sup>2</sup>, covering more than half of Sumbawa Island, which has a total area of 14,415.45 km<sup>2</sup>. Meanwhile, the eastern part of the island is inhabited by the Mbojo (Bima) tribe. The majority of the Samawa territory consists of hills and mountains, with the highest peak, Batu Lanteh Mountain, reaching 1,730 meters. The population of the Samawa tribe is spread across two regions: Sumbawa Regency and West Sumbawa Regency, from Empang District in the east to Taliwang and Sekongkang Districts in the west and south of the island, including 38 small surrounding islands. The territorial borders of these regions are: the Flores Sea to the north, the Indian Ocean to the south, the Alas Strait to the west, and Dompu Regency to the east. The current population of the Samawa tribe is estimated to be over 500,000 people. Most of the Samawa (Sumbawa) people are Muslim. In the past, the Samawa tribe established a kingdom that later became the Sumbawa Sultanate, which lasted until 1959. The sultanate was dissolved by the central government on January 22, 1959, and replaced by the level II regional government of Sumbawa

Regency (Zubaedah, Hafidz, Lestari, & Fatmawati, 2022).

## 2. Marriage Customs of the Mbojo and Samawa Tribes

### a) Mbojo Tribe Marriage Customs

In the wedding ceremonies of the Mbojo tribe in Bima, several stages are carried out, which are still followed and adhered to by the indigenous Mbojo people. These customs are considered a cultural heritage passed down from their ancestors. Violating them is believed to bring misfortune, either in the marriage or to future descendants. This strong adherence to the customs is particularly evident among those who still reside in Bima (Amrin & Sugiyarto, 2024). One notable tradition in Mbojo weddings is the *peta kapanca* ritual. This ancient tradition is deeply embedded in the cultural life of the Mbojo people and takes place the day before the wedding. The term "peta kapanca" comes from two words: "peta," meaning to apply, and "kapanca," which refers to "henna leaves." The ritual involves applying ground henna leaves to the bride's palm on the first night. This symbolizes her upcoming role as a wife and homemaker.

The *peta kapanca* tradition has existed since before the arrival of Islam in Bima, during a time when the Mbojo people practiced animism and dynamism, beliefs known locally as *Makakamba-Makakimbi*. These beliefs acknowledged a supreme being governing the universe. Before the arrival of Islam, the *peta kapanca* ceremony was a simple act of applying henna as a sign that the couple had entered a new stage of life. The ceremony was accompanied by songs and dances. However, with the spread of Islam, the belief system and culture were reconstructed, making Islam the guiding force for the community, and the tradition adapted accordingly. The *peta kapanca* ritual involves the use of *ro'o kapanca* (henna leaves), which are ground and applied to the bride's hands. The red color it leaves on the bride's nails symbolizes the hope that the marriage will be long-lasting, just as the henna stain remains for a long time. This tradition also serves as a form of entertainment for the bride and signifies her transition into married life. Several items are required for the *peta kapanca* ceremony:

1. Banana Tree: Decorated with egg flowers, symbolizing fertility and the hope for future descendants.



2. 99 Eggs: Representing the 99 names of Allah.
3. Ro'o Kapanca (Henna Leaves): Symbolizing the end of the bride's singlehood.
4. Candles: Representing light and guidance, symbolizing that the bride and groom will lead their new life with kindness and wisdom.
5. Bongi Monca (Yellow Rice): Symbolizing hope for peace and prosperity in the couple's life.
6. Odd-Numbered Figures: Symbolizing Allah's love for odd numbers (Kuraini, Jannah, & Abdollah, 2023).

#### b) Samawa Tribe Marriage Customs

In the Samawa tribe, marriage is considered a significant event and is believed to be closely watched by the spirits of the ancestors. Marriage, in the traditional sense, is not only the union of two individuals but also the merging of two families and communities. One of the unique wedding traditions in the Samawa tribe is *barodak rapacar*. "Barodak" refers to applying body scrub, while "rapacar" involves coloring the nails with henna. This ceremony holds deep meaning, representing purity, the joy of marriage, and the couple's readiness for their new roles.

The *barodak rapacar* tradition serves several purposes:

1. Purification and Joy: It symbolizes cleansing and the joy of the upcoming union.
2. Hope for Peace and Safety: The ritual is a prayer for peace and safety in the couple's new life together.
3. Sacrifice: It represents the willingness of the couple to sacrifice for each other in their married life.
4. Belief in the Divine: The use of odd numbers during the ceremony (such as applying the body scrub three times or using five-colored candles) reflects the tribe's belief in the sacredness of odd numbers.
5. Symbols of Unity and Determination: Ingredients used in the ceremony, such as rice, starfruit, and traditional Samawa powder, symbolize humility, unity, and strong determination (Apitalia, Mahsun, & Aswandikari, 2023).

#### 3. Similarities and Differences in Marriage Traditions of the Mbojo and Samawa Tribes

Marriage is a significant event in life, not just a change in status but a bond both physically and spiritually. It involves several stages such as

the proposal, wedding celebration, and post-wedding rituals. In the Mbojo and Samawa tribes, their wedding traditions *peta kapanca* and *barodak rapacar* share similarities but also have notable differences. *Similarities* between the two traditions include:

1. Both use *henna leaves* (pacar or inai) in their rituals.
2. The rituals are performed before the wedding ceremony.
3. The application of henna is done by a designated person.
4. Henna is used to color the nails of the bride or couple.
5. Both traditions share the same symbolic meaning related to purity, preparation for marriage, and blessings for the future.

Differences between the two traditions are as follows:

1. The *peta kapanca* tradition does not use any herbal mixtures, unlike the *barodak rapacar* tradition, which includes a body scrub mixture.
2. *Peta kapanca* is only performed on the *bride*, whereas *barodak rapacar* involves *both the bride and groom*.
3. In *barodak rapacar*, the entire body of both the bride and groom is scrubbed with a special mixture, while in *peta kapanca*, only the bride's hands are decorated with henna.
4. The materials used in each ritual differ, with *barodak rapacar* involving a more complex preparation.
5. The *peta kapanca* ceremony is accompanied by the recitation of *Islamic prayers*, such as bismillah, shalawat, dhikr, and du'a, which is not a part of *barodak rapacar* (Arzak & Balaraman, n.d.).

#### 4. Analysis of Islamic Legal Anthropology on the Marriage Traditions of the Mbojo and Samawa Tribes

The pillars and conditions of marriage are clearly regulated in the Compilation of Islamic Law (KHI). Article 14 states, "To perform a marriage, there must be: the bride, the marriage guardian (wali), two witnesses, and the *ijab kabul* (marriage contract) (Sabri, 2023)." Furthermore, Article 2, Section 2 of Law No. 1 of 1974 on marriage states, "Every marriage must be registered according to the prevailing laws." Therefore, a marriage is considered valid if it meets the required conditions and is also officially recorded according to the applicable

regulations. However, in the case of indigenous communities, additional conditions must be fulfilled by the bride and groom before the wedding ceremony.

Islamic legal anthropology, in understanding the indigenous communities of the *Mbojo* and *Samawa tribes*, is an effort to comprehend the practices that have evolved within these societies. Through the lens of Islamic legal anthropology, the practices present in the community become familiar and relevant to the human issues at hand. On a practical level, Islamic legal anthropology allows us to observe phenomena related to societal organization mechanisms. This can be illustrated and practiced by the *Mbojo* and *Samawa tribes* through their respective traditions of *peta kapanca* and *barodak rapacar*.

When viewed from the perspective of these two marriage traditions, there are both similarities and differences. Superficially, the execution of the rituals differs between the tribes. However, when we delve into the meanings and philosophies upheld by each tribe, it becomes clear that both traditions share the same intention and purpose. Both rituals aim to ensure a harmonious marriage, long-lasting unity, and mutual benefit between the couple.

The *peta kapanca* tradition in the *Mbojo (Bima) tribe* is considered a sacred pre-wedding ritual. The ritual involves the use of *ro'o kapanca* (henna leaves). The leaves are crushed into a paste, and the bride's hands and feet are adorned with the paste by a group of elder women from the family, community leaders, and religious figures. The number of women involved is odd, ranging from 1 to 9, and they take turns sprinkling yellow rice and applying the henna paste to the bride's hands and feet. The groom undergoes a similar process, with elder men performing the ritual. The final stage involves recitations from the Qur'an, dhikr (remembrance of God), and prayers. The Qur'anic verses are recited as the henna is applied, followed by dhikr and concluding with prayers. These readings are traditionally led by elder male religious leaders who have inherited these rituals over generations. However, sometimes female religious leaders may lead the recitations, depending on the agreement between the families.

Similarly, in the *Samawa tribe*, the *barodak rapacar* tradition involves the application of henna to both the bride and groom by a selected community elder or religious figure.

However, a key distinction between *peta kapanca* and *barodak rapacar* is that in *barodak rapacar*, a *special mixture* is also applied to the entire body of the bride and groom.

In conclusion, from an Islamic legal anthropological analysis, both traditions serve the same purpose and intent. Both tribes view these rituals as sacred, integral parts of the marriage ceremony that cannot be skipped. By performing these traditions, they aim for the purity of the bride and groom's hearts as they begin their new life together, leaving behind their youth and single life. The application of henna to the nails symbolizes the hope that the marriage will be long-lasting, that the couple will unite harmoniously, and that their happiness will endure for a lifetime, just as the henna's vibrant red color symbolizes the bonding of the couple.

## CONCLUSION

One of the purposes of marriage is to create a peaceful, secure, and harmonious family, or as popularized in modern society, *sakinah mawaddah wa rahmah*. Marriage is a sacred bond that unites the relationship between a man and a woman. According to anthropology, culture is the entirety of ideas, actions, and human creations within a society, which individuals acquire through learning. Culture encompasses a complex system that includes beliefs, arts, morals, laws, customs, and other practices and skills that people develop as members of society. Therefore, culture is the collective habit of society, rooted in human behavior, that produces distinctive works and beliefs unique to that community. In Indonesia, each region has its own distinct culture, including birth and even wedding ceremonies. Indonesian society has a unique, diverse, and special process for wedding ceremonies. For example, in the *Mbojo tribe* in *Bima* and the *Samawa tribe* in *Sumbawa*, they have different names and practices for their traditions, but both share the same purpose and meaning. The *peta kapanca* tradition is deeply spiritual, where the *Mbojo* community uses this process as an effort to cleanse themselves from anything that might become an obstacle once they are married. Meanwhile, the *barodak rapancar* tradition performed by the *Samawa tribe* has a similar meaning and purpose as the *peta kapanca* tradition in *Bima*, as both are believed to purify and cleanse oneself, leading to a good and harmonious household.

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