

The Meaning and Tradition of Sweeping in Mamala Village, Leihitu District, Central Maluku Regency

Sarmita Ode Kamsurya¹, Daroe Iswatiningsih²

Pendidikan Bahasa Indonesia, Pascasarjana, Universitas Muhammadiyah Malang

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Abstract

The Sweeping Stick Tradition is a cultural heritage of the Mamala community that takes place every 8 Syawal, passed down through generations. This tradition involves mutual beating with broomsticks until blood is drawn as a form of attraction and symbolizes the belief in the efficacy of Mamala oil. This research employs a descriptive qualitative method with purposive sampling techniques, involving 4 key informants from traditional leaders and village government. Data was collected through observation, interviews, and document studies. The results show that this tradition holds strong religious and brotherly meaning in the life of the Mamala community, and is preserved as a form of respect for ancestors and local beliefs.

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Corresponding Author:

Sarmita Ode Kamsurya

Pendidikan Bahasa Indonesia, Pascasarjana, Universitas Muhammadiyah Malang

Email: Sarmitakamsurya17@gmail.com

1. INTRODUCTION

Indonesia is known as a country that has a variety of customs, cultures and tribes. This is one proof of the glory of the lives of the people in Indonesia in overcoming various challenges and obstacles in society which are carried out in an orderly and peaceful manner (Suhaimi & Jamila, 2022). Culture is an important part of the life of a nation and state. Everything in society is determined by the culture that the society itself has, because culture is the result of the work, will and creation of society (Buato, 2014). Tradition plays an important role in the formation of culture, where human culture in a society is reflected in the form of art (Angkat et al., 2024).

According to Setiawan (2015: 29) Tradition (Latin: traditio, "passed on" or has the meaning of habit, the simplest meaning is something that has been done in the past and has become part of the life of a particular community group. Arriyono and Aminuddin Sireggar (1985) in the Anthropology Dictionary explain that tradition is anything that is customary or religious that is rooted in the lives of indigenous peoples and is bound by cultural values, laws and regulations that are part of the cultural system that regulates a person's behavior. The traditions that develop in society aim to make their lives rich in culture and historical values. In addition, tradition also creates moral values that describe everyday life (Baene & Harefa, 2024).

Maluku is one of the provinces in the eastern part of Indonesia that has cultural diversity so that it can be distinguished between one region and another. The form of cultural diversity that exists can be seen from the form of traditional traditions that are carried out or implemented in the area where a community lives, where traditional ceremonies or traditions carried out in that area have differences from traditional ceremonies carried out in other areas, so that each community in a certain area has different traditional traditions (Malawat et al., 2024). In Maluku itself, there are still many villages

that implement a country government system, where the leader is elected as king. This system reflects the obedience of indigenous peoples to the customary rules that apply in the area. Apart from that, there are many cultural heritages in the form of traditions and attractions that are routinely carried out by indigenous peoples in Maluku, one of which is the Pukul Sapu tradition in Negeru Mamala and Morela (Tounbama et al., 2022).

The Pukul Manyapu tradition is one of the cultural heritages that is still maintained and carried out by the indigenous people in the Mamala and Morella villages, Leihitu District, Central Maluku Regency, which is carried out every 7 Syawal or 7 days after Eid al-Fitr. The Pukul Sapu tradition is a cultural attraction in the form of hitting each other's bodies until blood is released between two groups using broomsticks from the sugar palm tree. The implementation of the Pukul Manyapu tradition is located in two villages, namely the Mamala and Morella villages. (Malawat et al., 2024). The Pukul Manyapu tradition in the Mamala village aims to test the efficacy of mamala oil, this event is also a form of celebration for the Muslim community in the Mamala village who have carried out the six-day fast in the month of Syawal. To preserve the oil and also remind us of the creation of mamala oil (tasala oil), the Pukul Manyapu attraction is carried out every year. This is what then attracted the interest of researchers to conduct research related to the existence of the Pukul Manyapu Tradition in the Mamala village.

This research aims to describe, among others, 1) How is the history or beginning of the Pukul Manyapu tradition in Negeri Mamala. 2) How is the implementation of the Pukul Manyapu tradition in Negeri Mamala. 3) Analysis of the meaning of the Pukul Manyapu tradition in Negeri Mamala.

2. RESEARCH METHOD

Research Approaches and Types

This study uses a qualitative approach with a qualitative descriptive research type. This approach was chosen because it aims to understand the meaning and cultural values contained in the Pukul Manyapu tradition in Negeri Mamala in depth and holistically. Qualitative research allows researchers to explore information through observation, interviews, and documentation of cultural practices that live in society. Location and Time of Research This research was conducted in Negeri Mamala, Leihitu District, Central Maluku Regency, Maluku Province. The selection of this location is based on the fact that Negeri Mamala is where the Pukul Manyapu tradition is carried out. The research was carried out for a period of 5 days starting from April 3 to April 7, adjusting to the time of implementation of the tradition which is usually carried out every year on the 7th of Syawal (the seventh day after Eid al-Fitr).

Data Collection Techniques

The data collection technique in this study was through the observation stage, where the researcher went down to the field and witnessed the procession directly from the beginning to the end of the event. Second, interviews with sources who are people who are considered to have knowledge, experience, and direct involvement in the implementation of the pukul manyapu tradition and Third, literature studies on previous research and various reading sources in related journal articles.

Names of sources

The sources in this study consisted of various elements of the Mamala Village community. From among the traditional elders, there were Bapa Raja and Imam Tuny who provided information related to the history and meaning of the Pukul Manyapu tradition. From among the tradition practitioners, Dede Yunus Mony, Ikhy Tatisina, and Rahmat Mony were interviewed who explained their experiences and implementation of the tradition directly. Meanwhile, from among the youth, Yusuf Mony also provided his views

on the values and preservation of the Pukul Manyapu tradition among the younger generation.

3. RESEARCH RESULTS AND DISCUSSION (12 Pt)

3.1 History of the Pukul Manyapu Tradition in Mamala Country

The beginning of the tradition of Pukul Sapu in Mamala Village is related to the construction of the Al-Muhibbin mosque located in Mamala Village. It is said that during the construction of the mosque at that time, wood from trees taken from the forest was still used. The felled wood was then pulled and carried by several Mamala residents and because the wood was taken far from the settlement, it took months. After the mosque was completed, there was a problem where the mosque's alif pillar cracked. This incident was a major problem that became an important discussion topic at that time. There were three main figures including Latuleis as the head of government (king), Pati Tiang Besy as a large craftsman and Imam Tuny as the priest who regulated religious affairs.

After deliberation, the King ordered Imam Tuny as a religious figure to pray and pray to Allah SWT. Until one night Imam Tuny received guidance from his dream, in the dream, he received guidance that the alif pillar could be reconnected if smeared with coconut oil, and in the dream, he was also told the procedures for processing coconut oil which was then read a verse from the Qur'an along with how to apply oil to cracked wood. The next day Imam Tuny told the king about the dream and they immediately ordered to immediately carry out the procession because they saw it as guidance from Allah SWT for the good intentions of the Mamala community to build a mosque. After being ordered, they carried out the procession by making oil and after the oil was made, the oil was then read verses from the Qur'an and after that the oil was smeared on the cracked wood and wrapped in white cloth. After the next day, the wood had been united without any traces of cracks. After that the wood was taken to the mosque and used as an alif pillar at the Mamala mosque until this article was written.

After the incident, the three figures discussed it again and in the discussion they thought that if wood could be connected it could also be applied to humans, they tested it with aren leaves that were beaten on human skin, at that time the ancestors thought that aren leaves were somewhat possessive which if they recognized human skin was rather difficult to heal, the trial was carried out where aren leaves were beaten on the skin and smeared with mamala oil which in the Mamala language is called (yualemateu) and it was truly extraordinary that the skin wounds that were smeared with the oil healed. At that time, they thought that this was a miracle that Allah gave them and was very beneficial for the Mamala community because at that time there were no medicines and sophisticated tools for treatment. Not only that, the efficacy of mamala oil was then tested on someone who had a broken bone and the result was that the oil was able to heal the person's broken bone. The uniqueness of mamala oil or tasala oil is that the oil is made by descendants of the Mony family only, it cannot be made by descendants other than descendants of the Mony family. Over time, mamala oil has healed the community and not only the Mamala community but also people from other areas. Because mamala oil is very beneficial, an event was created to introduce the efficacy of mamala oil to the wider community with the attraction "Pukul Manyapu."

In the implementation of the attraction, it is proposed for young people as participants in the attraction because they assume that young people are physically strong and their souls are still high, for their equipment they use strong, hard and long palm fronds. The young people of the mamala country flock to participate in the participation, willing to let their bodies be beaten with the palm frond brooms. The

reason is because young people in the past had a high sense of loyalty to Upu Latu, they obeyed Upu Latu's orders, and a high sense of belonging to the country, and were willing to die for the country. This attraction is carried out on the eighth of Syawal in the courtyard of the Al-Muhibbin Negeri Malmala mosque. The palm fronds are beaten on the body and each other's blows are returned, after which the bodies that are full of wounds are smeared with mamala oil that has previously been prayed for. The wounds from the blows with the fronds will heal in three to six days and the body will look like before without any obvious scars.

The event of hitting the broom is carried out on the eighth of Syawal or precisely on the seventh day after Eid al-Fitr and six days of fasting in Syawal. The attraction is carried out on the eighth of Syawal or six days of fasting in Syawal. The reason why it must be 7 days after Eid is because the ancestors believed that there was a Hadith from a friend of the prophet named Abu Ayyub Al-Anshari RA which reads: "Whoever fasts Ramadan then follows it with six days in the month of Syawal, it is as if he has fasted for a year" (HR Muslim no. 1164) with that hadith they assume that if they fast for only a month and then continue with such a great event it is less meaningful so they decided to fast again for six days which is believed that the reward is greater like a year and that is the right time for them to carry out the attraction of testing the efficacy of mamala oil which is a gift from Allah SWT about the advantages possessed by the Mamala community.

In addition to aiming to test the efficacy of mamala oil, this event is also a form of celebration for the Muslim community in Negeri Mamala who have carried out the six-day fast in the month of Syawal. To preserve the oil and also remind of the creation of mamala oil (tasala oil), the Pukul Sapu attraction is held every year. So, the Pukul Sapu attraction in Negeri Mamala is carried out from generation to generation with the aim of proving that the efficacy of mamala oil still exists today. In the event, the youth gave their opinion that the event should not only be a display of the efficacy of mamala oil but should also be filled with other events so that the audience does not get bored so that the youth's suggestion was accepted and they invited anyone to fill the event, including dance events filled by teenagers.

3.2 The Process of Implementing Pukul Manyapu in Mamala Country

Stage of preparation

The preparation stage begins with a meeting of traditional leaders and youth in the country related to the event being held and the election of the committees who will manage the intended event. Several days before the event will be held, the committees are tasked with organizing the event, preparing participants and equipment used in the event.

Participants involved in the traditional tradition consist of young adults (men). The number of participants usually consists of 18 to 30 people who are divided into two groups where the two groups face each other and whip each other using palm fronds.

There are several pieces of equipment prepared for the event, including:

- Enau Lidi: taken from the middle vein of the palm tree leaf stalk which is the main tool in the implementation of the pukul manyapu attraction. The taking of the enau lidi begins with a prayer reading that takes place in the traditional house (baileu) the implementation is led by three important figures namely (latuleu, pati tiang besi, and imam tuni) after completing the adar rangakian in baileu, they go together to the forest to take the enau lidi and when they return from the forest, they store it in the traditional house until the attraction event is held.



- Mamala Oil: the making of oil is done by women of the Mamala community who have not yet menstruated, starting with taking old coconuts that are ready to be processed into coconut oil, the coconuts are then peeled and the contents are taken, grated and cooked on a stove until they become coconut oil. The process of making this oil is not just anyone or not everyone can make it, only descendants with the Mony surname can make the oil, considering that the one who received the guidance from the dream was the Imam Tuni whose surname is Mony, so only descendants with the Mony surname can make it.



- Fish Head Protective Cloth: a red and white protective cloth for the head which is a protective cloth worn on the head when performing the attraction. This cloth is a symbol of courage and strength and is a protector for the ears from blows or whips from palm fronds.



Level of implementation

On the night before the event, the residents heard a fatwa from the king saying that the Mamala community must provide good service to anyone who comes to their country, the doors of the house must be open, every house must prepare food even if it is only simple food, inviting anyone who is in front of their house to come in and taste the food and drinks provided. He said not to let people who come to watch the attraction feel hungry and thirsty.

The pukul manyapu event begins after the dawn prayer which begins with the hadrat event and is continued with other events, while the attraction event which is the core of the pukul manyapu event begins after the ashar prayer at 16:30 WIT, the pukul manyapu attraction is located in the courtyard of the Al-Muhibbin Negeri Mamala mosque. The participants consist of 16 to 30 people and they are divided into two groups to pair up, one group wears white pants and a white headband which symbolizes purity and the other group wears red pants and a headband which symbolizes courage. The two groups face each other and whip each other as hard as the participants have, it is a symbol of male courage or commonly called (nyong) mamala in Maluku, for the movements there is no special meaning from the participants, so the movements are free to be moved by each person.

In the pukul manyapu attraction there are several rules about the areas that must be hit, namely on the body only (from the neck to the waist), the whippings using broomsticks are carried out over a period of one to two hours (Sulaeman et al. al., 2019) In the attractions played by the participants there is no element of immunity so that the pain felt by the participants is truly felt but the participants will still survive until the attraction is finished because of the high spirit and determination of the participants. After the attraction is finished the participants gather and treat the wounds by applying mamala oil to the wounds they experience.

3.3 Analysis of the Meaning of Pukul Manyapu in the Mamala Village Community

The pukul manyapu attraction has its own meaning for the people of Negeri Mamala, including:

- Religious Meaning: The Mamala community holds the pukul sapu event right on the seventh day after Eid al-Fitr as an expression of gratitude for the blessings given to them, where after Eid they will continue with fasting for 1 Shawwal for six days and celebrate on the seventh day because they believe that fasting in the month of

Shawwal is the same as fasting for a year so they assume that it is the most appropriate day to hold the pukul sapu attraction which is one of the advantages that Allah has given to the Mamala community in the form of oil that can heal wounds and broken bones and it will be shown on the seventh day after Eid al-Fitr.

- The Meaning of Brotherhood: when the event of the broom-beating attraction is going to be held, all the people of Mamala participate, working together to clean the village, and not only the people of Mamala but also the neighboring villages. With the event of the broom-beating in the land of Mamala, the bonds of brotherhood between the people of Basudara are getting closer.

4. CONCLUSION

The tradition of hitting the broom is a cultural heritage carried out by the people of the Mamala area. The attraction of hitting the broom is an attraction of hitting each other using sticks until they cause lacerations on the body and bleed. This tradition has become a hereditary culture on every eighth of Syawal. The attraction of hitting the broom in the Mamala area is carried out from generation to generation with the aim of proving that the efficacy of this mamala oil still exists today and is a unique characteristic of the Mamala community.

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