

Peta Kapanca As the Existence of Islamic Marriage in Bima Indonesia

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Abstract. This study focuses on knowing the tradition of the *peta kapanca* as the existence of Islamic marriages in Bima. The type of qualitative research with library research. The approach used is historical. The results showed that the *peta kapanca* is an activity that must be carried out in every marriage. The existence of *peta kapanca* has been around since Islam entered Bima. The *peta kapanca* (sticking henna leaves) is a place to introduce and strengthen Islamic teachings and dogmas in the Bima community, so that the Bima tribal community carries out religious obligations and demands ordered by Allah and the Prophet Muhammad. *Peta kapanca* in responding to the flow of change (descriptions) as a religious identity and cultural characteristic of Bima in strengthening and broadcasting Islam. Therefore, the government tries to preserve it by holding cultural heritages and activities every year.

Keywords: *Peta kapanca*, Islamic Marriage, Culture and Religions

1 Introduction

An area will be known by other regions or tribes because of its cultural wisdom that is different from other regions or tribes. The culture that raised him in interpreting life, from the many local cultures that exist in Indonesia, such as in Aceh, Sumatra, Bali, and areas throughout Indonesia have their own characteristics.[1] Likewise, the culture is still preserved in the land of Bima, West Nusa Tenggara. One of the many cultures that are still preserved by the people of Bima in Bima's ancestral land is the *peta kapanca* tradition, which is sticking henna leaves on the palms of the prospective bride.[2]

The *Peta kapanca* is a special tradition for local people in Bima and Dompu, West Nusa Tenggara (NTB). For the *Bima* tribal community, the *Peta kapanca* is a cultural heritage that is still being preserved. In fact, most of the *Bima* tribal people still adhere to the tradition of the *Peta kapanca* as one of the event in the implementation of the wedding [3]. The implementation technique is also unique, namely using inai leaves or henna which are crushed and then affixed to the palms of the bride's hands with the woman sitting.[4]

The *peta kapanca* is a local tradition of the Bima's people, apart from being a culture that is passed down from generation to generation by a society in Bima in marriage, as well as an instrument in broadcasting Islam. The tradition of *peta kapanca* (sticking henna leaves) is a symbol and form for the bride-to-be who will soon carry out her duties as a wife and a

housewife, as well as a symbol and example for other girls to follow in the steps of the bride-to-be who is preparing herself. end and become a wife and housewife [5].

This ceremony is only attended by women, guests and wives of prominent people in the village to give their blessing before the marriage contract is carried out. In the procession of the *peta kapanca* ceremony (gluing henna leaves), the bride-to-be sits on the prepared place, then the guests one by one approach the bride and groom while crushing the mashed henna leaves in the palms of the bride-to-be. At the time of the traditional ceremony of the *peta kapanca* (gluing henna leaves) The remembrance was held by the guests until it was finished and closed with a prayer reading. The guests were treated to a special banquet until the end of the ceremony [6].

Peta kapanca as a culture that is maintained as an Islamic civilization in the land of Bima. Even culture and religion are in line with the social (social) life of Bima. Edward Burnett Tylor in his book "Primitive Culture" systematically and scientifically formulates that culture is a complication in the whole which includes knowledge, belief, art, morals, religion, law, customs and habits carried out by humans as members of society [7]. Thus, customs and religion are elements of a culture whose existence cannot be separated from the cultural reality that surrounds them.[8]

The Bima's people uphold culture and customs based on Islam. Such a concept is still strong in the Bima's people, including the customs and traditions of marriage.[9] The elements of Islam are very thick in it, starting from finding a mate (introduction) to the submission of the bride to the groom's family [10].

This study uses the theory of dissemination, which is a theory about the influence of religion on cultural products. In addition, the theory used is the theory developed by Sayyuti Talib, namely the *receptie a contrario* theory which states that customary law applies to Muslims if the customary law does not contradict Islamic religious values. This theory reinforces the theory put forward by Van Den Berg in 1845-1925, namely the theory of *receptio in complexu* [11].

On the other hand, the *peta kapanca* has for the Bima's people which must be carried out in every wedding procession. This tradition is even stated by some community members, both religious leaders and traditional leaders themselves, that if they do not carry out this traditional ceremony, it will be a disgrace to the family and local community who carry out the wedding [2].

Frequent developments of the times and the flow of destruction 4.0 that in its implementation, the tradition of the wedding map in every sub-district in Tanah Bima, experienced development and modernization as a result of the process of cultural acculturation, so it did not rule out the possibility of a process of shifts and differences in the implementation procession which cannot be avoided[6]. however, does not eliminate and reduce the essential values, existence, and basic features of the values contained in them. In addition, the existence of the implementation of the *Peta kapanca* is rarely practiced in the marriages of the Bima's people. Because there is an assumption that the *Peta kapanca* wastes a large amount of economy because the implementation of the *Peta kapanca* requires a large amount of finance so that only people who can afford it can carry it out. The existence of the *peta kapanca* in the marriage of the Bima's people is an inheritance of Islamic values, cultural preservation and spreading of Islam through culture with very economical values. Thus, the urgency of this research is to see how the existence of the *peta kapanca* in Islamic marriage is for the Bima's people.

2 Research Methods

This research uses qualitative research with historical approach. as for the method used by library Research [12]. The collection of research data with the library research method is carried out by utilizing sources and library materials to obtain data on the tradition of the *Peta kapanca* as the Existence of Islamic marriages in Tanah Bima. The analysis technique uses descriptive historical analysis. This method is not carried out through field research because the limitations of its activities are only related to library collection materials [13].

3 Result and Discussions

3.1. The History of the Entry of Islam to the Bima Tribe in the Bima Region

Islam is a religion that contains teachings that are holistic and comprehensive with all aspects of life, spiritual, economic, social, and political. In the economic context, the Qur'an and Hadith serve as guidelines in establishing laws in economic activity to achieve economic stability with the prosperity of the people without harming or benefiting either party. Islam is present by providing benefits for both parties. In the Islamic economic system, some activities must work with concepts based on the first, having the same goal, namely seeking satisfaction in various needs and needs, both personal needs and community (group) needs. Second, economic principles must be guided by the principles of Islamic teachings based on the Qur'an and Hadith [8].

Records of Malay Arabic manuscripts from the Bima Sangaji Kai sultanate are known for events that occurred around the time before the Islamic missionaries in Bima around the year 1018 Hijriyah [14]. This note confirms that the early entry of Islam in Bima was inseparable and inseparable from the history of Makassar land because at that time Makassar had a great influence on the surrounding kingdoms, including the island of Sumbawa [15].

According to Muhammad Amin and Muhammad Jafar Bumi, the history of the kingdom's entry into Islam in Bima was when *Ruma-ta Ma Bata Wadu* was inaugurated at a young age. When his uncle, *Raja Ma Ntau asi Peka*, caused chaos in the Bima kingdom and wanted to seize power and the throne and wanted to kill the young king, so the Bima king *Ruma-ta Ma bata Wadu* was forced to flee to Makassar via Sangiang (Wera) island and cross by boat. from the island of *Naga Kanda* to Makassar by asking the King of Gowa for help to reclaim the royal throne from his uncle's hands [16].

Arriving at the Palace of the King of Gowa, *Ruma-ta Ma Bata Wadu* conveyed his intentions and goals to Makassar. The King of Gowa replied and was willing to help with a note, if he succeeded in reclaiming the crown of the Bima kingdom, by allowing the spread of Islam in Bima. at that time the kingdom of Gowa had embraced Islam in 1605 M. which was brought by Datuk in Banda and Datuk Tiro who came from Minangkabau [17].

Before saying his agreement, *Ruma-ta Ma Bata Wadu* studied and studied Islamic teachings. Seeing the teachings of Islam and making sense, *Ruma-ta Ma Bata Wadu* liked the requirements proposed by the king of Gowa to spread the symbols of Islam in Bima.

While living in Makassar to ask for help and deepen the teachings of Islam, the king of Gowa noticed the behavior and nobility of *Ruma-ta ma Bata Wadu* which touched his feelings, so the king Gowa was very impressed and asked *Ruma-ta Ma Bata Wadu* to be willing married to his sister-in-law (his wife's sister), the daughter of Karaeng Kassuruang Sanra

Bone. Then *Ruma-ta Ma Bata Wadu* accepted the request and the marriage were held between the two in a way that was in accordance with the guidance of Islamic law [18].

Not long after, the king of *Ruma-ta Ma Bata Wadu* departed with the help of the Gowa Kingdom army to the Bima area accompanied by two of his teachers from the Gowa kingdom, namely *Datu* in Banda and *Datuk* in Tiro. In the month of Rabi'ul Awal 1018 Hijriyah, the group arrived in Bima and was able to reclaim the crown of the Bima kingdom.

The royal crown changed hands to *Ruma-ta Ma Bata Wadu* with the name of the Islamic title Sultan Abdul Kahir *Ruma-ta Ma Bata Wadu*. He ruled around the year 1611-1635 M[2]. In carrying out the government, orders were issued to jeneli, tureli, and courts to adhere to Islamic teachings and establish customary law that does not contradict Islamic law.

During the sultanate, the Bima kingdom was ordered by thirteen sultans, namely as follows: Sultan Abdul Kahir (1630-1635 M), Sultan Abdul Kahir Sirajudin (1635-1681 M), Sultan Nuruddin Abubakar Ali Sah (1681-1687 M), Sultan Jamaluddin Ali Sah (1687-1696 M), Sultan Hasanuddin Ali Sah (1696-1731 M), Sultan Alauddin Muhammad Sah (1731-1743 M), Sultan Abdul Kadim (1742-1765), Sultan Abdul Hamid Muhammad Sah (1767-1811 M), Sultan of Islam Muhammad Sah (1811-1830 M), Sultan Abdullah (1830-1850 M), Sultan Abdul Aziz (1851-1881 M), Sultan Ibrahim (1881-1917 M), Sultan Muhammad Salahuddin (1917-1950 M).[19]

3.2. Shape's the Wedding Tradition of the Bima

3.2.1. *Kancao ngahi* or *Panati* (ask)

Panati or *kancao ngahi* is the opening road to marriage. *Panati* is proposing or proposing to women. *Panati* (ask) begins with the arrival of an official envoy from the male side to meet the woman's parents or family, to ask whether the daughter already has a potential husband or not. If they receive an answer that their daughter is free or there is no candidate, further approaches and discussions will be made to ensure that she is proposed or not, if the woman's application is accepted, the man does what is called *wi'i ngahi* [15].

Wi'i ngahi this means that the application is mutually agreed upon between the men and women. So, the *wi'i ngahi* was inaugurated in front of the girl's family witnessed by village officials, community leaders, traditional leaders and religious leaders. So, in the event, a *pita ngahi* was held, which was to inaugurate the fiancé between a man and a woman before the marriage ceremony was held with evidence as well as a sign by giving the woman a typical weaving sarong (*tembe ngoli*) of the Bima tribe [3].

3.2.2. *Ngge'e nuru* (live together at the house of the prospective in-laws)

Ngge'e means stay and *nuru* means follow. So *ngge'e nuru* is a prospective husband living with the prospective in-laws' house or the prospective wife's parents. The man whose proposal is accepted, the man is introduced to live with the prospective in-laws at the house of the prospective in-laws, if both parties so desir [20].

The arrival of the man to settle at the house of the prospective in-laws or the parents of the prospective wife is known as *ngge'e nuru*. During *ngge'e nuru* (living together at the prospective in-laws' house), the man must show good attitude and behavior to his prospective in-laws, if during the *ngge'e nuru* process (living together at the prospective in-laws' house) the man shows a lazy attitude, etc., the application can be canceled unilaterally by the woman's family. During the *ngge'e nuru* process (living together at the prospective in-laws' house) then the man (prospective husband) does not allow the man (future husband) to mingle freely with women as his future wife [21].

During *ngge'e nuru* (living together at the prospective in-laws' house), the man is not allowed to communicate directly with the girl as his fiancé. If there is something important that you want to convey, it must be through someone else. According to *Bima* custom, it is taboo for the man to talk directly to his fiancé without anyone else acting as an intermediary. During *ngge'e nuru* (living together at the prospective in-laws' house) the man must help his future in-laws. Usually to take care of and work on rice fields, fields and livestock. The process of *ngge'e nuru* (living together at the prospective in-laws' house) contains the following objectives [22]

To educate the spirit of patience and tenacity as the son-in-law and as a prospective husband and household leader so that in the future and in the future he will become a patient and tenacious husband and head of the household [10]. 2) The time of introduction between the man and his future father-in-law, so that in the future there is a close relationship and communication between the two. 3) The period of preparation of the man with his parents in preparing everything needed for the wedding. 4) A period of great urgency in determining the continuity of *sodi angi* (engagement). *Sodi angi* relationships are broken when the youth: First, There are despicable and bad traits and attitudes such as lazy to worship, lazy to work, like to gamble, steal and so on. Do not have skills in the fields of *kanggihi ro kanggama* (agriculture) *lowi* (cooking), *muna romedi* (weaving), *mura ro pako* (planting and harvesting) then the relationship status will be broken. Second, So if the *sodi angi* relationship is broken or interrupted because of these things, then the man's family and parents feel disgrace and shame. Many parents use *weki* (seclusion) from the environment because they have violated the values of “*Maja Labo Dahu* (shame and fear)” as *fu'u mori* (Pillars of Life) [23].

3.2.3. *Kaboro co'i* (collect dowry)

Kaboro nco'i is a term in the *Bima* language that has no meaning in literature, because the word *kaboro nco'i* (collect dowry) is an expression known to the people of the *Bima* tribe (*dou Bima*). *Kaboro nco'i* implies a process of collecting dowry on the part of prospective male families which the process is carried out by the community in one village or village to be able to help families in Seed [24].

In the marriage of the *Bima* tribal community in *Bima*, this tradition is a tradition that does not look at the social status of the deserving, whether the person who has the intention is the poor or the rich, all of whom will still go through the process of collecting the dowry [25].

3.2.4. *Wa'a nco'i* (between dowry)

Wa'a co'i is a term in the *Bima* language which means between dowries. *Wa'a nco'i* is a ceremony to send a dowry, from the man's family to the girl's family in witness by the *penghulu*, village heads, other community leaders, as well as members of the relatives of both parties. With this ceremony, it means that in a few days the two teenagers will be married. The number of items and the amount of the dowry depend on the consensus between the parents of the teenager [26].

Ceremony *wa'a co'i* (between dowry) This is done, both in the morning and in the evening, depending on the distance from the prospective bride's parents' house. Likewise, the size of the group members of *wa'a co'i* (between dowry) depends on the number of items that are brought as a dowry in accordance with the approval of both parties from the prospective groom's family, namely *ompu panati*. [3]

On Generally, the dowry is in the form of houses, household furniture, bedding, and so on. But all of that must be explained how much the nominal value. The ceremony to deliver the dowry is usually attended and witnessed by all members of the surrounding community. A

lively procession was also held from the man's parents' house to the woman's parents' house. All dowry equipment and other necessities for the wedding ceremony such as rice, firewood, livestock, snacks and so on.[27]

3.2.5. *Mbolo weki* (Discussion)

Mbolo weki is a process of deliberation and consensus for the whole family as well as role models in the community to negotiate and deliberate in everything related to the implementation of the wedding procession which includes determining the day, month in carrying out the celebration and the division of tasks to families and role models, the community with linework together to help families who carry out wedding celebrations in the form of money, animals, rice or rice and so on [28].

3.2.6. *Teka ra ne'e* (Providing Assistance)

Teka ra ne'e going to the family's house for a wedding is a custom of the *Bima* Tribe in Bima. *Teka ra ne'e* is in the form of assisting families whose children are married. When the ceremony or procession of the *teka ne'e* (Giving of Assistance) begins, the community flocks to come (usually women) to the house of the host family who has a celebration bringing money, rice and so on [29].

3.2.7. *Marriage Akad*

The wedding ceremony is the highlight of the event. Before the marriage contract takes place, in the evening a *peta kapanca* ceremony (gluing henna leaves) is held. The marriage contract is usually known by the Bima's people of the *Bima* tribe with the term *londo dende*, namely, this event first begins with the accompaniment of the groom being escorted in a crowd and together by the extended family and entourage to the bride's house accompanied by the traditional arts of the *Bima* tribe, namely *hadrah* art, namely art accompanied by tambourine beats and singing song lyrics that contain praise and praise to Allah and His Messenger while performing certain movements that are characteristic of the *Bima* tribe in Bima [30].

After the groom's entourage arrives at the bride's house, the marriage ceremony begins, which begins with a marriage sermon by a religious leader or religious leader and is followed by an acceptance speech by the bride's guardian to the groom in front of a witness. After the marriage contract was completed, a banquet was held for the invited guests which ended with a prayer by religious leaders [20].

3.2.8. *Boho oi ndeu* (steam bath)

Boho oi ndeu is a bath as a sign of a farewell ceremony to adolescence or singleness. *Boho oi ndeu* (steam bath) is done the day after the marriage contract, held before the successor hangs out as husband and wife. In this event, the two brides and grooms sit together in a certain place that has been provided, and then from the top of their heads by the shaman, the prepared water is poured into an earthen pot, totaling 9 (nine) *roa bou* (new pots) circled with a roll of white thread.[31]

Boho oi ndeu (steam bath) is usually done in the morning followed by a prayer of salvation in the afternoon. The bride and groom sitting side by side, sitting on a loom called the *lira*, while their bodies are wrapped with strands of woven white cotton as a symbol of a sacred bond and then splashed with scented water [16].

3.2.9. *Pamaco* (wedding reception)

The *pamaco* ceremony is the closing ceremony of a series of marriages, namely a ceremony held after the two successors arrive at the aisle (*paruga*) in front of the invitees. Usually carried out in the afternoon and carried out at the woman's residence to introduce the bride and groom to the families of the men and women as well as the invitees. Then one by one convey their congratulations and give gifts in the form of money or goods [32].

3.3. The History of The Origin of the Peta Kapanca Tradition

When Islam entered Bima via the Sape route brought by missionaries from Gowa, Tallo, Tidore. Islamic teachings become role models and guidelines for the Bima tribal community as a source of legislation and norms within the kingdom and the Bima Tribe community in Bima which are regulated in accordance with Islamic methods and laws so that the life of the Bima tribal community is colored with patterns and values [23]. Islam in various aspects of life until now. Not surprisingly, the Bima tribal community has Islamic-style customs as a legacy that has been passed down from generation to generation and is still being practiced and preserved for its existence in the Bima tribal community, which is one of the traditions known as the *peta kapanca* .(gluing henna leaves).[33]

Peta kapanca terms (sticking henna leaves) became known since the entry of Islam in the Bima area (the Bima tribe) during the reign of the 2nd sultanate, namely during the sultanate of Abdul Khair Sirajudin around 1635-1681 M. and such practices have existed since ancient times around the establishment of the Bima kingdom in the Bima Tribe.[10] At that time, the *peta kapanca* tradition (sticking henna leaves) was a vehicle or medium in disseminating Islam to the Bima tribal community who still adhered to the teachings or dogmas of religious and dynamism as well as Hindu and Buddhist teachings. In terms of the Bima tribal community, this belief is known as *makakamba makakimbi*, namely belief in stone objects, large trees and the like. Along with the development of time and da'wah, the *Bima* tribal community can get to know Islam until now [34].

The tradition of the *peta kapanca* (sticking henna leaves) there is absolutely no Hindu and Buddhist influence, so it does not conflict with Islamic teachings, because in the *Peta kapanca* (sticking henna leaves) there are *dhikr*, prayers and sholawat, and other good values, even Islam recommends to its people to always *dhikr*, pray and pray to Allah and His Messenger [35]. The tradition of the term *peta kapanca* (crushing henna leaves) began to exist since the reign of the 2nd Bima sultanate, namely Sultan Abdul Khair Sirajudin circa 1635-1681 M. When that time, Islam is still in the process of adaptation and socialization to the Bima tribal community so the traditions and culture of the community are packaged in various forms that are very attractive to the *Bima* tribal community and have Islamic symbols and values. Therefore, the *Peta kapanca* (sticking henna leaves) is a vehicle and a place to introduce and strengthen Islamic teachings and dogmas in the Bima Tribe community, so that the Bima Tribe community carries out their religious obligations and demands ordered by Allah and the Prophet Muhammad.[23]

3.4. The Purpose of the Peta kapanca Tradition

The tradition of *peta kapanca* (sticking henna leaves) is one part of a series of marriages in the *Bima* tribal community before the marriage contract and wedding reception are held. This tradition has a goal and purpose, namely to entertain the bride and groom who will soon end the single period (alone), and become a housewife and a wife [32]. In addition to the tradition of the *peta kapanca* (sticking henna leaves) as information to mothers, invited guests who have daughters and other single girls, to immediately follow in his footsteps in

ending his single life. This is a traditional leader of the Bima Tribe who said that "The purpose of the *peta kapanca* tradition (sticking henna leaves) is to entertain the bride-to-be [36].

In the *peta kapanca* tradition (sticking henna leaves) it is also a blessing and hopes that in the future the prospective bride is expected to find happiness and peace in carrying out the household, and making a living so that she gets the title of *sakinah mawwadah warrahmah* family [27].

A prosperous, peaceful, and loving family is the dream of every human being, especially the two prospective brides who carry on their lives both in this world and in the hereafter. The tradition of the *peta kapanca* whose life is like a henna leaf (henna) attached to a woman's palm is so that the life of the candidate will be beautiful like a henna leaf attached to the bride's hand, a woman, and it is hoped that her marriage ceremony which is *sakinah, mawaadah, warrahmah* in this world and the hereafter will stick and stick to the henna leaves.[37]

3.5. The Meaning of the Symbols of the *Peta kapanca* Tradition Device

Meaning is the meaning contained in the elements of language, symbols, or forms, especially at the level of words. Burner interprets that meaning is a social product which means that by carrying out interactions with other individuals, we will gain understanding with other individuals so that we get the meaning of a certain symbol [38].

Peta kapanca (gluing henna leaves) is a symbol that has the meaning contained in it starting from the material to the implementation of the procession. that there are several meanings and meanings of several tools or materials needed in the preparation of the *Peta kapanca* tradition at a wedding in Bima as follows, namely "The materials needed in the *Peta kapanca* tradition are; First, the sponge flower (steamed flower) there is no clear explanation about the meaning of this sponge flower, it's just that traditional leaders say that this sponge flower is a gift to the prospective bride so that she is always happy and patient in picking up her household ark [39].

Second, *sancoro kalo* (banana leaf shoots) symbolizes continuous (continuous) life. Third, *ro'o kapanca* (henna leaves). *Ro'o kapanca* when affixed to the palm, it will give a red color on the palm and is very difficult or difficult to remove. The coloring of the palms becomes red and is difficult to remove. This symbol and hope is drawn, hopefully, the marriage will last forever, unite the two, stay happy for the rest of their life, like the red color and the sticky red color of the pan. Fourth, the candle as a lamp that can illuminate the darkness which means a role model or role model. So it is hoped that the prospective bride and groom can become a light, guide, and role model in social life. Fifth, *fu'u kalo* (banana tree) Symbolizes continuous (continuous) life. These means don't stop trying, try hard to get the expected results. Like the life of a banana, it will stop sprouting after it has changed. Sixth, phallus (pillow) as a head mat, where the head is the noblest part for humans. Thus the pillow symbolizes honor, glory or dignity [18].

Seventh, *bongi monca* (yellow rice) symbolizes the hope of life and peace, where rice is the source of human life, and the yellow color symbolizes peace. Eighth, *Malanta* (white cloth) has a meaning as a symbol of cleanliness or purity of heart between the two prospective brides and grooms and are ready to maintain the sanctity of their love for each other. Ninth, *Dolu* (eggs) are found on the right and left sides of the aisle, where the number of these eggs is 99 eggs (right 44 eggs and left 45 grains) which means 99 *Asma'ul Husna*, indicating that in this ceremony people still remember and glorify *Asma'ul Husna*. Tenth, *O'o* (bamboo) signifies that relationships with other people must remain harmonious and must help each

other. Eleventh, *ro'o nahi* (betel leaf) which is on the flower bud of this egg is wrapped in 1 betel leaf and areca nut which signifies very close social relations between communities.[2]

4 Conclusion

From the description above, it can be concluded that the researcher's view is regarding the *peta kapanca* as an activity that must be carried out in every marriage for prospective women. The existence of the *peta kapanca* began to exist and was implemented since Islam entered Bima. And until now, its existence is still being carried out, although the pattern and form of practice have been slightly shifted in society, but its substance value in it has not disappeared.

The tradition of *peta kapanca* (sticking henna leaves) is one part of a series of marriages in the *bima* tribal community before the marriage contract and wedding reception are held. This tradition has a goal and purpose, namely to entertain the bride and groom who will soon end the single period (alone), and become a housewife and a wife. In addition, as information to mothers, as a blessing and hope that in the future the prospective bride is expected to get happiness and peace in carrying out the household, and living so that she gets the title of *sakinah mawwadah warrahmah* family. Because of that, the government and the Bima Community must take various ways to maintain the cultural *peta kapanca* as one of the instruments in the development and broadcasting of Islam.

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