

Lexicon and Cultural Values in the *Salama Loko* Tradition: An Anthropolinguistic Studies

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Abstract

Salama Loko is traditional ceremony of the Bima and Dompu people (Mbojo tribe) when the pregnancy reaches seven months. This ceremony has its own process that contains symbolic meaning. This study aim to find out and analysis the lexicons and cultural values during *Salama Loko* processing ceremony in Risa Village, Woha Sub-district, Bima Regency. The method used in this study is qualitative descriptive analysis. The data collection used in this study through observation, interviews, and documentation. The result show that the lexicons used in *Salama Loko* ceremony are *mantra*, *tembe kanefe*, bunch of bananas, white rice, coconut & coconut oil, *dolu* (egg) and *bongi monca* (yellow rice), candle, *wura piti* (throwing coins), *mangonco* (salad). The moral values of *Salama Loko* tradition are to express the happiness and joy to Almighty God and depict self-purification to pray to Almighty God.

Keywords: *salama loko*, *lexicons*, *mantra*, *cultural values*, *anthropolinguistics*

Introduction

The *Salama Loko* ceremony is one of the traditions in Bima and Dompu community. The *Salama Loko* tradition becomes a cultural event in Bima and Dompu people (Mbojo) when the pregnancy reaches seven months. *Salama Loko* comes from the word *selamatan* (Indonesian), namely salvation. Because the Bima (Mbojo) language does not have a final consonant, the word *selamatan* is changed to '*salama*'. The word *loko* means stomach. So *Salama Loko* can be interpreted as the process of giving / praying for safety for the mother and the baby in the womb (Nurrahmania & Astuti, 2021: 142). This *Salama Loko* ceremony is only done during the first pregnancy so that the child and mother are safe until seven offspring. This ceremony is full of selflessness, strengthens the mother in the transition period of body changes during pregnancy, increases a sense of security and feels valued. Therefore, the *Salama Loko* tradition depicts self-purification to pray to Almighty God. This means a form of devotion to Allah SWT. Saddam et al., (2022) and Nurlatifa (2022) said every tradition or culture has its own value in people's lives. Both values contain elements of religion and culture (Indriyani, 2022; Maulidin et al., 2024). The *Salama Loko* or seven months tradition practiced by the people of Bima has values that contain religious and cultural elements. The *Salama Loko* tradition carried out by the people of Bima can provide protection, welfare and safety, health for pregnant women and their babies and smooth labor during childbirth. The *Salama Loko* tradition is also one way for the people of Bima to express their feelings of happiness and joy and gratitude to Almighty God who has entrusted them to

become mothers, besides that they also perform prophetic prayers by touching the stomach. By this ceremony, people hope the baby survives for seven generations (Junaidin & Tasrif, 2020).

The *Salama Loko* tradition in Risa Village, Bima Regency, illustrates how cultural rituals instill symbolic meaning through certain lexicons, such as layered cloth and coin, which convey values of gratitude, security, and respect for ancestors. According to ethnolinguists Sapir & Irvine (2002) and Whorf, (1956) said that lexicons reflect the worldview and moral beliefs of the specific community. Furthermore Fahma et al., (2024) emphasizes that cultural practices transmit community values and strengthening cultural identity. Thus, the “Salama Loko” tradition not only protects pregnant women but also embodies the spiritual and historical values of the Bima people, thus requiring efforts to preserve this cultural meaning amid modern changes.

Salama Loko has certain meanings and symbolism related to the status of the first child in the family as well as their role in the social status and culture of the Mbojo community. Some of the reasons why *Salama Loko* is only done for the first child are the position of the first child as the leader of the family in many cultures. The first child is often regarded as the leader of the family. This tradition reflects respect for the status of the first child, who is expected to have great responsibility in the family and society in the future. Symbols of power and blessing, this ritual is usually associated with the hope that the first child will be blessed with good health, blessings in life, and can bring good luck to the family. The first child is considered to be the pioneer of the way for his or her other siblings, so this ritual has a deep spiritual meaning.

In the Mbojo (Bima) tradition there is a high respect for ancestors and parents, the first child has an important role in maintaining and preserving the customary values and culture of the family. Therefore, special rituals are given as a sign of respect for the great role they will play.

The research questions of this study are what kind of Lexicons are used in mantra during *Salama Loko* ceremony and how are the cultural values depicted in tradition *Salama Loko* (seven months) in Risa Village, District Woha, Bima Regency. The objectives of this study are to find out the lexicons which are used in Mantra during Salama Loko ceremony and to analyse the cultural values depicted in *Salama Loko* (seven months) in Risa Village, Woha Sub-district, Bima Regency. The novelty of this study lies in the analysis of the mantras used in the Salama Loko traditional procession. So far, there has been no research that discusses the lexicon in mantras at the *Salama Loko* ceremony and analyse the cultural values depicted in *Salama Loko* (seven months) in Risa Village, Woha Sub-district, Bima Regency.

Method

This study is a qualitative research with an ethnographic or anthropological approach. According to Sugiyono (2014) qualitative research describes a phenomenon of events, incidents, social activities, beliefs, perceptions, points of view that are associated with individuals or groups of people. Qualitative research is appropriate for language and humanities research because the methodology can be used to explore and understand the meaning of a social phenomenon (Creswell, 2014). This study aim to find out and analysis the lexicons and cultural values of *Salama Loko* tradition in Risa Village, Woha Sub-district, Bima Regency. Techniques of data collection in this study are observation, interviews, and documentation. This study used procedures of Grounded Theory (Corbin & Strauss, 1990; Glaser & Strauss, 1995). The procedures included four

main stages namely data collection, data analysis, discussion, and conclusion (Syahid, et al., 2023).

Results

In the *Salama Loko* ceremony, there are Lexicons used during the procession, namely as follows:

1. Mantra

Table 1. Mantra During Salma Loko Ceremony

No.	Bima / Mbojo Language	Indonesian	English
1.	<i>Eee, Kiri maimu ana'e</i>	<i>Wahai anakku selamat datang</i>	Hi, child welcome
2.	<i>Di ese wawo duniake</i>	<i>Di atas dunia</i>	to the world
3.	<i>Maimu nggomiana'e</i>	<i>Kehadiranmu anakku</i>	your presence my child
4.	<i>Di mandadi dou ma wara guna ro manfaat</i>	<i>Menjadi orang yang berguna dan bermanfaat</i>	becomes beneficial person
5.	<i>Ro dimancewi-ncewiwali di mandadi Kalifa di ese wawoduniake</i>	<i>Dan terlebih lagi menjadi pemimpin di atas dunia ini</i>	and become a leader in the world

(1) *Eee, Kiri maimu ana'e*

The translation of the utterance "*Eee, Kiri maimu ana'e*" is **Hi child welcome**. It contains spiritual meaning and good wishes. This mantra is an expression of hope and blessing from parents and the community for the baby to be born. The blessing is not merely granted to the baby only but also to the parent. It can be seen through the utterance of mantra uttered by the sando nggana (traditional midwife) thankful to the God on His mercies to the mom and baby. In order in the future the mom and baby will have prosperity and bring the goodness.

In Bima culture, birth is not only about the presence of a new human being but also about God's entrustment that must be guarded, educated, and directed to become a good individual and useful for the surrounding environment. Hence, through the analysis of the mantra, the writers concluded that the types of lexicon used in the utterance depicting a sacred meaning of spirit.

(2) *Di ese wawo duniake*

The translation of the utterance "*Di ese wawo duniake*" is **to the world**. It means that the concept of the world in language or culture may not only describe life in general, but also include natural elements such as land, ocean, sky, and the living creatures within them. In other words, the term may reflect the way the Ese Wawo people view nature as an integral part of their life and existence.

(3) *Maimu nggomiana'e*

The translation of the utterance "*Maimu nggomiana'e*" is **your presence my child**. It refers to the language concept of kinship, which is a term used within a culture to refer to family or kinship relationships. If interpreted more broadly, the phrase may reflect the social system and the way a community understands and refers to relationships between family members. The term may illustrate how family relationships are not only understood biologically, but also have important social and cultural meanings in everyday life. So, "*maimunggomiana'e*" can be translated as "may the children be safe and happy". This prayer is often used to wish children and expectant mothers safety, happiness and blessings in their lives. It reflects the hope of the parents or the person praying that the children and mothers-to-be will be safe and grow up well to avoid difficulties or dangers.

(4) *Di mandadi dou ma waraguna ro manfaat*

The translation of the utterance "*Di mandadi dou ma waraguna ro manfaat*" is **becomes beneficial person**. It utterance described how individuals are honored based on their roles and services in the community. A person's honor may not only be measured by his or her status, but also by the extent to which he or she is useful and beneficial to others, whether in social life, culture or customs. This mantra contains the wish that a person or a community be given blessings, goodness, and benefits in their life. It is a plea that all endeavors and lives undertaken will be fruitful, beneficial, and bring blessings.

(5) *Ro dimancewi-ncewiwali di mandadi Kalifa di ese wawoduniake*

The translation of the utterance "*Ro dimancewi-ncewiwali di mandadi Kalifa di ese wawoduniake*" is **and become a leader in the world**. The utterance described how cultures express social values through art, rituals, or traditions that strengthen relationships between individuals in the community. This mantra expresses the hope that a person or people will be given blessings and glory in life, be made a good leader, and be given safety and goodness in their worldly life. This utterance not only contains wishes of safety for the baby to be born, but also symbolizes noble values in Bima culture. By using it in Salama Loko, the people of Risa village, Woha district, Bima instill vision and good ideals from an early age, so that children grow up to be strong, useful individuals, and have a leadership spirit based on morals and spirituality (Saputra, 2022).

2. *Tembe Kanefe* (Traditional Bima Sarong)

In *Tembe Kanefe*, there are seven layers of sarong. Those symbolize seven layers of heaven and seven layers of earth where humans live in the world. The seven layers of sarong also contain the meaning that humans will experience life in seven stages, namely in the womb, baby, childhood, adulthood, old age, life in the grave, and finally life in the hereafter.



Picture 1 *Tembe Kanefe*/ Traditional Bima Sarong

3. Bunch of Bananas, White Rice, Coconut and Coconut Oil

Banana and rice symbolize prayers for prosperity and good fortune for the expectant mother and her child. *Sando Nggana* (traditional midwife) applies and massages the mother's stomach with an egg that has been smeared with fresh coconut oil. Coconut has its own symbol and also reminds us that humans can return to their creator at any time. This means the baby is in the normal position and the mother's blood vessels are not constricted. The stomach rubbing is done in turns by *Sando Nggana*, followed by the traditional authority.



Picture 2 *Salama Loko* traditional ceremony materials

4. *Dolu* (Egg) and *Bongi Monca* (Yellow Rice)

The egg is a symbol of the origin of something that is being awaited, while yellow rice symbolizes bringing blessings by spreading it throughout the land, making the land fertile.



Picture 3 *Dolu* (Egg) and *Bongi Monca* (Yellow Rice)

5. Candle

The meaning of the candle in the *Salama Loko* tradition is as a light in navigating daily life in the future and can provide guidance towards the straight path. Candle light is one of the necessities of humans in carrying out life.



Picture 4 Candle

6. *Wura Piti* (Throwing Coins)

The coins will be distributed to the attending guests, most of whom are young children as well as mothers and fathers who add to the crowd at the coin scattering event, which is one of the main events eagerly awaited by the invited guests. This is a long-awaited moment in the traditional *Salama Loko* celebration. The struggle for

change from the expectant mother who pushes each other and the commotion of the crowd will be heard at that time. This process is a symbol of charity and various blessings. The coins in the *Salama Loko* tradition are considered and believed to have their own value and blessings for those who receive them. The coins thrown for the first time will be considered a blessing because it is believed to be able to sell businesses for those who have merchandise or sales, as well as other businesses.



Picture 5 *Wura Piti* (Throwing Coins)

7. Mangonco (Salad)

Mangonco is made from various fruits such as apples, snake fruit, mangoes, papayas, pomegranates, cucumbers, kedondong, and many more. Mangonco seasoning in the traditional *Salama Loko* includes brown sugar, granulated sugar, chili, salt, and MSG to enhance the deliciousness of the salad.



Picture 6 *Mangonco* (Salad)

Discussion

One of the life cycles experienced by the women in Mbojo tribe is pregnancy. As the child grows within the womb, traditional ceremonies accompany the expectant mother until she becomes pregnant again. Similar to the Sasak and Samawa tribes, the Mbojo people also have a seven-month tradition, called *Salama Loko*. Just as unique as the traditions of those two tribes, *Salama Loko* also incorporates symbols of human life, such as cloth, thread, fire or light, fruits, and bathing in coconut water. All these symbols of life are integral to the traditional *Salma Loko* ceremony in Risa Village, Woha Sub-district, Bima Regency.

The seven months tradition can be found in various regions of Indonesia, including those still preserved by the Mbojo tribe in Bima and Dompu. The addition of the distinctive Mbojo seven-month tradition, known as *Salma Loko* is still practiced today. The *Salma Loko* tradition is performed when the womb enters its seventh month. At this

age, the baby in the expectant mother's womb has become a complete human being, developing and maturing, ready to be born when the time comes. The *Salma Loko* tradition is believed to provide strength and encouragement to the expectant mother, who will experience an extraordinary process in her life for the first time, namely giving birth.

In the *Salama Loko* ceremony, there are symbols and meanings of life at every stage of the process. It begins with seven layers of cloth with the youngest banana leaf on top and white cloth used as a sleeping mat by the pregnant woman during the ceremony. These seven layers of cloth symbolize the preciousness of human life, similar to the seven layers of heaven and earth often compared to the universe. The white cloth is the lining of the seven cloths, symbolizing that humans are born white and pure from all sins.

Layered cloth accessories are also used by the Mbojo tribe in Risa Village, Woha Sub-district, Bima Regency, called *Tembe Kanefe* (traditional sarong). The expectant mother must prepare several sarongs, whose symbolism will later be used to carry and care for her baby. This symbol represents responsibility, bringing a child into this world to care for, protect, and guide them well so that they become a useful child for all.

Furthermore, there are also bunches of bananas and white yellow rice used to attach small light candles from the start of the ceremony. Rice and bananas are symbols of prayers for prosperity and good fortune for the expectant mother and their unborn baby. Candle light is a source of light in everyday life. There is also the coconut water, which the water will be used to bath the expectant mother. Eggs symbolize the origin of something that is being awaited. The oil rubbed on the expectant mother's belly also represents hope, so that when she gives birth, she can easily go through the process and give birth naturally.

After the oil application ceremony, the expectant mother will throw coins that have been prepared in various denominations. These coins will be distributed to the guests present, most of whom are women. This is the most anticipated moment in the *Salama Loko* celebration. A scramble for change from the expectant mother ensues. The pushing and clamoring crowd can be heard at this time. This ceremony symbolizes giving alms and various benefits of good fortune. It's not the value or amount received by the guests, but rather the small change is considered and believed to have its own blessings for those who receive it.

Conclusion

Based on the analysis, it can be concluded that there are lexicons and moral values in the *Salama Loko* traditional procession which are expressed in symbolic meaning. The Mantra or prayer has the meaning of good hopes that are prayed during the traditional procession. The symbolic meaning of making salad (*mangonco*) from various types of fruits has the meaning that pregnant people really like salad. *Bongi monca* (yellow rice) has the meaning of happiness. The essential meaning, Happiness at the age of 7 months of pregnancy is a happiness that is eagerly awaited by families of the baby. Safety is highly prioritized by families with the *Salama Loko* tradition of touching/stroking seven times up and seven times down which means that the baby will be born easily and safely.

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