



Analysis of the Implementation of the Barapan Kebo Tradition in the Sumbawa Community in the Salit Seminar Village, West Sumbawa Regency

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Abstract: *The Barapan Kebo tradition is a tradition that is continuously carried out and preserved by the people of Seminar Salit Village. This research aims to determine the implementation of the barapan kebo tradition and the values contained in the implementation of the barapan kebo tradition in Seminar Salit Village, Brang Rea District, West Sumbawa Regency. This research uses a qualitative approach with an ethnographic type of research. Data collection techniques use observation, interviews and documentation techniques. Meanwhile, data analysis techniques in this research use data reduction techniques, data presentation techniques, and drawing conclusions. The data validity techniques in this research are technical triangulation, source triangulation, and time triangulation. Based on the research results, it shows that the Barapan Kebo tradition is carried out in several stages of activities, including forming a committee, preparing the location, preparing a pair of Kebo (buffalo), distributing invitations and registration, sandro circling the Saka, buffalo being dressed in Noga and Kareng, carrying out the Barapan Kebo, Ngumang and Balawas traditions. closing and distribution of prizes. Apart from that, there are values contained in the implementation of the Barapan Kebo tradition, namely the value of mutual cooperation, cultural value, beauty value and economic value.*

Kata Kunci: *Tradition, Culture, Values*

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PENDAHULUAN | INTRODUCTION

Indonesia is a country famous for its diversity of religions, ethnicities, languages, cultures and customs. This diversity later became the identity of the Indonesian nation which is united in the motto *Bhinneka Tunggal Ika*. Based on the results of research conducted by Melalatoa, an anthropologist, the Republic of Indonesia has no less than 500 ethnic groups who inhabit around 17,000 small and large islands and have a variety of cultures (Sawaludin, 2016). Starting from the Javanese, Sundanese, Betawi, Batak, Ambon, Balinese tribes to the tribes in Nusa Tenggara NTB, especially the Sasak tribe, the Mbojo tribe and the Samawa tribe. Furthermore, each tribe has a different culture too.

One element of culture is tradition. Traditions in a society have been carried out from generation to generation since the time of their ancestors and passed down to the next

generation. In Indonesia, tradition is not only a heritage that is implemented and believed in, but also becomes the collective identity of the Indonesian nation and in its implementation contains values that serve as a way of life for the community. The rich traditions of each region, especially Sumbawa and West Sumbawa, must be maintained and preserved, because these traditions are a legacy that will be passed on to the nation's future generations in the future. By continuing to reflect on the history of our ancestors in order to be able to maintain and continue to exist amidst current developments.

In this research, the researcher wants to discuss the implementation of the Barapan Kebo tradition among the Sumbawa people in Seminar Salit Village, Brang Rea District, West Sumbawa Regency. The barapan kebo tradition is a legacy passed down from ancestors, in the form of ancient folk games in the agricultural sector. The formation of the barapan kebo game was the idea of Sultan Muhammad Kaharuddin III (three) as the ruler of the kingdom of the island of Sumbawa who had a wise and wise nature. He tried to make the people prosperous by improving the economy of the people of Sumbawa through agriculture, so before and after the harvest a competition was held in the field of arts through barapan kebo which is a tool for plowing rice fields. Based on the results of initial observations carried out by researchers on Sunday, March 26 2023 with Mr. Darmadi, one of the traditional shops in Seminar Salit Village, he explained that the barapan kebo tradition is a folk game that already exists on Sumbawa Island, especially in Seminar Salit Village, Brang Rea District, Sumbawa Regency. West. Barapan kebo is a tradition of the agrarian community of Sumbawa, including West Sumbawa, which still lives in Tanah Samawa. This kebo barapan tradition is held by the people of Seminar Salit Village every time the planting season arrives. The story goes that Barapan Kebo is a celebration event that emerged from the farming traditions of the Sumbawa people. Starting from the desire to make the land ready to be planted with rice three times. Because the type of soil in Seminar Salit Village is generally clay, Barapan Kebo was held with the aim of assisting farmers in plowing the fields so that the land to be planted can be optimized properly.

The process of implementing traditions *wish kebo* in Sumbawa and West Sumbawa, especially in Seminar Salit Village, it is different from the implementation of the barapan kebo tradition in other areas, in that the implementation of the barapan kebo tradition is combined with the activity of searching for a location, preparing two kebo, one gumang and balawas, and one sandro (shaman). . Barapan kebo is often carried out by the people of Seminar Salit Village at the beginning of the rice planting season. The arena that can be used for barapan kebo is rice fields that have been flooded with water that reaches knee height

METODE | METHOD

This research uses a qualitative approach with an ethnographic type of research carried out in Seminar Salit Village, Brang Rea District. The informants in this research were traditional shops, jockeys, buffalo owners and village heads. The informants for this research were determined using a purposive sampling technique. Data collection techniques in this research include; observation, interview and documentation techniques. Meanwhile, data analysis techniques in this research use data reduction techniques, data presentation techniques, and drawing conclusions. The data validity techniques in this research are technical triangulation, source triangulation, and time triangulation.

HASIL DAN PEMBAHASAN | RESULTS AND DISCUSSION

Departing from research data, data related to implementation The Barapan Kebo tradition, as well as the values contained in the implementation of the Rateb Sakeco Tradition. The data was then analyzed using qualitative data analysis techniques. After analysis, the data from this research will be presented as follows:

Implementation of the Barapan Kebo Tradition in Salit Seminar Village

a. Formation of Committee

This committee formation activity was carried out one week before the traditional Barapan Kebo ceremony began. This activity must be carried out because otherwise the kebo barracks activity cannot be carried out. According to Wijaya, (2017) committee formation is a process to determine the chairman, treasurer, secretary and members. In forming the barapan kebo committee in Seminar Salit Village, it was comprised of several village government officials and community shops in the local area. These people were then formed into several sections which had their respective duties, such as chairman of the committee, person in charge of the location/barapan kebo traditional rice fields, person in charge of tango (audience stage), person in charge of distributing invitations, person in charge of prizes, person in charge of consumption and etc.

b. Preparing the Location

The location preparation process is the stage for finding and preparing a place to hold the kebo barapan tradition in Salit Seminar Village. Usually the committee that will prepare the kebo barapan location is the committee assigned to prepare the location. According to Oktaviani, (2019) the location for barapan kebo is a rice field that has been flooded with water that reaches knee height or a rice field that has been harvested so that it can be used as an arena for the barapan kebo tradition. During the activity, the committee that has been assigned will bring and prepare equipment that will be used to prepare the location and decorate the place that will be used to carry out the kebo barapan tradition in the Salit Seminar Village, Brang Rea District.

c. Preparing a Pair of Kebo (Buffalo)

The next step is to prepare a pair of kebo. Usually the person who will prepare the buffalo is the owner of the barapan buffalo. According to Yuliana & Salamah, (2021) the buffalo is an animal that occupies an important position as the largest creature found in the community and natural environment of Tanah Samawa. This mammal is a familiar animal in their lives because it is very useful, so it becomes a symbol of strength, as well as a symbol social because it has high economic value.

In the Barapan Kebo tradition, it is necessary to select a buffalo that will be used as a racing animal, it must have special characteristics in the form of swirls in its fur located at the nape of the neck. The buffalo's head always looks straight forward, and its horns grow perfectly curved upwards. After the buffalo is selected, it will then be decorated with jewelry on its head and horns, this aims to make the selected buffalo look tough and dashing.

d. Distribution of Invitations and Registration

Distribution of invitations and registration activities are carried out after the formation of the committee and preparation of the location. The purpose of distributing these invitations is to encourage or invite the invitees to buffalo owners from various regions on the islands of Sumbawa and West Sumbawa that the tradition of barapan kebo will be carried out in the Salit Seminar Village. This is exactly the same as the Menyilak process that is often carried out by the Bayan indigenous community Mudarman and Kurniawan (2019). The process of distributing invitations and registering for the implementation of the Barapan Kebo Tradition in Salit Seminar Village is carried out in two ways, namely through invitations in the form of written paper (offline) and through the WhatsApp group barapan kebo which has been filled by people from various regions who already have pairs of barapan buffalo. With the WhatsApp group, it makes it easier to spread invitations to implement the Barapan Kebo tradition in Seminar Salit village. And the registration process can also be done via WhatsApp or directly at the location where the kebo barapan tradition is carried out in Salit Seminar Village.

e. Sandro Surrounds Saka

Before the event, the Kebo Sandro Barapan tradition will surround Saka. Sandro's goal is to surround the saka to stay away from a pair of buffalo while running to reach the finish line so that the buffalo while running cannot knock over the saka. According to Zulkarnain (2015), Sandro in the Sumbawa language is the name for a shaman. From the previous story, it is explained that the barapan kebo or karapan buffalo is a place for the Sandros to compete in their knowledge of their strength. The sandro will stand around the saka or another name for the finish line to disturb the focus of the buffalo who are taking part in this traditional event, for example by making the buffalo fall and turn around and not want to approach the saka or finish line.

f. Buffalo is worn with Noga and Kareng

In carrying out the Barapan Kebo tradition, you need the help of tools to help the buffalo run quickly and simultaneously. These tools are noga, kareng, and mangkar or uwe. Previously, a pair of buffaloes were joined together with a noga attached to their shoulders. According to Nickyrawi, (2018) noga is a term in barapan kebo which is used to tie two buffalo so they can run fast together in the mud. The purpose of this noga is so that when a pair of buffalo run they will not be separated but will run together.

g. The running of the Barapan Kebo tradition

The running of the traditional Barapan Kebo event is a series of core activities. After all the buffalo are brought to the start line to be ready for the competition, the tradition of barapan kebo in Salit Seminar Village will immediately begin at the signal or signal to start. When giving the signal to start the race, a flag is used. The committee will move the flag so that the racing buffalo starts running and will move it again when the buffalo manages to hit or hit the saka. According to (Aldayana et al., 2021) Saka is the final destination of the barapan kebo, saka is the destination that the buffalo must go to. On the way to Saka, the buffalo and jockey will be disturbed by Sandro, he will use all means to disturb the buffalo and jockey so that they cannot reach Saka even if they use black magic. However, the jockey also has sandro, so there will be a battle of knowledge between sandro saka and sandro jockey. When starting Barapan Kebo, you need a starting signal or sign, so that the game can take place safely, according to the rules and order.

h. Mumbling and Balawas

Balawas is a legacy passed down from ancestors in the form of poetry or rhymes accompanied by a dancing-like body movement called Ngumang. Lawas as oral literature stores cultural forms that need to be deconstructed in order to provide an understanding to the owner. According to Marhandra, (2020), it means that ancient times contain various kinds of culture that the people who own them need to know so that they can be used as a guide in facing the challenges of the times. So, the old barapan kebo is the chanting of the Sumbawa regional rhyme which is performed between the jockey's victory shouts, when the buffalo is able to touch the dropping saka without even falling off its kareng. Ngumang and Balawas are related to each other because ngumang is an ancient form of delivery using a temung song or a poem, but is equipped with a supporting tool called mangkar. Grumming and balawas are often shown during the process of customs on the islands of Sumbawa and West Sumbawa, especially in Seminar Salit Village, Brang Rea District. During the implementation of the Barapan Kebo tradition in Seminar Salit Village, buffalo owners often display Ngumang accompanied by a Lawas when their buffalo drops Saka at the finish line and is accompanied by the screams of the audience.

i. Closing and Prize Distribution

The distribution of prizes is the final process of the Barapan Kebo Tradition in the Salit Seminar Village, Brang Rea District. Prize distribution will be given to the competition winners. The winner is determined by the speed produced by the buffalo when running and dropping the saka at the finish line. The distribution of prizes is the final process of implementing the Barapan Kebo tradition in Salit Seminar Village. At this stage, the committee determines the winner from the buffalo that records the fastest time and drops the Saka or pancan and various types of prizes are prepared by the committee for the winner, such as motorbikes, cows, washing machines, etc.

Values Contained in the Implementation of the Barapan Kebo Tradition

The Value of Mutual Cooperation

The value of mutual cooperation is one of the values contained in the implementation of the Barapan Kebo Tradition in Seminar Salit Village. This is proven by the implementation of Barapan activities jointly by the Salit Seminar Village Community. The implementation of the Barapan Kebo tradition certainly requires the value of mutual cooperation because this event is a big event. Apart from that, in making the barpan kebo tradition activities a success in the Salit Seminar Village, each committee will be given their own tasks so that the implementation of the barapan kebo tradition can run well and be optimized. This is in line with the opinion of Hanafiah et al (2021) that the value of mutual cooperation is a value that arises from people's awareness of working together to achieve common goals. For example, part of the community carried out the preparation of the location so that the implementation of the Barapan Kebo tradition could be completed quickly together.

Culture value

The value that is also contained in the implementation of the kebo barapan tradition in Salit Seminar Village, Brang Rea District is cultural value. According to Hanafiah et al (2021) that cultural values are values that are born from the beliefs of the people who adhere to them so that they are implemented into binding rules that are still implemented and have their own characteristics. Apart from that, according to Suryani et al (2019) cultural values are values that exist and develop in society.

Value of Beauty

The next value contained in the barapan kebo tradition in Seminar Salit Village is the value of beauty. According to Hanafiah, et al (2021) The value of beauty is a value born of harmony which brings inner satisfaction when seen by the eyes. The value of beauty is of course also found in the implementation of the Barapan Kebo tradition, for example, during the process of decorating the buffaloes, apart from cleaning and applying oil to the buffalo horns, there is also a value of beauty so that when accompanied later these buffaloes are beautiful to the eye by decorating them with jambo or other crests and so on.

Economic Value

The next value found in the Barapan Kebo tradition is economic value. The implementation of the Barapan Kebo tradition is able to support the economy of the people in Sumbawa and West Sumbawa, especially in Seminar Salit Village, Brang Rea District. According to (Aldayana et al., 2021) Economic value is a value that can be measured and has selling value or has benefits for those who buy it. For example, in the traditional Barapan Kebo competition, buffalo that have high speed or often win will tend to be more expensive than ordinary buffalo in general. The existence of the barapan kebo tradition in Seminar Salit Village can help the local community to benefit from the barapan kebo tradition. For example, in the economic sector, the implementation of the barpan kebo tradition can be seen from traders

crowding the barpan kebo location so that they can sell water and snacks to spectators or buffalo owners

KESIMPULAN | CONCLUSION

The Barapan Kebo tradition is a legacy from my grandmother in the form of a folk game in the agricultural sector which is usually held after the harvest season before the next planting season. The implementation of the barapan kebo tradition in Salit Seminar Village consists of several stages, namely a) process of forming a committee, b) preparing the location, c) preparing a pair of kebo (buffalo), d) distribution of invitations and registration, e) sandro surrounding the saka, f) buffalo wearing noga and kareng, g) continuing the kebo barapan tradition, h) singing and balawas, i) closing and distributing gifts. As well as the values contained in the barapan kebo tradition in Seminar Salit Village, namely the value of mutual cooperation, cultural value, beauty value and economic value.

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