

Local Wisdom in the Life Cycle of the Bima Community: A Study of Birth, Marriage, and Death Traditions

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ABSTRACT

This study aims to understand the forms, meanings, and values of local wisdom contained in the life cycle traditions of the Bima people, namely traditions related to birth, marriage, and death. The Bima people have various customs and traditions that are passed down from generation to generation as guidelines in facing various important stages in human life. These traditions are not only cultural rituals, but also a way to internalize religious values, a sense of brotherhood, cooperation, respect for ancestors, and strengthen the cultural identity of the Mbojo people. This study uses a descriptive qualitative approach. Data collection techniques are carried out by reading books, direct observation, conducting in-depth interviews with traditional leaders, religious leaders, and local communities, and recording all related documents. Data analysis is carried out by reducing data, displaying data, and making conclusions through interaction. The study shows that in every stage of the life cycle of the Bima people there are high values that are still maintained even though they have experienced various changes due to the influence of modernization and globalization. In the birth tradition which is based on the values of gratitude, prayer, and responsibility in the family. Indonesian wedding traditions reflect the values of deliberation, mutual cooperation, respect for the extended family, and religious devotion, which are manifested through various traditional ceremonies such as *Mbolo Weki* and *Peta Kapanca*. Meanwhile, death traditions demonstrate strong social support by helping grieving families, praying together, and paying final respects to the deceased. This research shows that the local wisdom of the Bima community continues to play a vital role as a source of social and cultural wealth in maintaining community harmony and strengthening local cultural identity amidst changing times.

INTRODUCTION

Indonesia is a country renowned for having the greatest cultural diversity in the world. Each region possesses traditions that develop based on history, social values, religion, and the environmental conditions surrounding its people. One region that still preserves its rich culture is Bima, located in West Nusa Tenggara Province. The local wisdom of the Bima people, also known as the Mbojo, is evident in various sayings, traditions, customs, and social habits that serve as guidelines for community life. One important principle in Bima society is Maja labo.

Dahu , which is generally interpreted as shame and fear. This philosophy serves as a moral guideline that guides society in maintaining behavior, dignity, and social relationships, as well as fostering spiritual awareness in life (Rahmi, 2019; Nurhayati, 2021). *Maja Labo values* are continuously passed down through the educational process. family as well as interaction social , so that still be one of identity culture public Bima . The customs of the Bima people are not only reflected in philosophical discourse, but are also practiced in various traditions related to the stages of life. The life cycle includes birth, marriage, and death. These three phases are important events experienced not only by individuals but also by family, relatives, traditional leaders, religious leaders, and the community.

During the birth period, the Bima people have knowledge and cultural practices related to pregnancy and the birthing process. giving birth . Research in Jatibaru Village , Bima City, shows that the community still carries out various traditional rituals such as *Pe'e Loko* , *Kiri Loko* , and *Cafi Sarei* . This ritual is performed as part of local knowledge and is a form of expression of gratitude for the birth of a child, even though modern health services have developed in the community (Rahman, 2016). Other research also shows that some Mbojo people still use traditional knowledge and the role of sando in pregnancy and childbirth situations , especially based on cultural experiences and beliefs that continue to develop in the community (Triratnawati , 2018).

traditions are part of the life cycle, with quite complex customary ceremonies in Bima society. The wedding process is not merely a series of ceremonies, but also reflects the values of mutual cooperation, deliberation, religious beliefs, family ties, and togetherness. The *Kaboro Weki tradition* , for example, in Bima pre-wedding ceremonies, consists of several customary stages, such as *Panati* (family request), *Nuntu (request)*, and *the ceremony of the bride and groom*. *Co'i* (formal proposal), *Mbolo Weki* (family meeting), *Wa'a Co'i* (delivering a dowry), and *Peta Kapanca* (crushing henna leaves). These traditions demonstrate how Islamic customs and values are integrated, reflecting the spirit of mutual assistance, mutual consultation, maintaining kinship ties, and prioritizing cooperation (Yani et al. al. , 2025). The value of cooperation in traditional Bima marriage is also seen in the *Teka Ra Ne'e tradition* . Nurhayati (2018) states that this tradition reflects values such as mutual cooperation, religiosity , peace, politeness, hard work, tolerance, and social harmony. Meanwhile, the oral tradition of *jiki Hadara* in the Bima community wedding ceremony also plays an important role in passing on cultural values to the community and future generations (Bawazzir et et al. , 2024).

During the time of death, the Bima people have various social and religious customs that demonstrate the strength of unity and cooperation within their community. One such tradition is *Ngaji (reciting the Koran)*. *Jama '* is a religious-based activity performed in situations related to death. This tradition plays a social and spiritual role, such as comforting the bereaved family, increasing awareness of religion, strengthening relationships, and encouraging community support, both materially and non-materially (Fitrianita, 2018).

These studies indicate that Bima customs possess local values that are useful for strengthening social relationships within the community. However, most studies still discuss traditions related to birth, marriage, or death individually. Research on local knowledge about birth focuses more on aspects of pregnancy and the birthing process, while research on death focuses more on religious rituals or specific traditions. Therefore, this study aims to analyze in-depth local wisdom in the three main phases of the Bima life cycle: birth, marriage, and death.

RESEARCH METHODS

This study uses a qualitative, descriptive approach. The aim of this study is to deeply understand the meaning, values, symbols, and social practices contained in the life cycle traditions of the Bima people. A qualitative approach is appropriate for analyzing cultural phenomena because it allows researchers to understand the experiences, perspectives, and meanings the community places on social and cultural relationships (Moleong , 2021; Miles et al. et al. , 2014).

Descriptive research is used to systematically describe the forms of tradition in birth, marriage, and death ceremonies, as well as the local wisdom values contained therein. In this way, researchers do not attempt to measure relationships between variables statistically, but rather focus on understanding cultural phenomena based on the experiences and perspectives of the community. This research was conducted in the Bima Community area, West Nusa Tenggara, with particular attention to communities that still practice and preserve local traditions in various stages of their lives. The research locations included Bima City and Bima Regency, depending on the characteristics of the informants and the existence of the observed cultural practices. Informants in the study were selected purposively , namely because they were considered to have knowledge and experience in accordance with the traditions of the Bima Community. Data collection techniques were carried out through observation, conducting in-depth interviews , and recording various related documents. Using several of these techniques can assist the triangulation process so that the research data becomes more reliable (Miles et et al. , 2014; Moleong , 2021).

RESULTS AND DISCUSSION

Tradition Birth As the Beginning of the Inheritance of Cultural Values

Birth in the Bima community is not only considered a biological event, but also considered the first step for someone to enter the family, society, religion, and culture. From childhood, a child continues to learn and adapt to their surroundings, so that the values, rules, and culture taught can be passed down from generation to generation. Therefore, the family is the first place in the process of forming a person's social and cultural identity. In the context of Bima society, the transmission of cultural values from early life can be linked to the *Maja Labo Dahu philosophy*. This value includes aspects of moral control through shame to avoid actions that contradict norms and to have a fear of God. Nofitasari, Hidayat, and Nurnaningsih (2025) stated that the application of *Maja Labo Dahu values* in the family environment plays an

important role in shaping a child's religious character, such as honesty, discipline, responsibility, and the ability to control oneself. As research by Hamzah et al. , (2025), in the context of Bima society, the inheritance of these values can be linked to the *Maja Labo Dahu philosophy* which emphasizes controlling moral behavior through shame and fear of actions that conflict with social and religious values. *Maja Labo Dahu* is still considered important in shaping character and creating harmony in the lives of Bima society (Ahmad et al. , 2025).

Jumriati et al. , (2025) stated that the values of *Maja Labo Dahu* can be used to shape children's character from the early stages of their development. These cultural values help shape a sense of discipline, responsibility, social attitudes, and awareness of moral values. Thus, a person's birth not only marks the beginning of biological life, but also marks the beginning of the process of socialization and a deeper understanding of cultural values. The values of *Maja Labo Dahu* continue to be passed down through various social institutions, such as family, education, religion, and community life (Kurniansyah et al. , 2026). In the life cycle, the family plays an important role as the first place in passing on the identity and moral values of society.

Thus, the birth tradition in the life cycle of the Bima people can be interpreted as the starting point for the development of these cultural values. Religious values, responsibility, respect for family, and moral awareness are taught from the time a person lives within the family environment. Therefore, the sustainability of local values in the Bima people depends heavily on the ability of families and communities to transmit culture to future generations. This shows that birth has two main functions. First, it serves as a biological event that indicates the arrival of a new member into the family. Second, it serves as a social and cultural process that marks the beginning of the completion of these values. In a situation of social change and technological advancement, strengthening the role of the family is crucial because it remains the primary place for transmitting *Maja Labo Dahu values* to the younger generation.

Wedding As a Space for Actualization *Kasama Weki*

Marriage is a crucial stage in the development of Bima society. Marriage is not only about the relationship between a man and a woman, but also a social event involving both extended families and the community. Therefore, various Bima traditional wedding ceremonies demonstrate the values of cooperation, deliberation , mutual cooperation, and solidarity. One form of actualizing these values is seen in the *Mbolo Weki activity* . This activity demonstrates the involvement of families and the community in discussing and preparing the needs for an activity. *Mbolo Weki* is not only used to divide technical tasks, but also serves as a place for collective discussion and strengthening relationships between people.



Figure 1 . *Bread Week*



Figure 2. *Mutual Cooperation*

Mbolo Weki in a way general means gather together or deliberation in a way family , tradition This usually done When carrying out activity important , such as marriage , death . Through *Mbolo Weki* family and community come together For talk about preparation activities , sharing tasks , as well as determine form assistance that can be given . The value of mutual cooperation in Bima society related close with Spirit *Kasama Wekiy aitu* togetherness and mutual help . Through mutual cooperation, the hard work can completed together at a time strengthen connection Family and solidarity . The series of wedding traditions contain values such as mutual assistance, consultation, maintaining kinship ties, and various forms of togetherness. Thus, premarital marriage in Bima society has a strong social function because it serves as a meeting place and cooperation between family and community (Yani et et al. , 2025).

The Peta Kapanca tradition also plays a crucial role in Bima wedding ceremonies. This tradition is not merely symbolic but also demonstrates the role of family and community in providing prayers, support, and social recognition to the bride and groom. Research by Azzahra and Rasmuin (2024) indicates that *Peta Kapanca* embodies values such as togetherness, cooperation, respect for family, and preservation of cultural identity.



Figure 3. *Procession Kapanca Map*

In Figure 3. It is stated show atmosphere community togetherness in accompany series customs wedding , with the community gathering while play traditional musical instruments . Bride and groom seen carried or brought in A stretcher going to place implementation of the event. Atmosphere the reflect The value of mutual cooperation in Bima society . Implementation tradition *Kapanca Map* in series customs Bima community wedding . The bride-to - be wears clothes custom and sit accompanied family or Elderly Women . Procession

done with giving or application Kapanca (leaves) henna (henna) on the hands candidate bride and groom . Tradition This own meaning as giving prayer And blessing to candidate bride before enter life House stairs . *Kapanca Map* also symbolizes purity , readiness , happiness , and hope that the house ladder bride get blessings .

Tradition Peta Kapanca is a ritual performed by the bride-to-be, held one day before the wedding ceremony. This ritual is carried out at the bride-to-be's residence. The name *Peta Kapanca* comes from two words: *Peta* , meaning paste, and *Kapanca* , meaning finely ground henna leaves. In the *Peta Kapanca ceremony* , the bride-to-be is given makeup and traditional Bima attire like a bride, then sits in front of the invited guests. Each sub-district, city, and regency of Bima has a different way of carrying out *the Peta Kapanca tradition* . For example, in Sape sub-district , *the Peta Kapanca tradition* is carried out after the wedding ceremony and is carried out by the bride and groom. Meanwhile, people in Bima City carry out the *Peta Kapanca tradition* before the wedding ceremony, and is carried out only by the bride. Furthermore, the installation of henna leaves in Sape sub-district is carried out by mothers and fathers. Meanwhile, in Bima City, it is carried out only by mothers.

Tradition Death and Strengthening Solidarity Social

Death is the final stage of human life. In Bima society, death is not only considered a personal experience or a family matter, but also a social event involving the extended family, relatives, neighbors, and the community as a whole. Community participation in grieving situations demonstrates the strength of social bonds and a sense of responsibility for others. Social solidarity is an important value embedded in death celebration traditions. When a family experiences grief, the community provides assistance in various ways, such as being present, helping with chores, meeting daily needs, and participating in religious activities. These practices demonstrate that the Bima community still maintains a social network that plays a role in dealing with significant events.

The value of solidarity is related to the traditional expression Bima *Dou Ma Wara Di Woha Dou* . Research by Hamzah et al. et al. , (2025) showed that traditional expressions from the Bima community have various moral and social values, such as solidarity, empathy, balance, consistency, patience, and *Dou Ma Wara Di Woha* . *Dou Ma Wara Di Woha* is understood as a value that encourages the strength of social solidarity in the daily life of the Bima community. Solidarity in death traditions can also be explained through Hariatih's research. et et al. , (2025) showed that the local values of *Maja Labo Dahu* have been established in social life, encouraging honesty, integrity, and shared responsibility. In community life, social mechanisms such as deliberation and moral oversight play an important role in shaping shared practices.

Beyond its social aspects, death also has a strong religious connotation. Death reminds people of the limits of human life and the importance of a spiritual connection with God. Therefore, community participation in death-related activities can be understood not only as a

social tradition but also as a way of practicing religious values. Traditions in the face of death demonstrate that social solidarity is a concrete way of upholding the values of local wisdom in the Bima community. These values are not only expressed in words or cultural symbols but also demonstrated through concrete actions. In such situations, death traditions play several roles: social, religious, emotional, cultural, and solidarity. Thus, death provides an opportunity to demonstrate one's role as part of a broader community. When disaster strikes, the values of *Kasama Weki* and a sense of solidarity are clearly visible through the community's collective actions.

Maja Labo Long ago As Moral Basis in Cycle Life

An analysis of traditions surrounding birth, marriage, and death shows that each stage is implemented differently, but there are cultural values that connect all of them. One important value is the *Maja Labo Dahu philosophy*. Conceptually, *Maja Labo Dahu* embodies shame and fear, which in Bima society serve as tools to control moral behavior. These values encourage individuals to think about their actions, maintain their own and their family's dignity, and understand social rules and religious values. Hamzah et.al. et al. , (2025) found that *Maja Labo Dahu* is one of the main forms of Bima culture that aims to build moral control by triggering feelings of shame and fear. The study also shows that Bima cultural values align with Islamic teachings in shaping the social, spiritual, and cultural attitudes of the community.

Meanwhile, Hariatih et al. , (2025) showed that *Maja Labo Dahu* is not only a philosophical concept, but has also become a social norm that influences the way people live together. The values of shame and fear can help foster honesty, integrity, and a sense of shared responsibility. Research conducted by Ahmad, Nazilla, and Umar (2025) also shows that *Maja Labo Dahu* is still relevant in today's society. Research on Bima students showed that they understand and acknowledge the importance of these values in creating harmony and forming good character. However, the study also showed that a deeper internalization process is needed so that the younger generation not only understands cultural values textually, but also can apply them in real situations.

Wisdom Local As Social Capital of Bima Society

The local wisdom of the Bima community not only serves as a cultural identity but can also be considered a form of social capital. Social capital can be seen in shared values, relationships of mutual trust, established rules within the community, family ties, and the community's ability to work together. Throughout the life cycle, this social capital manifests itself in various forms. At birth, social capital is evident in the support provided by family and the community to new members. During marriage, social capital is evident in the way the community helps solve problems, discusses issues together, and engages in communal life. Meanwhile, at death, social capital is evident in the forms of solidarity and assistance provided to grieving families.

Hariatih et al. , (2025) showed that *Maja Labo Dahu* plays a role in shaping social and economic practices carried out collectively by the Bima community. These cultural values form the basis for the emergence of a sense of social responsibility, cooperation, deliberation, and supervision based on prevailing norms in society. These findings indicate that local knowledge has real benefits in community life. Culture is not only preserved through rituals, but also creates social methods that help communities maintain relationships and meet various needs together . Research by Hamzah et al. , (2025) also showed that Bima's traditions reflect values such as empathy, courage, patience, solidarity, balance in life, and consistency between words and deeds. These values form the basis of social morals that strengthen the identity and unity of society.

Dynamics and Transformation Traditions in the Modern Era

Modern social change influences how societies understand and practice their traditions. Advances in education, information technology, social media, urban development, population migration, and changes in the lifestyles of younger generations can trigger changes in the way traditions are practiced. In the context of Bima society, these changes do not necessarily mean the loss of culture. Some people still maintain the core values of these traditions, despite changes in the method, timing, equipment, or level of community participation. Therefore, cultural change must be understood as a process of adjustment between tradition and social change.

Research by Ahmad et al. , (2025) showed that *Maja Labo Dahu* remains considered important in the lives of the Bima people, especially in helping to create harmony and shape the character of community members. However, the study also showed that respondents' levels of understanding were not all equal in their context. This condition indicates that there are difficulties in imparting cultural values to young people. Ahmad et al.'s research et al. , (2025) stated that *Maja Labo Dahu* remains considered important in the lives of the Bima people, especially in creating harmony and shaping individual character. However, the study also found that respondents' levels of understanding were not all the same in certain contexts. This condition indicates that there are difficulties in imparting cultural values to the younger generation. On the other hand, research by Hamzah et al. , (2025) showed that local Bima values are still relevant for strengthening the cultural and religious identity of today's society. Values such as moral control, empathy, courage, patience, solidarity, and balance in life can form the basis of social ethics when facing changes in the global world.

In general, the results show that the birth tradition is the primary means of preserving culture, while marriage is a platform for realizing the values of *Kasama Weki* , and death demonstrates the strength of social unity within the community. These three phases are interconnected through the moral values of *Maja Labo Dahu* and supported by the community's social networks. Recent research shows that *Maja Labo Dahu* remains relevant in shaping character, strengthening a sense of shared responsibility , controlling moral values, and maintaining harmony within Bima society.

CONCLUSION AND SUGGESTIONS

The local wisdom of the Bima people continues to play a vital role in regulating and giving meaning to various stages of human life. Traditions in life, such as birth, marriage, and death, are not merely a series of customary events, but also a way to pass on religious, moral, social, and cultural values from parents to children. In modern times, Bima customs are undergoing change and development due to shifts in society, technological advances, improvements in education, and changes in the lifestyles of the younger generation. However, changes in the way traditions are practiced do not necessarily mean the loss of local values. The greatest challenge in preserving culture is ensuring that the important values within traditions are understood, accepted, and preserved for future generations.

Therefore, this study emphasizes that the local wisdom of the Bima people is an active and relevant value system throughout the human life cycle. The birth tradition serves as the starting point for passing on cultural values, marriage becomes an opportunity to realize *Kasama Weki* , while death becomes a moment to strengthen social solidarity. The entire series is connected by *Maja Labo Dahu* as the basis of moral values that serve as a benchmark for the Bima people. Therefore, the preservation of local wisdom must be carried out not only by maintaining its ritual form, but more importantly by strengthening the understanding of the religious, moral, social, and cultural values contained in each tradition.

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