

## **Preserving Tradition and Celebrating the Prophet: An Ethnographic Study of the *Mbelu' Pandang* Tradition West Sumbawa, Indonesia**

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**Abstract:** This ethnographic study delves into the *Mbelu' Pandang* tradition, a unique cultural practice held in Labuan Kertasari Village, West Sumbawa, Indonesia. This tradition, which originated from the Selayar tribe, involves intricate rituals such as the rolling of pandan leaves and the slicing of pandanus, performed during the commemoration of the Prophet Muhammad's birthday. The study aimed to explore the historical roots, philosophical meanings, and contemporary significance of the *Mbelu' Pandang* tradition, emphasizing its socio-cultural and religious values. Data was collected over three months using participant observation, in-depth interviews with 13 key informants, including village elders, religious, and community leaders, and qualitative content analysis was employed to interpret the findings. Results indicate that the tradition serves multiple functions: fostering community cohesion, acting as a conduit for religious expression, and reinforcing cultural identity among the villagers. It also highlights the efforts to preserve this tradition through local festivals and community-based initiatives, which sustain cultural heritage and promote regional tourism. The study contributes to understanding the dynamics of cultural preservation within minority tribes and offers insights into the complex interplay between tradition, religion, and modernity in rural Indonesia.

**Keywords:** Cultural preservation; ethnographic research; *Mbelu' Pandang*; religious values.

**Abstrak:** Studi etnografis ini menggali Tradisi *Mbelu' Pandang*, sebuah praktik budaya unik yang diadakan di Desa Labuan Kertasari, Kabupaten Sumbawa Barat, Indonesia. Tradisi ini, yang berasal dari suku Selayar, melibatkan ritual kompleks seperti penggulungan daun pandan dan pemotongan pandanus, dilakukan selama peringatan hari kelahiran Nabi Muhammad. Penelitian ini bertujuan untuk mengeksplorasi akar sejarah, makna filosofis, dan signifikansi kontemporer dari Tradisi *Mbelu' Pandang*, dengan penekanan pada nilai sosial-budaya dan religiusnya. Data dikumpulkan selama tiga bulan menggunakan observasi partisipatif, wawancara mendalam dengan 13 informan kunci termasuk para pemimpin desa, pemimpin agama, dan pemimpin komunitas, dan analisis konten kualitatif digunakan untuk menginterpretasikan temuan. Hasil menunjukkan bahwa tradisi ini berfungsi ganda: memperkuat kebersamaan komunitas, bertindak sebagai saluran ekspresi religius, dan memperkuat identitas budaya di antara warga desa. Ini juga menyoroti upaya untuk melestarikan tradisi ini melalui festival lokal dan inisiatif berbasis komunitas, yang tidak hanya mempertahankan warisan budaya tetapi juga mempromosikan pariwisata regional. Studi ini berkontribusi pada pemahaman dinamika pelestarian budaya dalam suku minoritas dan menawarkan wawasan tentang interaksi kompleks antara tradisi, agama, dan modernitas di pedesaan Indonesia.

**Kata Kunci:** Konservasi budaya; penelitian etnografis; Tradisi *Mbelu' Pandang*; nilai religius.

## 1. Introduction

Indonesia is a country rich in tradition and culture. This can be seen from the number of tribes in Indonesia, which is as many as 1331 tribes (Badan Pusat Statistik, 2016). The number of tribes in Indonesia is influenced by the shape of the country itself, which is an archipelago. There are 17,000 islands in Indonesia, with 34 provinces (Sholihin, 2021). One of the provinces that have a rich tradition and culture in West Nusa Tenggara. West Nusa Tenggara (NTB) is a province in Indonesia that is famous for its traditions, one of the traditions that are still inherent in the people of West Nusa Tenggara (NTB) is the celebration of the Prophet's birthday. In several NTB regions have this tradition, but many have differences both on Lombok Island and Sumbawa Island. This diverse tradition is influenced by the existence of the 3 largest tribes, namely the Sasak, Samawa, and Mbojo tribes or better known as SASAMBO. The Sasak tribe is spread across Lombok Island while the Samawa and Mbojo tribes are spread across Sumbawa Island. In addition to the Samawa and Mbojo tribes, in some coastal areas of Sumbawa Island, there are several tribes from Sulawesi, including the Bajo tribe, Bugis tribe, and Selayar tribe. The existence of these immigrant tribes is characterized by the use of language, traditions (Zainuddin, 2023), and culture that are carried out and customs that are different and have their uniqueness compared to the majority tribes on Sumbawa Island (detikBali, 2022).

One of the villages on Sumbawa Island with a majority of the Selayar tribe is Labuan Kertasari Village, Taliwang Sub-district, West Sumbawa Regency. Labuan Kertasari Village is located on the West Coast of Sumbawa Island with a total population of 3650 people (Kementrian Pariwisata dan Ekonomi Kreatif, 2022). The people in Labuan Kertasari Village still utilize the Selayar language in their daily lives despite being amid the majority influence of the Samawa Tribe; even in terms of tradition and culture, the people of Labuan Kertasari Village still preserve the traditions of their ancestors, namely the Selayar Tribe Tradition.

The traditions preserved in Kertasari village are the traditions of their ancestors from Selayar like other traditions in South Sulawesi (Alam, 2019). Traditions that are still preserved include *SuroMbas*, *Mbelu' Pandang* or *Rajang Pandang*, and *Palomba Lopi-lopi*. *Palomba Lopi-lopi* (Small Boat) is a traditional game of the Labuan Kertasari village community using a small sailboat measuring fifty centimeters. While the *Suro Mbas* tradition is a tradition that is still practiced in Labuan Kertasari village (Lintas NTB, 2022). *SuroMbas* comes from two words, *Suro* (tell) and *Mbas* (read), which can be interpreted as *SuroMbas* telling to read prayers based on gratitude to God Almighty for the blessings of harvest and rice. This tradition is carried out in the months of Muharram, Sya'ban, and Rabiul Awwal or Maulid of the Prophet uniquely the *SuroMbas* tradition in the Maulid month is coupled with the *Mbelu' Pandang* or *Rajang Pandang* tradition. The *Mbelu' Pandang* tradition has been carried out since 1987 in Labuan Kertasari village. This tradition involves the young men and women of Labuan Kertasari village in order to welcome the birth of the Prophet Muhammad.

Previous research raised the tradition and celebration of the Prophet's birthday, including Anggita (2022), Farid (2016), Haninaturrmah & Muhammad (2017), Heliadi (2016), Marabessy (2018), Nurlatifa, Zubair, Fauzan, & Alqadri (2022), Nurdin (2016), Sholehuddin, M. S., Munjin, M., & Adinugraha (2021), Yunus (2019), Salmiah (2018), Suriadi (2019), Pranata, Wijoyoh, & Suharyanto (2021), Syarif, Fatchan, Sumarmi, & Astina (2016) and Ridwan, & Wahdian (2017). Two of the previous studies only discussed in general the celebration of the Prophet's Maulid, for example, Farid (Farid, 2016) discussed in his research that the history of the prophet's maulid in parts of the world, namely starting from the Fatimid dynasty in Egypt and explaining the chronology of the history of the maulid celebration to Indonesia. In his research, he also discusses the tradition in Indonesia that today is the birthday of the Prophet Muhammad as a national holiday. In his research, he also discusses some of the Maulid celebrations of the Prophet in general in several regions in Indonesia.

Meanwhile, Anggita (2022) in her research explained the values contained in the celebration of the Prophet's Maulid in Kepulauan Selayar. In his research, he also mentioned the tools used in the maulid celebration. However, the focus of this research is the values of Islamic education, including tolerance, love of peace, responsibility, and discipline. The research that discusses the celebration of the Prophet's Maulid in West Nusa Tenggara is Haninaturrmah & Muhammad (2017), concludes that the

celebration of the Prophet's Maulid in Mataram, namely the Praja tradition, is a shift in values, where this celebration which originally used Islamic music was replaced with modern music, such as rock and pop. In addition to discussing value shifts, his research also discusses the values of Islamic education in the Praja tradition held in Dasan Agung, Mataram City.

Based on the results of the research that has been presented, there is still no research on the tradition of celebrating the Prophet's birthday on Sumbawa Island, especially in West Sumbawa Regency, where this region is not only the majority tribe but also immigrant tribes who carry out the celebration of the Prophet's birthday through the *Mbelu' Pandang* tradition. This study aims to determine religious values the *Mbelu' Pandang* tradition of Labuan Kertasari village, Taliwang sub-district, West Sumbawa and how efforts to preserve the *Mbelu' Pandang* tradition.

## 2. Method

The method used in this research is qualitative. Qualitative research, according to Priyadi (2011) is the method most often used in humanities studies. Qualitative research aims to find unique or ideographic symptoms. Qualitative research methods also have objectives that are in accordance with the topic raised, namely finding patterns that are interactive, describing complex realities, and gaining an understanding of meaning (Hallatu, Pallitin, & Seilatuw, 2019; Sugiyono, 2018). Qualitative methods are also used to understand the meaning of an event, both religious, social and cultural behind the visible data and examine the development of a group's life according to the topic raised.

This study uses an ethnographic approach, ethnography according to Sugiyono in Nurlatifa, Zubair, Fauzan, & Alqadri (2022) suggests that the ethnographic approach studies the culture of a group through observation and interviews (in-depth interviews). The purpose of this type of interview is to find problems more openly, where the interviewee is asked for his opinions and ideas. In conducting interviews, researchers need to listen carefully and record what informants say (Sugiyono, 2018). The data analysis technique used in this research is the technique proposed by Milles and Huberman. According to Miles and Huberman, activities in qualitative data analysis are carried out interactively and take place continuously until completion, so that the data is saturated (Sugiyono, 2018). The data analysis technique can be seen in Figure 1.



Figure 1. Data Analysis Techniques According to Miles and Huberman (1992)

Source: personal document

Figure 1. illustrates the first stage of data collection through observation and interview instruments. This research was conducted in Kertasari Village, Taliwang Sub-district, West Sumbawa Regency, West Nusa Tenggara. There were thirteen respondents, including Traditional Leaders (TA), Village Head (Kades), Youth Leaders (TP), Religious Leaders (TAG), Barzanji Leaders (PB), Tradition Implementers (PT), People's Representatives (PR), two Women's Leaders (TPN) and four Communities (MS). This research was conducted for three months in Kertasari Village. Furthermore, data reduction is carried out when the data in the field gets more and more complicated, so it needs to be analyzed through data reduction. Reducing data means selecting important things with the aim that the reduced data provides a complete and detailed description of the data (Mahatma, 2022; Sugiyono, 2018). After

the data is reduced, then the presentation of data step is done by presenting data in the form of tables, graphs, pictograms, and the like Nurlatifa, Zubair, Fauzan, & Alqadri (Nurlatifa et al., 2022). The final step, according to Milles and Huberman, is drawing conclusions or verification. Conclusions in qualitative research are in the form of new findings that can be presented through descriptions or overviews (Lohanda, 2011; Sugiyono, 2018).

### 3. Result and Discussion

#### *History of Mbelu' Pandang Labuan Kertasari Village*

From the results of these interviews, it is clear that the *Mbelu' Pandang* From the results of data collection in the field through interviews with 13 sources or respondents, it can be seen that this *Mbelu' Pandang* tradition has a history and uniqueness contained therein. From its history according to the interviewees, there are various versions of the origin of *Mbelu' Pandang* itself, first according to the local Village Head this tradition was brought by the ancestors of the Kertasari village community where held this tradition to bring together young people in the village because in ancient times there were no communication media. Along with the times, according to an existing figure (TA), this tradition not only brings together young people and young people but also as a form of liberation from slavery during the colonial era. In addition, according to a female figure (TP), this tradition is held to commemorate the maulid of the great prophet Muhammad on 11 Rabiul Awwal (Farid, 2016). From the results of the research, the village community agreed that this tradition aims to welcome the birth of the Prophet Muhammad SAW. with many values contained in it, especially religious values. The history has several versions, and the name *Mbelu' Pandang* has two versions, namely *Mbelu' Pandang* in Selayar language, which means rolling pandanus. Over time, this tradition is known as *Rajang Pandang* in the Samawa language, which means cutting pandanus. The reason for the name change is the position where this tradition is carried out because it is seen from history that this tradition is carried out by the Selayar tribe on the Selayar islands, but over time, this tradition is only preserved by the Selayar tribe on the island of Sumbawa.

#### *Philosophy and Means of Tradition Mbelu' Pandang*

##### *The Philosophy of Mbelu' Pandang*

Implementing the *Mbelu' Pandang* tradition is inseparable from the philosophy of each piece of equipment and the running process (Religious Leaders or TAG). This tradition according to religious leaders, is a symbol to remember the Prophet Muhammad, that is why this tradition is carried out on 11 Rabiul Awwal or the commemoration of the maulid of the Prophet Muhammad SAW. not only in Kertasari Village which held a maulid commemoration but Bugis tribes in Sidrap Regency and other districts also held this celebration. The difference is that the celebration in Sidrap Regency is only one activity known as *Ma Maulu'* (Tjake, 2021), while in Labuan Kertasari Village the commemoration of the Prophet's birthday is not only one activity but a series of activities consisting of three activities, one of which is the *Mbelu' Pandang* Tradition. In general, this tradition also has a philosophy and meaning with the materials used, namely pandan leaves, bamboo and knives. Pandan leaves have a philosophy that they will bring a fragrant aroma in the grave area and are synonymous with fragrance and describe a life based on sincerity and gratitude (Ciptaningrum et al., 2022), pandan leaves benefit from the next day being brought for grave pilgrimage. According to the Tradition Executor (PT), the pandan leaves used are not arbitrary. The pandan leaves used are leaves that have a smooth texture and are long so that they are easy to roll. In the history of its implementation, this tradition was not carried out because pandan leaves were not found by the needs of the tradition.

Furthermore, the use of Balehang or bamboo. This bamboo has a philosophy that teaches humans that we are able to innovate but not leave our own cultural roots, bamboo also has a consistent character. This can be seen from segment after segment that continues to rise, from small to large. Bamboo relentlessly advances itself to get taller and grow (Hailemariam, Amede, Hailemariam, &

Nuramo, 2022; Meyer, 2012; Yani, 2016). The use of bamboo, according to the local community, symbolizes agility and strength (Village Head or Kades). The use of bamboo is also inseparable from the ancient situation, where Kertasari village used to only have bamboo, the benefit of using bamboo is because of the ease of being hollowed out which later the hole is inserted into pandanus. Like pandan leaves, bamboo is not just used. Balehang or bamboo used is *santong* bamboo. This bamboo has a difference from other bamboo, namely from where it grows on the edge of the river and has a long size.

In addition to Balehang or bamboo, knives are used. Knives are used to chop or cut pandanus which is inserted into the bamboo (Figure 2 or TPN2). In the past, this knife symbolized the courage of a man, the sharper the knife used the better their image in the community (TPN). From the equipment used in this tradition, it can be seen that the philosophy and meaning of each tool used are consistent.

The *Mbelu' Pandang* tradition in the process, namely the sitting of the *Dedara* and *taruna*. *Dedara* means woman, the woman in question is a woman who is 17 years and over who follows the *Mbelu' Pandang* tradition and who wears traditional clothes. While *Taruna* means male. Just like women, the man in question is he who is 17 years old and above. It is this *taruna* who will visit the *dedara* to give Balehang or seasoning. According to Women's Leaders (TPN) and People's Representatives (PR) *dedara* who follow this tradition fifteen days before the implementation of this tradition. The *dedara* who participate are secluded, the purpose of this seclusion is that when this tradition is carried out, these *dedara* have an aura that is so different like an angel. Judging from the pre-tradition of *Mbelu' Pandang*, it can be said that this tradition is a beauty event and fashion show and even in ancient times the *dedara* who was given the most Balehang by the cadets who came was dubbed the beautiful Queen that night. after fifteen days of seclusion then came the time when *Mbelu' Pandang* was held. The *Mbelu' Pandang* process can be seen in Figure 2 and Figure 3.



Figure 2. The process of rolling Pandang or Pandan by *Dedara*.  
Source: personal documentation



Figure 3. The Process of a *Taruna* Slicing Pandanus.  
Source: personal documentation

Figure 3 shows the data will first sit in front and roll the pandanus that has been provided by the organizer. Then the cadets who wear traditional clothes enter and give *balehang* to the sitting *dedara* and then chop or cut the pandanus (Youth Leader or TP). From the process, the *dedara* and the cadets who faced each other did not speak but they joined in praying to the Prophet Muhammad SAW. From this process it can be seen that there is a moral message conveyed in this tradition, namely how young people behave when they meet, namely lowering their gaze following the teachings brought by the Prophet Muhammad. The *Mbelu' Pandang* process can be seen in Figure 4.



Figure 4. Traditional Procession with *Barzanji* Accompaniment.  
Source: personal documentation

The *Mbelu' Pandang* tradition in the implementation process is accompanied by chanting *Barzanji* or called *Rate'*. *Barzanji* is a collection of praises in the form of poems or rhymes that tell the biography of the Prophet Muhammad. In the Nahdatul Ulama (NU) tradition, especially in Java, this book is often read in various celebrations such as birth of a child, son-in-law, circumcision, protracted calamities and others (Muttaqin, 2016). *Barzanji* in Bune District only commemorates and narrates the birth of the Prophet Muhammad SAW. (A. R. Syam, Salenda, & Hadade, 2016) while in Kertasari Village *Barzanji* is not only a chant of solawat and the story of the birth of the Prophet Muhammad SAW but this *Barzanji* is a lullaby of the ancestors of the Selayar tribe. For the Selayar tribe, *Barzanji* is a book in which some chants are read during the *Mbelu' Pandang* tradition. The *Mbelu' Pandang* tradition will change youth when the *Barzanji* leader says "Alle katabe" which consists of two syllables, namely 'Alle' means Take



and 'Katabe' means excuse me, by saying these words it means changing youth with other youth to participate. The *Mbelu' Pandang* procession will be completed when the *Barzanji* recitation is finished.

### The Meaning of *Mbelu' Pandang*

A tradition implemented and preserved will not be separated from the values contained in it, one of which is religious value. Religious values can develop in everyday life with various methods, according to Nurjanah (2018) methods that can be done for religious development include, among others, the method of advice, the method of reward and punishment and the method of special activities. This special activity method is included in methods that emphasize religious values in special activities such as traditions and customs. In this case the *Mbelu' Pandang* tradition has a lot of religious value in its implementation, the first religious value, namely the value of virtue (remembering the Prophet) this can be seen from the time of its implementation welcoming the prophet's mauid and the accompaniment of barzanji (PB). Barzanji in the view of the nahdliyin or Nahdatul Ulama community, reading the book of barzanji is a weekly routine to increase love for Raulullah SAW (Ibrahim, 2021; Surono & Ifendi, 2022). Meanwhile, according to religious leaders (TAG) reading barzanji is a form of historical reading to know and understand the origin of the birth of the Prophet Muhammad SAW. The second religious value contained in the *Mbelu' Pandang* tradition is the element of da'wah (Surono & Ifendi, 2022) in this tradition, the element of da'wah conveyed is the primacy of adab over knowledge (Karim Amrullah, 2020; Nawawi, 2022). This can be seen from the process carried out by tradition participants when dealing with dedara or women it is recommended to lower their gaze and the implementation of this tradition is a very effective medium to maintain and improve ukhuwah islamiyah and improve the quality of faith and provide a sense of peace, especially in Labuan Kertasari village. The third value is Silaturrahmi. The preservation of the *Mbelu' Pandang* tradition is a forum for friendship for the Labuan Kertasari village community with the aim of increasing mutual cooperation and a sense of brotherhood between, as described in Q.S Al-Imran verse 103 (Fitri & Susanto, 2022; Nima, 2017; Radio Rodja, 2020; Saddhono, R. Pertiwi, & Anggrahini, 2019). The fourth value is harmony, in the implementation of the *Mbelu' Pandang* tradition the creation of harmony, both young and old feel the joys and sorrows in preparing for the tradition (Surono & Ifendi, 2022).

Meanwhile, another value contained in the *Mbelu' Pandang* tradition is the value of education. The implementation of this tradition provides an educational value where this value is character education (Tjake, 2021), this can be seen from how the cadets enter in neat clothes and sit neatly. Not only that, the characters that can be formed from this tradition include, Discipline, creativity, communicative, peace-loving, responsibility and love for the country. Besides having these values, the *Mbelu' Pandang* tradition has the meaning of cultural preservation. The sustainability of the *Mbelu' Pandang* tradition has an impact on strengthening cultural capital in order to achieve prosperity while maintaining social unity in the midst of global change. Behind the implementation of the *Mbelu' Pandang* tradition in the global era there are power relations between leaders, elders, and village communities. Authority and social networks become the foundation for organizing community organizations. Pradana (2018) says that characterizations in society will reflect mechanical authority. As the implementation of the *Mbelu' Pandang* tradition involving religious, social and cultural elements seeks to reorganize social harmony as a prerequisite for collective unity, so the role and authority of elders and community leaders are central in the preparation of *Mbelu' Pandang* activities.

The *Mbelu' Pandang* tradition is viewed differently by outsiders and within the Labuan Kertasari village community. Locally, it is seen as an iconic tradition of Labuan Kertasari Village, a venue for youth to reconnect with their migrating families, and a form of *silaturahim* that embodies ethical values, according to community members. Meanwhile, religious leaders from outside the village, referred to as TAG, assert that the tradition aligns with Islamic law (*syara'*) and embodies a demonstration of love for the Prophet. Similarly, the community's perception of the Maulid commemoration tradition in Manggala District, Banggala Village, Makassar City, views it as a platform for fostering friendships (Ashari, 2018). This perception aligns with Berger's social construction theory (N. Syam, 2011, p. 44), which comprises externalization, objectivity, and internalization. Externalization involves adapting

social reality to align with the holy verses of the Qur'an, hadith, values, and laws. In this context, the *Mbelu' Pandang* tradition, which includes the recitation of Barzanji—chants of hadith and *salawat*—embodies this adaptation. Objectivity involves distinguishing between social and individual reality, portraying the tradition as a social construct involving many people. Internalization refers to reintegrating the constructed social reality back into individual perceptions, involving various societal institutions like religious, social, and political bodies. In Labuan Kertasari Village, the *Mbelu' Pandang* tradition is closely tied to the community's preservation efforts, supported by local institutions and associations.

An association or organization that contains students and students of Labuan Kertasari Village, the association is known as the Kertasari Student Student Communication Forum (FKPMK). Kertasari Student Communication Forum is an association that was born in 1990 based on community awareness to preserve the traditions and culture of Labuan Kertasari village, one of which is the *Mbelu' Pandang* tradition (TP). According to the Kertasari Student Communication Forum regarding the preservation of the *Mbelu' Pandang* tradition is a task that must be carried out by village youth as the nation's successor. The *Mbelu' Pandang* tradition for FKPMK is a village icon that has a selling point for migrants who want to travel to Labuan Kertasari village.

The effort to preserve the *Mbelu' Pandang* tradition is a form of collaboration between the Labuan Kertasari Village institution and the Kertasari Student Communication Forum, which is a festival (Youth Leader or TP) known as the Ballona Festival Kertasari. The name of this festival has a meaning, namely in the language of Selayar Ballona which means good. This festival contains a series of Labuan Kertasari village traditions where the core or awaited event is the implementation of the *Mbelu' Pandang* Tradition. This preservation effort is not only because it wants to preserve the tradition but as a promotional forum for Labuan Kertasari Village. With this festival, the *Mbelu' Pandang* tradition is known by people outside Labuan Kertasari Village. In addition, supporting the preservation of tradition and culture is in the regional regulation on the regional tourism development master plan (Peraturan Daerah Prov. Nusa Tenggara Barat, 2013). Judging from these regulations to preserve a tradition according to the People's Representative (PR) four elements support preservation efforts including, the existence of applicable regulations or laws, enforcement officers, facilities or devices that support and finally public awareness. Efforts to preserve this tradition are carried out because this tradition still exists in Labuan Kertasari Village. The existence of this *Mbelu' Pandang* Tradition is not just a message from their ancestors (Fadel & Kesuma, 2022). This is what distinguishes the *Mbelu' Pandang* Tradition in Tenro hamlet, Buki sub-district, Selayar islands (Fadel & Kesuma, 2022) from Labuan Kertasari Village, namely the reason why people preserve their traditions, where people of Labuan Kertasari Village preserve this tradition because it has many values and uniqueness. The uniqueness is that they are a minority tribe on Sumbawa Island and only they carry out the *Mbelu' Pandang* Tradition in West Nusa Tenggara (Youth Leader or TP). The preservation efforts also have a positive impact, according to the Youth Leader or TP the benefits obtained include: the spirit of cooperation is increasing, it becomes a promotional media that can be recognized by foreign countries, the community with their awareness of tradition preservation increases creativity and the economic turnover is increasing in Labuan Kertasari Village.

#### 4. Conclusion

This study reveals that the *Mbelu' Pandang* tradition serves not only as a reminder of the Prophet Muhammad's birthday but also as a unifying tool for the community and the preservation of cultural identity in Labuan Kertasari Village. The tradition effectively integrates religious values with social actions, where the processes and equipment used embody deep symbolism that represents the philosophy of togetherness, strength, and respect for nature. This tradition also acts as a means of da'wah, strengthens Islamic brotherhood, and educates the community about the importance of maintaining proper conduct in social interactions.

This study provides new insights into how local traditions can significantly address modern challenges while preserving cultural uniqueness. Through *Mbelu' Pandang*, we observe how minority



communities maintain their social and cultural sustainability amid global changes and external pressures. The research also highlights the importance of youth involvement in cultural preservation, as reflected through the activities of the FKPMK in promoting and protecting their cultural heritage.

This research is limited to one community in Labuan Kertasari Village and may not reflect the situation in other Selayar communities across Indonesia. Moreover, further studies are necessary to understand the impact of intercultural interactions with other tribes in Indonesia on the maintenance of traditions like *Mbelu' Pandang*. Future research could focus on comparing the implementation of similar traditions across various communities in Indonesia to gain a broader understanding of how these traditions adapt and evolve in a modern context. Additional studies could also explore the direct economic impact of festivals and cultural activities on the well-being of local communities.

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