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From Beauty to Identity: Cultural Values of Betangas Tradition in Sambas Malay Society

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A B S T R A C T

The purpose this research is to determine the significance of the Betangas tradition's values, meanings, and processions among the Sambas Malay population in West Kalimantan province. The research method used was a qualitative qualitative research method with a descriptive research type. The examine approach employed is qualitative using a descriptive study design. The Betangas tradition is generally performed when there is a wedding celebration, especially in the Sambas area. The purpose of the Betangas tradition is being replaced by grooming equipment for the bride and groom when approaching the wedding. This is because Betangas has the goal of reducing excessive body odor and cleansing the body of both the bride and groom who will carry out the wedding. Moreover, this is a traditional practice of Sambas people that has been undergone from generations to generations. This study results in the meaning of Betangas as a form of gratitude to Allah the almighty god for the Sambas Malay community, who are mostly Muslim and as a request for the two bride and groom to live a household life. While the function of the Betangas procession is to reduce body sweat and cleanse the body's unpleasant odor. Generally, the Betangas tradition is conducted for the bride and groom, but it is also possible for anyone. The Betangas tradition is carried out from generation to generation and is still strongly believed in Sambas region, especially among the Sambas Malay community as a local wisdom that is still alive amidst the currents of globalization

A. INTRODUCTION

Indonesia is a country known for its diversity in terms of tribes, races, ethnicities, and cultural traditions. This diversity has given birth to the habits of each tribe or ethnicity resulting in different tradition. The diversity of the Indonesian traditions tends to always be a memorable place for foreigners for the various cultures of the land. Indonesian history has created and given birth to traditions that are unique to each region of Indonesia. Even in

historical records, Indonesia is a country that has tens of thousands of ethnicities and traditions which have become one of the magnets for foreign nations to visit Indonesia. In fact, Indonesia is so multicultural that there are still many tribes and traditions of the Indonesithat have not been touched by civilization. It is through research that knowledge of Indonesia's cultural diversity can be identified and traced. The culture of each society contains rich values, customs, and tolerance, which always provide

views from each region¹. The Malay people is well-known for their humility and peaceful with each other. From this statement, it is known that this is what makes the Malay community have high solidarity². Due to the diversity that exists in Indonesia, it is certain that each region has various traditions and cultures in each ethnic group. Every ethnic group must have a culture that contains values in society³. Culture is the ideas and works of a society that are cultivated by learning from the results of the work itself⁴. Culture is a unit that cannot be separated from the community group, in this case, where culture is a product of human existence⁵. However, culture can be lost and replaced with a new one⁶. In this era, culture has begun to erode with modern life which all takes instant paths. The younger generation tends to be interested in foreign cultures compared to their own culture. This is of course influenced by various factors. In addition to the influence of foreign cultures, the major influence ones are role models for young people. So many foreign cultures are absorbed by young people by bypassing their own national culture, and young people tend to ignore whether or not Western culture is appropriate to the Indonesian culture. So that the purpose of conducting a study is to explore how the traditions or customs of the community need to be made into scientific examination writing with the aim of conveying it to the reader. This is an effort to facilitate young people, especially students, to explore how community traditions can become a way of life that is a condition for meaning and function in this country. Culture has always been an important thing in coloring human life. However, over time, the condition with current values and culture is a necessary condition for the birth of new values⁷.

Therefore, every ethnic area has a culture and tradition that contains many meanings or certain values. One of the areas in West Kalimantan. According to Hemafitria and Yulianingsih (in⁸, the power of culture will create judgments in human life as aspects that support certain cultures. West Kalimantan also has a variety of traditions that give birth to artistic patterns and reflect the life of each region⁹. West Kalimantan is the region with the state border of Malaysia in the Sarawak. One of the districts in West Kalimantan which is the focus of this study is Sambas Regency. Sambas Regency from ancient times was known as the Veranda of Mecca. The Sambas Malay community is one of the Malay communities that cannot be separated from its culture until now¹⁰. The Sambas Malay ethnic group is the largest ethnic group in Sambas Regency and has a hereditary tradition¹¹. High solidarity between the Sambas people can be seen when their traditions into practice in daily activities. West Kalimantan is one of the areas that has the most ethnic Malays after the Dayak tribe. However, Sambas Regency is a Malay ethnic group that has very distinctive Malay characteristics. Each district in the province of West Kalimantan has differences in terms of language, traditions, and customs. The majority of Sambas people adhere to Islam. The Malay community is a society that carries out the tradition of always being in touch with the Islamic religion. Most of the Sambas Malay people adhere to Islam¹². In essence, a custom is not a law, but rather a habit and is converted into customary law which is then formally accepted and becomes integrated state law¹³.

Malay (Malay) is an ethnic that has an influence on ethnic diversity in Indonesia and parts of the world¹⁴.

¹ I. Ramadhan, "Keberagaman Etnis Madura Di Kalimantan Barat Madura Ethnic Diversity In West Borneo.," *Proyeksi: Jurnal Ilmu Sosial Dan Humaniora* 26(2) (2021).

² I Jumiliani, J., Fatmawati, F., & Ramadhan, "Analisis Solidaritas Sosial Mekanik Pada Etnis Madura Dan Melayu Di Kelurahan Siantan Tengah Kecamatan Pontianak Utara," *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa*, 10(3) (2019).

³ Nanik Hindaryatiningsih, "Model Proses Pewarisan Nilai-Nilai Budaya Lokal Dalam Tradisi Masyarakat Buton," *Sosiohumaniora* 18, no. 2 (2016): 108-15, <https://doi.org/10.24198/sosiohumaniora.v18i2.9944>.

⁴ Hildgardis M.I Nahak, "Upaya Melestarikan Budaya Indonesia Di Era Globalisasi," *Jurnal Sosiologi Nusantara* 5, no. 1 (2019): 65-76, <https://doi.org/10.33369/jsn.5.1.65-76>.

⁵ Iskandar Syah Sindi Yuniar M. Basri, "Betangas Pada Adat Perkawinan Masyarakat Palembang Di Desa Payakabung Kecamatan Indralaya Utara," *FKIP Unila*, no. 01 (2018): 12.

⁶ Hadi Wiyono and Iwan Ramadhan, "Pergeseran Tradisi Belalek Dalam Budaya Bertani Masyarakat Melayu Sambas," *Jurnal Studi Agama Dan Masyarakat* 17, no. 1 (2021), <https://doi.org/10.23971/jsam.v17i1.2880>.

⁷ Mirandha Risang Ayu Palar, Dadang Epi Sukarsa, and Ahmad M. Ramli, "Indonesian System of Geographical Indications to Protect Genetic Resources, Traditional

Knowledge and Traditional Cultural Expressions," *Journal of Intellectual Property Rights* 23, no. 4-5 (2018): 174-93.

⁸ Regaria Tindarika and Iwan Ramadhan, "Kesenian Hadrah Sebagai Warisan Budaya Di Kota Pontianak Kalimantan Barat," *Aksara: Jurnal Ilmu Pendidikan Nonformal* 7, no. 3 (2021), <https://doi.org/10.37905/aksara.7.3.907-926.2021>.

⁹ Hadi Wiryawan, "Tradisi Moing Ke Kuburan Pada 1 Syawal Hari Raya Idul Fitri Di Desa Simpang Empat, Kecamatan Tangaran, Kabupaten Sambas," *Journal of Islamic Discourses* 3, no. 2 (2021): 304-318.

¹⁰ V L & Risa Kartika, "Tradisi Rias Pengantin Dalam Adat Pernikahan Masyarakat Melayu Sambas Di Desa Sekura Tahun 1972-2018," ... , *Budaya, Adat, Sejarah) Journal of Religious ...* 3, no. 1 (2020).

¹¹ Aslan Aslan, "Nilai-Nilai Kearifan Lokal Dalam Budaya Pantang Larang Suku Melayu Sambas," *Jurnal Ilmu Ushuluddin* 16, no. 1 (2017): 11, <https://doi.org/10.18592/jjiu.v16i1.1438>.

¹² Ihsan Sanusi, "Globalisasi Melayu: Peluang Dan Tantangan Membangun Identitas Melayu Dalam Konteks Modernitas," *Khazanah: Jurnal Sejarah Dan Kebudayaan Islam*, 2017, <https://doi.org/10.15548/khazanah.v0i0.53>.

¹³ Efriani Efriani et al., "Eksistensi Adat Dalam Keteraturan Sosial Etnis Dayak Di Kampung Bonsor Binua Sakanis Dae," *Refleksi Hukum: Jurnal Ilmu Hukum* 6, no. 1 (2021), <https://doi.org/10.24246/jrh.2021.v6.i1.p87-106>.

¹⁴

The Malays are known to have very distinctive local wisdom where local wisdom is a broad and complete phenomenon¹⁵. Insights are broad in scope and change so limited by space. In addition, the Sambas Malay community complements the practices that have been passed down from one era to the other¹⁶. The tradition that is still carried out by the people of Sambas Regency and has a diversity of cultures and traditions developed by the community, is called the *Betangas* tradition. The *Betangas* tradition is one of the legacies of local wisdom which not only functions to preserve tradition, but to offer benefit for the body. The benefits of *Betangas* is specifically relates to health, that is, a medium for relaxation by inhaling aromatherapy¹⁷.

Execution is, a tradition performed before the wedding day, *Betangas* is a practice that is often performed by Sambas Malay women before marriage. *Betangas* is a tasteful steam bath performed by the Sambas Malay community, especially by girls¹⁸. This tradition is not just a habit but has benefits that can be removed from its implementation, especially reducing body odor. *Betangas* also remove toxins and kill microorganisms in the body. Stirring the ingredients in a container until sweat appears.

Based on the introduction it was found that in Sambas Regency there are traditions and local wisdom that are carried out. The selection of the *Betangas* tradition is the object of further study, this is because the *Betangas* tradition is a cultural heritage that must be preserved. Then related to the study that will be carried out, the researcher will formulate problems regarding tradition. 1) the meaning contained in the, 2) steps taken in tradition. As for research that is relevant to this examination, it has been carried out with the title "Vocabulary in the *Betangas* Tradition of the Malay Community of Sungai Raya Village, Bengkayang Regency: Semantic Study". The findings of the investigated results, namely vocabulary in the implementation of the *Betangas* tradition with the aim of obtaining lexical meaning, cultural meaning and, function of the vocabulary of the process of implementing the *Betangas* tradition. The explore findings, namely vocabulary in the process of implementing the *Betangas* tradition with the goal of gaining lexical meaning, cultural

meaning, and function of the vocabulary of the process of implementing the *Betangas* tradition. This is because in its implementation it uses native speakers from the Sambas Malay tribe regarding the presentation found in the Malay community in Sungai Raya. This is due to the employment of native speakers from the Sambas Malay tribe in its implementation of the presentation seen in the Malay community of Sungai Raya. However, this study did not conduct an examination on the value of each process. As for this study, the findings were obtained, namely the social value of life contained in the implementation of the *Betangas* tradition in the Malay community in Sungai Raya from the various stages. The *Betangas* tradition is a tradition carried out before the wedding, in a research study by¹⁹, the *Betangas* tradition is a steam bath with boiling water complete with various plants such as citronella, pandan, cloth, mats, and other equipment.

Furthermore, in investigated by²⁰ with a study topic, namely the identification of steam baths in the archipelago with a background in the Malay community. The results of this study are that the people of West Kalimantan are the districts that have the most to preserve the *Betangas* tradition. The limitation that differentiates this exploration from this study is that this research traces the history and procession of the *Betangas* tradition from various areas inhabited by the majority of the Malay community. The examination was carried out by tracing documentation or literature studies. Whereas in this study the meaning, and procession of customs to high social values in the Sambas Malay community in West Kalimantan province in the implementation of the *Betangas* tradition. Moving on from these things the purpose of this study is to be carried out.

METHOD

This study uses a descriptive qualitative research method. The researcher tries to show the results of the study related to people's lives²¹. This study aims to reveal and present according to what is obtained in the field about the facts and reality of tradition in Tebas District, Sambas Regency. As in qualitative study in general, phenomena in qualitative research concern human and age activities and actions that occur in the

¹⁵ Wagiran, "Pengembangan Karakter Berbasis Kearifan Lokal Hamemayu Hayuning Bawana (Identifikasi Nilai-Nilai Karakter Berbasis Budaya)," *Jurnal Pendidikan Karakter*, no. 3 (2012): 120801.

¹⁶ Masyarakat Kokoda and D I Kota, "Jurnal Noken , Volume 4 (1) Halaman 23-33 2018" 4, no. 1 (2018): 23-33.

¹⁷ DIAS PRATAMI et al., "Keanekaragaman Tumbuhan Untuk Bahan *Betangas* (The Diversity of Plants for *Berangas* Materials)," *Media Konservasi Vol. 22 No. 1 April 2017*: 87-91 22, no. 1 (2017): 87-91.

¹⁸ Aslan Aslan et al., "Paradigma Baru Tradisi *Betangas* Antar Ajungâ€ Pada Masyarakat Paloh, Kabupaten Sambas," *IBDA` : Jurnal Kajian Islam Dan Budaya* 18, no. 1 (2020): 87-103, <https://doi.org/10.24090/ibda.v18i1.3354>.

¹⁹ Sindi Yuniar M. Basri, "Betangas Pada Adat Perkawinan Masyarakat Palembang Di Desa Payakabung Kecamatan Indralaya Utara."

²⁰ Y. entari, G., & Yuhaswita, "The Spread of 'Tradisi Mandi Uap' as a Track Identification of Spices in Indonesia.," *Indonesian Journal of Social Science Education (IJ SSE)*, 4(1), (2022): 40-50.

²¹ Umar Sidiq and muhammad Miftachul Choiri, *Metode Penelitian Kualitatif Di Bidang Pendidikan* (ponorogo: CV. Nata Karya, 2019).

field²². The subjects in this study consisted of community leaders who performed the tradition in Mawar Hamlet, Tebas Village, Tebas District, Sambas Regency. The instruments used were observation and interviews. According to²³ the implementation of observation in study is a technique for obtaining data directly. As for interviews with questions and answers with informants²⁴. While documentation, as a technique of collecting data through archives or tracing data relevant to the object of examine²⁵.

RESULTS AND DISCUSSION

1. The Definition of Betangas

Here the importance of the meaning itself is very diverse. So it can be said that the meaning of significance cannot be denied and is difficult to decide given the fact that the use of language, as a capacity as well as an aspect of different perspectives in interpreting an expression or word. Meaning is the intent of the conversation, the importance is given as a form of language type²⁶. Meaning is a semantic part that cannot be distinguished and is constantly coupled with what we say²⁷. Meaning can also be said as language because it is a special tool that is very important for humans²⁸. As social beings, everyone has a fundamental ability to share between individuals, this is what is called meaning, namely the message obtained from the interaction process. Indonesia's diverse traditions can be seen from the diversity of ethnic groups. As for the Sambas Malay people, the Betangas tradition was originally just a community habit. However, as time goes by, people's way of life makes this a necessity when there are people who want to carry out marriages. Based on this, the Betangas

tradition is ingrained in the Malay community of Sambas regency²⁹.

The rules or way of life of ancient society were firmly held by them, so that these ways have caused humans to accept them until now. But it does not rule out that there are still those who have ignored it³⁰. The factor of human life ignores the traditions and way of life of the people in the past, including being more individualistic, trying to achieve life goals in an instant way, and some even breaking the law³¹,

Indonesian people have various local wisdoms which tend to be called traditions, implementation of a tradition is very familiar with mutual cooperation or helping each other. One of them is the Betangas tradition in the Sambas Malay community³². The Betangas tradition is local wisdom inherent in the Malay community. The attitude of helping in local wisdom in the midst of a society in Islam is called Ta'awun with the condition that the goal is for the common good³³.

One of the uniqueness of the Sambas tribe in West Kalimantan is having strong cooperation and interaction when working together. Tradition is one of the traditions since ancient times carried out by Malay Sambas. The concept of Betangas is the same as that of a spa or sauna. The Betangas tradition is local wisdom inherent in Malay society. Conceptually, local wisdom is an important part of culture³⁴. The meaning of a tradition is the semantic part that is combined with what we say³⁵.

On that basis, the closest insights can be described as human and local policy strategies with guidelines on standard methods of reasoning, values, morals, ways, and behaviors that generally oversee normal policies, organic policies, HR, and regular policies. culture for the

²² Syifaul Adhimah, "Peran Orang Tua Dalam Menghilangkan Rasa Canggung Anak Usia Dini (Studi Kasus Di Desa Karangbong Rt. 06 Rw. 02 Gedangan-Sidoarjo)," *Jurnal Pendidikan Anak* 9, no. 1 (2020): 57-62, <https://doi.org/10.21831/jpa.v9i1.31618>.

²³ edi suryanto dan budhi waluyo Ayudia, "Analisis Kesalahan Penggunaan Bahasa Indonesia Dalam Laporan Hasil Observasi Pada Siswa SMP Ayudia," 4, no. August (2016): 34-49.

²⁴ Asep Nanang Yuhana and Fadlilah Aisah Aminy, "Optimalisasi Peran Guru Pendidikan Agama Islam Sebagai Konselor Dalam Mengatasi Masalah Belajar Siswa," *Jurnal Penelitian Pendidikan Islam* 7, no. 1 (2019), <https://doi.org/10.36667/jppi.v7i1.357>.

²⁵ Budi Astuti, "Dokumentasi Tari Tradisional," *Resital* 11 (2010): 59-68.

²⁶ Ida Kusumawardani, "Makna Simbolik Tari Sontoloyo Giyanti Kabupaten Wonosobo" 2, no. 1 (2013): 1-8.

²⁷ Muzaiyanah, "Jenis Makna Dan Perubahan Makna," *Wardah* 13, no. 2 (2012): 146.

²⁸ Renida Sari, "Tradisi Betangas Bagi Calon Pengantin Perempuan Sebelum Pernikahan Di Desa Tanjung Bojo Kecamatan Batang Asam Kabupaten Tanjung Jabung Barat Provinsi Jambi" (2019).

²⁹ U. Fakhurrozi, H., Mashuri, S., Haeba, I. D., & Khoirotnun, "Sakaya: Balia Tradition Transformation in The Kaili Tribe Community of Palu, Central Sulawesi.," *El Harakah* 24(2), (2022): 175.

³⁰ Safwan Razali, "Gambaran Masyarakat Melayu Tradisional Dalam Syair Putera Mahkota," *Jurnal Melayu* 17, no. 2 (2018).

³¹ Ardianto Ardianto et al., "Nilai Pendidikan Karakter Bangsa Dalam Tradisi Katoba Pada Masyarakat Etnis Muna," *Potret Pemikiran* 24, no. 2 (2020), <https://doi.org/10.30984/pp.v24i2.1288>.

³² Pramudyasari Nur Bintari and Cecep Darmawan, "Peran Pemuda Sebagai Penerus Tradisi Sambatan Dalam Rangka Pembentukan Karakter Gotong Royong," *Jurnal Pendidikan Ilmu Sosial* 25, no. 1 (2016), <https://doi.org/10.17509/jpis.v25i1.3670>.

³³ R. Ramadhani, S., Asyifa, S., Prayogi, M. I., Pulungan, R. A., & Syahriza, "Eksistensi Ta'awun Pada Serikat Tolong Menolong (STM) Di Dusun II Desa Pematang Johar Kecamatan Labuhan Deli Kabupaten Deli Serdang.," *Al Iman: Jurnal Keislaman Dan Kemasyarakatan* 6(1) (2022): 1-24.

³⁴ Brata Ida Bagus, "Kearifan Budaya Lokal Perekat Identitas Bangsa," *Jurnal Bakti Saraswati. Diakses Pada Hari Minggu 20 Juli 2019. Pukul 00.00 WIB* 05, no. 01 (2016): 9-16, <https://doi.org/10.1007/s11104-008-9614-4>.

³⁵ Muzaiyanah, "Jenis Makna Dan Perubahan Makna."

preservation of these policies for the resilience of the local area towards the closest insight. Customs/traditions are

descriptions of human mentality and behavior that have been handled for quite a long time and resolved from one era to the next³⁶. One of the customs that exist in Sambas Regency before the wedding day is the Betangas tradition. Betangas is a steam bath procession that occurs due to a decoction of traditional plants³⁷. In this case fragrances from plants can permeate perfectly, here the bride and groom will sit close to the traditional herbal decoction, while all around is covered with pandan mats and towels.

Based on observations regarding the meaning contained in the Betangas custom, according to the surrounding community, it is a type of culture in saving family tendencies so that the Betangas custom will sustain in the future. Culture is the whole way of life of people and not just about certain lifestyles that are considered higher and more desirable³⁸. Therefore, culture can pertain to different parts of life. This term can combine the dominant ways, beliefs and mentality, as well as the consequences of human training that is intended for a particular culture or group of people. Community beliefs/beliefs are local regional customs that are spread orally³⁹. Community beliefs may have been known by the local area for centuries, so it is generally not realized who made them. For example, the people's belief in the Betangas tradition.

Local wisdom unknowingly also influences the resilience of national identity. As for the Betangas tradition, it has been a habit of the people for a long time⁴⁰. Society is a collection of people who live individually, are connected and work together to gain collective interests⁴¹. This is done to meet the demands of life, standards and customs inherent locally. The

community carries out the Betangas tradition which is a form of community belief that this Betangas tradition gives meaning to the bride and groom who carry it out before the wedding day. One of the functions of belief is to frame the basic values that provide guidelines for making choices in a particular tradition.

Traditions exist because of the habits of the people and have meaning for the people concerned, this is because traditions are born from the behavior and words of the people⁴². The second meaning of this Betangas tradition is as a form of gratitude to Allah the almighty god for what has been set and can be a request for the family, especially the prospective bridegroom in living married life. The Betangas custom has the goal of cleaning body odor or the smell of sweat from the bride and groom when carrying out the Betangas traditional procession. The household has the notion that it is a place to live or a building inhabited by humans⁴³. In a household there must be ups and downs after becoming a family.

This meaning reflects that the Betangas tradition has a very purpose in married couples. Marriage is a bond that is brought into the world between two people, to live each in a family and offspring which is carried out by setting Islamic rules. Marriage contains a share of legal results, marriage is obtaining the rights and commitments of each and a means of establishing friendly relations taking into account mutual assistance. Because marriage includes the implementation of religion, it contains reasons or plans to anticipate the pleasure of Allah the almighty god. The existence of marriage shows that humans in living life are interdependent. Dependence is the basic attitude of humans who cannot live alone and need each other⁴⁴.

Marriage is a sacred thing by combining the family into one. Traditions in community marriages are carried out because it is a community habit, so it will often be considered strange if this tradition is not carried out. This applies to rural communities that are thick with the culture of their previous parents⁴⁵. Community behavior is a picture of the traditions or habits that are owned. Every community has a unique tradition from the viewpoint of outsiders, but according to the local

³⁶ Sri Kurnia, Sisilya Saman, and Agus Syahrani, "Leksikon Budaya Dalam Tradisi Antar Ajong Pada Masyarakat Melayu Sambas," *Pendidikan Dan Pembelajaran Khatulistiwa* 7, no. 9 (2018): 1-8.

³⁷ Sari, "Tradisi Betangas Bagi Calon Pengantin Perempuan Sebelum Pernikahan Di Desa Tanjung Bojo Kecamatan Batang Asam Kabupaten Tanjung Jabung Barat Provinsi Jambi."

³⁸ Leonard Siregar, "Antropologi Dan Konsep Kebudayaan," *Jurnal Antropology Papua* 1, no. 1 (2000): 1-33.

³⁹ Harry Andheska, "Kearifan Lokal Masyarakat Minangkabau Dalam Ungkapan Kepercayaan Rakyat," *BASINDO: Jurnal Kajian Bahasa, Sastra Indonesia, Dan Pembelajarannya* 2, no. 1 (2018): 22-28, <https://doi.org/10.17977/um007v2i12018p022>.

⁴⁰ Hadi Ramadhan, Iwan; Firmansyah, Haris; Wiyono, *Kearifan Lokal Dan Kajian Etnis Di Kalimantan Barat* (Lakeisha, 2022).

⁴¹ Legi Saputra, "Peran Tokoh Masyarakat Dalam Melestarikan Tradisi Saprahan Di Desa Pusaka Kecamatan Tebas," *Pendidikan Dan Pembelajaran Khatulistiwa* 1, no. 69 (1967): 5-24.

⁴² M. (2021). Anindri, "Kajian Nilai Pendidikan Pada Tari Betangas.," *Jurnal Pendidikan Tari*, 2(1) (2021): 16-30.

⁴³ Heri Junaidi, "Ibu Rumah Tangga: Stereotype Perempuan Pengangguran," *An Nisa'a* 12, no. 1 (2017): 77-88.

⁴⁴ Iwan Ramadhan, Agus Sastrawan Noor, and Supriadi, "Asimilasi Perkawinan Arab-Melayu Kampung Arab Kelurahan Dalam Bugis Pontianak," *Jurnal Pendidikan Dan Pembelajaran* 4, no. 4 (2015).

⁴⁵ Nor Hasan and Edi Susanto, "Symbolic Function And Meaning Of Ontalan Tradition In Maduranese Wedding," *El Harakah (Terakreditasi)* 21, no. 2 (2019), <https://doi.org/10.18860/el.v21i2.6826>.

community, this is common. This is because the tradition is created from habit⁴⁶.

The Betangas tradition tends to be owned and carried out by the Malay community. It is known that Indonesian people tend to carry out traditions because they follow in the footsteps of their predecessors' ancestors. The reason for following the traditions of their predecessors is because there is an assumption that the welfare, peace, and happiness of the ancients is the desire or hope of the people who carry out the tradition so that they will always decorate their lives in the future. Tradition can be carried out because it is passed down from generation to generation. The reason for following their forefathers' customs is that it is assumed that the ancients' welfare, peace, and happiness is the goal or hope of those who carry out the tradition, so that they will always embellish their lives in the future. Because it is passed down from generation to generation, tradition can be carried out.

Everyone who wants to undergo a wedding procession will then conduct betangas custom by means of evaporation which is done by women in a closed place, and the characteristic of Betangas is performed on a mat which also contains water concoctions from plants specifically for the Betangas tradition which are boiled with bubbling/boiling water.

According to the local community, the Betangas custom is still practiced today, on the grounds that the local community considers it a sacred practice, and must be preserved because it is one of the practices obtained from their predecessors. Indigenous groups generally have a close relationship with each other, so that the practices contained therein remain in view of the fact that they are passed down from one era to the next. Even though not everyone knows where this custom comes from, they actually obey and do it properly. This makes the Betangas custom important to the people of Tebas Sungai, Sambas Regency. If something is missing, for example the Betangas custom is not performed before the big day, on the bride's side.

In the Tebas Sungai Community, Tebas District, Sambas Regency, there are various customs, traditions and culture carried out, such as the Betangas tradition, namely the tradition of cleansing the body with a decoction of traditional aromatic plants. It's possible nowadays, especially for metropolitan people to choose salons for treatment. In fact, for the village community, especially Tebas Sungai Village, the Betangas custom is mandatory, and the implication has changed to become a traditional parlour for skin health ahead of the wedding day.

⁴⁶ Margaret E. Tankard and Elizabeth Levy Paluck, "Norm Perception as a Vehicle for Social Change," *Social Issues and Policy Review* 10, no. 1 (2016), <https://doi.org/10.1111/sipr.12022>.

2. The Procession of Performing the Betangas Tradition

Procession or process is defined as part of the system, then changes to the process need to get attention⁴⁷. Procession is the stage of a process to achieve the goal. Procession is the phase of carrying out an activity or event from start to finish⁴⁸. So it can be concluded that the procession is a stage in carrying out the tradition from preparation to the completion of the event. Of all the villages in Sambas Regency, it can be seen that Tebas Sungai Village still highly upholds the Betangas tradition. Because according to local residents, the Betangas tradition has become an obligation that must be carried out before the wedding day. It is said that on the wedding day, the bride does not sweat too much. Betangas use plants as ingredients which are added and then used for steam. Betangas is currently not only seen as a cultural or customary basis for weddings, but Betangas has been involved by the local community as a mode of treatment, care, relaxation, and beauty.

The existence of figures who are considered clever in carrying out a tradition indicates that the elderly person is a resource or has an important role⁴⁹. As it is known that traditions that were once considered sacred by certain communities have begun to be neglected. This is due to the low knowledge of the next generation of the people concerned who have traditions so that the traditions they have just disappear. Often, traditions are carried out just to make the wedding moment seem luxurious. As for the process of carrying out the Betangas tradition, there is planning from the family that will carry out the wedding celebration which is carried out not only once.

Betangas is a type of community culture, where this culture is something that is regulated in Law 45 in Article 28 Paragraph 1 with the words "*The social character and freedom of conventional networks are considered in accordance with the times and civilization*"⁵⁰. The Betangas tradition is

⁴⁷ Ana Latifah, "Kepercayaan Masyarakat Terhadap Upacara Tradisi Satu Sura Di Desa Traji Kecamatan Parakan Kabupaten Temanggung," *Skripsi S1 Fakultas Ushuluddin Universitas Islam Negeri Walisongo Semarang* (2014).

⁴⁸ Mawaddah, "Tradisi Mappanre Temme' Dalam Prosesi Pernikahan Di Desa Simbur Naik Kecamatan Muara Sabak Timur Kabupaten Tanjung Jabung Timur (Studi Living Qur'an)" (2021).

⁴⁹ Seongsoo Choi, Inkwan Chung, and Richard Breen, "How Marriage Matters for the Intergenerational Mobility of Family Income: Heterogeneity by Gender, Life Course, and Birth Cohort," *American Sociological Review* 85, no. 3 (2020), <https://doi.org/10.1177/0003122420917591>.

⁵⁰ Sari, "Tradisi Betangas Bagi Calon Pengantin Perempuan Sebelum Pernikahan Di Desa Tanjung Bojo

carried out by Malay people in Indonesia but in a different way and with different processions or rituals, whether it's from the materials or tools used during the Betangas procession.

Based on observations made on May 6-8 2022, the Betangas procession consists of two stages, as follows:

a) Preparatory Stage

The Betangas process is carried out under the leadership of a figure who usually leads the Betangas tradition ahead of the wedding. The Betangas tradition is a tradition in the stages of marriage for the Sambas Malay community. As it is known that every ethnic group has customs in every event of life. Meanwhile, marriages in Indonesia tend to be carried out with customs⁵¹. Achieving marriage, people have a series of events each of these sequences contains meaning towards the shared ideals that are dreamed of⁵². Preparation is a plan with the aim of carrying out something that has been planned and intended⁵³.

At this preparatory stage, Ms. Herlina, the community figure who leads the Betangas tradition, must be provided in advance in Tebas Sungai Village. Mrs. Herlina explained that *"This Betangas custom has been going on from time to time so that it has become a habit for the Tebas Sungai community. It is not known since when this custom existed, what is clear is that this custom of Betangas continues to be carried out before big days or wedding days. The purpose of these Betangas is to cleanse the body so that the woman does not sweat too much on her wedding day"*.

From the observations we made and interviews with informants, namely Mrs. HA regarding the habit of this Betangas being able to go according to its form, then, at that time, the individual or current woman and her husband who will do the exercise must prepare themselves to do so. As for what must be prepared include: 1) local community leaders, especially individuals who lead the Betangas custom. Regional cooperation continues to be played, especially by community leaders.

The definition of community leaders themselves is interpreted as local regional elites, where they join in for

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⁵¹ Arie Sulistyoko and Anwar Hafidzi, "Tradisi Maantar Patalian Pada Perkawinan Masyarakat Adat Banjar Kalimantan Selatan (Telaah Antropologis Dan Sosiologis)," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 7, no. 1 (2020), <https://doi.org/10.36835/annuha.v7i1.327>.

⁵² Margaret Frye and Jenny Trinitapoli, "Ideals as Anchors for Relationship Experiences," *American Sociological Review* 80, no. 3 (2015), <https://doi.org/10.1177/0003122415581333>.

⁵³ Roberto dan Agustinus Putro, "Meningkatkan Persiapan Ruang Muat Pada Kapal Mv. Lumoso Surya Untuk Kelancaran Pengoperasian Kapal," *Diploma Thesis, Politeknik Ilmu Pelayaran Semarang*. (2018).

regional interests or for their own interests⁵⁴. In the Betangas tradition, it was Mrs. Herlina who was entrusted as a community figure in Tebas Sungai Village to lead the tradition by the bride and groom's family. 2) a pot, as a boiling device and a place for Betangas ingredients such as: citronella, that contains of pandan leaves and vetiver. Betangas use ingredients or mixtures obtained from plants that are valuable in medicine and have a very fragrant smell. This aroma makes the sweat that comes out odorless Pandan and citronella are plants that in many cases are involved by Malay individuals in various traditional ceremonies⁵⁵. 3) mats, as a tool for body covering rolls in addition to towels to cover the top of the mat rolls.

The picture above is a mat which is a tool in the Betangas procession, here the mat serves as a place for the bride and groom to be bathed in steam water from the ingredients given beforehand. This mat will be covered with a towel on top so that there are no more gaps. Here the bride and groom will read a prayer by Ms. HA as the leader in this Betangas tradition.

b) Implementation Stages

At the implementation stage, individuals who complete the Betangas custom must prepare themselves. The Betangas custom is completed before the wedding day in the following way: 1) ingredients such as citronella, pandan fragrance and blessing roots are put into the pot. 2) boil the ingredients until boiling. 3) Put the boiled Betangas into the mat roll together with the bride and groom and cover the top of the mat with a towel. 4) then in the mat roll the bride and groom stir the stew until it is covered in sweat as much as possible. 5) the prayer read by Mrs. HA as the leader of the tradition is; the first to read Surah Al-Ikhlâs three times, the second to read Surah Al-Alaq three times and the last to read Surah An-Nash 3 times. 6) after about 10-15 minutes the bride and groom ask to leave and the mat rolls are opened to mark the end of the Betangas procession. Obviously, the Betangas procession is not carried out in a random place, because this Betangas is not shown to men. Betangas are usually done in the kitchen or restroom which are obviously closed spaces. Basically only women can see it. Thus the Betangas procession was carried out in Tebas Sungai Village, Dusun Mawar Rt 31 Rw 16, Sambas Regency, West Kalimantan. The customs in Tebas Sungai Village have their own peculiarities when performing the Betangas custom for the first time by the bride and groom and after that anyone is allowed

⁵⁴ Johannis E Kaawoan and Dkk, "Peran Tokoh Masyarakat Dalam Pembuatan Peraturan Desa," *Politico* 9, no. 4 (2020).

⁵⁵ PRATAMI et al., "Keanekaragaman Tumbuhan Untuk Bahan Betangas (The Diversity of Plants for Berangas Materials)."

to enter the rolled mat because according to the local community, Betangas can get rid of body odor.

CONCLUSIONS

The Betangas tradition is a custom carried out by the Malay community, especially the steam bath using traditional plants which is carried out by the bride and groom before the wedding day, especially the bride. This habit is not just a habit, but there are many benefits, especially to reduce body odor. The Betangas ritual is a Malay custom, specifically, the steam bath utilizing traditional plants performed by the bride and groom before to their wedding day, particularly the woman. This is more than just a habit; there are other advantages, particularly in terms of reducing body odor. From this tradition, it is believed that betangas reduces the sweat that comes out in the body, and the sweat that comes out becomes fragrant or maybe the smell is not as strong as the usual body odor. Moreover, as we know that the bride and groom will become king and queen on a special day, in this case, the betangas tradition plays an important role in the procession leading up to the wedding day.

This Betangas custom is carried out many times before the big day by heating various kinds of traditional plants that have been determined, such as citronella, fragrant pandanus, and sertu root. Although it is not required to do it many times, betangas must be done before the big day, even only once. This habit is carried out for approximately 10-15 minutes until the steam from the boiling water cools down. So here we can see that the Betangas custom is a hereditary procession from our ancestors which must be maintained at any time. No individual can live outside the reach of culture. Every human movement and society stand on the culture of society.

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